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CSWS REVIEW

CSWS *Review*
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FROM THE CSWS ACTING DIRECTOR

Cheris Kramarae
CSWS Acting Director

CSWS has received funds from a bequest made by the late William B. Harris, honoring his wife, Jane Grant. This generous gift has provided for many programs since 1983. Additional funding is welcome to augment this endowment and to provide for the many special projects of the center. For more information, please contact the UO Foundation, (503) 346-3016 or the Center for the Study of Women in Society, (503) 346-5015.

We Regret the Omissions

We know there has been a tremendous development of feminist knowledge in the past twenty years. Our reviews of the production of scholarship in the discipline often focus on what we know now that we did not know then.

When we stress what is new with our work these days, we discuss the changes in the research questions, methodologies, and goals in every discipline. Across disciplines we contribute to and critique such developments as antiessentialism; poststructuralism; postmodernism; ecofeminism; cross-cultural inquiries; interaction of sexism, racism, ageism, heterosexism, and classism; and the gender/sex and race hierarchies that construct much scientific-technical research. Yet, ironically, part of what is new is increased attention to the old—to historical records and to our own record keeping.

This issue of the *CSWS Review* deals with some of the ways women's records are made, kept, and used (or not). The essays by Mary Lou Parker and myself introduce records of (mostly white) women from the manuscript collection documenting women in society in the Special Collections of the Knight Library, University of Oregon. (A new catalog, the product of collaboration between Special Collections and CSWS, and available for use at the library and at the Center for the Study of Women in Society office, helps provide access to these impressive holdings.)

The nearly 400 collections in which a woman is the central or significant figure can be divided into the following categories: writers, journalists and editors (many of whom are authors and illustrators of children's literature); pioneers and early Oregon families; professionals other than writers (including politicians, artists, scientists, actors, social workers, political activists, doctors); women's organizations; and feminist speculative fiction (an important current collection building project not listed in the published guide).

In this issue, several of the essays (by Inés Talamantez, Madronna Holden, Jessica Crawford, and Lisa Ponder) address ways the experiences and concerns of women and men of color are recorded (or not) by whites and by people of color. The essays reveal an additional focus on women's writing, photography, and other forms of activist expression in the 1920s. The women's activities belie the claims of many historians who assert that in the decade after women received the vote, they were no longer involved in feminist issues.

The issues raised by all of these articles are critical to feminist research. Just a few of these issues are mentioned here:

◆ ***Problems resulting from our researching and writing within patriarchy.*** We come from education systems that, in general, accept the class, gender, and race hierarchies of the larger society. Our analyses are going to be intrinsically affected by this part of our training. Currently, at the University of Oregon, the administration is engaged in a campuswide program to challenge the racism and sexism of daily education experiences for students and staff and faculty members. Certainly, feminist academic researchers, who have been more conscious than most of their colleagues of the politics of difference (and indifference), have a responsibility to become involved in such campus efforts, locally and nationally. Also certainly, our activities are often not recognized or appreciated.

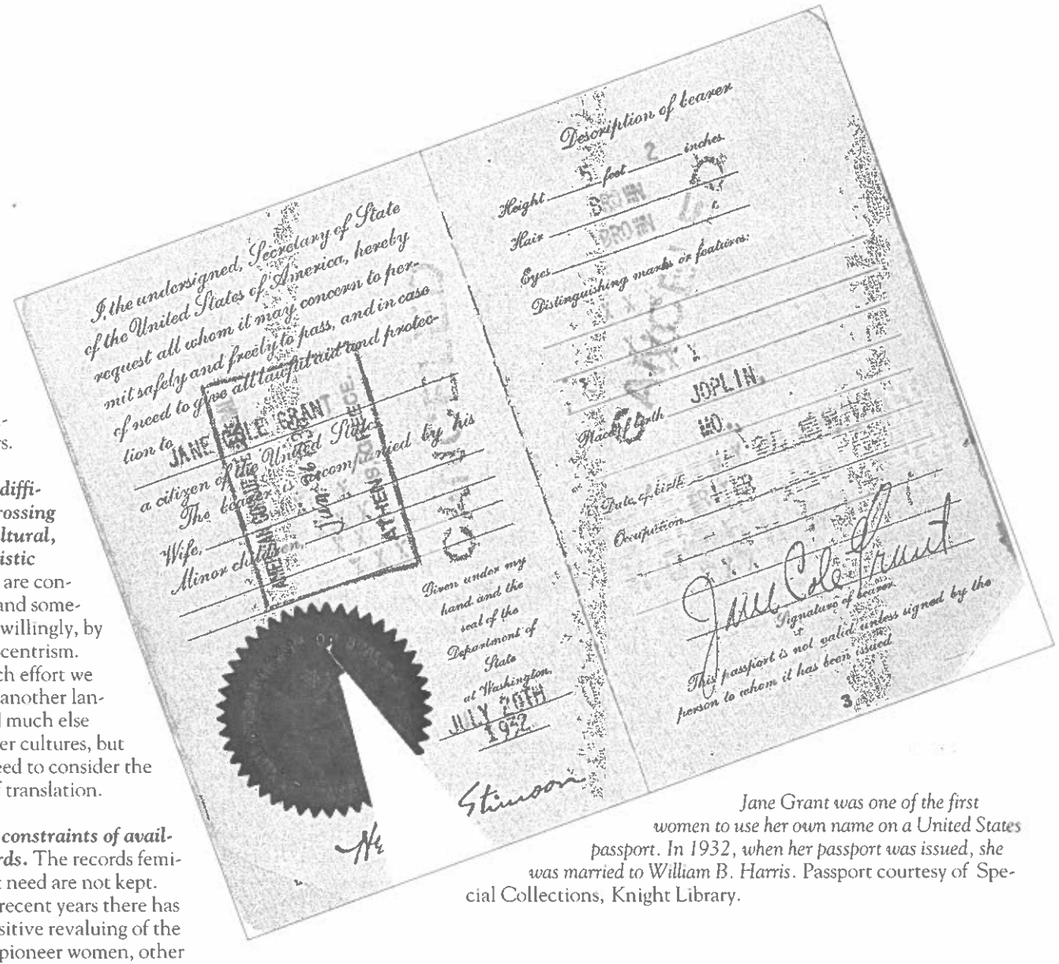
◆ ***The restraints of archival divisions.*** The case study nature of many archival collections encourages attention to the individual, a problem recognized by many feminists who have tried to move to situational identities, which are more complex affairs.

◆ ***The difficulty of crossing racial, cultural, and linguistic lines.*** We are constrained, and sometimes too willingly, by our ethnocentrism. With much effort we can learn another language and much else about other cultures, but we still need to consider the politics of translation.

◆ ***The constraints of available records.*** The records feminists most need are not kept. While in recent years there has been a positive revaluing of the diaries of pioneer women, other equally valuable diaries and oral histories have not been kept. Just try to find information on the millions of women who have spent most of their lives in domestic service, or years caring for invalid relatives. Try to find daily life information on the Black women and men who have provided services in the "white hotels" throughout the nation. In many cases such records that do exist have not been mentioned (and are thus misrepresented) in standard histories. (See Lisa Ponder's essay in this issue.)

◆ ***The problems with men's categories of history.*** The demarcating dates men use in their history-making often do not serve us (or them) well. For example, the majority of contemporary feminist researchers grew up during or after World War II, and we have been encouraged by standard histories used in educational systems to think of that war as an event, one that separated women into before and after categories. Yet the meaning of that war, for women and men, was largely determined by what went on before the attacks and bombing. Prior events and assumptions determined not only what kinds of weapons were used by whom and where, but also the prevailing ideas about women's relation to war, and ideas about community, race, sexuality, family relationships, and colonialism. Several articles in this issue consider the lives of women who were active feminists in the 1920s (a species not recognized by most historians), and on through the 1960s. Obviously, the killings, social disarray, and restructuring of the war were powerful elements in women's lives during those years. (And in very different ways for women in different classes, races, generations, professions, and religions. Many women were, of course, killed in the war.) But as terrible as it was, the war was not an isolated, aberrant event. Our experiences of women's lives require careful attention to the connections between women's pre-, during-, and post-WWII experiences.

In sum, when working with archival materials, we are required to cautiously scrutinize the contents of the collections and the uses researchers make of them. We regret the omissions and resolve to continue documenting them. This issue of the *CSWS Review* is written and designed to welcome many more feminist researchers to the women's manuscripts (and many other artifacts) in the University of Oregon Special Collections, and to the continued consideration of feminism as a critical practice.



Jane Grant was one of the first women to use her own name on a United States passport. In 1932, when her passport was issued, she was married to William B. Harris. Passport courtesy of Special Collections, Knight Library.

CSWS ASSISTANT DIRECTOR

Diana Sheridan Joins CSWS Staff

Diana Sheridan
CSWS Assistant Director

Diana Sheridan is the new assistant director of CSWS, the first person to hold that position. She has responsibility for the *CSWS Review*, Library Runner Program, CSWS Resource Center and periodical orders, conference planning, and other related activities.

Sheridan received her Ph.D. in Speech from the University of Oregon in 1990. Her dissertation, "Ecofeminist Strategies of Peacemaking"—supported by a CSWS Dissertation Grant—culminated four years of graduate work in the areas of communication, women's studies, and peace studies. Her earlier degrees include a master of arts from Seattle University, a master of library science from the University of Washington, and a bachelor of arts degree from Scripps College where she majored in history and international relations.

An interest in women and peace led her to Norway in 1987 where she conducted research on the peace activities of Norwegian women and pursued related studies at the International Peace Research Institute and the University of Oslo. Her Norwegian research was supported by a CSWS Small Research Grant, the Beatric Stevens Peace Studies Scholarship, and the University of Oslo. The results of her research appeared in an article entitled "Empowering Women's Voice: Strategies of Norwegian Peacemaking Women," published in *Women's Studies in Communication*. In addition to this article, she has given several papers at conferences including, for example, "Paradoxes of Feminist Research: A Self-Reflective Critique," "From Caterpillars to Butterflies: Evolving Metaphors in Peace Research," and "Women's Tapestry of Peacemaking at Greenham Common."

Prior to her new position as assistant director of the center, Sheridan has had a variety of work experiences. As a recent University of Oregon graduate teaching fellow, she edited a journal, taught undergraduate classes, and coordinated the Savage Visiting Professorship in Peace and International Studies. Her graduate studies were preceded by work in the University of Oregon Office of Research and Sponsored Programs where she coordinated research grant information, advised faculty members on proposal development, and edited a faculty newsletter. Before coming to the University of Oregon, she spent over a decade working as a librarian. During this time she worked as a Peace Corps volunteer in the Philippines, establishing a regional, government-supported, special library for community workers and also as the director of public services, coordinating reference, circulation, and periodicals for a large community college library in Seattle.

Sheridan has been active consistently at both the professional and community levels. Most recently, she has served at the University of Oregon as a member of the Savage Visiting Professorship Committee, the Ad Hoc Affirmative Action Planning Committee, and the Committee on the Status of Women, as well as participating in numerous professional organizations dealing with issues related to women, day care, peace and justice, disarmament, hospice, racism, ex-prisoners, literacy, and human rights.

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Left to right: Cheris Kramarae, Marcia DeCaro, Lyn Cogswell, Agnes Curland, Diana Sheridan

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Medical certificate and photos from the papers of Esther Morse, a missionary doctor in China during the 1930s. Courtesy of Special Collections, Knight Library.

Reflections on Using Primary Source Material: Excerpts from a Sociologist's Dissertation

by Diana Sheridan

Carol DeSmither, in collecting data for her dissertation at the University of Oregon, has drawn extensively on primary source material including the manuscript collection documenting women in society in the Special Collections of the University of Oregon's Knight Library, as well as material from the Arthur and Elizabeth Schlesinger Library at Radcliffe College, and the Sophia Smith Collection at Smith College. She describes the invaluable perspective, engendered by the primary source material, in her sociological study, **From Calling to Career: Work and Professional Identity Among American Women Missionaries to China, 1900–1950:**

One of the largest collections of missionary papers from the twentieth century is housed at the University of Oregon, in Special Collections. Information is available for approximately twenty-five missionary women from this source, although the material varies greatly in quantity and quality. Missionary women in this collection include single women who made missionary work their life's work; women who were in China solely because they married men in missionary service; and women who were both missionary wives and missionary workers. I used material on eight women from this collection, basing my decision primarily on the amount of information which was available on a particular woman, rather than on her marital status. Women who "married into" the missionary world often took on the role of participant observer in the early years of their involvement, and expressed their views in letters home or in journals (110).

Although DeSmither also used interviews and published histories written by the women themselves, primary source materials provided a contrast that "proved valuable in differentiating the more personal experience from the public presentation of that experience" (107–8).

Some of the Knight Library's primary sources of data for her study were diaries, letters, and miscellaneous personal papers, including annotated collections of photographs. In using these materials, DeSmither notes that "[a]ny study which attempts to reconstruct the history of missionary women from personal papers must deal with the reality of a very small extant data base" (111). Elaborating on this limitation, she explains that the sources in the collection were:

disparate, and this was apparent to me as I encountered them: diaries and journals were often about the emotional weight of their lives; while letters home were about everyday activities, surface happenings, and only occasionally, a deeper problem for which they sought advice and sympathy from confidants at home. Letters home could also be very descriptive of the missionary scene in general and individuals in particular, especially when the correspondent was just getting accustomed to the social environment herself. Letters, however, seldom conveyed a sense of the real issues in their lives—they kept up contact at home, and caught the passing, mostly mundane character of week-to-week life, such as travel experiences and social gatherings (113–114).

DeSmither observes that "[s]ince what cannot be easily discussed or admitted is often of greatest interest to the historian, it is fortunate that a few of these diaries have been left to us" (116). "The diaries and many of the letters," DeSmither notes, "brought the individual into even sharper focus, generally in relation to problems and pressures that threatened to overwhelm them" (116–17).

Through the triangulation of source materials—interviews, diaries and letters, and published histories—DeSmither develops a wealth of data that captures the experiences of missionary women in the early twentieth century who fit the definition of the "new woman" and the emergent professional woman: "highly educated, declining to marry early, if at all, and seeking to make or to find a serious commitment in some area of paid work" (106).

Feminists in the 1920s

Nineteenth-century photo of Lucy Stone, the suffragist. Courtesy of Special Collections, Knight Library.

A Case History of the Lucy Stone League

by Mary Lou Parker

The 1920s have been called the decade of "Fords, flappers, and fanatics." This description should also include "feminism," for these were the years when "new women" edged out "true women," and feminists fought for a varied agenda of rights beyond suffrage. These were the years foreshadowing contemporary issues—when women sought equal pay for equal work, proposed the Equal Rights Amendment (ERA), and debated the problems of conflicting work and family obligations.

During this decade, a multitude of women's organizations flourished, from professional ones such as the New York Newspaper Women's Club to social/progressive groups such as the General Federation of Women's Clubs and the Women's Trade Union League to radical feminist groups such as the National Woman's Party. While conventional wisdom talks of the fragmentation of the women's movement, another way of viewing these organizations with different aims after suffrage is to acknowledge the diversity of women whose positions in the social structure led to differing ideas of equality—and to differing ways of achieving equality.

One organization emerging from these years, the Lucy Stone League (LSL), chose as its measure of women's equality the right of a married woman to keep her birth name. Although Lucy Stone Leaguers championed many other causes, including the ERA, its primary focus in the 1920s was a woman's name as her identity. Material on the Lucy Stone League is in the Jane C. Grant Papers in the Special Collections of the University of Oregon Knight Library. Grant was a cofounder of the league and with her husband, William Harris, provided the general endowment for the Center for the Study of Women in Society at the University of Oregon.

Formation of the League

The Lucy Stone League crowned a movement of the previous decade centered in New York City's Greenwich Village where couples were experimenting with new forms of morality, sexuality, and women's rights, and were not distinguishing a married woman from a single woman. Nevertheless, Una Stannard, author of a book on women's names, indicated the movement to keep one's own name after marriage seemed to be dying out in the face of legal and social pressures to conform at the time that the league organized in 1921.

Stannard added that the movement took on a "new and vigorous life" with the league (1977:197). The league's activities were "regularly, prominently, and in the main sympathetically discussed in the media," and a new phrase was invented for a woman using her birth name: "a Lucy Stoner" (Stannard, 1977:193). Thus many women, such as Amelia Earhart and Ruth Page, were called Lucy Stoners, regardless of actual membership or not.

The start of the league indicates the importance of personal experience as an impetus to change societal structures. Nancy Cott (1987) reported that Fola LaFollette, daughter of the progressive Wisconsin senator, "Fighting Bob" LaFollette, kept her name upon marriage in 1913, and a year later caused a sensation at the Heterodoxy-sponsored Second Feminist Mass Meeting in New York by advocating that other women do the same.

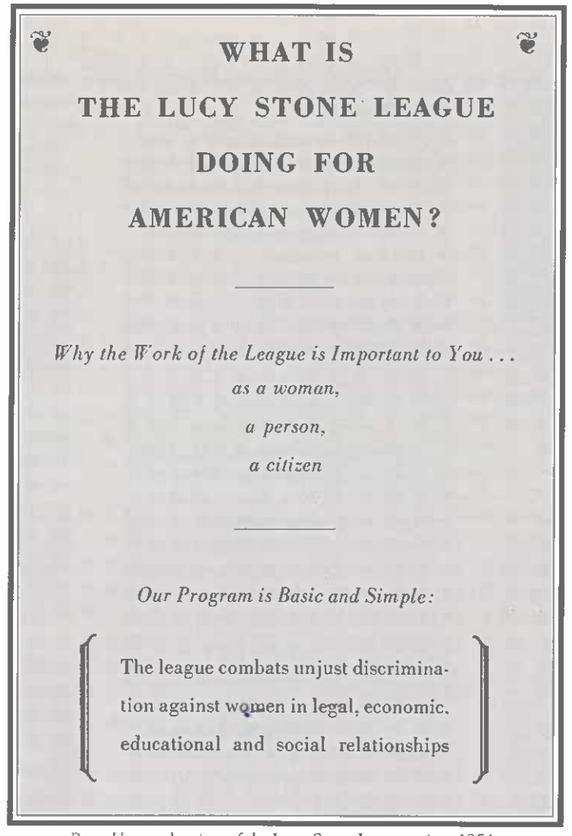
Ruth Hale, also a cofounder of the LSL and its first president, initially criticized LaFollette for this stance, only to find herself taking the same position after her own marriage in 1917 when she was called "Mrs. Heywood Broun" (Stannard, 1977:180). Grant considered Hale's harping on her name an uninteresting "agitation" until she married in 1920 and was immediately congratulated by a city hall clerk as "Mrs. (Harold) Ross" (Grant, 1968:128-9). Grant and her husband shared Hale's and Broun's apartment after their marriage, and the women continued to discuss the loss of their names. Ross grew impatient and told them to "hire a hall;" they formed the Lucy Stone League instead.

League Name and Purpose

The league was named after Lucy Stone, a U.S. suffragist whose decision to keep her birth name upon marriage was affirmed by Supreme Court Justice Salmon P. Chase in 1855. The organization adopted Stone's slogan, "My name is the symbol of my identity and must not be lost," and added a subtitle, "Keep Your Own Name."

The purpose of the league, according to its 1921 constitution, was to "protect, instruct, and encourage those women who wish to continue their own names after marriage." An LSL history published some thirty years later commented that the league tried to establish "the definite legal right of married women to work and receive pay in their own names; to obtain passports in their own names; to vote in their own names; and to run for office under their own names—in fact, to accent their right to their own identities" (LSL, n.d.[1951 or later]:1).

When the league was formed, women did have the legal right to use their "maiden names" in the above situations. They seldom exercised this option, so the league tried to publicize the fact that they could. In the 1920s, the league struggled for birth names with the controller general on federal paychecks, with election officials on ballots and voter lists, with department stores on accounts, and with the copyright division of the Library of Congress on copyrights. (The league reported that the Library of Congress listed Edna St. Vincent Millay under her husband's name, Boissevain.) The National Woman's Party collaborated on several of these issues.



Pamphlet on the aims of the Lucy Stone League, circa 1951. Courtesy of Special Collections, Knight Library.

Symbolism of a Name

While the striving for the use of one's "own" name could be seen as superficial equality when many other women needed economic equality to earn enough money to feed and clothe their children, the name issue was symbolic. Forcing business or governmental institutions to allow birth names could be viewed in Joseph Gusfield's (1980) terms as "status politics"—political action that confirms or rejects one's status in the social system.

Symbolism is also not to be discounted as a force in one's life. Carol Howe Hamblen calls the married woman's name "a metaphor of oppression." She indicates that if women "no longer consider themselves property to be owned and protected, the mere recipients and brooders of male life, and the subordinate members of inter-personal/inter-sex relationships, they must have their own identity," which means their own name (1979:255).

Membership in the League

The Lucy Stone League attracted a small group of New York City professional women whose skills and influence far outweighed their actual numbers. As in many other social movements, members were drawn from an existing network of friends and acquaintances. The New York intelligentsia was the primary membership base, although three main subgroups may be loosely distinguished: journalists and authors; theater actresses, playwrights and press agents; and women's rights activists. These were not mutually exclusive categories, however, and some women belonged in all three groups. More than half of LSL members were writers and, thus, their "name" as credit for work accomplished was an important consideration.

Overlapping membership in many organizations and causes was common. LSL members belonged, to name a few, to the Algonquin Round Table of literary critics and writers, the National Woman's Party, Heterodoxy, Women's Trade Union League, Socialist party, Women's Committee for Political Action, New York Urban League, America First Committee, League of Women Voters, Advertising Women of New York, Women's International League for Peace and Freedom, New York Freudian Society of Psychoanalysis, National Association for the Advancement of Colored People, and Committee for a Democratic Spain. These women worked on several progressive issues, such as the Sacco-Vanzetti case, pacifism, and birth control.

The exact number of members is not definite. Although press releases in 1950 state the league once had 5,000 members and other published news stories gave figures of 200–400, the available membership lists indicate 100 or fewer at any one time (LSL, 1923–4, 1955, n.d. [1950]).

A member's celebrity status was a bonus for the league not only for its legitimating function, but also as insurance that the newspapers would cover LSL events. Hale and Grant, both journalists, knew the drawing power of a "name." Grant had covered "hotel news" in her first days of working at the *New York Times*, a job that consisted of little more than interviewing famous persons staying at New York hotels. Ishbel Ross, writing in 1936, commented, "Few newspaper women have a wider acquaintance among the town's celebrities than Miss Grant" (1936:152). A history of the league states that Grant had invited twenty-four "eminent women" to the first meeting at Hale's house (LSL, n.d. [1951 or later]:1).

A few of the more prominent women belonging to the Lucy Stone League in the 1920s follow. From the feminist/socialist ranks came Crystal Eastman, Fola LaFollette, Charlotte Perkins Gilman, Harriot Stanton Blatch, Freda Kirchwey, Ruth Pickering, Ida Rauh, Doris Stevens, Jane Norman Smith, and Alice Paul. From the theatrical world came Anita Loos, Michael Strange, Elsie Ferguson, and Mary Shaw. And from the literary/journalistic realm came Fannie Hurst, Zona Gale, Susan Glaspell, Janet Flanner, Neysa McMein, Beatrice Kaufman, Gertrude Stein, Edna Woolman Chase, and Louella Parsons.

The Men of the League

From its beginnings, the league encouraged male members, probably to disarm any charge of "man-hater" and to gain prestige and access to male bastions of power. The league, according to one rather floridly written newspaper article, invited "all men of good will to join. Cordial coexistence is encouraged with men who will recognize the fair sex as equal, not weaker" (Geracimos, 1966:5). Male league members tended to be husbands of female members—and journalists as well. In the 1920s, for example, Heywood Broun and Harold Ross belonged, as did Francis Hackett (husband of member Signe Toksvig, both of whom worked for the *New Republic*) and Oscar Bernstein, Hale's lawyer and friend. In later years the league included William Harris (Grant's second husband), the anthropologist Ashley Montague, and Harrison Smith, editor at the *Saturday Review*.

Jane Grant, cofounder of the Lucy Stone League, and her first husband, Harold Ross. Courtesy of Special Collections, Knight Library.

Socioeconomic Status

LSL members were part of an elite group of women in the 1920s by virtue of their education, work, residence, income, and prestige. Although not all members went to college (Grant and Hale did not), several had law, medical, or doctorate degrees. Vassar, Barnard, the Sorbonne, University of Chicago, Chicago Art Institute, Smith, and Oberlin were some of the institutions attended.

In 1920, when the normal pattern and ethic was for women to work only until married, members of LSL were part of the 9 percent of women in this country who worked after marriage (Wandersee, 1987:46)—and of a much tinier percentage who were professional and self–supporting. Grant, for example, earned enough money in the early 1920s so both she and her husband could live while they saved his entire salary ($10,000 annually) to start the *New Yorker* magazine (1982:129). LSL members were in the upper percentages of income. A point of comparison with Ross' income is Winifred Wandersee's report of census figures for 1929 showing that the median income for American families was $1,500–2,000 a year. Even two decades later (1940), only 5 percent of women in America had husbands making $3,000 or more a year.

This higher income allowed the women to hire servants. For example, a husband-wife team worked for Hale—the man as chauffeur and the woman as cook, maid, and childcare worker, while Crystal Eastman's daughter indicated she was cared for by household help. Grant, when she and Ross lived in a brownstone shared by other Algonquin Round Table members, employed a Chinese servant whose aversion to the telephone kept Grant running back and forth from the office to the house to oversee domestic details.

While the majority of professional women at the time were teachers or nurses, LSL members were exceptions. Barbara Solomon noted that by 1920, writing was one of the "more acceptable and appealing ways of earning a living," but journalism remained "predominantly male."

Ishbel Ross indicated that some women entered journalism by way of secretarial jobs, but all earned low pay, and all had to struggle against male editors and reporters who thought little of women's abilities and even less of their causes. Ross told how suffragists backed Charles Evans Hughes' 1916 presidential bid and campaigned for him across the country by train. Only female reporters were assigned to cover the story. The *New York Herald* gave specific orders to "spoof the expedition" and refused any serious stories on it (1936:128).

Grant recalled when she was hired in a $10.00-a-week position at the *New York Times* to answer phones in the society department, that Managing Editor Carr van Anda told her there would be no advancement, that women were "merely tolerated at the *Times*" (Grant, 1968:83). The reporters called her "Fluff" and played practical jokes on her. However, Grant persisted and became the first woman on the city staff, although she usually covered the "woman in the news" angle. In the process she learned to drink, swear, play cards, and instigate a few jokes of her own.

The experience impressed upon her the need for economic independence, for she had wanted to be part of the suffrage campaign but refrained, fearing disapproval from her bosses. She eventually won that independence and ended up, years later, publishing a magazine article titled, "Confession of a Feminist" (1943).

Leaders' Backgrounds

Grant and Hale shared more than their wish for independence, their "own" names, an apartment, and journalism experiences. Both came from small town, conservative backgrounds with a desire to leave them behind. According to her son, Heywood (Woodie) Hale Broun (1983), Ruth Hale grew up in Tennessee with a mother in the Southern tradition of ruling with an iron fist while feigning demureness and deference. Feminism was simply unknown, Sir Walter Scott was prescribed reading, and backboards were used for proper posture. Hale's contralto voice was ruined because it was considered "unladylike" and forced into a higher "feminine" register. She urged Woodie to stay away from her hometown with its "basket of snakes," as she termed her relatives and neighbors (Broun, 1983:19).

Hale, described as proud, stubborn, and militant, headed north to Philadelphia where she attended the Drexel Academy of Art and became the country's first woman movie critic for the *Public Ledger*. Her earnings paid for college for her two brothers. That accomplished, she moved to New York to be a drama critic for *Vogue*, a theatrical press agent, and a reporter for the *Times*. During WWI, she edited a Paris-based edition of the *Chicago Tribune* (Broun, 1983).

Woodie indicated Hale's career started on a downward spiral after his birth and because, with Broun's burgeoning success, much of her talent went into her husband's writing. In a 1939 column reporting her death, Broun stated:

"A very considerable percentage of all newspaper columns, books, and magazine articles which appeared under the name, 'Heywood Broun,' were written by Ruth Hale. I mean, of course, the better columns. And even those which I felt I was writing on my own stemmed from her."

Broun acknowledged his dependence and her subsequent bitterness and "rancor" (Broun, 1983:161). As her career foundered, she turned considerable energy into feminism. Although she divorced Broun a year before she died, at age forty-nine, they still shared a Connecticut estate.

Grant was raised in a Kansas churchgoing family that thought the only acceptable profession for women was teaching. But she dreamed of a career on stage in New York. Grant finagled singing lessons in New York with the understanding that she could spend a year in the East and then return home to teach voice. She recalled, "I still wanted no part of it. At an early age, I had decided against both teaching and marriage" (1968:71).

She discovered her voice was considered "sweet," but that it was not of a quality to support her; newspaper work, however, would prove to be more financially rewarding (Grant, 1943:685). When WWI broke out, she left New York and her *Times* job to entertain the overseas troops with the YMCA. She received marriage proposals but never took them seriously. "I wanted to have a career and be independent" (1968:32). Eventually Harold Ross, a wartime beau while a *Stars and Stripes* correspondent, persuaded her to marry after they returned to the United States.

Grant has not received adequate recognition for her part in founding the *New Yorker*. She was the reason Ross came to New York and they lived on her salary while he saved his earnings for the initial investment. She pushed for the successful city magazine concept instead of Ross's first choice of a marine magazine, was instrumental in hiring and keeping writers and editors, and remained active on the board of directors even after their divorce. One indication of the disdain for her contribution to the magazine and to journalism was a male journalist's review of her 1968 autobiographical account, *Ross, the* New Yorker *and Me*. *An Annotated Journalism Bibliography* called the book "trivial," saying it had "a little" about Ross, "a little" about the *New Yorker*, and "much" about her (Price and Pickett, 1970:86).

After recovering from medical problems, Grant became an overseas correspondent, continued her syndication work, and wrote for magazines and radio. In 1939, she married William Harris, an editor for *Fortune* who later became a stockbroker.

The league became dormant with Hale's death and WWII. However, Grant revived it in 1950 and spent the next twenty years of her life fighting the same fights begun thirty years before.

Mary Lou Parker, a CSWS Affiliate, is writing her doctoral dissertation for the University of Oregon's Department of Sociology on the relationship of the Lucy Stone League to the mainstream press.

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Doris Ulmann with her tripod, 1933. Courtesy of Special Collections, Knight Library.

The increased industrialization of America in the late 1920s and early 1930s marked a time of great cultural change for this country. An indication of this change was recorded in the knowing faces and working hands of the people of Appalachia—faces and hands that we are fortunate enough to view today thanks to the photographic genius of a woman from the North named Doris Ulmann.

Doris Ulmann was born May 29, 1882, in New York City to an American mother and a German father. She attended Columbia University as well as the Ethical Cultural Society School, which held a liberal approach toward education. The school encouraged openness toward all members of society regardless of class or ethnic background. Ulmann studied at the Clarence H. White School of Photography, where she began her fruitful career.

Her life's work gives us an extremely valuable account of a past way of life for the Appalachian people. Ulmann photographed Black and white women, men, and children involved in their daily activities of weaving, spinning, making musical instruments and dolls, basket-making, caning, candle-making, and other chores. Her portraits capture the end of a lifestyle for the Appalachians, who were being forced to adapt to an era of great cultural change.

The urbanization and mechanization of society in the late 1920s and early 1930s irreversibly affected the remote and particularly individuated culture of these Appalachian hill peoples. Ulmann's images portray the human condition in a most compassionate manner, not by describing her subjects' sufferings and joys in life, but by gently revealing a way of being through the placement of the figures in their natural surroundings with their everyday tools.

The Pictorial movement in photography was quite active in the early 1920s in the United States, and Ulmann's interests in the medium existed within this context. The Pictorialists sought romantic, quaint subjects, and used methods of exposure and printing which reflected their interests in atmospheric, dreamy images. Ulmann first used a 5-by-7-inch view camera, and then 6½-by-8½-inch and 8-by-10-inch view cameras which used glass plate negatives. She used her lens cap as a shutter, and counted to herself the length of the exposure. She then made platinum contact prints that she mounted onto rice paper. This method of printing allowed for a rich tonal range and a subtle texture in the final piece that is unparalleled by modern photographic paper. Ulmann continued to use her cumbersome equipment in spite of the availability of hand-held cameras. She maintained an attachment to Pictorialist form throughout her life's work, although the content of it changed considerably.

She began her photographic career by making portraits of friends in her New York apartment. She entertained her sitters to help them feel comfortable, and tried to represent them naturally. Rarely are there any props or background clues in this work. Ulmann relied mainly on facial expressions and body postures to communicate something of the sitter's personality to the viewer. She refused payment for these portraits, and instead compensated her sitters for their time by offering them prints from the sessions

Aunt Cord and relatives, early 1930s. Courtesy of Special Collections, Knight Library.

Financial security allowed Doris Ulmann to devote her time and energy to the photographic work of her choosing without the need for commissions or other means of supporting herself. The fact that she functioned without a connection to any group or project through much of her work in the southern United States is quite unusual. An unmarried woman who chooses to travel in extremely rural areas, interrupting people's daily activities to photograph them, was a rare occurrence in the late 1920s. Perhaps this speaks of her strong personality and ambition. There are no accounts of any conflicts which may have arisen because of her gender, except that people wondered about her relationship with the musician John Jacob Niles, who accompanied her everywhere, carrying equipment and recording traditional Appalachian ballads.

Ulmann was married to Dr. Charles H. Jaeger, also a photographer, until the early 1920s when they were divorced. Both Ulmann and Jaeger were active members of the Pictorial Photographers of America organization, and both exhibited works in the organization's annual publications. Ulmann also made a collection of portraits of doctors which were published as photogravures by Johns Hopkins University in 1922. Many of her New York portraits were published in the *American Editors Journal*, as well, in 1925. Most of these portraits are rather informational and superficial, without revealing much about the inner character of the sitter.

Ulmann's approach to portraiture changed when she began to photograph people in Appalachia. She focused on certain aspects of people that she sought to communicate to the world: the effect of hard work on a woman's hands, or the weather-wrinkled face of an elder. She wanted to portray these subjects in their natural surroundings to represent them authentically, rather than to create a staged, artificial environment (Featherstone, 17). She apparently orchestrated the sessions somewhat, because she often asked women to fetch their "granny dresses" for the portraits (58). In some images, people are apparently holding already finished baskets or pots, suggesting a somewhat staged setting because the sitters were not currently engaged in the making of a specific object.

This deliberate inclusion of props speaks to Ulmann's desire to interact with her subjects. She wanted to familiarize herself with them in order to represent them justly in the photographs. By controlling the settings in which her subjects were placed and the objects included within the photographic frame, Ulmann drew upon her Pictorialist vocabulary. This manner of making images best fit the content she wished to communicate.

Ulmann's journeys into the hills were motivated by her concern "for the disappearance of individuals representing a passing way of life" (Featherstone, 31). She searched for "American types," the last strongholds of the American immigrant pioneer spirit, primarily of English and Scots-Irish background. Her photographs were used to generate relief funds for the communities she portrayed, although her intention was not to instill social change (Featherstone, 34). She strove to record the past and present a way of life for its own worth. In this concern, Ulmann was not alone. The city people of the Eastern seaboard sought to reestablish ties with their ancestry after the first World War. According to David Featherstone: "... if the life-style of these 'true' Americans could be sustained, the integrity of the entire country would somehow be maintained" (28).

In her photograph of the basket-makers, Ulmann places the three women in front of their cabin in a casual manner. They hold baskets at various stages of completion in their laps, and gaze downward in contemplation. There is a calm stillness to the image that is quite appealing. The selective focus of the lens, as well as the use of diffused light, contribute to the photograph's gentle, quiet quality. Ulmann says very little about the specific personality of each woman, yet reveals an implicit relationship among them, as well as between the women and their basketry work.

Unknown woman, pre-1931. Courtesy of Special Collections, Knight Library.

Moving beyond a literal description of people and place, Ulmann evokes both feeling and atmosphere in her portraits. She displays an amazing empathy with the people she photographed. She accomplished fully her goal of communicating a way of life, as well as offering an understanding of human existence to which viewers can still relate even today.

In 1929, Ulmann met and befriended the novelist Julia Peterkin. They worked together on Peterkin's newest book based on the lives of the Gullah Blacks who worked at the Lang Syne Plantation in South Carolina. On the trips the two women would make to South Carolina, Ulmann had some difficulty. Her interest in representing types of people, rather than individuals, became a limitation in a culture with which she was largely unfamiliar. The types of situations she encountered also differed greatly from those she experienced in the Appalachian hills. She photographed river baptisms, church hymn-singing, and street parades. All of these activities required a physical distance for Ulmann's photos. This, along with the photographer's lack of familiarity with the Blacks of the area, resulted in a greater objectivity in these images—an objectivity which clearly sets these images apart from those made in the Appalachian hills (Firestone, 60). A number of these images appeared in the Peterkin book, *Roll, Jordan Roll*.

Ulmann also worked with Allen Eaton on a book entitled *Handicrafts of the Southern Highlands*. She traveled throughout Tennessee, Kentucky, North Carolina, and Georgia, photographing people engaged in making crafts and students working at Berea College. For both this book and *Roll, Jordan Roll*, Ulmann refused payment. She, in fact, always made attempts to thank her subjects with a print from the session, as she had done earlier in New York (Firestone, 54).

The Special Collections at the Knight Library of the University of Oregon houses the bulk of Ulmann's prints and glass plates. Just before her death on August 28, 1934, Ulmann created the Doris Ulmann Foundation and appointed John Jacob Niles and Allen Eaton, as well as others, as caretaking trustees for the foundation. Her entire collection was stored at the Columbia University Library and the undeveloped negatives from 1934 were processed and printed by Eaton and S. H. Lishkey, a New York photographer. These prints were then given to Berea College in Kentucky. Ulmann also set funds aside for the establishment of a permanent photography gallery at Berea. In addition, the New York Historical Society received Ulmann's platinum prints from the foundation. Martin Schmitt, the curator at the University of Oregon Library in the early 1950s, was the first to express interest in the Ulmann collection as a whole. Columbia University needed to make room for their own collections, and so welcomed Schmitt's offer to "adopt" Ulmann's collection. Unfortunately, seven thousand plates were destroyed for "practical reasons" (to reduce "bulk") before being shipped to the university in 1954 (Firestone, 7). However, Special Collections now houses 3,000 of Ulmann's prints and glass plates.

The biographical accounts of Ulmann, given by John Jacob Niles, reveal her meticulous care and handling of equipment, plates, and negatives. This protective attitude appears to be another sign of her intense devotion to her work in all its stages. To destroy any part of the fruits of her labor is a great tragedy. With the 1985 publication, by Featherstone, of some of Ulmann's otherwise unseen images, a greater public awareness may develop regarding this remarkable woman and her work.

According to Ulmann:

a face that has the marks of having lived intensely, that expresses some phase of life, some dominant quality or intellectual power, constitutes for me an interesting face. For this reason the face of an older person, perhaps not beautiful in the strictest sense, is usually more appealing than the face of a younger person who has scarcely been touched by life (Williams, 8).

To artists today, as well as the public at large, Doris Ulmann's life and work are greatly inspiring. Few of us have the monetary security to work uninterrupted as she did, but the intensity of her desire to reveal human character and to contribute to the world through her images could exist in any context. This level of involvement with one's work and commitment to its communication offers a truly inspirational way of being.

Most of Ulmann's work in the southern United States displays an empathy for the subject that is quite moving. Although she concentrated on using the individual to represent a type of people and a passing way of life, she clearly felt great compassion for the individuals she photographed. Perhaps her ability to identify with her subjects was a function of her devotion to her work and especially to the communication of her intentions. She sought to call attention to a quickly disappearing group of people and to their handicraft movement. Instead of merely describing the physical characteristics of what she saw, Ulmann revealed to the viewer how she felt about what she perceived. There is as much of Doris Ulmann in her work as there is an historical documentation of a way of life that no longer exists. As a sensitive portrayal of human concerns, Ulmann's work still fascinates us today. We recognize, in her images, the human condition, perhaps unchanged after so many years.

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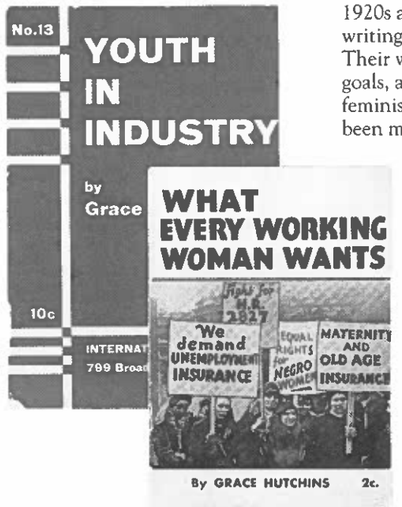
Timely Moves From 'Missionary Girls' to Radicals



Pamphlet covers courtesy of Special Collections, Knight Library.

"Uses of archival materials always raise (or should always raise) methodological and ethical issues that are critical to our surfacing through the mire of prevailing historiography."

by Cheris Kramarae

Life had been already quite eventful for both Grace Hutchins and Anna Rochester before they met in the early 1920s and began sharing a home, ideas, writing, and activist reform work. Their writings, ideologies, actions, and goals, although very impressive to any feminist scholar, have certainly not been made an integral part of most political and social histories. In fact, one of the few places we can read about these women is in the boxes of their papers in the Special Collections in the Knight Library, University of Oregon.

This essay takes only a sweeping glance over these papers in order to entice researchers into closer inspection of the lives of these activist women working at a time many historians would have us believe nothing much was happening in the women's movement.

Both of these white women were born into privileged families, a fact that they both used and repudiated in their post-1920 work. Grace Hutchins was born in 1885, daughter of Susan Barnes (Hurd) Hutchins, a contributor to various philanthropic efforts, and Edward Hutchins, a prominent Boston lawyer. Grace was educated in private schools, went on a world tour with her parents, and was graduated from Bryn Mawr in 1907. Her parents did not approve of her dedication to the woman suffrage movement. In 1912, she went to China as a teacher and principal of St. Hilda's Episcopal School for Chinese Girls. In deciding to do missionary work, she took one of the options open to U.S. middle-class, educated women who wanted to help others, or avoid marriage, or escape from some of the restrictions imposed on them at home. (The Special Collections has a large holding of papers of women who served as missionaries. Feminist historians are realizing that these missionaries [as well as many of the women temperance workers] were not the staid matrons we were taught to ridicule as prudes, but professional women making some self-conscious decisions about how to create alternatives for themselves and other women. Any history of the goals and impact of American missionary and colonizing efforts needs to sort out the differing roles of the women and men involved.)

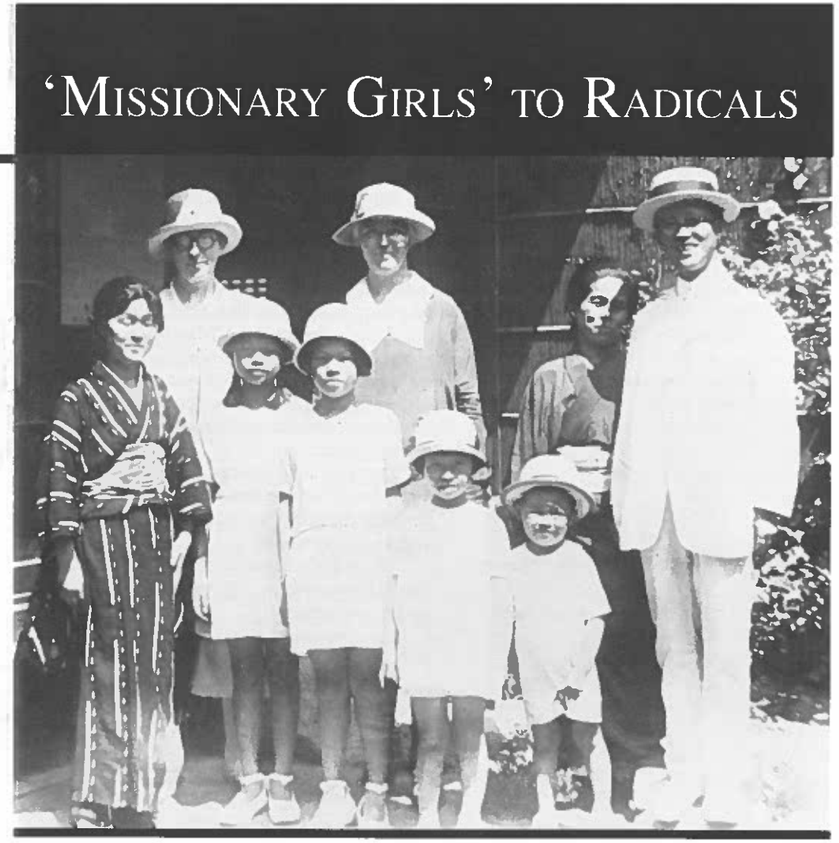
Back in the United States in 1916, Grace joined the American labor movement and taught in a New York training school. Protesting U.S. involvement in the World War, she became a member of the Socialist party—and nearly lost her teaching job. In 1920, she studied labor problems at the New York School of Social Work. Then, as part of her graduate work at Columbia University, she took a job in a cigar factory in order to understand the working conditions of the factory women.

Meanwhile, Anna Rochester, five years older, had also left her genteel family. Great-granddaughter of the founder of the city of Rochester, she attended a private girls' school and Bryn Mawr. Like Hutchins, she was reared as an Episcopalian and was active in church work. In 1908, with an interest in social reform, she converted to Christian Socialism and the next year moved to a settlement house in Boston. She lobbied, in 1911 and 1912, for a bill calling for a nine-hour work day for women employed outside their homes. She was a writer and researcher for the National Child Labor Committee and the United States Children's Bureau.

Then the two women met.

The Community

The Community House was one result of the Hutchins-Rochester partnership. In the hand-illustrated record of some of the early history of the community, Grace wrote of a December 1920 dinner in New York City with Anna and a Mr. Fort who talked about a community of supportive men interested in helping create a better world:



During the 1920s, Anna Rochester and Grace Hutchins (back row) made trips to a variety of countries abroad, including China (shown here), reporting on global socialism and labor unions. Courtesy of Special Collections, Knight Library.

> *After some time spent in this discussion, Grace Hutchins said:*
> *"Why not a community of women?"*
> *This thought had been in her head for some time: for four years, indeed.*
> *"I'm game," said Anna Rochester, who had not been thinking of it so long.*

So at about the same time that some other New York women were organizing the Lucy Stone League to maintain nominal and professional identity within marriage (see Mary Lou Parker's essay, this issue), Anna and Grace were planning to establish sororal relations within a commune.

The three-story plus basement house they found at 352 West 27th Street was "unswept and ungarnished." They scrubbed, and then, before moving in, Grace "amazonianly" brought chairs into the house; she and Anna painted them "the soft dark smoke-night-deep-water blue which had been appointed."

The founders moved in on February 15, 1921. They suggested several names for the house, including Saint Eugene's (after Eugene Victor Debs, labor leader and five-time Socialist candidate for president) and Unsettlement House (Anna's suggestion), but the residents usually called it "Community House," or "352." When they received too many "guests, invited by themselves," they called it the "Emergency Welcome House." The *House Record* lists ten people as living there during the spring. During the next years some residents stayed for a half year or longer, some only a month.

It was "the sisterhood of the Smiling Countenance and the Merry Laugh," with women sharing (if the house record is to be believed) "housework without drudgery" and, at night, an evening-meal, "then play time again around the dish pan, and then the open fire, the book, or the music, or just pleasant conversation . . . ."

From the record, and from letters from former residents, it appears that most or all residents were white women with middle-class backgrounds regardless of their financial status at that time. Many were involved in working for social change—for women, for children, for all laborers. One resident, leaving after having enjoyed a winter at the community (and being seen off at the train station by the other community residents) wrote, "I may not be a radical but to live in an atmosphere of unselfish-striving toward ideals that express heights and depths of nobleness and service is to probe a little deeper into one's own motives and push a little higher one's own ideals toward a goal of unselfishness" (Helen [Hendricks], March 23).

Another resident, Sally, away on a teaching assignment in 1923, wrote not altogether favorably about the "atmosphere of very great though unconscious refinement." Although enjoying life in "352," she suggests that regular house meetings are essential so "new notions and proposals for experiments of all sorts would be brought forward" and adds that she would welcome vigorous dissent:

> *If to such a live and active house meeting were added a personnel of some uncongeniality, widely differing social and geographical backgrounds, and even some considerable moral differences, the household would I think assume some of the family and less of the selected air.*

During the years of the community, 1921–1924, Grace and Anna wrote *Jesus Christ and the World Today*, comparing social problems, then and now, and urging social reform.

Global Concerns

Both of them wrote and traveled on behalf of the International Fellowship of Reconciliation, a Christian pacifist organization, making political trips to Denmark, Germany, India (where they talked with Gandhi about nonviolent revolution) and the Soviet Union. In a letter written to friends before going to China to learn about the social turmoil, education, and the labor movement there, these political writers and activists in their forties noted that they were uncertain how they could live up to the note they found in one of their letters of introduction describing them as "charming girls devoted to missionary work and travel" (August 27, 1926). Once there, they wrote home to notify U.S. social-

ists about the students and newspaper editors who were being executed. They left the church and joined the Communist party in 1927.

When Grace was arrested during a 1927 Boston demonstration in support of Sacco and Vanzetti, her mother wrote her: "Father lowered his head and said one word, 'disgrace,' which sums it all up" (August 16, 1927). Her uncle, Harold, wrote to Grace's mother that Grace's life was "an example of complete selfishness" and that she should receive no support from her family (August 20, 1927). Grace's response was to continue to write frequent, loving letters to her mother about work and friends. (She later nursed her mother during a long illness.) Also in 1927, she, Anna, and Robert Dunn formed the Labor Research Associates which provided books, reports, and statistics to labor organizations.

For forty years, Grace and Anna lived together at 85 Bedford Street, each writing books which were controversial works because of their explicit Marxist analyses. After participating in textile strikes, Grace wrote *Labor and Silk* (1929). Her *Women Who Work* went through three editions (1933, 1934, 1952). She ran, as the Communist party candidate, for lieutenant governor of New York State. She continued her support for the party and several other political organizations even when support of them gave her the label of a dangerous radical revolutionary.

Throughout the years she was concerned with the welfare of women and children, recognizing, for example, the especially deplorable working conditions and wages of Black women in factories.

Next of Kin

Through these years, Grace and Anna cared for each other. Letters, love poems, and notes written while together and apart during the forty years tell of their affection. While Anna's obituary in 1966 (she died at the age of eighty-six) in the *New York Times* called Anna a "shy, modest woman," her own analysis was different; for example, in an undated letter to Grace ("Precious Partner"), Anna writes that she knows that it is a "cruel selfishness on my part that has accepted your imaginative help in getting on a fairly even plane of self-respect—perhaps really conceit."

But the *New York Times* was wrong about other "facts" also. The *Times*' last line of Anna's obituary was "Miss Rochester leaves no immediate survivors." Grace was, in every sense, her survivor. (She died three years later, at age eighty-three.) Their friends knew this, writing to Grace:

"You must be feeling bereft and deeply lonely without Anna. What a privileged friendship you had as colleagues and personally."

"The end of a beautiful and fruitful partnership . . . my sympathy for your great loss."

" . . . your many years of such devotion to Anna."

" . . . we realize that you were the one closest to her; nearer even than whatever relatives she had."

"[You are] the one who will miss her most. You 'girls,' as we always thought of you."

Passing Judgement

Anna's many scholarly books were widely reviewed. Her *Rulers of America: A Study of Finance Capital* (1936) was an exposé of industrial and commercial power of large corporations, with a focus on those controlled by the Morgans, Rockefellers, and Mellons. Her book was considered by the various reviewers as "heavily factual," "written to prove a thesis," "radical in point of view," "radical treatise," "strikingly presented," "a painstaking and detailed study of our interlocking financial dictatorships," "workmanlike," and "only a theory and must be recognized as such." While most reviewers were impressed with the amount of scholarship represented, E. D. Kennedy, writing for the *Saturday Review of Literature*, thought that she "handles her material with an intemperate emotionalism that prohibits any scientific spirit of inquiry" (March 7, 1936). In 1940, the *Daily Worker* called Anna the "Scholar of the Working Class." Researchers interested in reviewing the reviewers of feminist scholarship will find valuable material in her files.

The following books, all of which deal with statistics of inequality and written in various styles characterized by reviewers as "popularized" or "brisk," also received much attention, both hostile and positive: *Labor and Coal*, *Why Farmers are Poor*, *Capitalism and Progress*, *The Populist Movement in the United States*, *The Nature of Capitalism*, *American Capitalism—1607 to 1800*, *Lenin on the Agrarian Question*, and *Monopoly Today*. The *New York Times* noted that she spent many years of her life in libraries and was a regular deskholder at the New York Public Library (May 12, 1966, 46).

Transforming and Transgressing

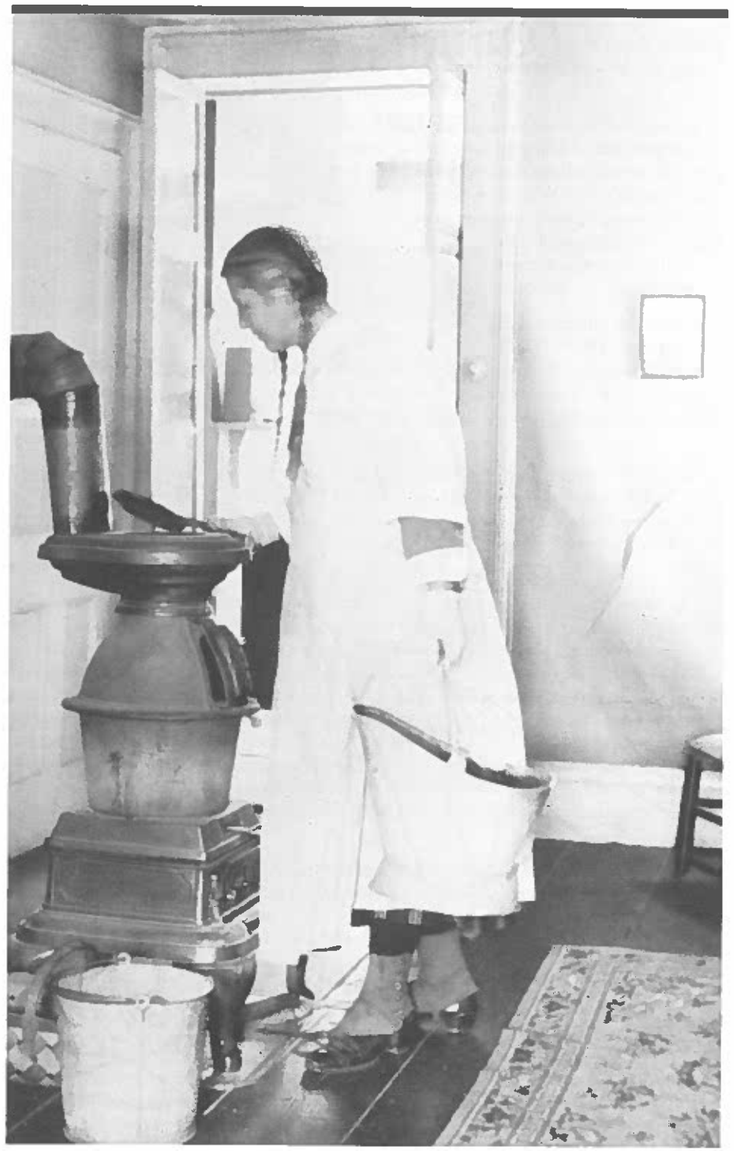
When I started reading their letters, scrapbooks, and books, and taking notes, I called them Hutchins and Rochester. Along the way their history ceased to be an extraneous account of archival women who somehow, strangely, came from elite Christian homes and became Communists trying to change working and living conditions of women and all proletarians. I read Grace's list of books she read each year and her New Year's resolutions. I read Anna's letter spelling out the reasons why she felt she could no longer serve as an editor of the *World Tomorrow*, a monthly religious publication, and another letter of apology to Grace for lapses of kindness. Many of their political activities still seemed "historical" to me. But at the same time I felt a personal proximity to many of their political and personal goals, and to the values of their friendship. They became Grace and Anna in my notes—and here. This process of identification is of course somewhat dangerous; as I would do for all friends, I presumed a lot of similarity to my own interests, and I inevitably pushed aside or did not even see some characteristics or actions that irritated me.

Uses of archival materials always raise (or should always raise) methodological and ethical issues. For further examples: what use (foreground, background, or none) to make of personal papers which the authors might not have wished to be in archives? What assumptions to be made about the contradictions between the "facts" found in published sources and the "private truths" found in personal correspondence?

What does seem obvious, however, is that our careful uses of archival materials are critical to our surfacing through the mire of prevailing historiography. The reporters and editors of the *New York Times* (who did not even mention Grace Hutchins in Anna Rochester's obituary and who allowed the concluding statement, "Miss Rochester leaves no immediate survivors.") should not have the final word.

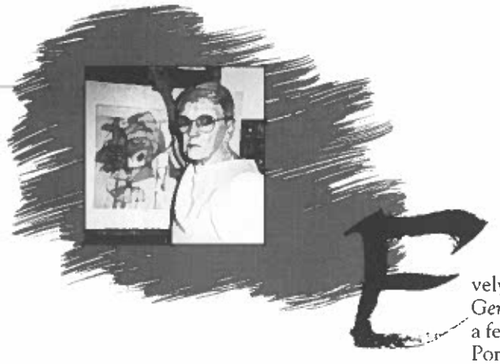
The personal, theoretical, and political aspects of their lives (many details of which are boxed up in Special Collections, but available to us) have value for many feminist research projects. Researchers interested, for example, in any of the following topics will find valuable material in these archives: women's communes (hardly a recent phenomena); women's friendships; "Boston marriages;" feminist exploration of Christian theology and its relation to social mores and science; the women's movement in the 1920s; "radical" women's intricate balance of political and familial ties; reviews of "radical" women's books and articles; newspaper coverage of the women's movement; women's terminology for describing female friendships; the medical, educational, and social conditions and influence of missionary women; women's work in labor unions; women economists; feminist Marxism; white women's explanations of economic racism; and the poverty status of women and children in the United States. There is timely material in the archives.

I thank Kate Sprauer for her help in searching for published information on Anna Rochester and Grace Hutchins.



The women of the Community House in New York shared the grittiness of housework as well as the evening intellectual discussions. Courtesy of Special Collections, Knight Library.

Painting the Human Spirit



Evelyn Sheehan painted *Three Generations* (see cover) in 1968, a few years after she moved to Portland where she found herself intrigued by the multigenerational aspects of not only her own family, but of those around her. For Sheehan, everyday experience has always provided a rich source for her work. "The combination of light, space, and color, and how it relates to the human spirit, is the framework on which I build," states the artist. To communicate her image of three generations, she mixed media together, forming a collage that speaks of women's connectedness.

From the time she could hold a crayon, Sheehan has been engaged in visually depicting the world around her. Painting, drawing, sculpture, and construction are the media that have formed the heart of her career as a professional artist. Since 1952, she has exhibited her work extensively throughout the United States in juried shows at museums and galleries and has been the recipient of twenty-five awards. Her work has been shown in New York's National Academy of Design, the Birmingham Museum of Art, and the Portland Art Museum, to list just a few. In 1986, Watercolor USA nominated her to its Honor Society in recognition of her distinguished career as an artist.

Working in the sun-filled attic studio of her Portland home and gallery, Sheehan shifts from painting to crafts to sewing, each art form revitalizing the other. For Sheehan, the artistic enterprise comes from her deep commitment "to a continuous struggle for a sound basic foundation from which to make an honest, valid, and personal statement in regard to the human figure and how it relates to both reality and the mystique of life, the foolish follies of people, alongside with their incredible beauty and innocence." With a well-developed technical knowledge of her craft, she comments that "to then burst into an idea with passion and spontaneity, is my personal philosophy of a creative effort."

by Diana Sheridan

CSWS

A University for Everyone

by Barbara Corrado Pope

"A University for Everyone," the new project of the Center for the Study of Women in Society at the University of Oregon, is underway. The two-year project, under my direction and funded by the Ford Foundation, fosters the integration of the experiences and expressions of Black, Asian-American, Latina, and Native-American women in survey courses in the social sciences and humanities. Designed to meet the specific needs of the University of Oregon, which has a very homogeneous student body and faculty, the project reaches out to similarly situated sister institutions in the state.

Highlighting the first year of the program are visits by nationally recognized scholars to the departments of English, history, political science, and sociology and to the Humanities Center at the university. Each scholar gave a presentation in a regular course demonstrating how the new learning about women of color can be integrated into a survey class. Scholars delivered public lectures and facilitated Saturday morning workshops on curriculum integration for faculty members and graduate students.

Participating scholars during 1989–90 included Inés Talamantez, associate professor of religious studies at the University of California, Santa Barbara, whose presentation during fall term, 1989, was "Female Initiation: Introducing Apache and Navajo Girls to Women's Spiritual and Cultural Values." She was hosted by the Department of English.

The speaker for winter term, Jewel Prestage, was hosted by the Department of Political Science. She is the coauthor of *A Portrait of Marginality: The Political Behavior of the American Woman*, and the Benjamin Banneker Honors Professor of political science at Prairie View A & M University in Texas. The title of her talk was "In Quest of Black Political Women."

Three speakers were featured during spring term. Elizabeth Higginbotham, professor of sociology and curriculum coordinator of the Center for Research on Women at Memphis State, was the guest of the Department of Sociology. She lectured on "Early Lessons: Class Background in the Lives of Educated Black Women." Deborah Gray White, who was hosted by the Department of History, is an historian at Rutgers University. Author of the first book to deal with the female slave experience—*Ar'n't I a Woman?*—she spoke about her new research on clubwomen: "Fettered Sisterhood: The Problem of Class in Black Women's National Organizations." Finally, Norma Alarcón, a professor of Chicano and ethnic studies at the University of California, Berkeley, and editor of *Third Woman*, was the special guest of the Humanities Center and gave a public lecture entitled, "Writing Across Borders."

The lectures, presentations, and workshops offered by the visiting scholars are open to faculty members and graduate students throughout Oregon. The project also provides funds for ten faculty members to attend the events, change their syllabi during the summer months, and attend follow-up workshops in 1990–91 that will specifically address the problems they have confronted in changing their courses. In the summer of 1991, they will develop a final version of their syllabi for national distribution.

To help the faculty along the way, the project will set up a small curriculum integration collection in the CSWS reading room at the university.

During the project's term, the Center for the Study of Women in Society also will sponsor visits by two scholars who are experts on women of color. These scholars will reside on campus for at least one term, give public presentations, and offer faculty/graduate seminars. During spring term, 1990, Rose Brewer, associate professor of sociology and Afro-American and African studies at the University of Minnesota, was the scholar in residence at CSWS.

The highlight of the second year will be the university convocation dedicated to the theme, "A University for Everyone." This event, which will take place early in fall term of the 1990–91 academic year, is open to the public. The convocation will include a major public address followed by a series of workshops. The convocation will demonstrate clearly the effect that multicultural, gender-inclusive curriculum changes can have on the intellectual, moral, and social life of the university.

For more information about "A University for Everyone," contact Barbara Corrado Pope, A University for Everyone, 636 Prince Lucien Campbell Hall, University of Oregon, Eugene OR 97403; telephone (503) 346-5015.

AN INSIDER'S POINT OF VIEW

Inés Talamantez, a "University for Everyone" Visiting Scholar, spent a weekend at the University of Oregon last October. She is currently writing a book based on her studies of 'Isánáklesh Gotal, the Apache female initiation ritual of the Mescalero Sun Clan. While she was on campus, she shared some of her research findings. Following are excerpts from that lecture.

by Inés Talamantez

My culture utilizes the power of thought and speech to effect ceremonial transformation. Each time an adolescent girl is ceremonially sung into womanhood, *'Isánáklesh*, our mother, the female ideal and witness to creation, is called to come forward and be present with us. When the sacred syllables of her name have been sung by the ceremonial singers, she is made real. Her presence flows through the spoken name and into the girl, who identifies with her, becomes her by virtue of the transformative power of sacred, correctly sung language. Oral language allows the formulation of ideas and it has the power to make one dream, express one's strength, and allow one to work toward change from within using the strategies of one's own culture.

My work has been a reflective Apache study combining oral tradition, the importance of dream, participant observation, archival research, field research, and experimentation with translating poetic oral language into the written form.

Traditionally as scholars, it is considered inappropriate to begin our work with a dream. Yet, in my culture, dreams are often seen as the first important thought for bringing about action. It was a dream of *'Isánáklesh* and the interpretation of that dream by my teachers on the reservation that gave me permission to study this particular ceremony. Through the dream, I was ritually tied to *'Isánáklesh* and now must work for her.

Through the kindness and generosity of my teachers, I went through a special type of training program that has taught me in the traditional Apache way how to study this particular ceremony and how to generate from the culture itself the theory for studying it, as opposed to going there with a theory in hand that somebody else has forced on me.

Having observed and participated in the ceremony in as regularized a way as possible, I, with my teachers, continue to develop theories by which this complicated ritual can be analyzed. By studying and translating the content of the songs with my collaborators and using the texts as a unit of analysis, further understanding of the meaning of the songs as well as the religious behavior seen in ritual performance can be attained.

Training in the university, training at the reservation, and my own intuition have allowed me to develop a hypothesis for analyzing ritual behavior in the Mescalero Sun Clan context. I realize that this behavior has very special meaning and that it can only be interpreted and analyzed with the knowledge and help of my Mescalero teachers. Some of the data acquired in the study called for asking the relevant questions within the proper ceremonial context. This method is a very challenging approach to field work and takes a considerable amount of time.

Recently, my colleague, Ann Dhu Shapiro—an ethnomusicologist at Boston College—and I have observed three private Apache female initiation ceremonies held in the mountains in a beautiful area where people either camp or drive in daily to observe and participate in the eight-day ritual.

The first phase of the ritual process is initiated by the preparations for the ceremony prior to the onset of a girl's menarche. The family committed to traditional ways begins collecting the sacred cat-tail pollen, red clay, white clay, galena, and all other objects necessary for the ceremony. No less important is the process of gathering family support, since the ceremony will be a tremendous burden on family resources.

A singer, called a *Gutaal*, and a respected woman sponsor, *Naaikish*, are secured in the proper ritual manner. That is, the parents of the girl have to plead with these two ritual participants with the appropriate customs. If the prospective sponsor and singer agree to do this for the girl, then her family responds by giving them the appropriate gifts.

In my grandmother's time, the gifts would have been horses, turquoise, cloth, food, or gemstones. Today, however, money is usually given, although some traditional families do not agree with this. They do not believe that it is the appropriate ceremonial exchange, so they will offer a Pendleton blanket, jewelry, or food.

At this time the young girl begins to learn the proper Apache ways from her sponsor. Preparations for her doeskin dress are started with elaborate symbolic bead-work and metal cones on the fringes representing the *Bitole*, or the rays of the sun. The rays are considered to be like sacred pollen. There are blessings that come to us from the sun's rays, and the fringes on the girl's dress remind us of that.

When the girl has her first period, family and friends gather together in her home for a dinner held in her honor, and to celebrate this important change in her life. The medicine man sings songs for her life, and the sponsor says prayers and blesses her with yellow pollen.

As the feast day approaches, friends and family gather, supplies are stored, temporary tipis and cooking arbors are erected, and preparations are made to feed anyone who comes to the ceremony to celebrate this young girl's life and entrance to womanhood.

As dawn breaks on the first day of the ceremony, the girl is taken into her tipi. She waits there for the singer to come to bless her and prepare for the beginning rituals.

While she waits in her private tipi, her sponsor comes in to bathe her and wash her hair with yucca. Then her Singer prays over her and feeds her traditional food. At the same time, outdoors, her woman relatives are waiting for her while the construction of the ceremonial tipi is taking place.

As the poles are brought in, the Singer prays over each pole, blessing them with cattail pollen before they are actually tied together. Each pole, which has its own name and history, is put into place with a song so that the tipi itself is literally sung into existence.

The tipi must be perfect, which is also true for everything in the ceremony, since *'Isánáklesh*'s ceremony was perfect. Everything must be done with an incredible amount of care because the young girl's life is at stake. If we do not do it right, something could go wrong with her life, or with somebody else's life.

The girl is taught the proper Apache ways by her sponsor. Her doeskin dress is prepared with elaborate symbolic bead-work and metal cones on the fringes representing the *Bitole,* or the rays of the sun. The rays are considered to be like sacred pollen.

I can't say enough about how profound the Mescalero female initiation rite is, especially living in this culture where I see the difficulties for young adolescent girls and the young women that I teach in the university who are trying to find out what it means to be a woman in this society.

After the poles are all up and tied together at the top, the young girl is brought out. She has already been given her medicine pouch, and everybody in the tribe comes and kneels in front of her one at a time to be blessed by the initiate.

After the blessings are complete, the girl lies on a pure, white, unblemished buckskin and her sponsor massages her body, molding it into the proportions of *'Isánáklesh*. The sponsor talks to the initiate about how important it is to care for her body and to recognize how good it feels doing this to her body so that she understands about caring for others, making others feel good.

After the molding, the girl runs. On her first morning a ceremonial basket is placed about twenty-five yards from the tipi. She runs to that basket, circles it, and comes back to her sponsor. She does this run around the ceremonial basket four times, and each time the basket is brought closer to the tipi, signifying the beginning of the ceremony. Next she picks up the buckskin and shakes it four times in the four directions.

Suddenly somebody from her family comes in with a big Apache burden basket full of candy, piñon, Cracker Jacks, tobacco, potholders, coins—whatever they have got to put in there, and they dump it on the girl's head. Somebody usually picks her up then, getting her out of the way as all the kids scramble for the goodies. That breaks up the sacredness of the first morning.

In the evening she is brought into the tipi holding onto an eagle feather that the singer holds out to her. They sing four songs for her as she enters the home of *'Isánáklesh*.

On the second and third day, nothing much happens during the daytime, but every evening the girl dances inside the ceremonial tipi as the medicine men sing and chant until about midnight, at which point she goes back to her personal tipi to rest.

On the fourth night, she dances almost all night long. As the sun comes up, she appears freshly bathed. The singer paints the symbol of the sun on his hand, and he holds it up until the sun comes over the east mountain. As soon as the sun's rays hit his hand, he turns around and rubs it on the young girl's head, shoulders, arms, and legs. The sun has now come through to her.

The lower half of her face and other exposed parts of her body are painted white because, during this ceremony, the initiate becomes *'Isánáklesh*. She does not represent her, but she actually becomes her and is deemed to possess all of *'Isánáklesh*'s healing powers.

As a ten- or eleven- year -old pubescent girl who had just started her period, *'Isánáklesh* was given this ceremony by her parents many generations ago. She found the ceremony so beautiful and important that she decided to give it to the Apache people for initiating our young girls. It is believed that the ceremony renews the youth and strength of *'Isánáklesh*. When she begins to feel old she has only to walk westward and meet the young initiate running toward the east. *'Isánáklesh* then returns young again, and the girl becomes a *'Isánáklesh*, and through her power becomes a woman.

The reason the initiate's face is painted white is because that is how our ancestors found *'Isánáklesh*. She was in the primordial waters and there was yellow cat-tail pollen all around her. Only the top part of her face was exposed, so the people were amazed because they had never seen anything like this before. They prayed for four days and when they came back, all of her head was out of the water. The lower half was stained white, like a mineral stain on a river bank. The people then handed her an eagle feather to bring her out of the water.

On the last morning of the ceremony, the girl runs around the basket four times again, but this time the basket is moved further and further and further away to the East so that on the last run she picks up her eagle feather from the basket and runs as far as her legs will take her.

At that very moment, the last four poles that are up in the tipi come crashing down and pickup trucks drive onto the reservation grounds with people throwing goodies up in the air. The sacred atmosphere is thus broken up at the end of the ceremony—with everybody scrambling for goodies.

The young girl, who has returned to her tipi, spends the next four days meditating and reflecting on what she has just been through. The sponsor speaks to her in her tipi, saying things like: "You must remember how you felt during the ceremony when you were *'Isánáklesh*, when you were her, so that later in life whenever you have difficulties or problems you just have to close your eyes and think about how you felt when you were *'Isánáklesh*, and you will be able to get through whatever the difficulties are. You are a responsible woman now."

Much of the advice that the initiate receives is in terms of Apache knowledge and in terms of what to expect when she gets married, has her first baby, or goes to college. In a very real sense, the girl is being socialized and is receiving very relevant information about her life. She learns, first of all, that she is important to her clan. She learns that the spiritual aspect of her life is reinforced through ceremony. She discovers how important the language is, how important her thoughts are, and how important it is that she take action on those thoughts.

I cannot say enough about how profound the Mescalero female initiation rite is, especially living in this culture where I see the difficulties for young adolescent girls and the young women that I teach in the university who are trying to find out what it means to be a woman in this society.

In Apache tradition, menarche is very special; it marks the time for a sacred rite announcing that another young Apache girl is approaching womanhood. In American culture, menarche often appears to go unnoticed and is usually not celebrated. Most American girls cannot even talk to their mothers about it; it is a very secretive kind of thing. The girl often feels very much ashamed and goes off wondering what is happening to her body. In addition to that, it usually takes at least five to ten years after her first period before a girl is even considered a woman in American culture.

By studying the Mescalero ceremony, we see an American paradigm of female initiation. Now by that, I mean there are models for this type of ceremony, but I do not mean you should go out and copy the one I have just described. I think you should do some hard work and come up with your own ceremonies, use your own creativity, just like the Apache women that went before me used their imaginations and creativity to put together a ceremony for our young girls which is still alive today because women in Apache culture are still considered to be important.

There is something I would like to say to white people and that is that in many places of the country, some feminists are defrauding Native American religion through their disrespect and desacralization of this ancient tradition. What is happening is that our own doctrines are being appropriated by people outside of our cultural tradition. Consequently, this becomes problematic because we still do not have freedom of religion in this country and, therefore, we must be very protective of our ceremony.

We have to begin to listen to and respect each other. Our religious traditions are striking and if you wanted to talk about how we can work and have a dialogue on this, that is very important. I think that what some feminists are doing that is right is participating in a very important movement going on where not only are they interested in the place of women in religion, but they are also interested in the preservation of the earth—because the earth is sacred and we all know that.

Inés Talamantez is an associate professor of religious studies at the University of California, Santa Barbara. She was a "University for Everyone" speaker at CSWS.

Claiming an Ancestor, Claiming Ourselves:

A White Woman Anthropologist Among the Chehalis People

by Madronna Holden

"Everything important told around here," as an elderly Chehalis woman told me, "was told person to person. Anything else is just false." As a white woman anthropologist, working among the Chehalis in 1974–76, I found being there "person to person" meant something very particular to me. It meant that I could not assume the superior stance of one who looked at this enduring community (10,000 years enduring) of human persons as an "object of study." It meant instead that developing a critical view of myself and my own culture would become the focus of my study, even as the sharing with me of Chehalis knowledges became the occasion for extending my own sense of human possibility, of who I was. Being open to dialogue "between people" also meant that I must enter that dialogue with my authentic self: as individual, woman, as white American woman. Even as I could not "take over" Chehalis tradition by some species of intellectual imperialism, I could not take it over by pretending I could be Chehalis ("become native"). I could only stand in relation to the Chehalis and see myself and my own responsibility (and the responsibility of my society) for who I was and for our own (sometimes tragic) interaction with the Chehalis people.

And so it was that some among the Chehalis would tell me, "go to your own people, as well." I took these words seriously. In my research, I collected extensive oral historical materials from members of early pioneer families in this area. But I also found another one of my "own people" to "go to." There was a white woman anthropologist, Thelma Adamson, who had worked among the Chehalis in 1926, a white woman anthropologist who gathered thorough and remarkable material on traditional Chehalis culture. Yet also, she was a woman anthropologist working amid the constraints of her profession and her culture, whose life story is as compelling as it was enigmatic (and scantily documented). It is this story, and my own "person to person" (woman to woman) relationship with it, that I will tell here.

Thelma Adamson was working under the tutelage of Franz Boas (known as the "father of American anthropology") when she came to work in the small town of Oakville, Washington, adjoining the Chehalis Indian Reservation. Boas encouraged her to work with the Chehalis, whose folklore, recently published in a book by an Oakville woman, had much interested him. Not incidentally, Boas also believed he was protecting the health and safety of his women students by assigning them to fieldwork posts in this country rather than abroad. But what Thelma Adamson was to encounter among the Chehalis (and concurrently, within her own society), "Papa Boas" (as his students took to calling him in these, his later years) could neither defend her against nor prepare her for.

I am not referring to the predictable physical difficulties in Adamson's situation. There was that interminably damp climate and dirt roads that became virtual sloughs whenever it rained substantially—which, of course, it always did. From all evidences, Adamson was never very well in this climate, even as her fieldwork periodically required her to slog her muddy way on foot for fifteen or twenty miles to trace down someone who might "know something."

As harassing as this was to Adamson, it did not stop her from being an able fieldworker. A Chehalis woman who witnessed Adamson's work complimented her care in getting Chehalis linguistic terms, for instance, "just right." Adamson's lengthy notebooks contain strikingly detailed material on traditional Chehalis culture.

But what these notebooks (these surviving transcripts of her fieldnotes) do not tell us is that they were collected in what was tantamount to a psychic battle zone. The year 1926 was no easy time for the Chehalis—or for the fieldworker who came to assemble their ethnography. A prominent Chehalis family was furious over the publication of a book of Chehalis stories that had come out not even a year before Adamson herself arrived in Oakville—that selfsame book that had sparked Boas' interest in Chehalis culture.

If this incident, in turn, created a "fieldwork difficulty" for Adamson (as she wrote to Boas), at least it was a concrete and definable one. And as such, it was perhaps the simplest thing with which Adamson was to deal—in her work with Chehalis culture or her position in her own. In 1926, the Chehalis were reeling in the wake of the multiple destructions brought to their culture by the influence of white society. Adamson was collecting material on traditional spirit powers, for instance, just as the revivalist Shaker religion was working strenuously to censure these powers for their socially competitive (and heretofore largely unprecedented) "misuse." And indeed, by virtue of her very presence, Adamson could not but be a persistently painful reminder of the passing of the traditional Chehalis way of life. Certainly, it was ever apparent to her informants that the knowledges they passed on to her and her notebooks were no longer being consistently passed on to Chehalis children.

There was, further, an amount of jealousy and uneasiness on the part of others of the tribe toward some of those with whom Adamson worked, given not only the strained historical context, but the strong cultural injunction against anyone's "speaking for" anyone else. In fact, Adamson probably learned later that one of her informants committed suicide shortly after her departure from Oakville. This man had other problems, it is true, but he also suffered devastating social ostracism as a result of his public boast that Adamson used him to "check up on" the material given her by others.

There is more. Using their characteristic humor, the Chehalis were wont to launch repeated attacks on Adamson's careful professionalism. After all, it ran contrary to the very heart of Chehalis tradition to pass on its knowledges to a professionally detached rather than a personally involved listener. Thus, the Chehalis persistently personalized the material they gave Adamson, featuring the activities of herself and other members of her own culture as actors within it. Whether Adamson herself understood this, we can only guess. But in her own life, she had ample (and tragic) opportunity to feel that telling contrast between her society and that of the Chehalis, which Chehalis humor so often highlighted for her. That is to say, Thelma Adamson's personal situation emphatically illustrated a certain human superiority of Chehalis culture over her own.

A few years after her exit from Oakville, Thelma Adamson was committed to a mental institution by a "jealous" male relative. (A Chehalis woman who knew Adamson remembers this man as her brother, as "Adamson never married;" tradition within the anthropological profession remembers him as her husband.) Whatever his exact relationship to Adamson, his destructive power over her is unquestionable. It was he who supposedly burned Adamson's carefully collected Chehalis fieldnotes.

I know (as Adamson certainly also did) that within Chehalis society it would have been unthinkable to commit an individual to an institution to closet their mental distress from the rest of society—much less to control their perceptions and experience according to accepted cultural norms. The very existence of mental institutions truly horrified an elderly Chehalis woman who once went to visit an acquaintance at Steilacoom (one such institution about thirty miles from her home). This woman expressed her shock and dismay that the inmates there could be "paraded around like that—human beings!"

I experienced (as certainly did Adamson herself) profound respect for individual differences of opinion and perception among Chehalis elders, even when they themselves might disagree with these opinions and perceptions. Indeed, one of the worst social offenses among the Chehalis was that of Adamson's suicidal informant: the presumption of the authority to pronounce judgment upon the words and ideas of others.

And I experienced (as Adamson must have) the dignity and the power of Chehalis women, both as individuals and in their sorority of power and nurture that helped bind the Chehalis together as a people. I also know from experience the warmth of the welcome Chehalis women must have offered Adamson as their guest, as well as something of the love and care that went with the passing on of words, one generation to the next, among them (even as was the special "women's medicine" they told her about was passed on, with great care, from an older woman to "some younger woman she loved"). How Adamson took this ancient and simple acceptance of women's power, I do not know. Though I know she recorded its traditional basis in Chehalis culture, in careful detail, I do not know whether she moved beyond her stance of detached ethnographer, allowing herself to be touched by something deeper and more personal. I do know the kind of care by Chehalis women that went with Adamson

wherever she went. As the details of her confinement wove themselves out, there were Chehalis women that followed the threads of Adamson's life, straining for what they could find out of the fate of this woman to whom they had passed on so many of their knowledges as a people.

To be a visitor among the Chehalis today is no simple thing. The Chehalis world has mysteries and psychological acuities and kinds of "power" most white women hardly know how to classify, much less to master. But to be a visitor and a scientist and a woman among the Chehalis in 1926, was perhaps the most unsimple thing imaginable.

I will not make light of any mental distress Adamson suffered at this time, nor of the role her stay among the Chehalis may have played in creating that distress. I have pointed out the kinds of difficulties Adamson faced in her field situation. Certainly, Thelma Adamson worked among strong psychological forces, not all of them gentle.

So let me for a moment give Adamson's male relative the widest possible berth: perhaps he thought himself to be protecting Adamson by assigning her to that institution (that "safe" place), and by burning the fieldnotes that manifested her entrance into a different cultural world (one not only of "powers," but of respect for independent women). By burning her notebooks, suppose Adamson's brother thought to undo whatever it was that moved Adamson out of his own "sane" world.

But this "protection" was what Adamson least needed, for this destruction of her painstaking work was also the vindication of her brother's perception of the world and his power within it. And what Adamson needed was not to be protected, but empowered. As a Chehalis informant once told her, one must bring along some power of one's own in order to meet those other powers that come into one's life, those powers whose confrontation means the development of our strength, and whose turning away from, our psychic destruction. But, unfortunately for her (and for ourselves, in what we have lost of Adamson and her work had she come back to it after her own crossing between worlds), Adamson's male relative was a jealous white man, not a Chehalis traditionalist. And in the institutionalization he arranged for Adamson, she was emphatically powerless, and thus sorely equipped to confront and transform whatever dangers (whatever powers), native or white or both, assailed her.

There is another part, perhaps as significant as it is intriguing, to the story of Thelma Adamson and her work with the Chehalis. Though most professional anthropologists who worked in this area seriously believed (as they communicated to me) that Adamson's field material had been completely destroyed by her "jealous husband," her careful (and from all evidences, complete) transcription and rearrangement of her fieldnotes are in fact housed in the Melville Jacobs Archives at the University of Washington.

I would like to make something of this. Should we not give Adamson at least this historical grace? Imagine her responsible for the secreting away of this irreplaceable repository of Chehalis tradition even in the midst of her male relative's nearly unassailable power over her? After all, her notebooks remain with us, as does the secrecy surrounding them. And given this, is not that inclement act of the burning of her notes, that fit of destruction of her "jealous" brother (as the Chehalis remember him), rendered as impotent as it meant to render Adamson's own work?

But what of this woman, Thelma Adamson, the play of feelings that was only her own: her particularity of person, her everyday life? There is no oral historian to kindle that Adamson in our memories, that Adamson who, had she been more than a visitor in someone else's world, might have come to us breathing her unique spirit, as do so many other ancestors here, Chehalis and white.

There is no one but ourselves to find this Thelma Adamson (to animate her), to walk through that shroud of professional anthropology that makes only her a compiler of unpublished data. And so, I myself should like to visit this Thelma Adamson more closely (to tell her what she has a right to hear).

Thelma Adamson (I would say) *your work is as you thought. This particular recording of Chehalis tradition is like nothing that will be (can ever be) done again. The Chehalis, too, saw the importance of your work. There are some among them who remember you and your care in what you did even those fifty years into the future that I myself would come among them.*

Yes. (Adamson is answering now, saying what I can hear her say when I stand this close to her.) *Yes, I always tried to be thorough, to be precise. I always tried to be professional in my work. But in the end . . .*

As her voice fades from me, I must continue on my own:

In the end, Thelma Adamson, your professionalism did not help you very much, either in your encounter with male power as a woman in your own society, or in your encounter with ancient powers and current distresses of the Chehalis world. Your anthropological training, which equipped you so well for rescuing words, equipped you hardly at all for catching that living spirit's heart of them. And equipped you even less for finding personal meaning in what must have been so wrenching a meeting with a world so very different from (and at once so unmistakably human and being eroded by) your own.

This anthropology that you took to yourself, this discipline for walking between worlds, should have been, for your sake and our own, a reconnecting of our human parts: a healer's profession—a dreamer's, a storyteller's, doing.

But it was not.

And there is something that those who sent you to do your work with the Chehalis did not think to tell you. That is this: If you would try to cross a great current of human events with the water going to your head before it comes to your heart, you are always in danger of drowning.

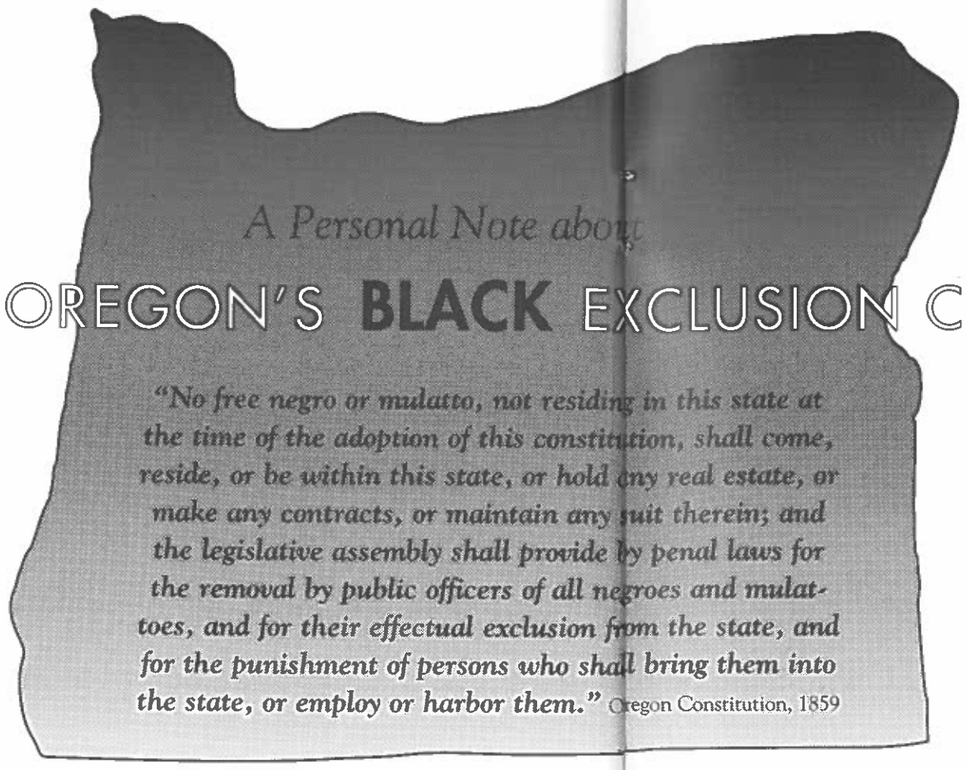
Now, *Thelma Adamson, word-catcher in more ways than you could have known you were, I see you one more time. You are sitting in a cedar-frame house, locked into your concentration, straining to catch all of what is coming to you. I see the freshness, the eagerness for this work, in your face, even as I see your bloused dress, caught in at the waist, your shoulder-length hair, rolled under in formal curls.*

As Chehalis memories find the paper at your hands, you are perhaps a little too tired, but I can feel the exhilaration in you, nonetheless. In this house, at this moment, your sense of doing is so complete as to bind up all your thoughts, letting in no inkling that you might ever be interrupted at your task.

We have yet one thing more to ask of the story of Thelma Adamson. And that is, what this story means to us, who, as white women researchers, wish to work with Native American communities. I know this much: if this story tells us anything at all, it tells us that such work is serious business, the business of heart and spirit, of life and death. For, as researchers in Native American communities, we ask to share nothing less than the lives of human persons—and to enter the arena, orchestrated by our own society, in which their very survival is at stake. Further, research in Native American communities must be undertaken only with a serious appreciation of our status as guests in these communities. Guests who must honor the rules of the house where we stay, must give what we can of our own authentic presence in response to the generosity of our hosts and hostesses in sharing themselves and their traditions with us.

That is to say, we, as white women, can only undertake research in native communities as women who have something both to share and to learn of ourselves. This, of course, is not the standard criteria for scholarly research. It is, however, the only condition under which we may do any serious work with Native American communities. Quite simply, I can think of no other condition under which we will be tolerated in these communities. But more important, it is the only condition under which we should be tolerated there. As women, we already know this: we must keep the voice of our history and spirit as our own. And so it is with Native American peoples, as well. As women of any color, this is the understanding we should bring to our work: this sense of the absolute inviolability of any person's, any people's, self-determination of their own lives, communities, traditions. This "condition," as I have termed it, for doing research in Native American communities, is also the best occasion for learning what we can bring to that research. It is in honoring the authentic voices of the native peoples with whom we work, in bringing our own selves to the listening for these voices, that we are in the best position to learn more both of our power (even as we see the traditional power of these other women) and our responsibility (to them, as members of that culture that has so often oppressed them, and to ourselves); to learn more both of our identity as women and our status as women of this multicultured world, with its many dimensions and expressions of womanhood.

Madronna Holden, a CSWS Affiliate, teaches philosophy, anthropology, and religion for Linfield College. She is a folklorist with the Lane Regional Arts Council's Artists in the Schools Program.



A Personal Note about OREGON'S **BLACK** EXCLUSION CLAUSE

"No free negro or mulatto, not residing in this state at the time of the adoption of this constitution, shall come, reside, or be within this state, or hold any real estate, or make any contracts, or maintain any suit therein; and the legislative assembly shall provide by penal laws for the removal by public officers of all negroes and mulattoes, and for their effectual exclusion from the state, and for the punishment of persons who shall bring them into the state, or employ or harbor them." Oregon Constitution, 1859

by Lisa Johnson Ponder

It is common for young professionals in the South, where I attended law school, to consider many possible locations for starting their new career lives, with friends often hoping for jobs in cities near other friends. I decided to move to Oregon. But try as I could, none of my Black colleagues would consider moving to Oregon with me as even a remote possibility. One girlfriend, Deb, told me point blank, "Blacks just don't go there." Why? I did not understand at that time the legacy of Oregon's legal history. Nor was I yet aware of how white Oregon was or how it had stayed that way.

I had always lived in or around significant Black, Hispanic, or immigrant populations, a racial diversity I had considered "normal." Upon settling in Eugene, I became unsettled by the almost continuous sea of white faces. It was a mystery to me how any part of the United States could be so nearly homogeneous. As a legal historian, I look for root causes as well as present-day perpetuating influences. The racial imbalance in Oregon is no longer a mystery to me, nor should it be to you.

On February 14, 1859—Valentine's Day—Oregon became the thirty-third state to join the United States of America. In the process, the state of Oregon became a sweetheart to most white abolitionists (those who sought the end of all human slavery immediately) by entering the Union as a "free state," meaning that slavery would not be legally permitted within the state. Oregon, however, did not have any love for Blacks. The new state's constitution also contained an exclusionary clause. Section 35 of its "Bill of Rights" read

"No free negro or mulatto, not residing in this state at the time of the adoption of this constitution, shall come, reside, or be within this state, or hold any real estate, or make any contracts, or maintain any suit therein; and the legislative assembly shall provide by penal laws for the removal by public officers of all negroes and mulattoes, and for their effectual exclusion from the state, and for the punishment of persons who shall bring them into the state, or employ or harbor them."

Along with Oregon's legislated desire to keep all Blacks out of the state, the exclusionary clause was soon joined by laws prohibiting voting by Blacks (also mulattoes or Chinese) and laws outlawing intermarriage between whites and people of a different racial group. In Oregon, this racial xenophobia was not new. It had been developing for seventy years.

The first person of African descent in Oregon, Markus Lopeus, arrived in 1788 as a cabin boy on the first ship to land in Oregon. When Lopeus was killed by Native Americans, his shipmates fled and named the present-day Tillamook Bay "Murderers' Harbor." Some later suspected that Lopeus actually recovered, joined the Tillamook, and fathered a chief. Over the next sixty years, Blacks entered Oregon as part of expeditions led by Lewis and Clark and numerous others; some Blacks even led expeditions. In the Willamette Valley, Black settlers preceded whites. Blacks also came in search of gold; others came as merchants or as skilled craftsmen. Some arrived wealthy, but most arrived poor. In fact, most Blacks came to the Northwest as servants or as slaves.

In 1843, the Oregon territorial government outlawed slavery, but it still existed in areas of the territory for years to come. For example, in 1844, Robin and Polly Holmes came to Oregon as slaves accompanying their de facto master, Nathaniel Ford. Their daughter, Mary Jane, was three. Knowing that Oregon forbade slavery, Robin and Polly asserted their freedom by moving to another house in 1850. Ford refused to let Mary Jane and her two Oregon-born siblings join their parents. In 1852, her father took his complaint to court. The Holmes' struggle finally concluded in 1853 when the newly appointed chief justice of the Oregon Supreme Court, George H. Williams, awarded custody of all three children to their parents. The outcome had not been certain. There were whites who would vote against slavery and yet desire laws to protect slaves as property.

In 1844, the territorial government of Oregon passed its first law attempting to prevent free Blacks from living within its jurisdiction (as Illinois and Indiana did). In the slave-owning South, laws restricting the movements and rights of free Blacks and freed slaves were common because of the insurrectionary influence that they could exert upon slaves. The whites in these states considered such laws to be necessary for the preservation of their own safety. These states would eventually secede from the United States of America (USA) in order to form the Confederated States of America (CSA). Oregon, however, had ostensibly outlawed slavery and would not join the CSA. In Oregon, the ban on free Black residency was not used as a way of protecting slave property but as a way of avoiding all interracial contact and relationships. Oregon pioneer Jesse Applegate later noted that many poor whites "hated slavery, but a much larger number of them hated free negroes worse even than slaves" (McLagan, 29). White settlers in Oregon hoped not only to avoid the racial troubles that were entangling the entire United States, but also to make it possible for those whites who lacked slaves to compete well economically without being disadvantaged by the slaveholders' economic edge. Oregon's 1844 exclusionary law was modified and was to take effect in 1846, but it was repealed in 1845 and thus never used officially.

In 1848, the national Congress accepted the Oregon-Washington area as an official territory of the United States, along with its provision to be "free" (i.e., without slavery). The governorship was offered to Abraham Lincoln of Illinois, who declined. General Joseph Lane, a proslavery man, accepted the position instead. In 1849, the newly official Oregon Territory passed another Black exclusion law, with the additional rationale being its fears that Native Americans and Blacks mixing together in Oregon would create extra dangers for the whites and the government.

The law did not go unchallenged. A few people did petition the legislature to repeal it for the general good as well as on behalf of specific individuals. The legislature refused. The territorial exclusion law delivered its message loud and clear. By 1850, the nonwhite population was 207 out of a total of 13,294. The nonwhites were mostly Hawaiian ("Kanaka," who were, at times, referred to as Blacks) or Chinese. Fifty-four were listed as Black, four-tenths of one percent of the total Oregon population. During the next decade, the Black population would double. The first Black church would form in Portland in 1862, but unfortunately it formed too late to help Mat Banks, a Black man who was committed to the state asylum around 1854 for praying and singing too loudly in church. Records show evidence of only one person governmentally expelled, Joseph Vanderpool of Salem, in 1851. Salem was almost emptied of Blacks by 1936, but Blacks were never entirely driven out of Oregon.

The number of new white settlers in the Oregon Territory dramatically increased after 1850. This was due in large part to the Oregon Donation Land Act of 1850. The act promised 320 acres of land to each American willing to settle in Oregon. The act almost included nonwhites because of the objections of antislavery men in Congress. However, Oregon's representative, Samuel Thurston, argued that the exclusion of free Blacks was "a question of life and death to us in Oregon, and of money to this government." The reason, he explained, was that:

> *"[t]he negroes associate with the Indians and intermarry, and if their free ingress is encouraged or allowed, there would be a relationship spring up between them and the different tribes, and a mixed race would ensue inimical to the whites; and the Indians being led on by the negro who is better acquainted with the customs, language, and manners of the whites, than the Indian, these savages would become much more formidable than they otherwise would, and long and bloody wars would be the fruits of the comingling of the races. It is the principle of self-preservation that justifies the action of the Oregon legislation." (As cited by McLagan, 30–31)*

In the end, Congress accepted Thurston's urging and limited the free land donations to white men over twenty-one and their wives, who could also take 320 acres.

In 1855, an antislavery campaign grew out of an antislavery convention in Albany, Oregon. The *Oregon Statesman* referred to the convention delegates as "nigger-struck dames" and "old grannies" and it chose not to publish

the convention's resolutions. The newspaper believed that slavery would come to Oregon only as a backlash to abolitionists. While some opposed slavery on political, religious, or moral grounds, there were some who opposed slavery because its legalization would bring an influx of abolitionists into the state. The Republican party, with its middle-of-the-road anti-slavery (but not abolitionist) policies, first established itself in Oregon in 1856 in Jackson county. In Oregon, Republicans wanted to increase their popular sovereignty and keep slavery out of the territory—without interfering with slavery in the states where it already existed.

When the United States Supreme Court decided the famous case of *Dred Scott v. Sanford* in March 1857, it nullified the Missouri Compromise that had divided the country's slavery and nonslavery areas along east-west lines. The Court now declared that only sovereign states had the authority and power to regulate slavery. As a territory, Oregon could no longer plan its own response to slavery and Blacks. By June, 1857, the Oregon legislature placed the statehood question before the voters without prior federal approval. Except in the area east of the Cascades, voters overwhelmingly preferred statehood.

The next step in Oregon's journey to statehood was to write a state constitution. The territorial convention that was to frame the constitution elected a proslavery delegate, Matthew Deady, as its president. Jesse Applegate unsuccessfully sought to have a debate on slavery declared off-limits. As it turned out, the delegates were not interested in debating slavery; they were more concerned with the question of what to do about free nonwhites. They proposed an exclusionary clause, to be applied to Blacks only. Delegates could not agree about excluding Chinese. Applegate later wrote Deady that:

> *"the free Negro section is perfectly abominable, and it is hard to realize that men having hearts and consciences, some of them today in the front ranks of the defenders of human rights, could be led so far by party prejudice as to put such an article in the frame of a government intended to be free and just." (As cited by McLagan, 52)*

Applegate left the convention before the section came to a vote. When it did, convention delegates Thomas Dryer and William Watkins vocally objected to the exclusionary clause, even though they were not abolitionists. Watkins, in particular, argued that:

> *"[u]nder this barbarous provision (for I can use no milder term) the negro is cast upon the world with no defense; his life, liberty, his property, his all, are dependent on the caprice, the passion, and the inveterate prejudices of not only the community at large but of every felon who may happen to cover an inhuman heart with a white face." (As cited by Davenport, 231)*

Applegate, Dryer, and Watkins were by no means alone, but the convention did vote for the exclusionary clause. Oregon's voters approved the newconstitution and voted 8,640 to 1,081 to include the section that excluded free Blacks. Voters of Oregon, the free state-to-be, elected a governor (John Whitaker) and Congressional Representative (Lafayette Grover) who were proslavery men. The United States Congress accepted the territory's statehood petition early in 1859, 114 to 103, although opposition to the exlusionary clause had been specifically raised. Oregon thereby became the only free state admitted with clauses excluding both enslaved Blacks and free Blacks, a dubious honor.

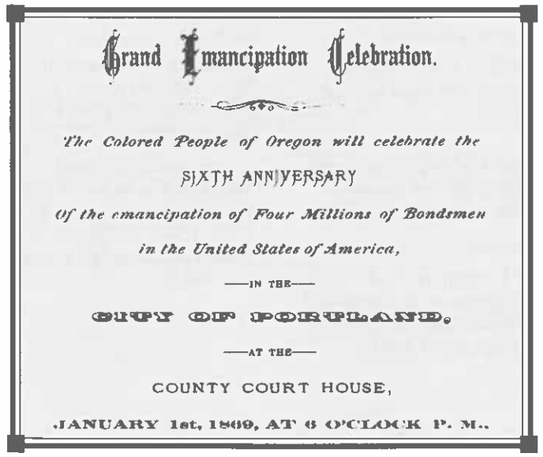
The USA-CSA war broke out in 1861 after the election of the Republican presidential candidate, Abraham Lincoln, and it did not end its bloody feud until the CSA surrendered in the spring of 1865. During that time period many people in Oregon favored supporting the CSA, but they were never in the majority. A handful of secessionists formed a secret organization in 1861, the Knights of the Golden Circle, which became violent in 1864 and died out after the war. Oregon's military support for the USA focused on the prevention of western United States Native American uprisings. To Oregon's credit, in 1864, the state legislature declined to pass the amendment proposed by Yamhill representative Lawson stating that:

> *"a Negro, Chinaman or Indian has no rights which a white man is bound to respect, and that a white man may murder, rob, rape, shoot, stab and cut any of those worthless, vagabond races, without being called to account thereof: Provided, he shall do said acts of bravery and chivalry when no white man is troubled by seeing the same." (As cited by McLagan, 65)*

Even the states in the Confederacy had never been so brazen in their racism as to pass such a hate-filled act, perhaps largely for reasons based on interracial familiarity and relationships as well as economic and security interests.

This 1989 CALC community mural replaced racist graffiti scrawled on the back wall of Wyatt's Tires in Eugene, Oregon.

When the war ended, the national Congress conditioned the readmittance of the seceded states upon their acceptance of three proposed constitutional amendments: the thirteenth, fourteenth, and fifteenth, now commonly referred to as "the Civil War amendments." The rest of the United States also had to vote on them. Amendment Thirteen would abolish slavery nationally. Oregon ratified it in 1865, as did the nation. The Fourteenth Amendment would give citizenship rights to all Blacks. Oregon ratified it in 1866. A month after it was ratified nationally in 1868, Oregon repealed its ratification. This had little effect since national law superseded state or local law. The Fifteenth Amendment would give Black men the right to vote. It was ratified nationally early in 1870. Oregon refused to ratify it until 1959. It was, however, the national law and so it governed voting rights, a fact affirmed that year by the Oregon Supreme Court. These three constitutional amendments successfully changed the course of American legal and social history. In Oregon, the Fourteenth Amendment was especially important because it abrogated the Oregon exclusion clause long before the state would get around to eliminating the section from the state constitution.



Grand Emancipation Celebration.

The Colored People of Oregon will celebrate the

SIXTH ANNIVERSARY

Of the emancipation of Four Millions of Bondsmen

in the United States of America,

—IN THE—

CITY OF PORTLAND,

—AT THE—

COUNTY COURT HOUSE,

JANUARY 1st, 1869, AT 6 O'CLOCK P. M..

Part of a program for the 1869 Emancipation celebration. Courtesy of the Oregon Historical Society.

In 1879, a group of Blacks in Portland formed an interesting association called the Portland Colored Immigration Society. Its aim was to encourage southern Blacks to move to Oregon. It distributed a circular in the southern and southwestern states that promoted the beauties and benefits of Oregon. The society's members also planned to give transportation and housing aid to "immigrant" Blacks. Whatever the reason, Oregon's Black population did increase during the postwar and turn-of-the-century years, especially in Portland. In spite of de facto segregation and an active Ku Klux Klan, many Black organizations formed and flourished. The number of Black churches grew, along with their missions, choruses, concerts, and theatrical productions. A Black chapter of the YMCA developed as did various political groups and fraternal organizations such as the Elks. The Colored Women's Council, begun in 1912, held its first charity ball the following year, and then soon joined the national Federation of Colored Women's Clubs. The Afro-American League formed a Portland chapter in 1900. The railroad became a significant employer of Blacks and, eventually, a chapter of the Brotherhood of Sleeping Car Porters formed in Portland. Other professions also opened up to Blacks. Beatrice Cannady, Oregon's first Black woman attorney, was sworn into the Oregon bar in 1922. The National Association for the Advancement of Colored People formed its Portland chapter in 1914, with its women's auxiliary forming in 1931. The NAACP was successful in its efforts to ban the Portland showing of the violently racist film *Birth of a Nation* in 1916 and influenced the bans that occurred in other years.

The Black exclusion clause, though without legal force, remained in the state constitution until 1926, despite repeated efforts of the Black community to have it removed. On February 10, 1925, the House and Senate approved House Joint Resolution Number Eight deleting the state constitution's exclusionary portion, Article I, Section 35. The only negative vote was by a Democratic Senator, W. H. Strayer of Baker. All told, eight other members of the House and Senate, out of ninety, were either excused, absent, or not voting. All of these men were Republicans, the majority party. The resolution reached the voters of the state on November 2, 1926. They cast 108,332 votes for the repeal and 64,954 votes against it. On November 26, the governor signed the proclamation. At last the law was dead. Slowly, other restrictions lifted as well. The ban on intermarriage was repealed in 1951. The legislature desegregated public accommodations in 1953 (revised in 1973). In 1959, the state of Oregon ratified the Fifteenth Amendment.

Combating racism has always been hard work, but it is especially challenging when there are very few interracial contacts, relationships, and friendships. Many white Oregonians know about Blacks primarily from television shows, hearsay, jokes, printed material, or "common knowledge" and have no first-hand experience or information with which to counteract any myths of racially-based human differences or superiorities. Interracial ignorance is especially serious when it is expressed in the violent or murderous manner of the Aryan Nation or the racist type of skinheads.

Oregon is definitely still racially imbalanced, and hurting because of it, but there have been some good developments. A chapter of the NAACP has recently opened an office in the Eugene area. The Eugene public schools have been making an effort to live up to their antiracism ideals. This year, the school district calendar designated February 14 as Race Relations Day—following the example of some churches which, since 1970, have dedicated this day to improving race relations. I am most proud of my adopted community when I think of Clergy and Laity Concerned (CALC) and Honoring Our New Ethnic Youth (HONEY). CALC is affiliated with the national group and has a Racial Justice Program. HONEY has a quarterly newsletter and organizes a wide variety of activities. It was one of the groups that in 1988 founded the Association of Multi-Ethnic Americans (AMEA). These groups have been attempting to persuade our community to face not only blatant racism but, in addition, the subtler forms of racism that are often invisible to white people who have never had close nonwhite friends. Much has changed; much is still changing. On paper, the exclusion clause is long gone, and now I understand it better; but I still miss Deb.

Lisa Johnson Ponder, a CSWS Affiliate and an Oregon attorney, is a legal historian. She received a B.A. from Oberlin ('78), a J.D. from the University of Texas at Austin, ('82), and an M.A. from the University of Oregon ('87).

For more information:

NAACP: (503) 746-0994; 1174 Gateway Loop, Suite 105, Springfield OR 97477.

CALC and its Racial Justice Program: (503) 485-1755; 458 Blair, Eugene OR 97402.

HONEY: (503) 342-3908; 454 Willamette, Suite 213, Eugene OR 97401.

AMEA: 1060 Tennessee Street, San Francisco CA 94107.

Complete citations and a full bibliography are available upon request from CSWS.

Readings

Davenport, T. W. "Slavery Question in Oregon," 8 *Oregon Historical Quarterly* 3 (September 1908).

Davis, Lenwood G., compiler. *Blacks in Oregon, 1788–1971*, edited by Mary Vance. Monticello: Council of Planning Librarians, Exchange Bibliography, 1971.

McLagan, Elizabeth. *A Peculiar Paradise: A History of Blacks in Oregon, 1788–1940*. The Oregon Black HistoryProject; Portland: The Georgian Press, 1980.

Simms, Henry H. "The Controversy Over the Admission of the State of Oregon." 32 *Mississippi Valley Historical Review* 3 (December 1945).

Taylor, Quintard. "Blacks in the American West: An Overview." 1 *Western Journal of Black Studies* 1 (March 1977).

———. "Slaves and Freemen: Blacks in the Oregon Country, 1840–1860." 83 *Oregon Historical Quarterly* 2 (Summer 1982).

CSWS
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Annual Report

1989–1990

History and Goals

The Center for the Study of Women in Society evolved from the Center for the Sociological Study of Women, founded in 1973 at the University of Oregon, to encourage and support research on women. As part of the Department of Sociology, the first center supported the development of research and published and distributed papers and a newsletter. In 1981, a bequest from the estate of William Harris, honoring his wife, Jane Grant, made major expansion possible. Jane Grant was a newspaper writer, an advocate of women's rights, and a cofounder of the Lucy Stone League and the *New Yorker* magazine. She recognized the need for research on women long before it generally became accepted in American academic life. With her friend, Doris Stevens, and her husband, William Harris, she began to plan for a Fund for the Study of Woman. Her wish was realized after her death.

In order to clearly include scholars from disciplines other than sociology, the expanded center was renamed the Center for the Study of Women in Society. The title reflects both a commitment to the study of women from an inclusive sociological perspective and an invitation to all disciplines to participate in this study. Opened in 1983, CSWS today is a multidisciplinary feminist research center supporting work in any area that falls within a broad sociological perspective.

CSWS is committed to improving the status of women in society by increasing knowledge about women. CSWS supports scholarly work in the following areas: (1) symbolic representations of gender and sexuality—including the relation of images and ideologies to gender roles and inequalities, and to changing values and beliefs about women and men; (2) women and social structure—including the sexual division of labor; relations between sex, race, and class; women's work in the home, the labor market, and community; women in politics; and processes of societal change; and (3) gender differentiation in developmental and life-span perspectives—including gender differentiation in the family, sex differences in behavior, gender acquisition, sex-role development, and the relation between sexuality and gender.

Center Overview 1989–90

CSWS has its offices, reading room, and a conference room on the sixth floor of Prince Lucien Campbell Hall on the University of Oregon campus. The main office, 636 PLC, is shared with the Women's Studies Program, which is structurally separate, but operates in close cooperation with CSWS.

CSWS is a multidisciplinary research center reporting to the vice-president for research at the University of Oregon. During 1989–90, it was governed by the acting director working with an assistant director and a six-member executive committee. The executive committee sets policy for CSWS and is responsible for its governance. The work of CSWS is carried out through six main committees: research grants, travel grants, speakers and events, library, curriculum grants, and dissertation grants.

Research Related Services

Resource Center

The CSWS reading room, located off the main office, subscribes to a variety of feminist journals and maintains a limited collection of feminist classics and current reference books. Students, faculty members, and people from the community are welcome to use its resources.

CSWS working papers are also kept in the reading room and may be purchased for a nominal fee at the center or ordered by mail. The reading room also has working papers and other information from women's research centers elsewhere. Audio tapes of all public lectures and video tapes of some public lectures that CSWS has sponsored are kept in the center and may be checked out for brief periods. *A Research Guide to Women's Resources* is now available in the center and the Knight Library. *A Guide to Manuscript Collections Documenting Women in Society*, a descriptive list of holdings in the Special Collections of the university's Knight Library, is available in the center and the reading room. A bulletin board, outside the door of the CSWS office, provides information on jobs, conferences, calls for papers, and special events.

Library Runner Program

Under the direction of Diana Sheridan, assistant director, the Library Runner Program serves the center's faculty Affiliates on the University of Oregon campus. Runners check out books and photocopy chapters and articles available in the university's libraries and through the interlibrary loan program.

Reprint Request Service

CSWS subscribes to and circulates *Current Contents* for the social sciences and for the humanities to CSWS Affiliates who ask to be on the list.

Bibliographic Searches

Affiliates who want to have computer-based bibliographic searches through the University of Oregon's Knight Library for their work related to women and society may apply for funds from the center. Usually the funds needed are under $50.00 and may be approved through the executive grant procedure.

Word Processing Facilities and Services

CSWS owns microcomputers and computer terminals that provide access to the University Computing Center. Some of these computers are available at CSWS for use by Affiliates, including graduate students. Other computers are loaned on a yearly basis to faculty members for projects related to research on women and gender. CSWS also has a laser printer. Affiliates, including graduate students, with manuscripts prepared on an IBM-compatible machine may print the final copy at the center.

CSWS owns a photocopy machine with reducing and collating capabilities. Affiliates who are working on projects related to women in society and who do not have free access to photocopying in their own departments may use the machine.

Grants Secretary

CSWS employs a secretary who can help Affiliates in the typing of manuscripts, articles, codebooks, and other research material as well as grant proposals to outside funding agencies. She is also available to help with data entry and the transcription of audiotapes. This year, the grants secretary completed thirty-seven different projects for twenty-six Affiliates.

Research Grants

CSWS supports a wide variety of research on women and gender by awarding large grants ranging from $1,500 to $12,000 and small grants ranging from $50.00 to $1,500.

Large Grants Awarded 1989:

Proposals for large grants are evaluated not only by members of the research committee, but also by outside experts.

Captured! The Heroism and Ordeal of American Women Held by the Japanese in the Philippines, 1942–1945. Frances Cogan, Honors College, $4,980.

Lesbian as Metaphor in Contemporary Women's Theory and Literature. Marilyn Farwell, English, $4,480.

Daughters of the Land: An Overview of Women Migrant Workers (a film). Dorothy Velasco and Sharon Genasci, author and filmmaker, $6,000.

The Writing on the Wall: Autobiographies by Women in American Mental Institutions, 1865–1932. Mary Wood, English, $4,480.

Daughters of the Land: An Overview of Women Migrant Workers (a film). Dorothy Velasco and Sharon Genasci, author and filmmaker, $1,592 supplement to original grant.

Faculty members at the University of Oregon may participate in the Center for the Study of Women in Society as a CSWS Affiliate or as a CSWS Friend. Faculty Affiliates are currently involved in research or teaching in the area of women in society. They may be asked to serve on CSWS committees and to contribute in other ways to CSWS. CSWS Friends are those who have an interest in research or teaching in the area of women in society, but are not currently active in this area. All faculty members at the university are given the opportunity in the fall of each year to become a CSWS Affiliate or a CSWS Friend.

Members of the community who are qualified researchers holding either a Ph.D. or the equivalent in their field and are actively involved in research on women in society also may be Affiltates. They may be nominated by current Affiliates or Friends or may themselves request Affiliate status. Qualified researchers at other colleges and universities throughout the state also may request Affiliate status and will be put on the CSWS mailing list. Faculty and community Affiliates are eligible to apply for research grants and research services. Information about grant applications is available at CSWS upon request.

Graduate students with an active interest in the area of women in society may become center graduate student Affiliates upon nomination by a current CSWS Affiliate or Friend, or by their own request. Center graduate student Affiliates are eligible for small research grants, travel grants, and most CSWS services.

July 1990 marks the end of the seventh year of funding from the Harris bequest. The principal is invested by the University of Oregon Foundation, using an investment goal for endowment that is based on a total return.

Administration

Acting Director

Cheris Kramarae, Visiting Professor of Sociology

Assistant Director

Diana Sheridan, Assistant Professor

Staff

Agnes Curland, Administrative Asssistant (Budget) .5 FTE,
Marcia DeCaro, Administrative Assistant (Office Manager for CSWS and Women's Studies Program)
Lyn Cogswell, Secretary

Executive Committee

Diane Dunlap, Assistant Professor of Education (Winter, Spring)
Beverly Fagot, Professor of Psychology
S. Marie Harvey, Assistant Professor of School and Community Health
Miriam Johnson, Professor of Sociology
Robert O'Brien, Professor of Sociology (Fall)
Ellen Seiter, Associate Professor of Speech
Mary Wood, Assistant Professor of English

Research Committee

Beverly Fagot, Professor of Psychology, Chair
Linda Fuller, Assistant Professor of Sociology
Margaret Hallock, Director of the Labor Education and Research Center
Linda Kintz, Assistant Professor of English
Geraldine Moreno-Black, Associate Professor of Anthropology
Jean Stockard, Professor of Sociology

Women's Writing: A New Category in Modern China. Wendy Larson, East Asian Languages and Literature, $5,000.

Sold Separately: Aspects of Children's Consumer Culture. Ellen Seiter, Speech, $6,750.

Small Grants Awarded 1989:

Small grants are designed to help in various ways with research expenses involved in data collection and data analysis.

The Unwarranted Discourse: Women Writers and the Revolution of Poetic Language. Suzanne Clark, English, $840.

Women's Access to Financial Credit in Rural Java: A Case Study of the Badan Kredit Kecamatan. Pat Dixon, International Studies, $1,400.

The Michigan Womyn's Music Festival. Deltra Ferguson, Speech, $716.

Fear of Success and Irrational Beliefs. Reshoketswe Motlatle, Counseling and Educational Psychology, $989.

Supplement to *America Transformed: Municipal Land Use Planning and Changing Gender Roles* (large grant 1988–89). Marsha Ritzdorf, Planning, Public Policy and Management, $315.

Women's Contribution to the Nutritional Status of the Household in a North Indian Village. Nancy Forrest, International Studies Program, $1,380.

Organization of the Gender Schema: Dimensions Underlying the Assignment of Objects to Females and Males. Mary Leinbach, Psychology, $304 (supplement to original grant).

Women in Planning and Public Policy. Marsha Ritzdorf, Planning, Public Policy and Management, $315.

Dissertation Grants

Dissertation Grants Awarded 1989:

Graduate student research is supported by CSWS not only through travel grants and small research grants, but also through dissertation grants.

Finnish-American Women as Socializers and Communicators of Ethnicity, Gender and Class. Susan Lewis, Anthropology, $3,000.

Contradictions Between "Woman" and "Women": Female Subjectivity in the Novels of Marge Piercy. Pat Marks, English, $3,000.

The Influence of Personal Resources, Family Structure and Family Resources on the Sex-Typing of Occupational Aspirations for Girls During Middle Childhood and Early Adolescence. Joyce L. Briggs, Sociology, $3,300.

Comedy and Unruly Women: The Politics of Laughter on the Screen. Kathleen Rowe, Speech, $3,300.

Letter of Passion—Female Territory Under Male Auspices? Barbara Zaczek, Comparative Literature, $3,300.

Curriculum Development Grants

In 1989, the curriculum committee selected the following six recipients for awards to design and teach new courses focused on women and gender that would enhance the university's curriculum.

Curriculum Development Grants Awarded 1989:

Art and Human Values (art-making contribution of women). Douglas Blandy and Elizabeth Hoffman, Art Education. $500.

Writing Across Genres (building writing competence and confidence of older-than-average women returning to academia). Deb Casey, Academic Learning Services. $500.

Spanish-American Autobiography (emphasizing writings of Spanish-American women). Juan Epple, Romance Languages. $250.

Early Childhood Education: Women and Children in the Workplace. Janice Jipson, Teacher Education. $500.

Planning and the Changing Family (emphasizing women from African cultures). Marsha Ritzdorf, Planning, Public Policy and Management. $350.

Aid to Developing Countries (women in development). Anita Weiss, International Studies. $500.

Travel Grants

Travel grants are awarded to faculty members, community members, and graduate student Affiliates to attend research-related conferences that would not ordinarily be funded by the College of Arts and Sciences or the professional schools. Information regarding the amount of funds and frequency of awards is available in the CSWS office.

Library Committee

Frances Cogan, Associate Professor, Honors College
Leslie Bennett, Music Librarian
Cheryl Kern-Simirenko, Assistant University Librarian for Collection Development and Resource Services
Leslie Steeves, Assistant Professor of Journalism
Mary Wood, Assistant Professor of English, Chair

Speakers and Events Committee

Jeff Luke, Associate Professor of Planning, Public Policy and Management
Jan Oliver, Director, Office of Multicultural Affairs
Ellen Seiter, Associate Professor of Speech, Chair
Anita Weiss, Assistant Professor of International Studies

Curriculum Grants Committee

S. Marie Harvey, Assistant Professor of School and Community Health, Chair
David Jacobs, Professor of Political Science
Barbara Corrado Pope, Associate Professor of Women's Studies Program
Louise Westling, Associate Professor of English

Travel Grants Committee

Deborah Casey, Instructor, Academic Learning Services
Irene Diamond, Associate Professor of Political Science
Diane Dunlap, Assistant Professor of Education, Chair (Winter, Spring)
Robert O'Brien, Professor of Sociology, Chair (Fall)
Marsha Ritzdorf, Associate Professor of Planning, Public Policy and Management

Dissertation Grants Committee

Janice Jipson, Assistant Professor of Education
Miriam Johnson, Professor of Sociology, Chair
Julia Lesage, Assistant Professor of Speech
Martha Ravits, Instructor, English

Cooperative Activities

CSWS cooperates with many departments and schools at the University of Oregon by cosponsoring speakers and other activities. CSWS also cooperates with other research centers in the state and is participating in a new plan for cooperative activities between research centers on the West Coast and the entire Pacific Rim. CSWS is affiliated with the National Council for Research on Women and sends representatives to its annual meeting.

Visiting Scholar Program

Paula Rayman, Research Program Director, Stone Center, Wellesley College, led the spring 1989 CSWS faculty/graduate student seminar on "Envisioning Good Work." More than thirty people attended weekly sessions exploring the economic, social, and psychological dimensions of work; safety and security issues; the implications of a "greying" labor force; and the creation of better work environments.

Travel Grants Awarded 1989:

Travel grants were awarded to the following people to attend professional meetings, January through December 1989:

Examining the Culture and Practice of School Administration Through the Lens of Women's Experiences, presented at the American Educational Research Association, San Francisco, California. Sakre K. Edson, Community Affiliate. $70.

Feminist Teaching and Feminist Research Methods: Are There Similarities? presented at the Western Speech Communication Association, Spokane, Washington. Cindy Griffin and Donna Hammer, Speech. $87 each.

Meeting for the Planning of a Book on Cross-National Patterns of Sex and Race Stratification, Dallas, Texas. Patricia Gwartney-Gibbs, Sociology. $100.

Evaluating New Contraceptive Technologies: The Contraceptive Sponge, presented at the American Psychological Association, New Orleans, Louisiana. S. Marie Harvey, School and Community Health. $350.

Programming for Women's Health: Fortune 500 Companies, presented at the American Public Health Association, Boston, Massachusetts. Michele Hawkins, School and Community Health. $350.

Gender and the Politics of Classroom Discourse, presented at the National Council of Teachers of English, Charleston, South Carolina. Anita Helle, English. $350.

El Monstruo en el jardin: el auto-retrato pervertido en El Silencio de las sirenas, presented at Cincinnati Conference on Romance Languages and Literature, Cincinnati, Ohio. Clayton Houchens, Romance Languages. $250.

El Silencio de las sirenas *y la creatividad femenina*, presented at the Cincinnati Conference on Romance Languages and Literature, Cincinnati, Ohio. Maribel Piñas-Espigule, Romance Languages. $250.

Processione: Sicily's Very Human Sacred Journey, presented at the Western Association of Women Historians, Asilomar, California. Barbara Corrado Pope, Women's Studies Program. $203.

Class and Allegory in Jameson's Film Criticism, presented at the Society for Cinema Studies, Bozeman, Montana. Kathleen Rowe, Speech. $250.

Gloria Anzaldua: The New Mestiza Rides/Writes, presented at the XXIII Congreso de Literatura Iberoamericana, Mexico City, Mexico. Silvia Spitta, Comparative Literature. $250.

The Call to Revolution in the Boudoir: A New Look at Mozart's Susanna in the Marriage of Figaro, presented at a Symposium: Austria in the Age of the French Revolution, Minneapolis, Minnesota. Doris Tishkoff, History. $340.

Paradoxes of Feminist Research: A Self-Reflective Critique, presented at the Speech Communication Association, San Francisco, California. Diana Sheridan, Speech. $134.

Body Work: The Politics and Logic of Paiela Adolescent Growth Practices, presented at the Association of Social Anthropologists of Oceania, Kaua'i, Hawaii. Aletta Biersack, Anthropology. $350.

Regulation of Sexuality, Women's Identity and Commitment Within Three Jesus-based Communal Movements, presented at the Society for the Scientific Study of Religion in Salt Lake City, Utah. Lynne Isaacson, Sociology. $250.

The Emergent Curriculum: Conceptualizing A Feminist Perspective, presented at the Bergamo Annual Conference in Curriculum Theory and Classroom Practice in Dayton, Ohio. Janice Jipson, Teacher Education. $280.

A Foucauldian Analysis of Math Discourse, presented at the American Education Studies Association in Chicago, Illinois. Maggie McBride, Education. $250.

Regulating Separate Spheres: Municipal Land Use Planning and the Changing Lives of Women, presented at the Society for American City and Regional Planning History in Cincinnati, Ohio. Marsha Ritzdorf, Planning, Public Policy and Management. $350.

Women in the Workplace of Coaching, presented at the American Alliance for the Health, Physical Education, Recreation, and Dance in New Orleans, Louisiana. Becky Sisley, Physical Education. $350.

Women, Rural Information Delivery and Development in Sub-Saharan Africa, presented at the Association for Women in Development in Washington, D.C. Leslie Steeves, Journalism. $350.

Gesto contra cultural frente a la maternidad en la poesia de Gabriela Mistral, presented at the Encuentro Entorno a Gabriela Mistral in Santiago, Chile. Liliana Trevizan. $250.

The Relationship of Psycho-Social Factors to Prenatal Care Access and Pregnancy Outcome, presented at the American Public Health Association Annual Meetings in Chicago, Illinois. Dixie Whetsell, School and Community Health. $250.

Shattering Patriarchal Oppression, panel speaker; and *A Force Will Be Put Down*—Sula *and* Our Sister Killjoy, presented at the National Women's Studies Conference in Philadelphia, Pennsylvania. Cody Yeager, Comparative Literature. $250.

Lecture Series 1989

January 25

Cheris Kramarae, CSWS and Sociology.
He Says/She Says.

March 2

Sally Roesch Wagner, Editor of *Daughters of Dakota*, and Author of *Still Radical After All These Years.*

April 3

Bernice Sandler, Director, Project on the Status and Education of Women, Association of American Colleges, Washington, D.C. *Forms of Discrimination Against Women Faculty and Administrators.*

April 13

Susan Caperna Lloyd, Freelance Filmmaker. *Processione: A Sicilian Easter*, a film premiere.

May 8

Anita Johnson, Interim Director, Affirmative Action; Elizabeth Hollaway, Professor, Counseling Psychology; and Mavis Mate, Professor, History. *Women's Forum: Panel Discussion on Tenure and Promotion.*

May 18

Paula Rayman, Research and Social Policy Director, Stone Center for Developmental Services and Studies, Wellesley College. *The Family and the Workplace: New Visions for New Realities.*

May 19

Jean L. Perry, Professor and Chair of Physical Education, San Francisco State University. *Women in Sport: Now What Do They Want!!!*

October 19

Inés Talamantez, Professor, Religious Studies, University of California, Santa Barbara. *Female Initiation: Introducing Apache and Navajo Girls to Women's Spiritual and Cultural Values.*

December 4

Jean Ward, Director of Gender Studies, Lewis and Clark College. *Women's Communication Strategies.*

New Working Papers

Patricia A. Gwartney-Gibbs and Linda H. Lach. *Sex Differences in Attitudes Towards Nuclear War.* 1989. Working Paper #34 ($1.50). Reprints may be purchased at CSWS or ordered by mail. Center for the Study of Women in Society, 636 Prince Lucien Campbell Hall, University of Oregon, Eugene OR 97403-1298.

1989 Conference on Research in Gender and Communication

Thirty-two scholars in communication from sixteen universities attended the 1989 Conference on Research in Gender and Communication held March 31 to April 2 in Eugene, Oregon. The theme of the conference was "Feminist Critique of Language/Communication Research." Participants, in papers and discussion sessions, worked to evaluate language and communication research from a feminist perspective and to imagine what alternative feminist research in this area would look like. Funding for the conference was provided by the Center for the Study of Women in Society.

CSWS PUBLICATIONS

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