CENTER FOR THE
STUDY OF WOMEN IN SOCIETY

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2022 CSWS ANNUAL REVIEW

PERSPECTIVES
On the Implications of Overturning Roe

SPOTLIGHT
Supporting Graduate Students

UNIVERSITY OF OREGON

Cover: After scheduling delays including the onset of the COVID-19 pandemic, sociology professor Raka Ray, UC Berkeley, presented the CSWS Acker-Morgen Memorial Lecture in May of this year / photo by Jack Liu.

CSWS ANNUAL REVIEW **October 2022**
Center for the Study of Women in Society
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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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MANAGING EDITOR Jenée Wilde

INSIDE THIS ISSUE

After more than a year of delayed research and remote teaching, University of Oregon faculty and students finally returned to campus in the fall of 2021. But the effects of the pandemic were far from over.

During the past year, COVID-19 surges, ongoing worker shortages, soaring inflation rates, and other economic disruptions continued to impact faculty and student research—all while enormous social and political changes sweep our nation. In the post-*Roe* era, our mission to support research on the complexity of women's lives and the intersecting nature of gender identities and inequalities has never been more crucial.

In this issue, we check in with some of our affiliates' responses to the *Dobbs* decision in the feature story "On the Implications of Overturning *Roe*." Plus, CSWS Director Sangita Gopal, cinema studies, considers the challenges of our current social and political climate, and how the center can meet those challenges as we approach five decades of support for feminist research at UO.

The past year also marked a return of regular CSWS programming, with a virtual noon talk series featuring graduate student research (see back cover) and the long-delayed 2022 Acker-Morgen Lecture with Dr. Raka Ray, professor of sociology and South and Southeast Asia studies and dean of social sciences at UC Berkeley. Political science doctoral student Olivia Atkinson shares her reflections on Raka's talk in this issue. In other stories, we look at how CSWS has expanded support for graduate students, and we check in with former Jane Grant Dissertation Fellow Baran Germen, assistant professor of film and media studies at Colorado College.

Effects of the pandemic can also be seen in the distribution of research articles by faculty and graduate student grant awardees in this issue. Where we usually publish about 10 articles evenly divided between faculty and graduate student research, for this issue we have 13 graduate student articles and two faculty articles. This is for two reasons: First, during the lockdown CSWS shifted our programming budget to increase funding for graduate student research; and second, faculty research progress continued to be delayed for numerous reasons.

These circumstances have resulted in a "bubble" of research reports to publish over two or more years, starting with research by graduate student grant awardees in this issue. Over the course of 2022-23, CSWS will resume publication of the quarterly *Research Matters* to share research by our faculty grant awardees.

Stay tuned for more from CSWS in the coming months, including a completely redesigned and more user-friendly website. ■

—Jenée Wilde, Managing Editor

Jenée Wilde

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Photo by Stephanie Keith, Bloomberg via Getty Images.

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ABORTION
IS HEALTH CARE
HEALTH CARE IS
A HUMAN RIGHT

On the Implications of Overturning Roe

On June 24, 2022, in a historic and far-reaching decision, the US Supreme Court officially reversed Roe v. Wade, *declaring that the constitutional right to abortion—upheld for nearly a half-century—no longer exists. The majority opinion in* Dobbs v. Jackson Women's Health Organization *proposes that the various provisions of the Constitution contain no inherent right to privacy or personal autonomy. Writing for the majority, Justice Samuel Alito stated unequivocally that abortion is a matter to be decided by the states. The Court's decision triggered an immediate rollback of reproductive health access in nearly half of the United States, with more restrictions and lawsuits likely to follow. Below, UO faculty members and students consider the many implications of the* Dobbs *decision:*

Charise Cheney: The Supreme Court's decision to overturn *Roe v. Wade* is a legal marker of an ongoing war over our right to bodily autonomy and sovereignty. But let's be clear: Women of color, especially Black and Indigenous women, have never had reproductive freedom. We must remain vigilant because the Supreme Court case is a signal: We are all vulnerable to state encroachment upon our civil rights, not just minoritized communities. No one is safe.

—Charise Cheney, Associate Professor, Department of Indigenous, Race, and Ethnic Studies; Director, Black Studies Program

Charise Cheney

Garrett Epps: As a human being, I find the majority opinion in *Dobbs* most appalling because of the human cost it will inflict on American women and families—additional maternal deaths and morbidity, economic deprivation, and negation of autonomy for women whose basic reproductive choice has been snatched away. As a constitutional scholar, I am most appalled at the contemptuously poor craft Justice Alito displays in his discussion of history, legal precedent, and the Court's responsibility to the American people and what is their Constitution—not the Court's. Indeed, Alito's opinion is so poorly crafted that its criticism of the Blackmun opinion in *Roe* seems almost parodic. Though the *Roe*

Demonstrators Attend Women's March to Defend Reproductive Rights
A demonstrator holds a pro-choice sign during a Women's March in New York on Saturday, Oct. 2, 2021. Women's March and more than 90 other groups organized a national rally to protect women's reproductive rights ahead of the Supreme Court reconvening on October 4 / photo by Stephanie Keith, Bloomberg via Getty Images.

opinion is open to critique, it is, compared to *Dobbs*, a masterpiece. In one passage, Alito lays out exactly how anti-choice legislators can craft sweeping bans that make no exceptions for medical or other emergencies—and makes explicit that risks to maternal health need not be weighed by courts reviewing such laws. The Court, he writes, need not concern itself with any adverse consequences of its decision for American women's health, equality, or quality of life. (Indeed, the words "rape" and "incest" appear nowhere in the opinion.) To be blunt, the opinion drips with raw misogyny. It is an ill omen for those who depend on an independent judiciary to protect their rights from the emboldened overreach of legal and religious extremism.

Garett Epps

—Garett Epps, Professor of Practice, School of Law

Keya Saxena: The Supreme Court's reversal of *Roe* is more than just banning abortion. It violates basic freedoms of women—to choose, and to practice that choice in the private realm of their reproductive decisions. Women have not just been stripped of their agency to decide what to do with their pregnancy, they will also be compelled to carry it to term and just deal with the emotional, physical, mental, and financial repercussions. This decision has actively trivialized women's adulthood, subjectivities, and experiences, and has forced their bodies to be controlled and dictated to by a hetero-patriarchal state. Social inequities will only compound its impact. Women with low income will be the worst hit as those who do not have access to healthcare or contraception will also not have the resources to support a child. At a macro level, I think this decision also sets a dangerous precedent exemplifying how a bunch of right-wing conservatives, mostly men, should decide on women's bodily autonomy and reproductive choices. With the emergence of a global right-wing, conservative wave, I hope this decision does not gain followers in other parts of the world. Forced births imposed by the state are cruel and should be considered a human rights violation of the highest order.

Keya Saxena

—Keya Saxena, PhD Candidate, School of Journalism and Communication

Puja Ghosh: The overturn of *Roe v. Wade* has been upsetting, enraging, but predictable, to say the least. By predictable, I mean it takes very little for us to see the inherent politics of the interlocking systems of oppression that have always been at work in a capitalist patriarchal state. For a long time, socialist feminists have been pointing out how capitalism, race, and the issue of reproductive rights are interwoven. However, such illuminations remain distant from mainstream uptake. The conversation on abortion rights and the call for defunding police is practically nil, even now, essentially missing the link between surveillance and regulation of the masses/regulation of the uterus! As a feminist scholar, one is continually shaped by the hauntings of the present, maneuvering discomfort and seeking new tools for resistance. Theoretically, in this case, it could manifest by moving beyond classrooms to the streets—organizing at the local level for mass resistance. Chile and Argentina remain great examples! At times, a new way of thinking could lead to the annihilation of older logic of seeing/interpreting an issue, eventually practicing alternate politics. As feminist scholar Amia Srinivasan puts it, "feminism is a movement" and "nostalgia is a barrier to any true emancipatory politics." I hope we choose our politics critically, with wisdom and in rage.

Puja Ghosh

—Puja Ghosh, PhD Student, Department of Philosophy

Roxy Alexander: It is with a saddened heart that I sit here today, a little over a month since the overturning of *Roe v. Wade*, and conceptualize a life no longer mine to control. What this decision lacked was the understanding of abortion as a medical procedure. A problem so multifaceted cannot be broken down quickly, but it is safe to say that a political agenda is hiding behind a pro-life facade. As individuals across the US scramble for solutions to a life-altering problem that has been 49 years dormant, I wonder what is next to be overturned. Many of us have seen the statement released by the Supreme Court to review other human rights cases, including the right to contraception and same-sex marriage. Knowing that these are next to be scrutinized, I worry for those who are not fortunate enough to escape to legal states. I fear for the safety and autonomy of women, trans men, nonbinary individuals with uteri, and the communities in which these decisions will impact the most. As a queer woman, I fear the loss of my rights, and as a female scholar, I fear the silencing of my voice in academia.

Roxy Alexander

—Roxy Alexander, Philosophy Major, Creative Writing and Legal Studies Minors

Kristin Yarris: While I have many and varied thoughts about SCOTUS' decision overturning *Roe*, I'll focus on reflections from my perspective as a Global Studies scholar, medical anthropologist, and a global public health professional and researcher. One conversation that I've

been following over the past several months is related to abortion rights activists and feminists in Mexico, who have worked for years to de-medicalize abortion and turn control over the right to terminate pregnancy into a community health issue. Several local feminist health groups in Mexico offer social support networks and relation-based peer health education to walk pregnant women and other people through the process of ending pregnancy outside of the medical context—in their homes supported by community health networks. While I am of course sympathetic to physicians and medical providers in the US who have dedicated their careers to offering safe medical abortion in clinical contexts—many of whom now face professional and personal liability due to states' criminalization of this medical procedure—I also believe that the cultural reification in the US of medical expertise over pregnancy termination is problematic, just as feminists have long argued that medical control over the bodies of women, queer, and trans people is problematic. And of course we know that the medical profession in the US has a long history of racist and ableist treatment of women's bodies, highlighted perhaps most brutally in the practice of forced sterilization of poor women, disabled women, black, brown, and indigenous women. Not to mention the fact that those are precisely the communities who have long struggled to obtain access to abortion care and other reproductive health services due to the broken, profit-based health care system in the US. So I think a productive critique around the medicalization of abortion is important in this moment, as feminists and reproductive justice advocates reconsider strategies for opening access to reproductive health care for all women and other people who become pregnant in a post-*Roe* context. We can re-center the role of communities, of lay health workers, of social support, and of equity and access to community-based health care rather than further reifying medicalization of reproductive health. In this regard, there is much to be learned from reproductive justice and feminist health advocates globally, from Mexican activists now "smuggling" women from the US into Mexico for abortion[1] to the amazing feminist campaign to offer abortion in international waters.[2] In some ways, then, the *Roe* decision calls for a transnational response, not just a national one, perhaps part of a broader decolonial decentering of the US as a site for democracy and rights. The *Roe* decision in this perspective is one of many current examples of how fragile democratic rights and social inclusion are in the contemporary US and of the importance of feminist struggle and intersectional activism to maintain and extend these rights moving forward.

Kristin Yarris

—Kristin Yarris, Associate Professor, Department of Global Studies

Notes

1. https://www.sandiegouniontribune.com/en-espanol/noticias/story/2022-06-28/red-mexicana-de-ayuda-al-aborto-en-eeuu-en-plena-accion

2. https://www.womenonwaves.org/en/page/2582/abortion-ship-campaigns

A Year in Review

by Sangita Gopal, CSWS Director

At CSWS, 2021–22 has been a year of transitions and modulations, planning and restructuring, making do and looking ahead. I began the year as interim director, taking over from Michelle McKinley who led the Center with extraordinary vision, energy, and compassion for five years. During her tenure, she centered—through grants and events—cutting-edge interdisciplinary feminist and queer scholarship on race, diversity, the global South, and the environment, but she also worked tirelessly to build allies and alliances across the UO and other institutions. We are particularly grateful for her stewardship during the early days of the pandemic as she quickly pivoted Center activities and events online and, with the help of colleagues, initiated the Caregiver Campaign to direct institutional support to care work—the invisible burden of which disproportionately falls on women, communities of color, and other vulnerable constituents.

As interim, my charge was to transition us out of pandemic mode and resume in-person Center operations. While the Delta and Omicron surges in the fall and early winter did interfere with that plan, the Center is now up and running five days a week, and we really hope you will visit with us and help us to gear up for the 50th Anniversary in 2023–24! We have all manner of Center improvements planned, including a conversion of the Joan Acker room into a lounge space where feminists can gather, some needed technical upgrades to the Jane Grant Room, as well as a new and more user-oriented website that our dissemination specialist Jenée Wilde has been working very hard to put in place. I am also delighted to introduce to you our new part-time office assistant Rowen Pruett, who will be assisting our business manager Angie Hopkins with operations, accounts, and events. In the works, is the hiring of a project manager and new student internships to help us with planning and implementing the 50th Anniversary celebrations.

Re-engaging the campus community, helping faculty and graduate students to accelerate their research agendas, and preparing for the 50th Anniversary celebrations were our priorities for the past year, and we made significant headway in these initiatives. A retreat along with the results of a survey allowed us to brainstorm ideas and priorities as to how CSWS should celebrate these past 50 years, even as we begin to plan for the next 50. We returned with gusto to our Noon Talks where grantees discuss the fruits of their funded projects, and it has been our pleasure to learn about their cutting-edge research and engage in spirited discussions. We also re-energized our Research Interest Groups (RIGs) to further engage our community in the coming year, with some excellent projects to look forward to—including experimentally structured and performance-based RIGs on a range of topics from trans embodiment to decolonial feminisms.

Sangita Gopal

Our events calendar kicked off in January with a livestream screening and discussion of the documentary film *Ni una menos: Violence against women and justice in Guatemala,* co-sponsored by the Center for Latino/a and Latin American Studies. This screening and panel featuring film director Gabriela Martínez (journalism; women's, gender, and sexuality studies) and her co-producers Erin Beck (political science) and Lynn Stephen (anthropology) generated an energetic online and in-person discussion and provided an important model for hybrid events in the future that includes participants from diverse geo-locations. We ended the year with a wholly in-person public presentation of the Acker-Morgan Memorial Lectureship with Raka Ray, professor of sociology and dean of social sciences at UC Berkeley. Titled "The Politics of Masculinity in the Absence of Work" and based on new research in masculinity studies in South Asia, this stimulating talk explored the relations between rightwing politics and changing modes of masculinity that have deep resonance across different geo-political contexts, as evidenced by the rigorous discussions that followed Professor Ray's talk. It was delightful to be with others, to greet friends old and new at the event reception, and to experience once again the embodied pleasures of feminist conviviality and intellectual community.

CSWS was honored to lend continued support to the Caregiver Campaign, which held an April teach-in to gather testimonies, tactics, and strategies from faculty, staff, and students to find ways to negotiate better institutional support, even as the weight of care continues to be borne unevenly by women, communities of color, and our most economically fragile constituents. The pandemic brought greater attention to these long-existing but scantly visible inequities, and this campaign is our opportunity to work together to bring lasting institutional change such that next time around the burden of a crisis will be more equitably distributed. Please join me in thanking all our associates who have given so freely of the time they do not have to care for our caregivers and rally the UO to do better by them!

I will not lie—it has been a distressing few months as we at CSWS try to determine how best to navigate a post-*Roe* world at home, even as we confront the ongoing fallout of a pandemic, climate catastrophe, and the ever-escalating rates of gender-based violence as authoritarian regimes globally go to war with feminists. And yet each day we receive news of how allies everywhere are standing up, pushing back, and fighting on—and this gives us the strength to keep going even though the work is never done. Give us your blessings and stand with us, dear fellow feminists! ■

—Sangita Gopal is an associate professor of cinema studies and director of the Center for the Study of Women in Society.

Raka Ray / photo by Jack Liu.

Reflecting on the 2022 Acker–Morgen Memorial Lecture

This spring, CSWS resumed the Acker–Morgen Memorial Lecture series after winter weather and pandemic conditions had thwarted the event for the last three years. On May 20, we were thrilled to welcome on campus Dr. Raka Ray, a professor of sociology and South and Southeast Asia studies and dean of social sciences at UC Berkeley. She specializes in gender and feminist theory, domination and inequality, the emerging middle classes, and social movements. Below, political science graduate student Olivia Atkinson offers a personal reflection on Ray's talk:

Dr. Ray's lecture, "The Politics of Masculinity in the Absence of Work," examined what men in India do when faced with structural irrelevance in the workplace. She argued the subject position of masculinity in India requires special attention because subaltern men are largely left behind in an increasingly globalized world. Whereas women in India feel aspiration in the world of work, men feel abjection.

In interviews, Dr. Ray said, she found that young women saw work as something that could save them from the confines of the home while men (many of whom are farmers) felt left behind and overlooked. This created a sense of resentment because so much of masculinity is intertwined with ideas of patriarchal protectionism. Men are taught they should be the provider and protector, which are difficult roles to fulfill without work.

As a student of political science, I was particularly drawn to the political outcomes portion of Dr. Ray's lecture. Although we have seen some men take a turn to right-wing populism as an outlet for their frustration and anger, Dr. Ray contended that this isn't the only possible outcome.

Through an analysis of two social movements, Dr. Ray suggests this moment of structural irrelevance offers a space to imagine new modes of solidarity, both economically and politically, through a re-imagining of masculinity as something other than dominance. In a moment where people's relationship to work has been radically called into question and discussions of the dangers of patriarchal masculinity are gaining popular purchase, Dr. Ray's work is both timely and thought-provoking.

Throughout the talk, I was reminded that these current moments of contention and frustration (both internationally and in the US) provide a challenge to feminist practitioners—now is the moment for cultivating meaningful relationships and building solid foundations for liberation. How we care for one another matters because work won't save us—we will save us. ■

—Olivia Atkinson, PhD Student, Political Science

Acker–Morgen Memorial Lectureship

The Acker–Morgen Memorial Lectureship honors two former CSWS directors who played crucial roles in shaping the center's mission and ethos. A pathbreaking feminist researcher, Professor Joan Acker taught sociology at UO for nearly three decades. In 1973, she helped to establish what is now the Center for the Study of Women in Society, which she directed until 1986. A pioneer in feminist anthropology, Professor Sandra Morgen began teaching at UO in 1991, serving as director of CSWS from 1991-2006.

Joan Acker, who died in 2016 at the age of 92, was the first female sociology professor at the UO. When she joined the faculty in 1967, only 3 percent of professors were female. During her almost 30 years at the UO, she was a path-breaking feminist researcher whose works won many awards, including sociology's top honor: the American Sociological Association Career of Distinguished Scholarship Award, which is given to sociologists who during their careers have made important contributions to the advancement of the discipline.

Sandra Morgen also began her UO career as a sociology professor, but she made the switch to anthropology in 2002. She was a pioneer in feminist anthropology and helped found the Society for North American Anthropology. Her book *Into Our Own Hands: The Women's Health Movement in the US 1969-1990* won the Basker Prize from the Society for Medical Anthropology in 2004. She died, also in 2016, of ovarian cancer at the age of 66.

Combined, Morgen and Acker directed the UO's Center for the Study of Women in Society for 28 of its nearly 50 years of existence, having a major influence on its development and growth.

You can support the Acker–Morgen Memorial Lectureship with a gift of any amount. Go to csws.uoregon.edu and click on the "Give" link in the menu or mail your check designated to the Acker–Morgen Lectureship Fund to CSWS, 1201 University of Oregon, Eugene, OR 97403-1201.

CSWS Expands Support for Graduate Students

by Jenée Wilde, Senior Instructor, Department of English

"One of the things that became clear during the pandemic is that graduate students were the most affected by lockdowns, but the institution made the least room for addressing how they were affected," says CSWS Director Sangita Gopal. "Faculty could take a break from research, but graduate students didn't have that leisure."

As interim director last year, Gopal began taking steps for the Center to increase support for graduate students now and into the future because, she says, "There has not been a concerted effort to address their needs at the University level."

Student-led Research Interest Groups (RIGs)

Since the 1990s, CSWS has offered grant funding to faculty and graduate students to organize interdisciplinary RIGs and working groups that explore and examine the complex nature of gender identities and inequalities. These groups provide participants with opportunities to discuss emerging and established feminist research, invite scholars to campus, and share their own projects, among other potential outcomes.

While in recent years the center has not actively pursued RIG development, "We tried to solicit new student-led RIGs this year as a way to increase support for graduate student research," Gopal says. "RIGs are good for getting new research projects off the ground because students often are at the cutting edge of research more than faculty."

Every Spring, graduate students and faculty members are invited to an Information Session on the purpose and history of RIGs, Special Projects, and Initiatives and how to apply for grant funds. "Our efforts this year were richly rewarded with three new student-led RIGs that think outside of the box and engage other intersectional areas of scholarship such as performance," Gopal says.

According to application materials, the *Trans Studies* RIG "creates a space for trans and other gender expansive scholars to deepen their understanding of trans embodiment and trans studies, form community across disciplines, and foster collective care with a larger trans and gender-expansive community." Goals for the year include regular meetings to discuss primary texts and development of a collaborative photovoice exhibit that displays "personal embodied experience of gender euphoria through body modification," as well as co-writing an academic journal article about this creative pro-ject. Contact faculty advisor Quinn Miller, English, for additional information.

The *Queer Asian American Arts + Culture* RIG application says members are forming "a reading group/art collective/supper club that thinks through the intersections across Asian American identities, queer theory and gender studies, ancestral memory and intergenerational cultural transmission, and experimental art and new media." Graduate students in the group will meet during the academic year to discuss and conduct research on these topics while sharing food and storytelling. Goals include producing a bibliography of queer Asian American cultural production to share publicly, a multimedia digital cookbook that archives the "recipes, stories, and sensory dimensions of our meals," and zines that "reflect on our work each term, to be printed and distributed across our communities." Contact Rachael Sol Lee, English, for more information.

Materials for the *Decolonial Philosophies* RIG say their reading group began meeting in 2020 to study "decolonial, postcolonial, anti-colonial, and Indigenous scholarship with the aim of establishing a conversation between these fields that will help us to rethink and reimagine pathways for decolonization across different geopolitical spaces." As a CSWS RIG, the group will focus on "the theme of decolonial feminisms for the coming academic year—an approach in decolonial scholarship and feminist thought that has articulated the much-needed issues and voices of the global South women from their own perspectives." The group aims to share, discuss, and collaboratively work on their own research projects, as well as support community building for graduate students more broadly by organizing a conference on decolonial feminisms. For more information, contact faculty advisor Camisha Russell, Philosophy.

Sometimes RIGs grow into something larger, so CSWS also offers grant funding for Special Projects and Initiatives. Special Projects such as the Caregiver Campaign may become sustainable programs, while Initiatives such as the Women of Color Project have the potential for external funding.

Funding applications for RIGs, Special Projects, and Initiatives are due in May annually for group activities in the following academic year. To ensure a successful application, we advise potential applicants to attend an information session and/or consult with the director before submitting materials. Please go to the CSWS website for upcoming information sessions, application forms, and submission deadlines.

Research Grants and Writing Support

Over the past few years, COVID-19 has created unprecedented impacts on the ability of students and faculty alike to complete funded research projects. Pandemic lockdowns in 2020 and 2021 derailed research plans and made travel impossible for our grant awardees.

To compensate, the Center not only granted extensions on funded research and travel but also increased graduate student research support from 10 awards for 2020–21 to 16 awards for each of the next two academic years. As national and international travel resumed, funding for graduate student travel also has increased from two awards for 2021–22 to six awards for 2022–23.

"We have allocated more money for graduate student research grants than ever before," Gopal says.

In addition to research grants, doctoral candidates can apply for the prestigious Jane Grant Dissertation Fellowship, which provides a year of funding to complete dissertation work. Jane Grant applicants are also automatically eligible for the Writing Completion Fellowship, a summer writing stipend given to one or more runners-up for the Jane Grant award.

To improve an applicant's chances of success, the Center offers Research Grant Information Sessions every fall and has begun hosting Graduate Student Grant Writing Workshops. "We see grant workshops as a way to help students jumpstart their research," Gopal says.

Mike Murashige, writing consultant for the Center on Diversity and Community (CoDaC), developed and led the grant writing workshop based on his previous work as a grant writer and instructor in the non-profit sector. He also addresses how to resolve problems commonly seen in student applications for CSWS grants.

Beyond the grant writing workshop, the Center is working with Murashige on ways to support graduate student writing needs, which he says are addressed inconsistently at departmental levels across campus. "Graduate writing courses exist here and there, like in English and Anthropology," he says, "but they're not accessible to most students and the greater body of graduate students don't know about them."

Murashige says a more consistent approach to graduate student writing is needed on campus. "I get a lot of clients who come to me because they've experienced some distress with regard to writing in their programs," he says, "and I get a lot of graduate students whose advisors are saying 'you need to go get more help and I'm not the person to do that.'" In practical terms, this means he sees a lot of international students who, on the surface, appear to need help with the conventions of scholarly writing in English. "But when you look under the hood, in fact there are problems at the level of ideas and development that they haven't actually talked about with their advisors because their advisors can't see past the noise of the grammatical stuff."

In response to this need, CoDaC is launching a Graduate Writing Mentorship Program to teach faculty members across disciplines how to be better graduate student writing mentors. "My goal is to create a lot of schematics that help faculty to figure out who they're going to be as mentors and to get them using these tools," Murashige says.

With CSWS co-sponsorship, Murashige also plans to start a speaker series focused on bringing acquiring editors to campus in order to give graduate students and junior faculty a sense of the culture at different publishing houses and how they look for titles. "I have lots of people who come to me and have no idea of how to approach an acquiring editor, and I can only give them the most basic of information," he says. "But different presses have different cultures and run things in different ways. I think that is another of the missing pieces."

Center Internships

With our 50th Anniversary fast approaching, over the next two years CSWS plans to offer Undergraduate and Graduate Student Internships in collaboration with the Department of Women's, Gender, and Sexuality Studies.

"We're pitching internships as a gateway to alternative academic career paths," Gopal says. "Doing an internship at the Center will help put into place alternatives to academic careers and help students get professionalized and mentored in skillsets that will serve well as a career."

For the 40th Anniversary, for example, the Center received special funding to hire a graduate student for two years to do event planning, to research Center history, and to develop articles, exhibits, public talks, and more in support of Center development.

For the 50th Anniversary, student interns will assist CSWS staff with celebration event planning, publicity, fundraising activities, or related projects. Specific duties for interns will be developed in conjunction with the professional goals of the student. For more information about internships and how to apply, contact Jenée Wilde. ■

—Jenée Wilde is a senior instructor of English and research dissemination specialist for the Center.

Catching up with Baran Germen

By Jenée Wilde, Senior Instructor, Department of English

Baran Germen is an assistant professor of film and media studies at Colorado College. In 2018, he graduated with a PhD in comparative literature from University of Oregon, where he also completed a certificate degree in women's, gender, and sexuality studies and specialized in film studies. His research and teaching focus on global cinema and comparative media studies, cutting across melodrama, queer theory, and Islam and secularism.

In 2016–17, Germen was awarded the CSWS Jane Grant Dissertation Fellowship for his project, "Melodramatics of Turkish Modernity: Vurun Kahpeye [Strike the Slut] and Its Cinematic Afterlife." In April of this year, he returned to the UO campus to give a talk for a global cinemas film course taught by CSWS Director Sangita Gopal. I had the pleasure of interviewing him at that time for the Annual Review. *As a Jane Grant Fellow myself (2014–5, "Speculative Fictions, Bisexual Lives: Changing Frameworks of Sexual Desire"), I was curious how Germen's award year compared to my own and what outcomes he saw from the support:*

Baran Germen, 2017 Jane Grant Fellow

JENÉE WILDE: You were the Jane Grant Fellowship winner for 2016–17 and graduated in 2018 with a PhD in comparative literature. What did getting the fellowship allow you to do for that award year?

BARAN GERMEN: I think just to be with my research without course obligations, so it really bought me that time I probably wouldn't have had otherwise. And considering most of the people in my department take seven or eight years to finish, just finishing in seven years is good, I think.

WILDE: It was similar for me. It took me seven years to finish my PhD in English, and I only had funding for six, so that last year as the Jane Grant Fellow was a huge gift—to be able to keep working on my project and not have to fulfill teaching responsibilities. So, you graduated in comp lit. Did you go on the market immediately after that?

GERMEN: I was on the market my last year immediately. Because of comp lit, I was applying for jobs in multiple disciplines, and I think it was thanks to the Jane Grant that I was becoming a more serious candidate for women's and gender studies departments, so I got a couple of interviews in that field as well. The fellowship and having a certificate from the Department of Women's, Gender, and Sexuality Studies really built my profile and made me a good candidate for women's and gender studies and queer studies programs. So that's the other thing I would say, especially since I was in a comp lit program, it really expanded my horizons for the job market.

WILDE: So where are you now?

GERMEN: I'm at Colorado College in the film and media studies program, but I teach cultural studies courses, I teach queer cinema, and do a bunch of gender and sexuality stuff there. I started out in a visitor position and entered a tenure

track job the following year.

WILDE: Did you have to reapply or was it a smooth transition?

GERMEN: Reapply, but I was probably the strongest candidate because they knew me. CC usually hires people first as a visitor just because the college has this thing called "block plan," which is a very different sort of structure for the academic year. You still have two semesters, but each semester is divided into four blocks. And each of these blocks are like summer sessions in which students take one class at a time and faculty teach one class at a time. You have them from nine to three every day for three-and-a-half weeks. So that's the equivalent of a semester of time.

WILDE: Wow, that's intense.

GERMEN: Yes, it's very intense, but the good thing about it is you don't teach all four blocks in a semester; you get one block off, so if you couple that with a holiday, then you have extended breaks in the year. And in your non-teaching blocks, you don't have to think about teaching at all; you're focusing on research. So, it's big chunks of intense time but it fits my temperament, so I like it. But because it's a unique structure, what they want to do is to bring in people first as a visitor just to see how they are fitting and if they're enjoying it.

WILDE: I've heard of that structure before—not at liberal arts colleges but in trade schools. What are the things you've been able to teach there?

GERMEN: I've been teaching the core classes—introduction to film studies, advanced theory, and research methods. We also have a cultural studies initiative we're working to start as a new program, so I've begun teaching introduction to cultural studies for first year students as well as a more advanced level. Then there's global queer cinema, Middle Eastern cinemas, and melodrama. I've been really enjoying a recent class I developed on new media publics and social movements that looks at how in this new media environment we as citizens are active participants in social movements. Usually, my gender and sexuality focus is along the lines of queer studies and melodrama—that's what I did my dissertation on.

WILDE: I also did my dissertation in queer studies, and it was both ethnographic and textual in focus. Because I did a folklore emphasis in the English PhD program, I got that nice cultural studies cross-section, too, looking at bisexuality narratives in science fiction and working with communities in Minneapolis where there's a bisexuality conference—one of the longest running ones in the US. My research looked at overlaps among science fiction fan and bisexuality communities there. Part of my textual analysis involved a bisexuality fanzine produced in Minneapolis the 1980s that was trying to bridge three communities—zines, science fiction fans, and LGBT folks—and bring them all together. It was a fascinating look at how these different communities negotiate positionality and identities in an emerging queer space before that language was really available.

GERMEN: Wow, so your study was localized and regionalized, and maybe national because of the conference going on, it sounds like.

"I've been teaching the core classes—introduction to film studies, advanced theory and research methods....Then there's global queer cinema, Middle Eastern cinemas, and melodrama. I've been really enjoying a recent class I developed on new media publics and social movements that looks at how in this new media environment we as citizens are active participants in social movements. Usually, my gender and sexuality focus is along the lines of queer studies and melodrama—that's what I did my dissertation on."

—Baran Germen

WILDE: Yes, it was a nice intersection of a lot of different things. I got to conduct focus groups, individual interviews, do a deep dive into archival history, then do textual analysis of some key science fiction novels, too.

GERMEN: With the Jane Grant, were you able to travel to do those things?

WILDE: I'd finished all my travel before that with other fellowships I'd gotten from the university, so I just spent that year writing, and it was so nice.

GERMEN: Me, too, actually. I did my research before the Jane Grant, so that year it was all about writing. And I also, by the way, finished up a different article that was irrelevant to my dissertation research, thanks to the Jane Grant.[1] Having that much time was amazing.

WILDE: Yeah, I also had a couple of articles published out of the dissertation as a result of the connections I had made in Minneapolis.[2] Speaking of the dissertation, is yours being turned into a book now? What's your progress with your work from that time?

GERMEN: I have a complicated relationship with that work. I feel it's good work, but it's just that politically it's not the right time to be messing with that work I did. Because essentially, my site is Turkey and my dissertation provides critique of secularism as exercised in Turkey through a particularly melodramatic imaginary, which focuses on gender victimization as a sort of ethos. Turkey is now a totalitarian regime, and so it's not really time to be critiquing secularism, I think.

WILDE: Yes, there were some very big shifts after Trump came in and there was this rise in authoritarian regimes around the world at that point.

Above: UO alumnus Baran Germen, pitured upper right, visited campus in May to discuss new media publics and social movements with Sangita Gopal's graduate-level cinema studies class. Right: Baran Germen pictured in center / photos provided by Sangita Gopal.

GERMEN: Literally the same thing with Erdoğan in my country, Modi in India, Orbán in Hungary—they're all mirror faces of each other.

WILDE: I could see how that could be dangerous right now.

GERMEN: More than that, I feel emotionally a little distant. Not that I'm going to let that project go away for sure, it's just that I need more time, which is hard while teaching in short semester blocks. I get more excited about other projects. I need a little more political stability and then time to reframe the project, which requires more emotional and intellectual labor to make it more fitting for our times. It just wouldn't read well these days, which is always part of the dissertation becoming a book—that reframing has to happen. I will have half a year for my sabbatical next fall, but I might have to hold on until I'm tenured. With the security of tenure and the time it gives me, I think I will be able to do that.

WILDE: I'm going on sabbatical in the fall, too, and I'm also looking forward to the freedom to work on a long project again. With your dissertation book project on the backburner, what are you working on? What's your current research exploring?

GERMEN: I'm doing a couple of things. First, I'm doing an article on Turkish TV, which is the biggest TV exporter in the world after the US. It has a huge market, especially the global South. It's melodrama again—these soapy historical fictions or domestic melodramas. These shows are usually understood within traditions such as communication studies or audience reception studies for transnational audiences and markets. I'm wanting to think of the Turkish TV format and also the melodramatic form through a more aesthetic lens. I'd like to bring melodrama into that discussion. I'm interested in the spaces for these shows, such as old iconic waterfront mansions shown as domestic spaces. What's interesting is that these melodramas are usually shot on location, which is very different from how TV melodrama usually finds its expression, using sets in most cases. So I'm thinking about the historicity of these specific spaces and how this informs the aesthetics of melodrama, which then gives me a way to think about domestic space as a public space. This goes back to the personal as political—the domestic is actually public. The other project I have is an article in progress on a recent Italian film, Sorrentino's *The Hand of God*, where I try to think the grotesque together with melodrama. This unlikely connection allows me to provide a queer reading of this heterosexual coming-of-age story. So short article projects.

WILDE: What did you come to talk about with Sangita's class? What was your presentation?

GERMEN: It was from that class I was talking about, new media publics and social movements, which looks at these contemporary revolutions or social movements usually in the global South and more specifically in the Middle East and how the new media environment is shifting their understanding of political

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activism. Sometimes I teach courses like this that I'm genuinely interested in, but I have no real interest in publishing on. My relationship with these materials is for teaching and keeping up with the interesting work coming in through new media, but also for my students who I find to be more and more engaged politically each year. It's about bridging this gap between academia and activism and providing an intellectual framing for our contemporary world. What I brought here reveals the two major axes of my interest in the relationship between media and social movements. First, looking at the Arab Spring, I want us to think of the body as a medium but one that is heavily gendered at the moment of its pubic appearance. Secondly, I invite us to understand visuality not as a neutral field but as a domain of power through Israel's ongoing settler colonialism as portrayed in the documentary *5 Broken Cameras*.

WILDE: So you're still bringing your interest in politics into your teaching and activism, but holding off on publishing on those contexts right now. It's not really the right time to publish, but you're still being very active in your research, exploration, and teaching of those topics. It sounds like this all will accumulate into something more in the future.

GERMEN: I'm definitely interested in the relationship between older conventional media forms, such as documentary film making, but also that creative outlet through digital media technologies. What are the interactions between the two, the affordances, potentialities, and limitations of these together in these really fraught political contexts?

WILDE: Do you feel like you might like to be a film producer at any point, working in the creative end of things instead of the theoretical-academic end of things?

GERMEN: Maybe. We have amazing filmmakers in our program, but I'm not really versed in that kind of work. Maybe once I have tenure. There's still a kind of insecurity right now, but the confidence and security I think tenure will bring will be important. I just went through my third-year review this year, and I realized before the review that I was stressed and anxious even if there was no reason to be. My conversation with the dean had lots of positive feedback.

WILDE: I imagine your first three years being interrupted by a pandemic didn't help your sense of how you're doing.

GERMEN: Absolutely. I had another fellowship—after I was hired on the tenure clock, I got a Mellon diversity fellowship which gave me a reduced teaching load my first two years, which was great, but then the pandemic hit.

WILDE: Anything else you think would be interesting to share from the expanded opportunities that the Jane Grant Fellowship gave you?

GERMEN: It's really helped me build my profile very strongly as a candidate in multiple disciplines, and enabled my work and myself to be recognized. When it came time for the dissertation, on multiple levels, it truly affected my life in positive ways. ■

—Jenée Wilde is a senior instructor of English and research dissemination specialist for CSWS. Her most recent article, "Science Fiction Paradox and the Transgender Look: How Time Travel Queers Spectatorship in Predestination," *was published in* Jump Cut: A Review of Contemporary Media *(vol. 60, Spring 2021). Currently, she is writing an anti-oppressive, hybrid-genre textbook on academic writing and pedagogy, tentatively titled* (De)Constructing Academic Writing: An Experimental Critical Approach to Advanced Composition.

Endnotes

1. Baran Germen, "Abjectly Melodramatic: The Monstrous Body and the Queer Politics of *Are We OK?*," *Queer Studies in Media and Popular Culture* 2:3 (2017), 339–351.

2. Jenée Wilde, "Dimensional Sexuality: Exploring New Frameworks for Bisexual Desires," *Sexual and Relationship Therapy* 29:3 (2014), 320–338; Jenée Wilde, "Gay, Queer, or Dimensional? Modes of Reading Sexuality on *Torchwood*," *Journal of Bisexuality* 15:3 (2015), 414–434.

Women Defending the Theatre in Early Modern Europe

by Corinne Bayerl, Senior Career Instructor, Clark Honors College

With the support of a Center for the Study of Women in Society faculty grant, I was able to devote one month in summer 2021 to working on a chapter of a book manuscript on transnational debates over the legitimacy of theatre in Early Modern Europe. While the book as a whole examines the conflicts between supporters and opponents of the theatre across national boundaries and confessional divides, this chapter deals specifically with the role of female theatre practitioners who took on a leading role in the defense of public performances.

Corinne Bayerl

One argument common among opponents of the theatre at the time centered on the notion that theatre subverted normative gender roles and boundaries in a way that was considered dangerous for actors, spectators, and society as a whole. The common practice of having boys play women's roles on stage was criticized, as was the appearance of female actresses on the theatrical stage. If the former led boys to assume "unmanly" behavior, the latter was depicted as being akin to prostitution. Support for theatre troupes by municipal authorities was castigated as a sign of cultural decadence, only heightened by the influence of foreign culture present on the stage, in the form of plays performed in foreign languages, or actors from abroad.

My curiosity about the role of women as active participants in theatrical battles was first peaked when I realized that only one single text authored by a woman figured among the two hundred texts compiled by a team of international scholars at the Sorbonne for a database on Early Modern anti-theatricality. While there was ample evidence, and scholarship, about the rise of actresses, about cross-dressing, and about the period's fear of theatre as a tool of "effeminization," there seemed to be scarcely any discussion of women intervening in the public debate about the legitimacy of the theatre. I wondered whether that lack of evidence accurately reflected a lack of diversity in a debate that appeared to be almost exclusively male-driven.

My search for female voices led me to the discovery of Catharina Velten, a highly influential *Prinzipalin*—a German term coined in the 17th century to designate a woman leading and managing a theatrical troupe. Velten toured with her troupe across Europe between 1700 and 1712, with her travels including regular visits to Scandinavia, Central, and Eastern Europe. Similar to the works of other itinerant theatrical troupes, the performances of Velten's group are documented in small municipal archives and libraries that take time, money, and effort to access. In the extensive research I conducted on Velten in various locations in Europe, I managed to find letters, theatre programs, and repertories of plays of her troupe, which provided much needed context for the only publicly accessible, digitized text

Above: The Herzog-August Library in Wolfenbüttel, Germany, where Bayerl conducted part of her research. Left: Image of a page in a handwritten theatre script by Catharina Velthen (1700) / photos provided by Corrine Bayerl.

she authored: a 26-page treatise defending not only public performances in general, but specifically women's rights to appear in public spaces and intervene in public debates.

Using Catharina Velten as a case study, my book chapter addresses the understudied role of female theatre practitioners in the debate about the legitimacy of the theatre in Early Modern Europe. Instead of dealing with actresses who have already been the subject of much scholarship, my chapter focuses on female directors of theatrical troupes in 17th- and early 18th-century Europe. The reason for the scarcity of scholarly studies of women leading theatrical groups has to do with the fact that these women often headed itinerant groups that were moving from one city to the next across Europe. The traces of their theatrical work and of their interaction with civic and religious authorities—which may be found in theatre programs, requests for play concessions, playbills, promptbooks, broadsheets etc.—are dispersed in various locations, including municipal archives in smaller towns across Europe.

In the context of the long struggle of theatres to assert their right to form part of civic life, women often played key roles: Not only did women write foundational theoretical texts in defense of the theatre, but they also found success as theatre practitioners—acting as playhouse managers, directors of theatre groups, and stage actresses. My study provides evidence that misogyny among critics of Early Modern theatre did not actually prevent stage practices from becoming more inclusive. Instead, anti-theatrical misogyny triggered responses from women who asserted their place in the theatre and defended the place of the theatre in civic life.

I would not have been able to make substantial progress on my book manuscript without the help of the Center for the Study of Women in Society. There are very few funding sources at UO that support the research of instructional non-tenure track faculty. For that reason, I am truly grateful to CSWS for recognizing the scholarly potential and contributions of NTTF in their fields of research. The prolonged focus on my research in summer 2021 turned out to be a key moment in the continued work on my book manuscript. The grant also helped me develop and submit a successful proposal for an external international grant that I was awarded at the end of 2021. I greatly appreciate CSWS's support of interdisciplinary, feminist research, and in particular the support of NTTF scholarship. ■

—Corinne Bayerl is a senior instructor and core faculty member in Clark Honors College.

RESISTING AND RECLAIMING

Housing Occupations by Homeless Mothers in Three US Cities

by Claire Herbert, PhD, and Amanda Ricketts, MA, Department of Sociology

Amidst growing economic inequality and rising housing costs in the US, more people are rent-burdened, homeless, or living in over-crowded, substandard, or unstable conditions. This crisis cleaves along pervasive axes of inequality, disproportionately impacting the well-being of women of color and their children, leading to the feminization of homelessness and other housing problems (Bullock et al. 2020; Desmond 2016). Research also highlights the way mothers, and impoverished Black communities, navigate various obstacles to survive and thrive, using informal strategies and networks, or by engaging in what scholars call "activist mothering" (Pittman and Oakley 2018). Our project compares three recent cases of organized housing occupations by mothers in Detroit, Oakland, and Philadelphia. Framed as a mode of contentious politics, we examine the obstacles and possibilities of squatting as a form of direct action to address housing insecurity in the US.

To learn about these cases of squatting, we compiled and analyzed over 75 news articles, city documents, and organizational statements, and reviewed social media posts related to these three cases of organized occupations. We then conducted and transcribed interviews with key activists involved in the Detroit and Philadelphia occupations, and analyzed existing interviews related to the Oakland case. (Note: We were not able to conduct interviews with participants involved with the Moms4Housing case but accessed transcriptions of existing media interviews with key participants.) Framed as instances of "contentious politics" (Tilly and Tarrow 2015), we looked for key features that existing scholarship suggests are important for the impact of contentious political action.

Detroit: Leveraging a City Ordinance for Abandoned Property

Our oldest case, Detroit from 2011–2013, centers on activist-assisted housing takeovers that aimed to leverage a city ordinance to formalize occupants' property rights. The context of urban decline and the acute impacts of the Great Recession for poor homeowners are influential for this case. Activists moved families—primarily single Black mothers and their children—into abandoned houses that met the definition of "nuisance" according to a local ordinance and petitioned the city to grant the occupants legal title to the properties. These activists tried to leverage an on-the-books-but-not-enforced ordinance that aimed to shift abandoned nuisance properties into the hands of residents who would improve them, occupy them, and in doing so become homeowners.

While Detroit has a history of activism, this case is the most conservative in terms of strategy and goals. They aimed to leverage the law to formalize private property ownership, pushing for entry into the system of homeownership, a property relation foundational for US history, the American Dream, and federal housing policy. Despite this lack of challenge to the status quo, these efforts were ultimately unsuccessful, in large part due to another event that dramatically shaped the future of Detroit: bankruptcy and emergency manager takeover. Some of these mothers lost money they had invested in these homes, while activists surmised that others have continued to live in them without legal right.

Oakland: Targeting Vacant Investor-Owned Property

Continuing the legacy of Black radicalism in Oakland, in 2019 single mothers took over a vacant investor-owned house, demanding title to the property to hold it as affordable housing for longtime residents priced out of the market. Amid the history of redlining and racial segregation in Oakland, current gentrification pressures have made it impossible for many longtime Black residents to access the housing market. These mothers formed a group called Moms4Housing and highly publicized their occupation, court hearing, resistance to eviction, and then eventual arrest and removal from the house. They used this occupation to call attention to the broader intertwined problems of property speculation/vacancy in the context of gentrification.

The efforts of these activists and

Oakland: Moms4Housing activists in front of the house they took over and eventually purchased / photo provided by. Claire Herbert.

mothers were marginally successful. Moms4Housing members were evicted from the property, but later secured the right to purchase the property for market rate ($587,500). The house is now held by the Oakland Community Land Trust to be preserved as affordable housing in one of the highest-cost housing markets in the US. Furthermore, the publicity of their actions has had reverberating impacts for local housing policy and for fueling other property takeovers.

Philadelphia: Occupying Housing Authority Property amid the Pandemic

Just prior to the pandemic unfolding in the US, activists in Philadelphia began covertly moving precariously housed mothers and their children into homes left vacant by the Philadelphia Housing Authority. Soon after, when CDC guidance halted homeless sweeps, Center City tent encampment populations swelled to nearly 200, occupying prime urban space. In this case, ongoing local concerns of family separation due to homelessness and of gentrification spreading out from high-cost areas into formerly disinvested neighborhoods came to the fore against the backdrop of BLM protests against police violence and the pandemic. Activists and unhoused residents came together in a happenstance way, leveraging land occupations in Center City to aid these families' ability to remain in the vacant houses they were occupying.

Rather than prioritize traditional private property ownership as the ideal outcome, activists demanded that the city move the occupied properties into a Community Land Trust to keep the houses as affordable options for low-income residents into the future. These housing and land occupations unfolded unexpectedly but were largely successful as they mutually supported each other's causes, resisting various forms of state violence and solidifying local community control.

In these US cases, squatting is a strategy to advance housing security for vulnerable residents. However, despite staunch commitments to private property in the US, the outcomes of each case reflect the influence of local context more so than the illegality of activists' strategies. In paying attention to how activists framed squatting as a response to local problems and an aspect of the solution, property relations come to the fore as a central piece of the housing problem. In US scholarship and policy, housing is overwhelmingly conceptualized as either renting or owning, juxtaposed against homelessness. But in the framing of these cases, activists highlight the property relations that are the problem and suggest property relations that are a potential solution. Scholars and activists concerned with ameliorating widespread housing obstacles should similarly foreground the underlying property relations of different housing models in efforts to mobilize support or schematize alternative possibilities. ■

—Sociology professor Ellen Scott received 2020 grant funding from CSWS's Mazie Giustina Fund for Women in the Northwest for a comprehensive study of the effects of Oregon's Fair Scheduling Legislation.

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Jon Jaramillo

Viral Bodies

AIDS and Other Contagions in Latin American Narrative

by Jon Dell Jaramillo, PhD Candidate
Department of Romance Languages

My dissertation analyzes examples of viral bodies which materialize in the works of three Latin American authors who wrote about HIV/AIDS in the 1990s: Reinaldo Arenas (Cuba), Pedro Lemebel (Chile), and Pablo Pérez (Argentina). In many ways, my dissertation responds to the Marxist legal sociologist Boaventura de Sousa Santos, who in his book *La cruel pedagogía del virus* (2020) calls for new strategies of contamination to overcome pandemics, natural disasters, financial collapses, the triumphant resurgence of authoritarian exceptionalism, and the technical circumvallation of patriarchal capitalist power that now leads the world toward catastrophe—strategies that enter the lives of citizens "por la puerta trasera" (14). This article briefly outlines the fields of virality, contagion, and transfeminism which led to my theorization of viral bodies and how they infect the imaginations of other bodies with rear-ended contaminations.

In the biological realm viral bodies are the individual virions which contaminate other bodies. My work proposes the materialization of viral bodies in other realms: human, metaphorical, ideological, linguistic, literary, and textual. Books can be viral bodies as evidenced by how the works of the above-named authors were received. Viral bodies are subjected to quarantines and inoculations because they can infect, disrupt, and destabilize established mechanisms of power transvestized within politics of expediency and convenience. Viral bodies can be used by those in power to infect imaginations, enforce norms, indoctrinate subjects, and justify censorship, quarantines, and exile—conditions which impact the bodies of marginalized people most when they are forced into precarious ways of living and being. Nevertheless, viral bodies can also be wielded to wage counter-offensives, such as those Arenas, Lemebel, and Pérez manifest in their writing about HIV/AIDS toward gender and sexual oppression.

The growing fields of virality and contagion are products of tremendously accelerated socio-political, economic, environmental, and ecological alterations that have materialized due to the lightning speed of techno-scientific innovation since the early 19th century. Virality studies how events become viral as they spread through the internet via social media. Most theorists in this field see virality as a phenomenon appearing with the advent of the internet. Thanks to queer theorist Hiram Pérez's work in *A Taste for Brown Bodies* (2015), I can argue that virality began in the 19th century with the advent of the telegraph, since it allowed contagious metaphors from Europe to quickly infect Latin American imaginations via the micro-circuitry of desire.

Contagion studies the virulence of metaphors and how their transgressive spread jumps across imaginary frontiers of identity and notions of essence and immunity. Peta Mitchell in *Contagious Metaphor* (2012) demonstrates how, in discourses at the crossroads of humanities, social science, medicine, and philosophy, beginning in the 1960s and 1970s, metaphor as contagion increasingly gains currency in the social, affective, mental, emotional, financial, moral, religious, political, and narrative realms. Her aim is to "suggest a framework through which the emergence and often epidemic-like reproduction of metaphor in general can be understood" (7). By the late 1990s contagion evolves into an interdisciplinary field that has gone beyond epidemiological facts to address questions about how beliefs circulate in politics, religion, and society through social interactions. Fear and epistemological anxiety are primary vectors of contagion.

Political and social interactions often produce viral events. These lead to the creation of viral bodies, contagious metaphors, and even movements. Viral events are dramatic and immediate. Some examples are a military coup that leads to the systematic disappearance of opposing political bodies, like Chile and Operation Condor in 1970s; or the interspecies transmission of virions leading to a global pandemic, like HIV/AIDS in the 1980s.

Viral events invoke ideological firestorms, while viral bodies spread blasphemous, transgressive, and contagious metaphors which intrepidly contaminate and infect the imaginations of other bodies. The contagious metaphors "Nunca mas" in the case of Pinochet's Chile and "ACT UP! FIGHT BACK! FIGHT AIDS!" in the case of HIV/AIDS led to social movements since their virulence obligated people to take a position.

"Viral Bodies" broadly apprehends the notion of transgender. Feminist philosopher Judith Butler, who identifies as a non-binary lesbian, is probably the most influential gender theorist because she sees gender as performatively constructed through behavior, hence other genders are possible via different behaviors. Her work is fundamental to the growing field of transfeminism, which I see as a trench from which arises the counterattack that directly threatens the panoptic fortress standing guard over patriarchal power. I argue that the transgendered body is viral because it destabilizes binary notions of sex and gender which have long been its currency. The transgendered body is often treated as a pariah because it is regarded as a contagion that threatens to undo the social order.

Recently in Latin America the contagious metaphor "gender ideology" has provoked an epidemic-like movement to oppose the transgendered body. At rallies and marches, the contagious metaphor "#con_mis_hijos_no_te_metas" has become viral. The hysteria around the perceived threat recalls Lee Edelman's *No Future* (2004) which proposes that reproductive futurism and the fascism of the baby's face impose an ideological limit on political discourse. Gender ideology's virality can be clearly apprehended considering how Judith Butler, regarded by many in the opposition as one of the architects of gender ideology, was burned in effigy in Brazil 2017 as protestors waved bibles, crosses, and banners yelling "Go to hell" and "Burn the witch," invoking colonial and inquisitorial practices.

The viral bodies in the HIV/AIDS-writing of Arenas, Lemebel, and Pérez invoke a liberatory aesthetics of "radical exteriority," theorized by Alejandro Vallega in *Latin American Philosophy* (2014) as discourse in "fluid ambiguity and transforming movement" which criticizes the coloniality of power's domination (140). I argue that in their writing the radical exteriority of the viral bodies produces rear-ended counteroffensives to the exceptionalism of body politics that excludes identities complicated by questions of sex, gender, race, ethnicity, and indigeneity—identities that do not conform to the LGBTQ rainbow. The aesthetic produces a twist that turns the table on oppressors by materializing bodily resistance through blasphemous and incendiary rhetoric that makes those in power uncomfortable. The radical exteriority of the viral body is a fulcrum that turns fissures into ruptures, thereby destabilizing complacent beliefs and ideologies that offer a false sense of immunity and hygiene. ■

—Jon Jaramillo is the 2021–22 winner of the prestigious Jane Grant Fellowship from CSWS.

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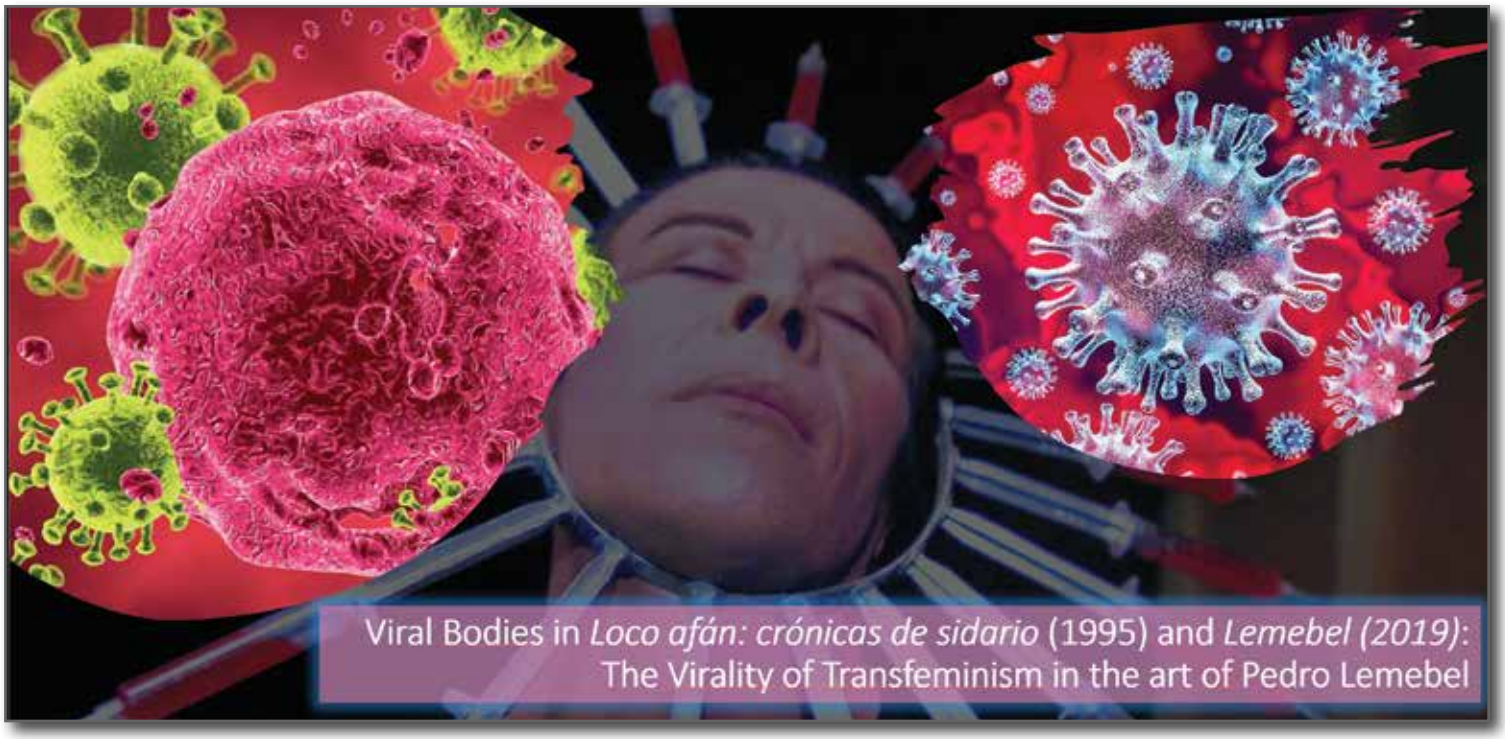

An image from Jaramillo's CSWS Noon Talk / illustration provided by Jon Jaramillo.

Informal Labor Blues

Gendered Effects of COVID-19 and Beyond on Backward Caste Women in India

by Malvya Chintakindi, PhD Candidate, Department of Anthropology

"I don't care if I live or die, I just need put some food on plate for my family. I don't have any other support."

•••

"I wish I did not get my daughter married at 15, but we couldn't afford another mouth to feed or extra space for her in our one room to sleep. Afterall, I was married away when I was 12."

•••

"To the government, our bodies only matter during elections since the votes we cast are important for political gains. Because it is then, we are not untouchables."

•••

Malvya Chintakindi

"I do not remember the last time my husband did not physically assault me. I went to the police, they said it is common among our communities to bear such violence. My husband took all my money and abandoned me and my three-year-old."

•••

"We are lesser humans. We work as manual scavengers. When patients soil their clothes, we clean them up. We clean and wash entire funeral houses. It is here that we are most important as it is only us who can cremate bodies—a dirty job."

These quotes illustrate the lived experiences of women I have worked with in the past two years. They belong to backward caste communities—engaged in informal labor economy working jobs as manual scavengers, domestic help, construction labor, cleaners—in India. They constitute a whopping 90 percent of India's working population, neither regulated nor protected by the state. My research delves into the short-term and potential long-term effects of COVID-19 on women belonging to backward castes engaged in informal labor work in the city of Hyderabad, state of Telangana, India. This in-depth ethnographic inquiry observed the research participants, women, within their localities for over a year (2020–2021) and adopts an approach rooted in intersectionality and complexity. It is within these communities that my research investigates questions of gender-based inequality, discrimination, and violence. Backward castes or Dalits, historically categorized as untouchables, to date face social stigma as manifested in day-to-day violence and lack of opportunities. Dalit women especially face triple marginality in terms of caste, class, and gender. In the informal economy, such women are considered "subalterns," also called "living dead" or "urban poor," heavily characterised by feminization of poverty, labour, migration, and exclusion.

The pandemic, my findings indicate, has only exacerbated the harsh realities of Dalit women through vaccine inequity, increased domestic violence, and loss of jobs. They are highly pressurized to navigate through internal family-based patriarchy-cum-poverty and state neglect. Moreover, these Dalit women, like the rest of the community, are forced to reproduce amongst themselves the vicious forms of their own subjugation. The pandemic has re-emphasized the need for a nuanced understanding of what entails rural vs. urban and informal vs. formal labor and their implications on gender equality. This research further aims to investigate how recognizing the identities and cultural contexts of backward caste communities are vital to their socio-economic upliftment. The many trials of being engaged in informal employment render such communities multiply vulnerable as the conditions of their personal and professional lives are interlinked and

Illustration provided by Malvya Chintakindi.

complex. Gendered and intersectional lenses are the need of the hour. The invisibility of women's contribution, in general to the economy but also within their own families, is a testament to their experiences of inequity and inequality. The pandemic has brought to the fore complex social injustice situations that undermine the dignity of backward caste communities and their professions.

Undoubtedly, the economic impact of the pandemic on informal labor is multifold. The very first concern expressed by the informal labor community when discussing the effects of COVID-19 is regarding finances. It is to be emphasized that absolutely none of the women or their husbands have any agreement or contract with their employers, which is the typical characteristic feature of informal employment. Tremendous loss of income has occurred owing to market shutdowns, closing of businesses, and employers' hesitation to re-employ domestic workers.

Females usually earn less than males in the informal labor market as they are employed in lower paying jobs than males. The decrease in the proportion of the income of the women's husbands is more than the decrease in the proportion of the income of the women. Women's jobs have become a safety net, especially amidst a pandemic when jobs of males engaged as construction workers or daily laborers have been hard hit owing to COVID-19 restrictions. However, the barriers of caste and socio-economic status make it difficult for the women to seek or receive financial help from their employers with ease. Women reported that lack of empathy and support from their employers has made them feel abandoned as most women working as domestic help interact with their employers on such a frequent basis, often sharing personal conversations—good, bad, and ugly. The pandemic has only further widened the gap between informal workers and formal workers, pushing the former into deeper financial loss with a rocky path to recovery. This also implies a widening gap between the haves and have-nots or the higher castes and backward castes.

Support and aid from the government and civil society actors have been sporadic. The perception toward the Anganwadi, a government childcare center in this region, is predominantly negative as women feel a lack of support, communication, and compensation.

About 30 percent of the participants reported high levels of domestic violence in general, irrespective of the pandemic. When probed about the conditions leading to violence, participants emphasized that alcohol was the primary reason behind their husbands' erratic and harmful behavior. The participants couldn't exactly distinguish between violence before and during the pandemic, pointing to the intensity of the violent conditions they endure regularly. Evidence from previous literature suggests that violence against women increases during and post disasters. It is noted that there is a dearth of research related to domestic violence during pandemics in India. In terms of the women's agency, which is an important constituent of women's empowerment, the distinction between how their voices and mobility must have changed in any fashion pre- and post-pandemic is blurry as it is too nascent to adjudge the same. The pandemic has only compounded the participants' existing domestic and social problems. It serves as a push for urban governance to re-examine their engagement with informal settlements.

In the next few years of my PhD, I aim to further unpack the subaltern woman figure through an ethnographic analysis of institutional and policy measures among different minority ethnic groups in India. Towards this end, I will also delve into proposed but long overdue revisions to the Indian national women empowerment policy and the International Labor Organization's definition of informal labor in reference to women. Ultimately, my research seeks to humanize the subaltern woman's life aspirations for love, progress, and development in the global South. ■

—Malvya Chintakindi received a 2021–22 Graduate Student Research Award from CSWS.

The Danger of a Metaphor

The Female Body and Land in Polish Theatre and Performance

Anna Dulba-Barnett

by Anna Dulba-Barnett, PhD Candidate
Department of Theatre Arts

I enrolled in UO's Department of Theatre Arts in 2018 to study ecodramaturgy under the guidance of Professor Theresa May who coined the term and has significantly contributed to the emerging field. She defines the theoretical concept as "play-making (script development and production) that puts ecological reciprocity and community at the centre of its theatrical and thematic intent." My PhD dissertation will apply this theoretical frame to the study of dramatic literature and performance from Poland, my home country.

The CSWS research grant allowed me to travel to Poland in the summer of 2021 to collect primary and secondary source material, visit relevant museums and libraries, and conduct interviews with key people working in related fields. I am investigating how Polish playwrights, but also poets and painters, have portrayed nature in their work from the 19th century to the present. Polish art and literature in the past have rarely focused on nature beyond its symbolism to the national cause. The notion of "national nature" is prolific because of Poland's historical trauma caused by partition, two world wars, and communist governance propped up by the Soviet Union. Poland has fertile soil, access to the Baltic Sea, picturesque mountain ranges whose runoff flows the length of the land, and abundant natural resources, but it is also situated directly between global powers: Russia and Germany. Poland has been the consistent battlefield between the world's strongest armies. The country of Poland disappeared from the maps of Europe from 1795 through 1918 as Russia, Prussia, and the Austro–Hungarian Empire partitioned up Poland, annexing its land and population.

For many Polish writers and artists, nature could not be divorced from its function as a symbol or a metaphor of a reconstituted Poland. Rivers became reminders of previous national borders, mountains became reminders of the protection of the country like the gates of a castle, the Baltic Sea became the reminder of Polish ports sending Polish merchandise to ports around the world. In *Landscape and Memory*, Simon Schama explores the way nation-states tend to use the land—mountains, forests, rivers—to underscore national power. Schama writes, "landscapes are culture before they are nature; constructs of the imagination projected on to the wood and water and rock...." Schama further asserts that the ideas, visions, and myths projected onto landscape have the power of "making metaphor more real than their referents." Although Polish land was a central concept for many playwrights throughout the centuries, it merely served as a backdrop for the human stories behind the symbolism and was neglected as the focus of attention.

In a similar vein to nature, women's bodies have also been frequently used as a metaphor for national purposes. Many Polish artists and poets attempted to describe the tragic history of Poland using the metaphor of Polonia: a young woman captured and violated by foreign oppressors. One of the best examples of this personification is Ary Scheffer's painting *Polonia*, created in 1831. Scheffer intensified the violence

enacted upon Poland: The body of a woman lies prostrate across the body of a mortally wounded eagle; she is barely alive, pinned to the ground by the hoof of a foreign military horse. Both the eagle and the woman serve as containers of national identity. In my work, I map the identification of Polish ideals of womanhood with the representation of land in canonical Polish dramas from Romanticism through the present. I also call attention to the ways that contemporary Polish theatre-makers and performers are subverting these old nationalistic narratives.

I focus specifically on the current work of Cecylia Malik, a prolific activist, artist, and performer. For the last decade Malik has organized several nature-based projects which are a fusion of art and activism. I examine her work oriented at protecting Polish rivers. During communism, when one of the government's main objectives was the industrialization of Poland, many Polish rivers became polluted. The Vistula (Wisła) River, the "queen of rivers," flows through the whole country and is divided by several dams which have resulted in the disappearance of many species of fish, including salmon and sturgeon. The northern part of the Vistula still has long stretches of undammed, free-flowing water, which makes the river unique compared to the other major rivers in Europe. The current Polish government announced future plans to place new dams across the Vistula. In response to these announcements, Malik started several artistic/activist campaigns designed to raise awareness about the importance of protecting the Vistula and many tributaries affected by the plans for new dams.

In 2017, Malik founded a collective of artists and activists called The River Sisters (Siostry Rzeki). One of the most popular happenings of this group involved a performance to protest against unnecessary interventions in the river systems across Poland. In the performance, a woman stands in the river and declares, "I am Wisła!" She calls out to her sisters, the tributaries of the Vistula River, by name, and asks them to join her. Those whose names are called enter the water and join her in chanting out their respective names.

In my work, I analyze how such performative activism fits within the classic Polish tradition of reducing the elements of nature and female bodies to a metaphor of national identity. I compare how Malik's identification of the female body with nature differs from the classic use of this trope and explore the ways her efforts complicate and reverse the impact of this overused metaphor in her artistic/activist performances. My wider desire is to investigate what types of ecological reciprocity and community exist in Polish theatre and performance and advance the field of ecodramaturgy within Poland and other Central and Eastern European countries. ■

—Anna Dulba-Barnett received a 2021–22 CSWS Graduate Student Research Grant.

The Vistula River in Cracow, Poland / photo by Jagoda Dulba.

Masculinization of Maternal Reproductive Health in Rural Ghana

by Elinam Balimenuku Amevor PhD, School of Journalism and Communication

Photo by Joojo Cobbinah.

In 2015, the United Nations passed the 2030 Agenda, a set of 17 Sustainable Development Goals (SDGs) that provide the framework that all member states have pledged to achieve. Among these is the need for good health and well-being for all regardless of their gender. This has reinforced global equity principles that require that women and men have equal opportunities to realize their health potential. The realization of these principles, scholars argue, revolves around the need to first understand how gender shapes vulnerability to ill health. When this is realized, health services can address the needs of women and men equitably to give expression to SDGs.

This offered a glimmer of hope and a choice for women to decide when and where they want to give birth, in line with modern-day public health policy and practice. It is as ethical as it is proper that the rights to safe pregnancy and childbirth for all women, including those in rural Ghana, are protected by law instead of customs and traditions. But this appears to be an illusion.

Although society has evolved with corresponding reforms in customs and traditions, gender inequalities persist through norms that require women to seek their husbands' permission before accessing maternal and reproductive health care. At the roots of this phenomenon are patriarchal social structures that reinforce men's authority over women. This manifests in some cultures, where payment of the bride price commoditizes wives as the "property" of their husbands.

It is also the norm in some cultures in Ghana where maternal and reproductive health decisions are made by men for women. A typical case is Mafi Dove, a rural community in southern Ghana where childbirth is banned due to strict adherence to a century-old taboo that forbids blood resulting from delivery. In addition to norms that empower men to sanction their spouses' reproductive health choices, women in labor are also banished to neighboring communities to deliver, more often in the buckets of the tricycles that are the predominant means of transportation in rural Ghana. These women are allowed back into the community postpartum, after their babies' umbilical cords have fallen. This norm persists without recourse to the sporadic cases of maternal and child mortality in such situations.

Despite open knowledge about the challenges that enforcement of customs and traditions such as the case in Ghana pose to the health of pregnant women in the realization of their reproduction rights, such customs continue to override national policy on maternal and reproductive health, as well as deny women their rights to and choice of reproductive health.

This study examines the cultural significance attached to customs that constrain birthing and reproductive choices. It also investigates how women navigate the risks associated with customs that constrain their reproductive health choices and utilization in rural Ghana.

Using interviews and focus groups with traditional leaders and women in the study site mentioned above, the study points to two preliminary findings. First, the traditional leaders believe that the solution to maternal mortality in the community partly depends on honest adherence to the century-old tradition. Second, although the women want a change in tradition, they see that as a prerogative of traditional leaders and the government.

The findings of this study are expected to push the boundaries for scholar activism to "demasculinize" maternal reproductive health governance in Ghana and sub-Saharan Africa. ■

— Elinam Balimenuku Amevor received a 2021–22 Graduate Student Research Grant from CSWS.

Photo provided by Aidan Pang.

Queering Heteronormative Desire through Vocality

by Aidan Pang, PhD, Department of English

Japan's voice-acting industry is a hotbed of "gender trouble." A cursory glance at the credits for many popular anime such as *Naruto* (2002–2007), *Fullmetal Alchemist* (2003–2004), and *One Piece* (1999–) reveal that their male leads are all voiced by women. Of course, within the Japanese voice-acting industry, this is ordinary and even expected. Some female seiyu (voice actors) like Saiga Mitsuki and Park Romi often voice male characters even when male seiyu are available for the roles. So what does it mean when these women's voices are preferable over the "real" thing? This seemingly common occurrence in the seiyu industry opens a conversation around a larger subject concerning vocal "ability" where "passing"—as male, as white, as straight, or as abled—is a site of daily conflict for many people whose voices belie their marginalized identities. More often than not, equity and inclusion in sound are often underprioritized in contrast to the visual. What these seiyu teach us is that the dissonance between what the body *looks* like and what the body *sounds* like demonstrates that what we hear can transform the way we conceptualize bodies and their subjectivities.

While my research trip to Japan in 2020 was interrupted by the pandemic, the CSWS Graduate Student Research Grant allowed me to gather primary materials to further develop an affective politics of listening to reform ideas of subject and nationhood beyond Western conceptions of gender, sexuality, race, and ability. This project was a chapter of my dissertation that focuses on vocal genderplay in Japanese drama CDs. This particular medium is a booming market in Japan that encompasses a wide range of genres including talk CDs, BL (Boys' Love) CDs, GL (Girls' Love) CDs, otome (women-oriented) CDs, and doujin (self-published) CDs. But considering how genderplay is so prevalent in visual media, it is surprisingly rare in aural media. As the listener is only privy to the voice itself, it is perhaps this lack of visual stimuli that suggests that the voice, without imagery to contain it, may function as a powerful mode of transgression and transformation. In her discussion on queer listening, Yvon Bonenfant emphasizes the power in giving shape to the vocal body, as in such imagining, "We hear and feel a body: a *peculiar* sort of body [italics mine]" that is very much influenced by our own lived experience. For queer listeners, especially, drama CDs offer a space where gender bending may be more than just play. In this aural space, the voice has the potential to further complicate current renderings of gender, sexuality, and the body in real life.

My case study was on the 2014 Japanese drama CD series *Goes!* as it is the first well-known occurrence of female-to-male gender play in this medium. This drama follows a reverse-harem format where the assumed female listener develops a relationship with seven possible male love interests. As an audio drama, the success of *Goes!* relies heavily on the ability of its male characters' seiyu to appeal to its target audience of young women. But unlike other reverse-harem drama CDs that employ male seiyu, *Goes!* uses women, or more specifically women's voices, to attract women listeners. Whether intentional or not, *Goes!*'s heterosexual romance is not so heterosexual after all.

By having an all-female cast, *Goes!* provides a unique aural vantage point to examine not only how listeners negotiate the dissonance between "male" voices and the female bodies producing them, but also why they find such voices appealing. This audio drama dissociates the link between men and masculinity as it invites pleasure from a certain kind of male-coded voice that, most importantly, is cultivated by the female body. As Judith Butler illustrates in her concept of the heterosexual matrix, the associations of masculinity with male bodies and femininity with female bodies are not, in fact, natural phenomena, but rather configurations determined by heterosexual practice. *Goes!* offers other modes of being that do not rely on a rigid gender binary nor ones that are tied to heterosexual reproduction. As a result, this listening experience facilitates a shift in the listener's aural orientation away from a traditional concept of masculinity and heterosexual romance toward othered modes of feeling in the world. ■

—Aidan Pang received a 2020–21 Graduate Student Research Grant from CSWS.

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The Hernández family plot in the Guadalupe Cemetary / photo provided by Teresa Hernández-Reed.

Mapping the Decolonial

by Teresa Hernández-Reed, PhD, Department of English

There are few writers who stir in me what Cisneros has across my life, career, and scholarship, and I knew I could not write my dissertation project without her. To that end, the CSWS research grant has made possible the work I engage with in my forthcoming essay, "Mapping the Decolonial," in the first critical companion to Sandra Cisneros's oeuvre, *'¡Ay Tú!': Critical Essays on the Work and Career of Sandra Cisneros* (University of Texas Press). In addition, I pair my reading of her work alongside a community mapping project in Hidalgo County (Texas) of the pioneer Guadalupe Cemetery, which was the first cemetery in South Texas to "permit" the burial of "newcomers," Mexican immigrants. Across these projects, I engage Cisneros' literary geography, the literary spaces drawn from memory and invention, and the spatial possibilities of her work within Chicanx and Latinx feminisms.

As readers of Sandra Cisneros' collections know, there is a fluidity and dynamism in the literary geographies she crafts from memory and *puro cuento*. Cisneros transports us as readers within and across the Américas—while also often rupturing national boundaries, making her writing distinctly diasporic among American letters. Consequently, Cisneros' work has become, I argue, essential to our understanding of Latinx and Chicanx feminisms through her contributions to the re/imagining of space in relation to questions of gender, class, language, and community. Her work also complicates these categories with characters that defy and disorient, but also guide and orient our understanding of intimate community relationships. Cisneros' use of narrative space and place brings us to various forms of social mappings that give us new orientations by which we can begin to map the limits and the possibilities of the decolonial in our 21st-century moment.

In this forthcoming essay, I focus on the making of a community cartography in Sandra Cisneros' *Woman Hollering Creek* (1991). In particular, I examine the short stories "Tepeyac" and, the title story, "Woman Hollering Creek" to further consider how Cisneros' writing opposes conceiving of space and geography as something to possess or rule. Similarly, I suggest that Cisneros' narrators and mappings show us the limits and thresholds of nationalisms and the necessary risks they pose to the decolonial. Furthermore, I consider how Cisneros' community cartography illustrates a shared responsibility between numerous colliding communities across Mexico and the United States. As Emma Pérez writes of the "diasporic configuration" in spaces like Texas where "populations dispersed through a land named, renamed, bordered, measured,

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Paradise as a Way of Being

Rethinking Relations in Three French Feminist Authors

by Robin Okumu, PhD, Department of Comparative Literature

Pictured are Robin Okumu, left, and Marie Darrieussecq / photo provided by Robin Okumu.

On January 26, 2022, in the thick of the Omicron wave of COVID-19 in both France and the US, I met French author Marie Darrieussecq for an interview at her home in Paris' 15th *arrondissement*. I sat across from her—unmasked—in the very chair at the desk where she does her writing, while she sat cross-legged on a twin bed that nearly filled the rest of the small room. During a delightful hour and a half, we discussed (in French) to what extent we can read utopian "moments" amidst the dystopian realities in her fiction. More specifically, I asked to hear her thoughts about my readings of her novels and the way I interpret them within the concept I develop in my dissertation called "utopian relationality."

Including Darrieussecq's novels in a project about feminist literary utopias and utopianism initially seems strange and even out of place. The traditional concept of "utopia" means both a "good place" that exists "no place," and if it is an imagined better or "best possible" future, then dystopia functions as the inverse—as a worse or "worst possible" scenario. Darrieussecq's novels fall into this latter category since her protagonists struggle through loss, emptiness, and trauma while living through technologically advanced realities and nightmarish near-futures. Her first novel, *Truismes* (1996), begins this trend of individual dissolution and societal entropy by telling the story of a young woman who slowly transforms into a pig (with no clear reason or cause). This metamorphosis takes place against the backdrop of a partially destroyed futuristic Paris, where a neo-fascist government reigns and the female subject trades her objectified and abused body as currency. Darrieussecq describes the protagonist's transformation in *Truismes* in almost agonizing detail with much blood and body horror as the narrator labors (in vain) to control and contain her changing form.

Although *Truismes* unfolds in this dystopian setting, it contains surprising glimmers of utopia in lyrical moments that erupt with effusive language and long, adjective-laden descriptions. These moments foreshadow the book's ending, where, ironically, the narrator's physical metamorphosis leads her to develop new linguistic abilities and an awareness of self. Through becoming a sow, she paradoxically finds her voice, understands her place in the world, and decides to write her story. The lyrical moments in *Truismes* have been discounted and overlooked in light of the novel's more shocking and arresting dystopian aspects, but I read them as distilled expressions of a desire for a better way of existing. These flashes of light that Darrieussecq carves out from within the novel's dark reality are subtle and fleeting but no less powerful for their rarity and precarity. They demonstrate an ideal, fantastic state of *being-with* the other and the world that leads to an understanding of the self as situated in and constituted through those relations.

Along with a selection of Darrieussecq's novels, I analyze descriptions and depictions of this ideal state in the fictional works of Monique Wittig and Hélène Cixous; the texts I include stretch in total from 1969–2005. I group the three authors together under my concept of "utopian relationality," which describes a radical and liberatory way of being-together in the world that acts as a core component of each writer's feminism. It presents visions of revitalized relations with the self, the other(s), and the wider world. Through this concept, the authors rethink utopia not as a fantastic place but as an interconnected, relational state of being. The connections they describe are equally as important as the textual acts of narrating them, and so my methodology proceeds through close attention to their poetic strategies and linguistic experimentation, or the ways they rework language from within language. They both draw attention to the defects of gendered language and then imagine possible alternatives and different linguistic realities within their

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Collegiate Performances at Historic Hayward Field

by O Adeniji, PhD Candidate, Department of Human Physiology

Historic Hayward Field has been home to record-breaking performances set by athletes at many levels. Located on the University of Oregon campus in Eugene, Hayward Field has hosted over two dozen elite and collegiate championship track and field meets. The highly touted 2021 NCAA Track and Field Championships, followed by the rescheduled 2020 US Olympic Track and Field Trials, were both held in June of last year in the newly renovated stadium. This summer brought athletes and track fans across the globe to participate in and witness the 2022 Oregon World Championships, the first held on US soil.

Championship meets of this caliber have served as signature platforms for the sport of track and field outside of the Olympic Games. While the Olympic Trials and World Championships feature elite athlete performances, the NCAA Championships solely feature collegiate athlete performances. The track and field community—athletes, coaches, media, team staff, spectators, scientists—have watched championship meets fascinated by how athletes of collegiate and elite stature produce performance marks and times of such high levels. Questions may arise around rankings, but many concern performance. How does an athlete run so fast? How does an athlete jump or throw an object so far? What allows an athlete to endure competition over several days?

Most sports fans equate performance of an athlete with being talented, competently coached, well-conditioned, disciplined in their training and preparation, and perhaps the possession of a high mental capacity. Although those factors can play a role in performance, scientists over the years have also studied athlete movement to interpret and monitor performance. Thus, biomechanics of sports is the most fitting field for studying track and field movements under the umbrella of human physiology.

Sport biomechanics has been described as movement and the associated mechanics of that sport. Historically, the field has been driven by sports scientists tailoring study types—sports-related injuries and performance—toward a non-Hispanic male population. An investment in the vision and evolution of track and field by World Athletics, the international track and field governing body, facilitated 20 years' worth of biomechanic study projects conducted during major championship competitions at the elite level. As these projects provided analyses on elite performances, the international track and field community came to appreciate them as ways to better understand events competed in and meet results achieved. Analyses at the college level would also be welcomed for those who have come to expect and witness great performances at the NCAA Track and Field Championships.

The framework of my dissertation project was built on and inspired by the research work conducted by World Athletics. With a similar vision, this project supports continued advancement in the sport at the college level, where action toward athlete development, coaching knowledge, and performance improvement are made. Past sports performance research in the US has primarily focused on data collected in lab-controlled settings with select research interventions. Although these studies have added to the discussion of performance within sports science, there is room for other narratives. Therefore, this project begins with an analysis of collegiate female sprint and jump participants at the NCAA Championships to better understand performance in competition.

In preparation for footage data collection, project components and logistics were discussed at great length with world-renowned sports scientists affiliated with World Athletics. This team of experts had recently yielded over 50 event-specific track and field reports from the 2017 London Outdoor and 2018 Birmingham Indoor World Championships combined. My project's primary data collection was completed during the 2021 spring and summer academic quarters. With funding support from organizations such as CSWS, I traveled overseas to the United Kingdom to meet in person with World Athletics expert sports scientists for project post-processing and analysis technique training.

Preliminary review of footage taken with high-speed cameras showed desired areas were captured as intended. Going forward, digital tracking will be used during post-processing. Select body-segment models have also been chosen for footage analysis for the purposes of gathering data to describe the motions being performed and the cause of those motions by each athlete. The quantitative values coming from these analyses relate to kinematic (i.e. velocity) and kinetic (i.e. force) characteristics reached during performance. While kinematic

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mapped, and fenced" (77), Cisneros' *cuentos* shows us that to practice the decolonial we must first renegotiate what it means to enter border narratives as both colonized and settler.

The 2015 South Texas community mapping project of Guadalupe Cemetery is particularly fascinating in relationship to the work that Sandra Cisneros attends to in her short fiction because it fails to bridge together "official" archives, such as obituary notices and funeral home records, and the oral history records that could have been accessed in this border space. While the project depended upon community members to survey the land, read plot markers and gravestones, and collate official documents, the limits of the project are that they only considered these tangible and material archives as potential resources to count the dead. Because the plots don't have documented "ownership" beyond a burial marker, if those families could afford one, the city holds no official record of how many are actually buried at this community cemetery.

In response to the project, San Antonio librarian Romeo Rosales Jr. writes in a piece for the *Public Library Association*, "The Departed" (2015), how the information collected was merged with GIS (Geographic Information System) technology in order to create an accessible digital archive. Rosales notes that "several graves were in bad condition so names and dates were not legible" and "those simply read as 'unknown' on the online database." When I went to access the program for this project, I found only one name listed for my family that is buried across three plots. There is no way, at present, for me to add or edit the data, the history, or the count.

I position myself in my work as a way to merge social geography, ethnography, and *testimonio* alongside Cisneros who maps, from memory rather than from official geographical data, the intimate community relationships at work within the setting of her prose. Even as border narratives, including those within the genres of fiction and memoir, typically pay homage to particular sites, cities, towns, neighborhoods, or regions, Cisneros utilizes such spaces only as beginnings. Thus, I argue that Cisneros' literary mappings allow us to initially enter a narrative space, and these spatializations ultimately reveal community mappings beyond the decolonial.

In June 2022, I traveled to Texas State University where I was a part of a colloquium on Sandra Cisneros and engaged in a collaborative writing workshop with the other contributors to the collection including esteemed Latinx scholars such as Sonia Saldívar-Hull, Mary Pat Brady, Richard T. Rodríguez, Macarena D. Hernández, Belinda L. Rincón, and Olga L. Herrera. While my research plans have been long delayed given the COVID-19 pandemic, in June I finally accessed Sandra Cisneros' archival materials housed within the Wittliff Collections (Texas State University) in San Marcos, Tejas, thanks to the generous grant by the Center for the Study of Women in Society. ■

—Teresa Hernandez-Reed completed her English PhD in the spring. She received a 2021–22 Graduate Research Grant from CSWS.

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Teresa Hernández-Reed

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fiction. Their prose struggles against itself to bend, break, and transform language in order to expand the boundaries of existing descriptive possibilities and conceptions of self.

I focus on these authors because they represent different areas of French feminist thought, yet they write in similar ways that have not been analyzed together. Monique Wittig was a lesbian separatist who sought to dismantle gender in language; Hélène Cixous is a key figure in French psychoanalytic feminism and a theorist of essential female difference; Marie Darrieussecq is a contemporary novelist from the generation that inherited the irreconcilable 1970s and 1980s debates in the French feminist movement. My project brings together these disparate writers by using utopian relationality as a unifying formal and conceptual thread. Throughout my study, I argue for a reconceptualization of the content, form, and function of their fiction, along with a reinterpretation of the ways the label "utopian" has been applied negatively to Wittig's and Cixous' work. Since Darrieussecq has been described as a dystopian writer, interpreting utopian moments in her fiction casts her writing in a nuanced light. It also provides an understanding of the ways utopia and dystopia intermingle in her contemporary fiction, as it is representative of a broader 21st-century feminist consciousness that both continues and complicates the debates of the 1970s and 1980s in France. Utopian relationality thus enables productive comparative readings of these three different authors, and it lays a foundation for future explorations of feminist fiction.

I am grateful to the CSWS Dissertation Completion Fellowship for allowing me the time and space to focus on finishing my dissertation, and even more, for enabling me to make the trip to Paris to interview Darrieussecq in person. ■

—Robin Okumu received a 2021–22 Graduate Writing Completion Fellowship from CSWS.

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A Critique of Whiteness as Cleanliness

By Annalee Ring, PhD Candidate, Department of Philosophy

This research project takes up a genealogical method that unearths taken-for-granted assumptions regarding contemporary beliefs and practices surrounding cleanliness. Today cleanliness practices are enacted and are treated as "normal" without considering how they have been shaped by vectors of contingent influences including social and political institutions, technological developments, global politics, and power discrepancies. Further, we surveil and discipline ourselves and one another to enact cleanliness practices that have been normalized. This project seeks to denaturalize our concept of cleanliness and our cleanliness practices through tracing these contingent vectors in which they emerged, showing both the historical accidents and sociogenic continuities that led to our contemporary assumptions about cleanliness and the practices that we take for granted.[1]

Through this methodology, this project unveiled a myth that emerged in the 19th century that promoted white supremacist practices and settler colonialism: whiteness as cleanliness and blackness or brownness as dirtiness. This myth of whiteness as cleanliness supported white supremacist and settler colonial institutions and practices, which in turn naturalized this myth. The myth of whiteness as cleanliness had the historical motivation of supporting white supremacy, settler colonialism, patriarchy, and classism. This myth is historically and sociogenically constructed but naturalizes the associations between whiteness and cleanliness as well as blackness and brownness with dirtiness, women with dirtiness, and people experiencing poverty with dirtiness. Importantly, our contemporary cleanliness practices emerged during the 19th century as this mythologization of whiteness as cleanliness developed—as such, this mythology has influenced our contemporary cleanliness practices.

Our contemporary cleanliness practices emerged rather recently. At the beginning of the 19th century, most Euro-Americans would bathe three times: after their birth, before their marriage (only required if they were categorized as a woman), and after their death.[2] Laundry was typically done once a year, as was cleaning surfaces in one's home, known as the annual spring cleaning.[3] Handwashing was largely nonexistent. These practices were by no means universal; Indigenous peoples found Euro-American colonists to be dirty and smelly.[4] Members of the Wampanoag tribe attempted to teach colonists to bathe, but to no avail.[5] Victorian-era practices and beliefs surrounding modesty presented an obstacle to bathing for Euro-Americans who were uncomfortable with their own nakedness.[6]

However, throughout the 19th century, Euro-American practices transformed drastically and contemporary cleanliness practices emerged in the late 19th century.[7] Frequent bathing, laundering, surface sanitizing, and handwashing emerged as appearing clean became an important sign of social status. This project in its full form considers several vectors that contributed to this emergence, but I will detail two here: the institution of chattel slavery and the institution of Indigenous boarding schools.

First, during the 19th century, the practice of slavery was scrutinized and abolitionist ideology gained traction. Abolitionist ideology represented a threat to "the Southern way of life," and pro-slavery ideology proliferated, responding with public health.[8,9] Justifications for the practice of slavery claimed that it was not just a political, economic, and social system, it was also considered a "curative and preventative" hygienic system.[10,11] Justifications for the hygienic system included attempts to establish the sanitation police, who would have the power to order inspections and purifications, to have jurisdiction over hygienic asylums and hospitals, to legislate for "the conservation and progress of the race" in order to "prevent degeneration by prohibiting intermarriages manifestly and perniciously degenerative."[12] The movement considering the institution of slavery as a hygienic system of public health not only contributed to pro-slavery ideology but also justified the surveillance and enforcement of hygiene and eugenic practices through policing.

Additionally, sociologists defended slavery through claiming that enslavers were like father figures to the enslaved, who were likened to children who could not take care of

themselves.[13] This literature defended the institution of slavery while it was under moral scrutiny because the enslaved would supposedly be taught the virtue of cleanliness; allegedly enslavers would ensure the adoption of cleanliness practices in the enslaved, which, it was claimed, they could or would not do on their own.[14] However, Booker T. Washington's autobiography *Up From Slavery* demonstrates that this defense of slavery is made in bad faith as many enslavers did not allow people who were enslaved to bathe—in fact, this was one way enslavers maintained a hierarchical relationship between enslavers and the enslaved, further perpetuating the association between whiteness and cleanliness.[15]

The second institution that contributed to our beliefs and practices surrounding cleanliness are Indigenous boarding schools, which served as one of the institutions that enacted the settler colonial agenda. Indigenous removal and relocation were supported through descriptions of Indigenous peoples as dirty. State-sanctioned ethnic cleansing was written into legislation—including monetary rewards for scalps of Indigenous peoples, conditions for statehood requiring more settlers than Indigenous peoples, and biological warfare to weaken resistance to settler colonist violence.[16,17] Describing Indigenous peoples as vermin was common and developed associations of disease and dirt.[18] This language was also used in boarding schools' curricula.[19] The 1885 Superintendent of Indian Schools describes their first day of school: "Strip from the unwashed person of the Indian boy the unwashed blanket, and, after instructing him in what to him are the mysteries of personal cleanliness, clothe him with the clean garments of civilized men."[20]

This idea of cleanliness as a feature of white civilization was popularized through soap advertisements.[21] Advertisements framed settler colonialism as a paternalistic sharing of civilization, of soap, spreading the myth that colonization is as benign as washing or cleaning.[22] Some soap companies, like Unilever, made the equation between soap and civilization even more explicit as their company slogan was "Soap is civilization." Soap advertisements claimed that teaching the virtues of cleanliness was the "white man's burden."[23]

As such, my research argues that our contemporary beliefs and practices surrounding cleanliness have been influenced by white supremacist and settler colonial institutions, including the institution of slavery and the institution of Indigenous boarding schools. More of my research can be found in the *APA Women in Philosophy* blog. ■

—Annalee Ring received a 2021–22 Graduate Research Grant from CSWS.

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18 Further this demonstrates that animals considered to be vermin could be removed without moral consideration, a sign of human supremacy in addition to white supremacy.

19 US government's campaign "Kill the Indian, Save the Man" would "civilize" Indigenous peoples through assimilation and education. This framed settler colonialism as a "coincidence of interest" as Jefferson phrased it, as Indigenous peoples had an abundance of land but lacked civilization whereas white people were "civilized" but lacked land. Education was deemed to be the solution; it was framed as a paternalistic sharing of civilization rather than a violent insurance of white supremacy through the elimination of millions of peoples and dozens of cultures. As such, the reframing of settler colonialist practices as paternalistic sharing of civilization placed less moral scrutiny on the practice.

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values focus on describing a motion an athlete makes, kinetic values account for the "causes" of the motion an athlete exhibits in competition. In other words, one can think of motion as representing the effect of movement, and force representing the cause of that movement. These components of sports biomechanics are key to understanding the factors that can determine and influence performance in sports.

There is an opportunity to add to the library of literature written on not just sport performance, but also on high-level women performing on the college stage. It is my hope that this work will help to inform and educate the track and field community, and all who wish to engage in myriad ways. I am confident all the pieces have been put in place to complete this magnitude of work as I look to be impactful in my capacity as a coach and sports scientist. Much appreciation to CSWS for their support of women in the sciences. ■

—Ola Adeniji received a 2021–22 Graduate Student Research Grant from CSWS.

Pandemic Health Consequences for Child Welfare-Involved Women Caregivers

Sarah Horn

by Sarah R. Horn, PhD Candidate, Department of Psychology

A little over two years ago, the University of Oregon Office of the Provost sent an email regarding the handling of coronavirus concerns. The email, dated March 3, 2020, emphasized there were only three known cases in the state of Oregon. I try to remember those very early days and how I was reacting to the news. I only recall uncertainty. Would this last two weeks or two years? Would I be able to finish my PhD? What does lockdown mean? But mostly, always returning to the same questions: Would I stay healthy? Would those who I loved stay healthy?

The landscape of the world has not stopped transforming and the questions I asked have kept changing, too. It did not take long to witness how the aspects that already divided us—our gender and sex, our race and ethnicity, our income—only deepened under the collective threat of the coronavirus. Celebrities caught flack for skipping town, governors were chastised for flouting safety guidelines, and most Americans could not agree on basic principles. We were all living distinct realities and at the end of day, when the news reels stopped rolling, who was being left behind?

Prior to the COVID-19 pandemic, my research had focused on the impacts of early life adversity on children's mental and physical well-being. I studied changes to the immune system as a potential mechanistic pathway linking environmental stress to health consequences. I specialized in working with marginalized families, such as those with Child Welfare System involvement. I was also invested in understanding how parenting and mother-child dynamics influenced these complex relationships. I wanted to know how mothers, and their relationship with their children, could serve as a buffer against a scary world. I wanted to know if mother's own stress impacted her child, and if so, what could we be doing to support mothers better?

As the pandemic unfolded, it became clear that female caregivers of young children were living a very different pandemic reality. The early stay-at-home guideline regulations helped slow viral spread, but female caregivers shouldered a disproportionate burden as they rapidly adapted to the policies. In April 2020, only a month after the pandemic began to ripple across the US, the United Nations posted a policy brief, highlighting that "across every sphere, from health to the economy, security to social protection, the impacts of COVID-19 are exacerbated for women and girls simply by virtue of their sex."[1] Within five months of that first email from the University, four times as many women as men were dropping out of the work force. The primary reason was lapses in childcare.[2] My lab, the Stress Neurobiology and Prevention Lab, conducted surveys of over 7000 households in Oregon. A whopping 90% of households reported that the female caregiver was primarily responsible for overseeing the young children, despite other obligations.[3]

Initially, there is often a zoomed-out lens on the impact of major public health crises. The early data came out with the same message—the COVID-19 pandemic was disproportionately harder on *women* and on *mothers*. Soon, researchers would take a more detailed approach. The pandemic was not necessarily equally harder on *all* women. Certain women, particularly women of color and those with socioeconomic adversity, were even more unduly impacted. The COVID-19 pandemic exacerbated all existing disparities, across racial, ethnic, gender, sex, and income domains.

The COVID-19 pandemic was a public health crisis that pinged on all domains of my research.

I knew the final step of my PhD, my dissertation, must focus on the COVID-19 pandemic. I wanted to collect scientific data on how the pandemic was impacting female caregivers and who was the most affected. Specifically, I wanted to revisit a group of mothers and their children I had met earlier in my degree. Prior to the pandemic, I had collaborated on a project that was studying the efficacy of an intervention called Parent-Child Interaction Therapy (PCIT). The project was implementing PCIT for mothers and children with known Child Welfare System

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Toward a Multi-Directional Feminist Critique of Gender Oppression in the Global South

Zeinab Nobowati

by Zeinab Nobowati, PhD Candidate, Department of Philosophy

Do Muslim women need freedom? Perhaps at the first glance, most feminists would be inclined to respond with a "yes," given that most of us believe that all women, and all human beings, need freedom in some sense. In the history of philosophy, especially during modernity, freedom has been defined as one of the most valuable ideals that humans pursue in the hope of overcoming alienating and oppressive social norms and structures and in order to flourish. But when it comes to the question of freedom and emancipation of Muslim women, the issue becomes more complicated because it is a question that has become increasingly *politicized* in our time. My training in both feminist philosophy and women and gender studies as well as my life journey of having experienced the growing (yet oppressed) feminist movement in Iran firsthand has driven my curiosity, motivation, and passion for undertaking an inquiry into this politicized discourse.

The discourse of Orientalism in the 19th century already portrayed Muslim women as weak and oppressed in order to justify its own "civilizing" agenda. After 9/11, a growing body of literature has emerged about Muslim women, some reproducing Orientalist ideas (for example about the need to "save" Afghan women) and some critiquing such Orientalism (Abu-Lughod 2013; Mahmood 2011). Following Gandhi's (1988) thesis that postcolonial feminism has always been busy navigating the tensions between its two commitments, anti-imperialism and feminism, my research studies the status of this tension in contemporary scholarship about Muslim women and problematizes the ways that the anti-imperialist commitments of postcolonial scholars have come at the expense of feminist values. It seems to me that this approach *overcorrects* western missionary feminism (Khader 2018) by erasing the problem of gender inequality in the Muslim world.

My research critically engages with the work of two influential anthropologists, Saba Mahmoud and Leila Abu-Lughod, whose scholarship has studied the lives of Muslim women from an anthropological perspective (Mahmood 2011; Abu-Lughod 2013). Their work problematizes the ideological function of Western media and scholarship in the post-9/11 political landscape and suggests that Muslim women are not as oppressed as the Western media show and as Western feminists argue. While I agree with their critique of "imperialist feminism," I engage with these anti-imperialist anthropological studies of Muslim women in order to problematize what I call the *one-directionality of critique* in this scholarship, a mode of critique that scrutinizes cultural imperialism as the site of colonial domination but falls short of extending the lens of critique to patriarchal domination, i.e., the political and social struggles of women. I trace such one-directionality back to Franz Fanon's (2004) vindicative analysis of the Muslim veil and his decolonial politics that bracketed the problem of women's oppression. I argue that this erasure can be avoided if we replace the one-dimensional anti-imperialist inquiry with what Nikita Dhawan (2013) calls a *multi-directional politics of critique*, i.e., a politics of critique that remains committed to problematizing different relations of power at the same time.

To enable such a shift, my research unpacks intellectual and analytical resources that serve the development of such a multi-directional feminist critique. One productive resource will be sought in Serene Khader's (2018) recent recourse to non-ideal theory and her account of feminist analysis as an analysis that does not start with supposedly universal (and implicitly Eurocentric) ideals. Instead, a feminist lens inspired by non-ideal theory starts from the heterogeneity of the social reality, acknowledges the differences in various forms of gender oppression and in various forms of feminist commitment, and thereby avoids falling into "missionary feminism." This methodological insight is crucial for developing tools of analysis that can serve global studies of gender oppression. Another productive resource will be sought in Michel Foucault's theory of power. I turn to Foucault (1990) to underscore the multiplicity of power relations that influence people in every society, and to argue that critique needs to expose that

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Melissa L. Barnes

Examining Gendered and Racialized Violence Toward the Black Community

by Melissa L. Barnes, PhD Candidate, Department of Psychology

The nation held an unofficial day of remembrance for George Floyd on May 25, 2021, one year after he was murdered by a police officer. If we held a day of honor for all of the Black men, women, transgender, and nonbinary folks who have been physically or sexually assaulted by police officers, we would mourn and remember every day of the year. On March 30, we would mourn Mya Hall; July 13 would be Sandra Bland's day; August 9 would honor Abner Louima; and at least 13 days would be reserved for each of Daniel Holtzclaw's sexual assault victims.

Gendered and racialized police violence in the United States is a continuation of racial terror and control that began in the era of slavery for Black Americans. Police violence is both racialized and gendered in that Black women are more often sexually victimized and Black men are more often physically victimized by law enforcement. The first most cited grievance against law enforcement is excessive force, which includes physical violence and homicide. The second most cited grievance against law enforcement is sexual misconduct, which includes rape, child molestations, and other types of sexual misconduct.

Within the past few years, Black Americans have been talking more publicly about how indirectly experiencing discriminatory police violence through the media impacts our mental health and well-being. Gabrielle Union, a Black actor, described in an interview that "waking up every day to the brutalization, the murder of Black bodies…is like one big anxiety attack…it just feels like terror in my body." Indeed, media's representation of trauma and violence can be traumatizing within itself. However, vicarious trauma is only one piece of Black Americans' indirect experiences of police violence.

I have spoken and written about how betrayal trauma, vicarious trauma, collective trauma, and institutional betrayal individually describe parts of reading or watching the news of yet another Black person being victimized by police. As a culmination of four years of work I developed a theoretical framework, Collective Ongoing Betrayal Trauma, that merges these four concepts within an intersectional perspective to assess Black men and women's experiences of gendered and racialized police violence.

Through my dissertation, I empirically explored the framework of Collective Ongoing Betrayal Trauma with a vignette study that involved 1,270 Black Americans. The study comprised five different vignettes, with each participant reading one of the five vignettes. The vignettes described an incident between a civilian and a police officer. One vignette was a control vignette that depicted an unidentified civilian who received a speeding ticket from a police officer. The four "active" vignettes had two components that varied: 1) the victim's gender was either man or woman and 2) the type of violence described was either a gunshot or a sexual assault perpetrated by the police officer. The race of the victim was described as "Black" for all four active vignettes. These vignettes mirrored the experiences that Black Americans have when they learn about discriminatory police violence

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involvement, with the goals of improving the mother-child relationship, bolstering mother's parenting efficacy, and improving child behavioral and health outcomes.[4] The intervention trial had wrapped up before the pandemic, and I thought we had a unique opportunity to see how these families were doing. The families involved in the original project had higher rates of material hardship and financial insecurity. In addition to socioeconomic disadvantage, they had higher rates of stigma, isolation, mental health problems, and limited resources. I found myself wondering: How were these families doing all these years and one major public health crisis later?

My dissertation project, generously funded by the Center for the Study of Women in Society, sought to elucidate the health impact of the pandemic on female caregivers and their children. I investigated three domains of impact: Social Impact (e.g., reports of isolation and changes to family dynamics), Psychological Impact (e.g., changes to mental health and caregiver stress), and Physical Impact (e.g., changes to inflammation in mother and child). I also endeavored to explore potential individual differences that may aid in determining who has been most impacted thus far, such a history of caregiver adversity.

The study has been completed and we recruited 28 mothers and their children. During study visits, we heard stories of the adversities they have encountered in the last two years, the strength they had found in their families, and the obstacles they were still overcoming. Our survey results show that mothers are endorsing higher levels of chaos in the home and increased child trauma symptoms now compared to prior to the pandemic. I also collected dried blood spots, which will allow us to determine the extent to which child and mother's inflammation has changed during this time. As we await those lab results, I think towards the next steps in my research and policy implications. Stress during the COVID-19 pandemic is a multifaceted concept that differentially impacts individuals based on a variety of factors. I am most curious about how mother and children's health, both physical and mental, has been and will continue to be impacted by the COVID-19 pandemic.

Dr. Anthony Fauci recently made headlines for his claim that we are "out of the pandemic phase."[5] Yet, the health consequences of COVID-19 will outlast the fluctuations in infection rates. My sincere hope is that research impacts policy to support women and families, such as increasing access to affordable childcare, support for child education, national paid leave policies, and more. ■

—Sarah R. Horn received a 2021–22 Graduate Student Research Grant from CSWS.

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heterogeneous multiplicity as well. In other words, a multi-directional feminist critique needs to acknowledge the limitations of totalizing theories and analyze power without reducing it to one ultimate source such as imperialism. In that sense, postcolonial scholarship has a lot to learn from intersectional feminists and their emphasis on the plurality of the axis of oppression.

As a student of philosophy, my engagement with feminism happens mostly from a methodological and theoretical perspective, but I remain also committed to learning from actors in local communities. A closer look at the local struggles of Muslim postcolonial societies shows that women themselves are aware of the need to critique the politics of gender inequality promoted by nationalist and Islamist states and presented as a nativist discourse, the recent #NoToCompulsoryHijab movement in Iran that happens under the shadow of an authoritarian anti-Western government constitutes a perfect example. I seek to take such local resistances seriously as a catalysator for feminist philosophical analysis that bases the need for feminist critique of religious cultures and forms of lives not in the abstract skepticism about religion, non-western cultures, or Islam as such (as it has often been assumed in the so-called western "missionary feminism"), but in the actuality of the critical practices and local forms of resistance. To come back to the question posed in the beginning: If we take the voices of local activists and advocates for social justice and their demand for freedom seriously, it becomes evident that freedom does not lose its relevance only because it is instrumentalized by orientalist and imperialist discourses. Perhaps the better way of being an anti-imperialist feminist is by acknowledging that imperialism is not all-encompassing, that its discourse is not the only speech in the world, and that we have other voices to listen to. ■

—Zeinab Nobowati received a 2021–22 Graduate Student Research Grant from CSWS.

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BODY MAPPING

A Decolonial Methodology for Intergenerational Healing among GuateMaya Feminist Groups

by Carla Macal, PhD Candidate, Department of Geography

Maya women participate in a body mapping workshop / photo provided by Carla Macal.

My dissertation, entitled "*Cuerpo-Territorio*: Cultural Memory, Intergenerational Trauma, and Cartographies of Healing among GuateMaya Feminist Groups," aims to analyze feminist groups organized by Guatemalan women across the hemisphere in response to state gender violence particularly in Guatemala. Femicides registered in Guatemala increased 31 percent between January and August 2021, compared to the same period the previous year, according to a report released by the humanitarian entity Grupo de Apoyo Mutuo (GAM). The groups participating in my dissertation work are involved in building a permanent memory of current state violence against women and girls, but also weaving in the memory of those the 36-year war (1960–1996) disappeared, murdered, and tortured in Guatemala. Records indicate that 200,000 (83%) of the Maya population was killed, 45,000 people disappeared, and 1.5 million displaced (Manz 2008). Beyond settler-colonial borders, feminist groups composed of Maya, Ladina,[1] and migrant women working intergenerationally continue to endure emotional trauma from the war years but are motivated to break the silence of the war through a transformative memory. My dissertation aims to contribute to Indigenous decolonial feminist epistemology of *cuerpo-territorio* by looking at the lived experiences of Guatemalan women survivors of the 36-year war and the intergenerational trauma and healing actions feminist groups are using in their dialogs and activities.

Carla Macal

With a graduate research grant from the Center for the Study of Women in Society (CSWS), I was able to conduct ethnographic fieldwork in Los Angeles during the summer of 2021. I am resorting to the popular method of body-mapping to delve into my research question: How, specifically, is transformative memory inscribed in the body, in public space, and in other symbolic and material geographies that the groups move in? The GuateMaya feminist group I am working with in Los Angeles is GuateMaya Mujeres en Resistencia-LA (GMR-LA). GMR-LA is forming group identity and making meaning and place to honor family members and *compañeros* taken by the war. They are engaging in counter-hegemonic production of cultural memory by organizing protests, vigils, and art to share the truth of the genocide and to continue the legacy of leftist groups in Guatemala. Ester Hernandez's (2017) work on mapping Central Americans in Los Angeles' public spaces and memory states, "Migrants become embedded in a larger struggle for justice; they create community and provide a historical context for the following generations. This allows for the creation of spatial imaginaries on the urban cityscape of Los Angeles" (145). I am interested in how the physical bodies of women war survivors of Guatemala store memory and trauma and how through body-mapping *platicas* (dialogs) we can begin to speak about the past and move forward to heal.

As a first-generation community scholar that shares similar intergenerational trauma with research participants, I will also share my personal statement of ethics with participants and explain that we can stop the interview process whenever it becomes uncomfortable or overwhelming. Some of my family members are also survivors of the war in Guatemala. Some are political refugees and choose not to speak about it due to the pain it causes. For years I've been working on my own emotional distress

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through news media, social media, or other types of media. Participants also responded to multiple questionnaires intended to assess the impact of reading one of the five vignettes. The topics of the questionnaires included: mental health (depression, anxiety, anger, hypervigilance, etc.), gender and racial identity, institutional betrayal, and collective trauma.

Results from this vignette study were, in many ways, consistent with what I predicted. When police violence was described in a written format, gender (man/woman) and the type of violence (sexual/physical) that occurred impacted Black Americans' experiences of reading about the incident.

Largely, participants in the study had the strongest reactions to descriptions of Black men being physically victimized by a police officer. Psychological distress, racial identity, and gender identity were significantly impacted by the description of a Black man being physically victimized.

These patterns were not seen when the incident was described as a Black man being sexually assaulted or when the victim was a Black woman.

Police physical violence incidents were experienced as more of a collective trauma than police sexual violence incidents.

Also, women participants endorsed more institutional betrayal behaviors related to the description they read than men participants.

Institutions can participate in courageous acts to intervene on police violence. Dr. Jennifer Freyd, founder of the Center for Institutional Courage, has outlined 10 steps organizations can take to buffer against additional harm after an act of violence occurs. Those with institutional power can bear witness, be accountable, and genuinely apologize for historical and current police violence. Third-party entities can demand increased transparency from police departments about the actual frequency of physical and sexual violence incidents. Institutions could also commit long-term resources to the tireless call for defunding, or reallocating funds from, law enforcement and the prison system to public health services.

Research on Collective Ongoing Betrayal Trauma can help progress the #blacklivesmatter, #sayhername, and #saytheirnames movements by 1) recognizing the significant negative impact of indirect exposure to physical and sexual police violence, and 2) advocating for institutionally courageous acts to intervene on discriminatory police violence.

Ample gratitude to the following funding sources, without which my dissertation data collection would not have been possible: Jennifer M. Gómez, Wayne State University Start Up Funds; American Psychological Association (APA) Division 56 Trauma Psychology Cultivating Healing, Advocacy, Nonviolence, Growth, and Equity (CHANGE) Grant; University of Oregon Division of Equity and Inclusion Dissertation Award; University of Oregon Center for the Study of Women in Society (CSWS) Summer Writing Fellowship; University of Oregon Graduate School Special Opportunity Grant; and University of Oregon Psychology Department Committee for an Inclusive Community. ■

—Melissa Barnes received the 2020–21 Graduate Writing Completion Fellowship from CSWS.

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from the war. I also see my dissertation as a space for personal healing and growth. Shanon Speed (2021) discusses the distance between activism and collaborative work in academia and urges victims to reflect and write about our embodied emotions encountered in the field. The relationships I have built with GMR-LA and in my community are strong, and I aim to connect with my research work through my own emotions as well.

I use body mapping as a tool to support participants sharing about emotions, place, and trauma. Latin American feminist decolonial geographers (Cabnal 2010; Zaragocin 2020; GeoBrujas 2021) are using the method of body mapping as a decolonial, counter-cartographic perspective that highlights Indigenous peoples' lived experiences. In addition to body mapping, the method of testimonio will provide space for Maya women living in Los Angeles to share their perspectives of migration, trauma, and relationships.

Body mapping has been generally defined as, "The process of creating body-maps using drawing, painting, or other art-based techniques to visually represent aspects of people's lives, their bodies and the world they live in" (Gastaldo et al., 2012, 5). Since the 1980s, body mapping has been used by medical doctors and with HIV positive people to raise awareness and self-esteem, and to document migration experiences and health concerns of undocumented workers. For this method, I am borrowing from the methodological guide *mapeando el cuerpo-territorio, guia metodologica para mujeres que defienden sus territorios* (mapping body-territory, methodological guide for women who defend their territories) created by Ecuadorian colectivo miradas criticas del territorio desde el feminism (Cruz et al., 2017). The guide provides different tools and step-by-step instructions on how to facilitate body-mapping workshops with Indigenous women.

On October 3, 2021, I facilitated my first body-mapping workshop with five participants of GMR-LA. Using the guide and the following questions to map our emotions on our bodies, I asked each participant: 1. Can you draw where in your body you have experienced any type of violence in Guatemala or in Los Angeles? And how did it feel? 2. Can you draw how the fear of violence has impacted your body? 3. Can you draw what emotions you feel when you walk in Los Angeles as a Maya woman? 4. How has the process of migration impacted your body? 5. Can you draw in your body how power and strength feel?

The participants had an hour to complete their drawings, and at the end we gathered in a circle to share our embodied testimonios. Everyone really focused more on the present moment, how they see themselves, the places they actively frequent, and their feelings toward those places. Two of them shared how they felt about Immigration Custom Enforcement

BODY MAPPING, continued on page 38

Screening and panel discussion held for new documentary

In January, the Center for Latino/a and Latin American Studies (CLLAS) and the Center for the Study of Women in Society (CSWS) presented a livestream screening of the documentary film *Ni una menos: Violence against women and justice in Guatemala*. Film director Gabriela Martínez (SOJC, WGSS) and her co-producers Erin Beck (Political Science) and Lynn Stephen (Anthropology) led a discussion following the screening. Welcome and introductions were provided by Sangita Gopal (CSWS) and Chris Chávez (CLLAS).

The documentary tells the story of Claudia Eunice Villegas González's femicide case. Killed by her boyfriend in the city of Huehuetenango, Guatemala, the film follows the journey of Claudia's family seeking justice. Through this emblematic femicide case, *Ni una menos* introduces the viewers to the long years of struggle in Guatemala for the protection of women and women's rights, and the challenges and promises of the 2008 Law against Femicide and Other Forms of Violence Against Women.

Ni una menos: Violence against women and justice in Guatemala / illustration provided by CLLAS.

Richmond named US energy undersecretary

Chemistry professor Geraldine Richmond was confirmed this year as the new undersecretary of science and energy for the federal Department of Energy. The undersecretary for science oversees the Energy Department's Office of Science, advises the secretary of energy on energy and technology issues, monitors the department's research and development programs, and advises the secretary on management of the DOE's national laboratories, among other duties.

A pioneer in advocating for the advancement of women in science, Richmond co-founded COACh, the Committee on the Advancement of Women Chemists. The organization has delivered a series of successful workshops on negotiation, leadership, and conflict resolution to more than 15,000 women in all fields of science and engineering around the US. She holds the Presidential Chair in Science at the UO and is a recipient of the National Medal of Science, among many other honors.

Balogun wins Aidoo-Snyder Prize

Oluwakemi "Kemi" Balogun, associate professor of women's, gender, and sexuality studies, has won the 2021 Aidoo-Snyder Prize for best scholarly work from the African Studies Association Women's Caucus for her first book, *Beauty Diplomacy: Embodying an Emerging Nation* (Stanford University Press, 2020). The Aidoo-Snyder book prize is awarded by the Women's Caucus of the African Studies Association for an outstanding book that prioritizes African women's experiences. *Beauty Diplomacy* is a study of

HIGHLIGHTS, continued on page 40

BODY MAPPING, continued from page 37

(ICE) and detention centers and how these places and institutions inflict fear, anger, and sadness on them and communities. The group also drew a body of a woman representing the group. They wrote words on the body that reflected the groups work like intergenerational, solidarity, unity, and ancestral knowledge (to name a few). They were all very excited to see their work reflected in words and in a collective body.

Overall, the body mapping workshop became a space for the group to retreat from their daily routines and focus on themselves. One of the participants shared how this type of work is necessary for survivors of war and can allow for honest conversations about the past to move into healing, restoration, and trust. I am excited for this work and I am currently organizing a second body mapping workshop with groups I am working with in Guatemala this summer 2022. ■

—Carla Macal received a 2021–22 Graduate Student Research Grant from CSWS.

Notes

1 Ladina refers to a woman who is mixed from Indigenous and European hybridization. Scholars identify ladino and ladina as a place in between the elite Spanish-speaking state and the Indigenous communities (Harms 2020).

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CSWS Congratulates 2022–23 Research Grant Award Winners

The Center for the Study of Women in Society (CSWS) is delighted to announce funding awards for AY 2022–23 of nearly $84,000 to support scholarship, research, and creative work on women and gender. A total of 19 research grants were given to 16 graduate students and three faculty members. Six travel grants also were awarded.

Political science doctoral candidate Parichehr Kazemi won the prestigious Jane Grant Dissertation Fellowship for her project, "Visual Protest Movements: How Social Media Images Challenge Authoritarian State Power in Iran's 'My Stealthy Freedom' Movement." The Jane Grant award holder receives an $18,000 stipend and UO student health insurance for the academic year. In addition, in partnership with the dean, the Graduate School provides tuition remission for the academic year.

"Since 2014, women have challenged Iran's strict modesty mandates by unveiling in public spaces to document and share their acts of defiance across social media," Kazemi says in her project abstract. "In response, the Iranian government has arrested several activists and imposed mandatory 'Re-education' classes for violators, showing that the content represents enough of a challenge to the regime to inspire severe repression. By bringing into question the disjuncture between civic activism and state response, my research suggests a new type of social movement that leverages the unique affordances of visual-based social media platforms to challenge state power." Kazemi's dissertation "explores the dynamic interactions between oppositional movements and authoritarian regimes over time in a way that reveals processes of learning, innovation, and tactical evolution on the part of both movement and state actors."

CSWS has awarded the Jane Grant Dissertation Fellowship to graduate students at the University of Oregon since 1983. This highly competitive dissertation award supports projects from a range of disciplines on topics related to women and gender. The award is open to eligible UO graduate students who are ABD and spend the award year writing their dissertation.

Given the large number of strong applications received each year for the Jane Grant fellowship, CSWS has instituted a Graduate Writing Completion Fellowship to provide summer writing support to one or more doctoral candidates in the early stages of their dissertation who are runners up for the fellowship. This year, one completion fellowship was awarded to doctoral candidate Holly Moulton in environmental studies for "Futuremaking in a Disaster Zone: Indigenous Women, Climate Justice, and the Everyday Politics of Climate Change in Peru." The following is a complete list of CSWS grant awardees and their projects:

Parichehr Kazemi

Jane Grant Dissertation Fellowship

- Parichehr Kazemi, Political Science, "Visual Protest Movements: How Social Media Images Challenge Authoritarian State Power in Iran's 'My Stealthy Freedom' Movement."

Graduate Writing Completion Fellowship

- Holly Moulton, Environmental Studies, "Futuremaking in a Disaster Zone: Indigenous Women, Climate Justice, and the Everyday Politics of Climate Change in Peru."

Graduate Student Research Grants

- Alexis Adams-Clark, Psychology, "Sexual Violence, Institutional Betrayal, and Institutional Courage: Capturing Student Perspectives through a Qualitative Interview Study."
- Bobbie Bermudez Bonilla, Critical and Socio-Cultural Studies in Education, "Pero Con Ganas: Latina Testimonios on Cultural Wealth and Overcoming Microaggressions in Schooling."
- Brooke Burns, Philosophy, "Sylvia Wynter's Humanist Appraisal."
- Kaito Campos de Novais, Anthropology, "Visualizing Mourning: Activist Mothers of LGBTQ+ People in Brazil."
- Jeongon Choi, East Asian Languages and Literatures, "Tune Korean Television to Women."
- Isabella Clark, Sociology, "Too Sensitive? Living with Multiple Chemical Sensitivity."
- Leticia Garcia, Psychology, "Surviving Racism from Womb to Cradle: Assessing Parent of Color NICU Experience in Oregon."
- Mushira Habib, Comparative Literature, "Thinking through the Skin: Affective Literacy and Literary Orientations."
- Daizi Hazarika, Anthropology, "Witch-hunting: Gendered Violence Against Indigenous Hindu Women in Assam, India."
- Gloria Lizette Macedo Janto, Romance Languages, "Gender Roles in the Testimonial Narrative of Andean Women from Peru (1980–2000)."
- Kiana Nadonza, Anthropology, "Crowning Community: The Cultural Politics of Beauty Pageantry in Postcolonial Philippines."
- Michele Pflug, History, "'In Pursuit of Butterflies': Gender, Madness, and Science in the English Countryside 1655–1715."
- Sarah Preston, English, "'A State of Want': Advertising and Toxicity in Environmental Justice Literature."
- Olivia Wing, History, "Common and Contested Ground: Chinese and Japanese Youth Culture in the Pacific Northwest, 1920s–1960s."

Faculty Research Grants

- Joyce Cheng, History of Art and Architecture, "Hello Kitty's Kunstwollen: Kitsch, Ornament, Allegory."
- Annelise Heinz, History, "Collective: How Lesbian Feminists Reimagined Society."
- Lesley Weaver, Global Studies, "A Multi-Stakeholder Analysis of Women's Houselessness in Eugene, Oregon."

Graduate Student Travel Grants

- Ronja Behrends, School of Journalism and Communication, Society for Cinema and Media Studies Annual Conference.
- Jaclyn Bogner, Counseling and Human Services, Society of Research on Adolescence Conference.
- Emily Milius, Music Theory, Mississippi University for Women.
- Zeinab Nobowati, Philosophy, PhiloSOPHIA: Society for Continental Feminism Conference.
- Annalee Ring, Philosophy, American Psychological Association Convention.
- Cornesha Tweede, Romance Languages, Society for Renaissance and Baroque Hispanic Poetry Conference.

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beauty pageants in Nigeria, showing how contestants embody and experience contradictory ideas of gender, class, and citizenship.

CSWS resumes Noon Talks

After nearly two years of reduced programming due to the pandemic, CSWS was pleased to resume our Noon Talk series online, featuring Graduate Student Research Grant awardees. When programming was reduced due the COVID-19 lockdown, the center was able to increase our graduate student research support, giving us a great lineup for our resumed 2022 speaker series:

- Jan. 14: Annalee Ring, Philosophy, "The Myth of Whiteness as Cleanliness: A Settler Colonial, White Supremacist, and Patriarchal Construction."
- Jan. 27: Malvya Chintakindi, Anthropology, "Informal Labour Blues: Impact of COVID-19 and Beyond on Women Belonging to Backward Caste Communities in Hyderabad, India."
- Feb. 2: Cassandra Galentine, English, "'There's nobody with common sense that can look down on the domestic worker': Dirt, Disease, and Hygiene in Alice Childress's *Like one of the Family*."
- Feb. 16: Jinsun Yang, Sociology, "Creating a Non-gender Binary and Queer/Women-centered Sports Space: Strategies and Experience of Korean 'Queer Women Games.'"
- Mar. 2: Jon Jaramillo, Romance Languages, "Viral Bodies in *Loco afán* and the film *Lemebel* (2019): The Virality of Transfeminism in the Art of Pedro Lemebel."
- Mar. 30: Nathan Mather, Counseling Psychology, "Working Class Gay Dads: Queer Stories about Family and Work."
- Apr. 12: Cornesha Tweede, Romance Languages, "A Feminist Approach to the Early Modern Literary Canon."
- Apr. 29: Niki DeRosia, Education, "Helping Mom and Helping the Community: Immigrant Youth's Perspectives of the Future."
- May 11: Max Skorodinsky, Education, "More Than Binary: Gender Diversity in Computer Science Education and Employment."
- May 25: Annalise Gardella, Anthropology, "Otro Mundo Posible: Environmentalist Activism and Agroecology in El Salvador."

Lara wins Gregory Bateson Book Prize

Ana-Maurine Lara, associate professor of anthropology, has won the 2021 Gregory Bateson Book Prize from the Society for Cultural Anthropology for her book *Queer Freedom: Black Sovereignty* (SUNY Press, 2020). The award recognizes "rich ethnographic analysis that engages the most current thinking across the arts and sciences."

Heinz and Goodman named Oregon Literary Arts Book Awards finalists

Books by two CSWS affiliates were named Oregon Literary Arts 2022 Book Awards finalists:

Mahjong: A Chinese Game and the Making of Modern American Culture (Oxford University Press, 2020) by Annelise Heinz, an assistant professor and historian of modern American history, examines the role the Chinese tile-based game played in shaping the modernizing American society of the 1920s, in defining ethnic identities during the Great Depression and after World War II, and in shaping both Chinese American and Jewish American cultures.

The Suicide of Miss Xi: Democracy and Disenchantment in the Chinese Republic (Harvard University Press, 2021) by Bryna Goodman, a professor and historian of modern China, is based on a 1920s Shanghai court case following the suicide of a woman in a newspaper office, the newly emergent Chinese stock markets and changing ideas about gender, democracy, and foreign imperialism.

The book awards honor the state's most accomplished writers in poetry, fiction, nonfiction, young readers, and graphic literature.

Affiliates win OHC fellowships

Six CSWS faculty affiliates are recipients of Oregon Humanities Center 2022–23 faculty research and teaching fellowships:

- Faith Barter, English, "Black Pro-Se: Authorship and the Limits of Law in 19th-Century African American Literature," Ernest G. Moll Research Fellowship in Literary Studies.
- Melissa Graboyes, History, "HIST/GLBL 3XX Global Health History," Coleman-Guitteau Professorship in the Humanities.
- Laura Pulido, Indigenous, Race, and Ethnic Studies and Geography, "Representing White Supremacy in Landscapes of Historical Commemoration."
- Lynn Stephen, Anthropology, "What is Justice? Addressing Violence against Indigenous Women in Guatemala, Mexico, and the United States," Provost's Senior Humanist Fellowship.
- Julie M. Weise, History, "Guest Worker: A History of Ideas, 1919–75."
- Priscilla Yamin, Political Science, "Historicizing Social Egg Freezing: Eugenics, Feminism, and the Commodification of Motherhood."

In addition, three affiliates were named Alternate Faculty Research Fellows:

- Lara Bovilsky, English, "Rogue Writing: Mary Cowden Clarke's "The Girlhood of Shakespeare's Heroines and the Rise of Fan Fiction as Critique."
- Bonnie Mann, Philosophy, "Feminist Phenomenology: Essays for the Second Sex in the Twenty-First Century."
- Erin Moore, Architecture and Environmental Studies Program, "Pipeline Space, Domestic Space: New Structures in Indigenous Pipeline Resistance."

Affiliates win OVPRI Faculty Research Awards

Four CSWS affiliates are among the recipients of the 2022 Faculty Research Awards distributed by the Office of the Vice President for Research and Innovation. Faculty Research Awards support scholarship, creative projects, and quantitative or qualitative research from all disciplinary backgrounds. CSWS affiliates who received these awards include:

- Maram Epstein, East Asian Languages and Literatures, "Women's Novels as an Affective Archive in Late Imperial China."
- Lynn Fujiwara, Indigenous, Race, and Ethnic Studies, "Queering Asian American Feminisms: The Sexual Politics of Representation in Resistance."
- Xiaobo Su, Geography, "Unhomely Life: Modernity, Mobilities, and the Making of Home in China."
- Kate Thornhill, Digital Scholarship Services, "Digital Stewardship on the Oregon Coast: Curation and Preservation Capacities and Infrastructures at Small Cultural Heritage Organizations."

Thorsson named Brown Faculty Fellow

Courtney Thorsson, associate professor of English, has been named a Norman H. Brown Faculty Fellow in the Liberal Arts for 2021–2023. The Norman H. Brown Faculty Fellows are awarded by the Collage of Arts and Sciences on the basis of their demonstrated excellence in teaching and their capacity for superior scholarship.

Thorsson researches African American Literature using Black feminist methods. Her book, *Women's Work: Nationalism and Contemporary African American Women's Novels* (University of Virginia Press, 2013) reconsiders the gender, genre, and geography of African American nationalism as she explores the aesthetic history of African American writing by women. Her next book is titled *The Sisterhood: Black Women's Literary Organizing* (Columbia University Press, forthcoming).

Balancing Work and Caregiving Teach-In


Maria Escallón


Lynn Fujiwara


Melissa Graboyes


Deborah Green


Lynn Stephen

In April, CSWS and United Academics (UA) held "Balancing Work and Caregiving: A Best Practices Teach-In." Panelists included Maria Fernanda Escallón, anthropology; Lynn Fujiwara, Indigenous, race, and ethnic studies; Melissa Graboyes, history; Deborah Green, religious studies; and Lynn Stephen, anthropology.

Both CSWS and UA have been advocating for caregivers in the University of Oregon community since the start of the pandemic. In 2020, CSWS launched the Caregiver Campaign special project advocating for greater flexibility and support in administrative policies, while UA developed a Caregiving article for collective bargaining this year. The teach-in was designed to complement those efforts.

The event drew upon faculty experiences during the pandemic to suggest best practices for being a care ally, drawing on creative solutions that come from the bottom up—often at the department, program, or unit level. Through providing real-life examples, event organizers sought to help UO community members who are caregivers themselves and/or want to be care allies to come up with concrete plans and practices they could implement with others in their units. Attendees gained a better idea of how to navigate common caregiving challenges in the academic setting, advocate for their needs, and support their caregiving colleagues.

Because engagement with caregiving issues has become so critical during the pandemic, a time when social isolation was the norm, many individual efforts have largely grown in isolation. The teach-in allowed caregivers and caregiving allies to identify other colleagues in different schools and departments who share an interest in issues of equity, diversity, and inclusion at UO.

A follow-up report of collected materials and practices generated during the event is available at csws.uoregon.edu/campaigns. ■

Stephen, Stormshak win OVPRI Outstanding Research Awards

Two CSWS faculty affiliates are among the winners of the 2022 Outstanding Research Awards from the Office of the Vice President of Research and Innovation. The awards recognize and celebrate achievements in research and scholarship and highlight notable research activities taking place at the University of Oregon.

Professor Lynn Stephen, Department of Anthropology, received an Outstanding Career Award—UO's highest award for faculty members. This award recognizes and celebrates a deep and distinguished record of scholarship and research on campus and external recognition and support of such efforts, and national and international prominence in their field of research.

Professor Beth Stormshak, Prevention Science Institute, received the Innovation Award, which recognizes outstanding communication, policy outreach, and other entrepreneurial or broader public-engagement activity.

Stephen receives honors and awards

In addition to the OVPRI Outstanding Research Award, anthropology professor Lynn Stephen became an Elected Fellow with the American Association for the Advancement of Science. She won the Washington Association of Practicing Anthropologists Praxis Award with Dr. Bonnie Bade and Dr. Devra Saxton for their COVID-19 Farmworkers Study. She also won the Wayne T. Westling Award for University Leadership and Service from University of Oregon.

Kelp-Stebbins wins Tykeson Teaching Award

Kate Kelp-Stebbins, assistant professor of English, is the 2022 Tykeson Teaching Award recipient for excellence in teaching in the College of Arts and Sciences humanities division. This year's awards focused on teachers who have demonstrated excellence in inclusive teaching. Deans rewarded efforts to close the academic opportunity gap for first-year, core education, and major courses; to close the access gap to experiential learning opportunities; to introduce curricular innovation supporting inclusion and representation; and to use advising practices supporting inclusion and equity.

Mason, Weise win Open Oregon grants

Two affiliates were awarded Open Oregon Educational Resources grants for proposed innovative ideas for textbook and resource solutions:

Dyana Mason, Introduction to the Nonprofit Sector (PPPM 280): Awarded for her course text and outline, Mason brings theory to practice by incorporating real-world organizations and case studies while allowing students to interactively click on articles, blogs, videos, sites, and more.

Julie Weise, Latinos in the Americas (HIST

248): This groundbreaking project, "Teach in Spanglish: Latinx History," is the first on a national level to provide a full curriculum using historical text and students' familiarity with Spanish to teach them deeper skills for engagement. Students will analyze their relationship between language and power while affirming their bilingual abilities.

Sabzalian named Influential American Indian Scholar
Leilani Sabzalian, assistant professor of education and codirector of the Sapsikwala (Teacher) Education Program, was named one of 35 Influential American Indian Scholars this year by Academic Influence, a website that provides rankings by academics and data scientists. Her research focuses on supporting Indigenous students and preparing teachers to challenge colonialism in curriculum, policy, and practice.

Stapleton named Environment Initiative Fellow
The Environment Initiative at the University of Oregon named Sarah Stapleton, an assistant professor in the College of Education, its faculty fellow for spring 2022, as part of a new program funded by the Office of the Provost.

As the Environment Initiative faculty fellow, Stapleton directed an interdisciplinary effort to create—in coordination with a team of Oregon teachers and Beyond Toxics, a grassroots environmental justice organization—an interdisciplinary, environmental justice high school curriculum. Stapleton organized and facilitated a summer institute to provide collaboration time and feedback for master teachers to co-build the curriculum around Oregon environmental justice case studies as told through community health data collected by Beyond Toxics.

Affiliates selected for Environmental Initiative seed funding
Four CSWS faculty affiliates are among those selected to receive the first round of Environmental Initiative Seed Funding Program awards, established this year to support research and curricular projects at University of Oregon. Affiliate winners include:

- Kathryn Lynch, Environmental Leadership Program, "Broadening Experiential Learning through the Environmental Leadership Program."
- Theresa May, Theater Arts, and Jennifer O'Neal, Indigenous, Race, and Ethnic Studies, "Indigenous Knowledge Keepers Curriculum Development."
- Sarah Stapleton, Education Studies, and Kathryn Lynch, Environmental Studies Program, "Building Environmental Education Infrastructure at UO."

Weise awarded Williams instructional grant
Associate Professor Julie Weise, history, has received one of four 2022 Williams instructional grants. Winners of the award receive funding for projects that support learning experiences in their department. She will be partnering with Rabbi Meir Goldstein in the Judaic Studies department to create a website that will allow students to conduct primary research on historically marginalized communities in Lane County while learning digital skills.

Pérez Báez awarded seed funding
Gabriela Pérez Báez, linguistics, and her interdisciplinary team was awarded seed funding through the UO Incubating Interdisciplinary Initiatives awards, known as I3 awards, for the project "Social Networks and Language Revitalization: A Transdisciplinary Collaboration with the Puyallup Tribal Language Program." The project seeks to understand the key elements of the successful revitalization of the Lushootseed language. The team plans to create a diagnostic model that will serve as a guide and support for other communities around the nation and globe as they work to revitalize their own languages.

Epstein receives funding from the National Endowment for the Humanities
The National Endowment for the Humanities awarded Maram Epstein, a professor of Chinese literature and director of the Center for Asian Pacific Studies, a grant to develop curriculum for a major in global public humanities. Epstein and her department are part of the newly formed School of Global Studies and Languages at the UO.

The new major would draw on existing content and theory courses from the school, which includes several other language, literature, and cultural area studies departments, and also would rely on relevant departments across the university to form its core requirements and electives.

Epstein's grant proposal outlines new courses to be developed in collaboration with faculty members from the UO's composition program and School of Journalism and Communication. Each student would participate in a capstone experiential course or internship, grouping teams of students with complementary skills to work on real-life global public humanities projects.

Cheney, Lowndes selected for Provost Fellowship Program
Two affiliates have been chosen to take part in the 2022 Provost Fellowship Program. As mentorship fellow, Charise Cheney, associate professor of Indigenous, race, and ethnic studies, will be looking into ways to support Black faculty members across campus. As an academic freedom fellow, Joe Lowndes, professor of political science, will explore ways the university can develop strategies to best protect academic freedom moving forward and set a national standard.

Hutterer wins Graduate Education Excellence Award
Maile Hutterer was selected as one of four winners of the 2022 Graduate Education Excellence Awards. Hutterer won the Excellence Award for Directors of Graduate Studies. She is an associate professor in the College of Design's Department of the History of Art and Architecture.

Julie Voelker-Morris receives honors
Julie Voelker-Morris, career services director in planning, public policy, and management, has been named a Sustainability Fellow for 2022–23. She received the 2022 Rev. Dr. Martin Luther King, Jr. Outstanding School/Department/Committee Award for a Search Advocate Pilot Program from the Division of Equity and Inclusion. She was also named to the Leadership Academy for 2021–22.

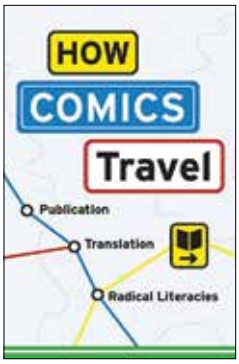
Millán awarded Career Enhancement Fellowship
Isabel Millán, assistant professor of women's, gender, and sexuality studies, is a recipient of the Institute for Citizens and Scholars 2021–2022 Career Enhancement Fellowship. The award provided a one-year research leave to complete her book manuscript, tentatively titled *Coloring into Existence: Queer of Color Worldmaking in Children's Literature* (New York University Press, forthcoming).

FACULTY BOOKS

***Just Get on the Pill: The Uneven Burden of Reproductive Politics*, by Krystale Littlejohn (University of California Press, 2021, 184 pages).**

Littlejohn's work encompasses the often-overlooked experiences of people who identify as women, gender nonconforming, and nonbinary who have used birth control to prevent pregnancy. Those experiences range from the societal pressure for women to be solely responsible for birth control to unsupportive partners and the importance of access to both birth control and abortion. She contends that preventing pregnancy is something that should be understood as shared between the individuals engaging in sexual activity that could potentially lead to a pregnancy.

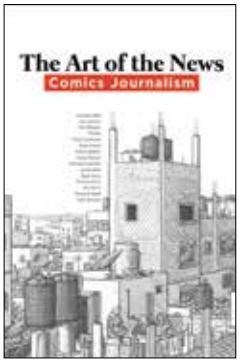
***How Comics Travel: Publication, Translation, Radical Literacies*, by Katherine Kelp-Stebbins (Ohio State University Press, 2022, 269 pages).**



This book challenges the clichéd understanding of comics as a "universal" language, circulating without regard for cultures or borders. Instead, she develops a new methodology of *reading for difference*. Kelp-Stebbins's anticolonial, feminist, and antiracist analytical framework engages with comics as sites of struggle over representation in a diverse world. Through comparative case studies of *Metro, Tintin, Persepolis,* and more, she explores the ways in which graphic narratives locate and dislocate readers in every phase of a transnational comic's life cycle according to distinct visual, linguistic, and print cultures. *How Comics Travel* disengages from the constrictive pressures of nationalism and imperialism, both in comics studies and world literature studies more broadly, to offer a new vision of how comics depict and enact the world as a transcultural space.

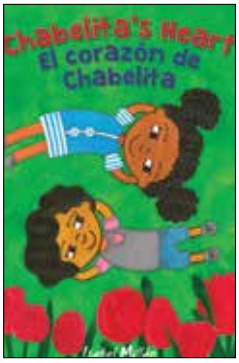
***The Art of the News: Comics Journalism*, curated and edited by Katherine Kelp-Stebbins and Ben Saunders (Jordan Schnitzer Museum of Art, 2022, 344 pages).**

The Art of the News is the first museum exhibition and catalogue devoted to the remarkable international emergence of comics journalism in the two decades since Joe Sacco first published *Palestine* in 1993. This project —and the scholarship it represents—fittingly emerge from Sacco's alma mater, the University of Oregon, where he first studied journalism. The Jordan Schnitzer Museum of Art at the university is proud to present the exhibition and publish the catalogue, featuring not only Sacco's work, but that of the other comics journalists whose work is also presented here, including Gerardo Alba, Dan Archer, Tracy Chahwan, Jesús Cossio, Sarah Glidden, Omar Khouri, Viktoria Lomasko, Sarah Mirk, Ben Passmore, Yazan Al-Saadi, and Andy Warner. Hailing from eight countries, their work demonstrates the truly global nature of this literary and artistic medium.



***Chabelita's Heart/El corazón de Chabelita*, written and illustrated by Isabel Millán (Reflection Press, 2022).**

In this queer bilingual children's book, Chabelita's hopes come true when Jimena, the new student whose eyes sparkle like stars, sits next to her. Through shared language and experience they easily connect. The more they learn about each other, the more time they spend together, and the more they like each other. When Chabelita shares her special bow tie with Jimena on picture day, everyone will know that they like one another. With the support of family and the reflection of important role models, *Chabelita's Heart* shows two kids as they grow into themselves and understand that "girls can like girls" in this heartwarming tale of a first crush.



REESEARCH INTEREST GROUP REPORTS

Wellbeing Studies and Practices

Our RIG coordinated a series of (remote) meetings fall and winter term focused on bringing together in dialogue a number of campus stakeholders involved in promoting wellbeing studies and practices at UO. These stakeholders included pedagogy experts at the Teaching Engagement Program (TEP). TEP has developed a learning module for Canvas Commons focused on wellbeing resources for UO faculty and instructors, and RIG members met with TEP experts (Laurel Bastian and Jason Schreiner) on two occasions to provide feedback on the Canvas Commons module and other wellbeing resources. From our meetings with TEP, RIG members also plan to provide feedback for TEP's Student Wellness Toolkit and for TEP's Summer Teaching Institute—namely, the proposed wellbeing sessions for Summer 2022.

In addition to our meetings with TEP, RIG members met with Brian Clark from UO Student Life on the student survey of wellbeing that their division coordinates (through "assessment and research"). Brian shared findings from the Student Wellbeing and Success Initiative (SWASI), and RIG members brainstormed about how to integrate those findings into informing class design and pedagogy as well as mobilizing joint faculty-staff research and programming initiatives around wellbeing on campus.

Overall, across our meetings with Student Life and TEP this year, RIG members had many vibrant discussions about how to link faculty interest in wellbeing as a field of research and study to staff initiatives and programming on campus designed to promote wellbeing among students, staff, and faculty. One incisive point of our discussions was how to promote institutional changes to foster wellbeing structurally, with a goal of supporting faculty and staff so they feel *well* at work and able therefore to adequately support student wellness.

Some initial ideas in this regard include institutionalizing wellbeing or mental health days during every academic year or term and/or committing UO to institutional health promotion practices, such as those outlined in the Okanagan Charter. Other ideas include supporting wellbeing through a TEP-sponsored CAIT and/or in collaboration with a Provost fellowship or other Provost-level initiative. In sum, while we have much work to do in order to elevate wellbeing as a field of study and practice at UO, our RIG fostered enriching conversation and connection around these topics this year, which we hope serves as the basis for a more robust campus commitment to wellbeing in the future.

—Coordinators: Kristin Yarris (Global Studies), Kate Stoysich (Duck Nest), and Haisu Huang (Sociology).

Exploring Black Feminist Ecologies

I quickly applied for a CSWS Research Interest Group (RIG) when I realized there was an opportunity to explore ideas outside of seminars. As a first-generation student, graduate school felt like a triathlon of theoretical backpacking. I longed for a space to discuss positionality and ancestral knowing in tandem with theoretical findings.

Applying for a RIG also meant holding space to discuss traditional forms of knowledge before and beyond the Middle Passage, intersections of creative practice and collective movement, and general institutional angst in the third year of a global pandemic.

The RIG began with a Zoom call. Ashia Ajani and Maya Revell were accepted into the environmental studies doctoral program in the fall of 2021, shortly after Aimee Okotie-Okeyan completed her concurrent master's degrees in public, policy, and planning management and environmental studies.

For me, September meant concluding the final year of my master's in environmental studies and inviting the second year of Fernland Studios, an organization I founded in 2020, to reimagine environmentalism through art and education. I also started the first year of my doctorate degree in the Indigenous, race, and ethnic studies department and began a concurrent degree plan.

We discussed our interests in how we'd like this group to bloom at our initial meeting in the Alder Conference Room. We needed space to be vulnerable and honest about our personal and professional trajectories.

We wanted to speak about the atrocities of

enslavement, femicide, assimilation, and settler colonialism in the company of mutual knowing. We also wanted to discuss how to care for our worlds through our creative inquiries, including research.

Dr. Chelsea Mikael Frazier writes, "Black Feminist Ecological Thought can help us critically interpret and create not only art and literature, but can also help us to criticize (when necessary), reimagine and create other elements of culture including our legislation, our economic sensibilities, or engagement with material resources like water, flora, fauna, and land."

The RIG allowed us to explore and examine how racialized gender violence is woven into ecological inequalities and injustices while holding space for our laughter, heavy sighs, and movements of rejuvenation.

Toward the end of the fall term, Dr. Kari Norgaard graciously offered to support us in taking a decompression trip. We spent the weekend walking up and down the Oregon coast, ogling at the sea lions and admiring the neighboring sea anemones. We began the next term excited to read Alexis Pauline Gumbs' *Undrowned: Black Feminist Lessons from Marine Mammals.*

—Coordinator: Zoë Gamell Brown (Indigenous, Race, and Ethnic Studies).

Care, Equity, and Social Justice

During this academic year our aim was to build an intellectual community as well as academic-activist partnerships that could help bridge between research, teaching, public understanding, and advocacy around care, social justice, and equity. Initially, we had planned a series of in-person meetings followed by online international roundtables to discuss academic articles related to the topics mentioned above and present work in progress from faculty and students. However, one of our RIG members took leave during a portion of AY 2021–22, so we extended our activity timeline into the next academic year. This meant that during AY 2021–22 we organized two in-person meetings, and we are now planning on organizing two public roundtable discussions during AY 2022–23. These upcoming virtual roundtables will include local and international scholars, researchers, and activists discussing issues related to care politics and carework and how they relate to underrepresented groups—in particular, women, LGBTQIA+ individuals, and ethno-racial minorities.

The two in-person meetings we organized this year were composed of a mixture of UO faculty and graduate students. During these meetings we introduced the aims of the RIG, discussed research interests related to our group, introduced common readings, and deliberated together to create a mutual interest agenda for the future gatherings. Our sessions focused on introducing ourselves and our research, sharing how our work/research interests connected to caregiving or carework, and then jointly coming up with future topics for discussion, readings, and other activities. The in-person meetings provided an extraordinary opportunity to meet scholars from different departments who approached topics related to our RIG from vastly different perspectives. As a result of our meetings, we are developing a common reading list, which we will make publicly available for anyone interested in our future activities or simply curious about our RIG subject matter more broadly. Thinking expansively (beyond academic articles and books), during our RIG meetups we also discussed the possibility of collectively creating a small online resource hub/blog with podcasts, events, and advocacy/activism opportunities related to care, carework, and caregiving.

Besides constructing a collective agenda, another result of our sessions was an informal information exchange between participants regarding classes on campus, professors, students, organizations, and initiatives at UO that deal with issues of care or social justice. During our first meeting, students (many of them international students) expressed interest in organizing and advocating for international graduate students, or as part of the student union on campus, as a way of illustrating the politics of care in action. During this session and the following one, we discussed different approaches to care activism, carework as a form of self-care, and the relationship between caregiving and the body.

As a result of our meetings, we identified an important need among students and faculty: The desire to rebuild community after the extreme isolation experienced during the Covid pandemic. We found that attendees were hungry for social connection, eager to build networks, and meet one another. We noticed that our RIG served as a strategy for community-building and for fostering in-person interaction around a shared interest. Students appreciated being able to have a relaxed and informal venue where they could speak freely about personal concerns or academic research connected to our topic. Many expressed the need to have intellectual spaces outside their home departments and away from their cohorts and advisers.

The meetings oscillated in size between 6–10 participants, and we provided lunch and non-alcoholic drinks for all attendees. Our invitation to the meetings was widely distributed among most CAS and humanities departments and included some targeted invitations to faculty and students we had previously identified as working on relevant topics. We gathered that students greatly appreciated the opportunity to enjoy food off-campus while having stimulating discussions and meeting new colleagues and friends. We also used our financial resources to give away a few books to meeting participants. This was greatly appreciated by students who often struggle to find inexpensive book copies. This book "give-away" also served as a good incentive for students to do the suggested readings and build their own research libraries.

Next AY we will continue organizing our in-person gatherings and plan to jumpstart our virtual roundtables with researchers from the Global South who will present on works in progress. Our goal is that by the end of AY 2022–23 we can create a simple and accessible website in which we post the shared resources and recordings of the virtual roundtables for open consultation. This website development will take place in Spring 2023.

Beyond the grant period, we expect that this RIG will support collaboration for research and the publication of articles in peer-review journals and other platforms, as well as presentations at conferences and symposia. We hope that our joint efforts will help to further develop concrete research projects that will be competitive for support from external funding sources (i.e the Social Science Research Council, Wenner Gren Foundation, American Association of University Women, Russel Sage Foundation).

—Coordinators: Kaito Campos de Novais (Anthropology), Maria Fernanda Escallón (Anthropology), and Kristin Elizabeth Yarris (Global Studies).

Inclusive Pedagogies

Since 2017, the Inclusive Pedagogies reading group has met twice per term to discuss current research on antiracist and anti-oppressive teaching, feminist and queer pedagogy, and accessible course design. This year, the group focused on selections from *What It Means To Be An Antiracist Teacher: Cultivating Antiracist Orientations in the Literacy Classroom,* a "blog-book" by Asao B. Inoue, professor of rhetoric and composition at Arizona State University. RIG members discussed the following entries from Inoue's blogbook: Intro to the Project, Antiracism Ain't Easy, Antiracism as an Orientation, Twelve Habits of Antiracist Teachers, Brave Classrooms Ain't Safe Classrooms, White Language Supremacy and the Golden Rule, The Habits of White Language, Racist Discourse as a Field, An Equation for Racist Discourse, The White Supremacy of Grades in the Literacy Classroom, and Decolonizing our Languaging.

—Coordinator: Jenée Wilde (English). ■

Thank You to Our Donors

The Center for the Study of Women in Society's mission gives scholars the support they need to make a difference in the world. Last year, we awarded nearly $84,000 in grant funding to support research that addresses complex gender identities and inequalities. Over time, we have granted more than two million dollars to more than five hundred researchers to support the growth and development of feminist scholarship.

Moreover, seed funding from the Center supports Research Interest Groups and Special Projects, some of which have grown into major initiatives such as the Women of Color Project, which began in 2008 to address the absence of women of color in leadership positions at the University of Oregon. Over the last decade, the Center has been a home for women faculty of color through leadership opportunities, networking, intellectual camaraderie, feedback, and mentorship. Our donors help to make this vital, ongoing work possible.

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50 years

In 2023-24, CSWS marks five decades of feminist research and explores what our next 50 years may bring.

Contact us to take part in our collective visioning for this milestone event:
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A REVIEW OF 2021–22 CSWS EVENTS & NOON TALKS