

1999

and margins

SPRING

Center

from the

CENTER FOR THE STUDY OF WOMEN IN SOCIETY · UNIVERSITY OF OREGON

Low-Wage Work to Get High Profile

CSWS and LERC Receive \$20,000 Grant from Wayne Morse Chair

One of the most significant developments in the United States over the past quarter century has been the widening gap between the rich and the poor. In Oregon and the country as a whole, poor and working-class families have seen their share of total income drop precipitously, while the wealthiest 20 percent of Americans have enjoyed rising incomes and record shares of total national and state income. These stark realities will be at the core of a major conference and a series of related research activities that will be spearheaded by the Center for the Study of Women in Society's Women in the Northwest Research Initiative in collaboration with the University of Oregon Labor Education and Research Center (LERC).

The activities will be funded through a grant from the Wayne Morse Chair of Law and Politics, which has selected noted political economist Frances Fox Piven as the chair holder in 2000. Piven is the author of highly acclaimed books such as *Regulating the Poor, Poor People's Movements*, and *The Breaking of the American Social Compact* (with collaborator Richard Cloward), as well as hundreds of academic and popular articles on welfare, politics, and poverty. The Morse Committee solicited applications from across campus and the larger community this fall for activities in conjunction with Piven's visit to campus in February and March of 2000, resulting in an award of just over \$20,000 to CSWS and LERC.

The grant will fund a major conference on the politics of work and welfare during winter term 2000 and summer research by four scholars: Julie Novkov, assistant professor of political science and member of the Sex, Gender, and the Law RIG; Gordon Lafer, assistant professor, LERC; Joan Acker, Women in the Northwest Research Initiative; and CSWS Director Sandra Morgen.

The conference is envisioned as a two-day event that will bring scholars, policy makers, and labor and policy advocates together to discuss poverty, low-wage jobs, and welfare reform. Speakers will include invited scholars from outside Oregon as well as researchers, policy makers, and advocates within the state who are doing cutting edge work on the economic realities of low-wage work, welfare reform, and the politics of poverty. CSWS affiliates will have prominent positions on panels, including the CSWS Welfare Research Group, which will have completed an eighteen-month study of welfare reform in Oregon. In addition to invitations to selected speakers, CSWS will be issuing a call for papers in the hope of facilitating a far-reaching dialogue among and between researchers, advocates, administrators, and policy makers.

The research to be funded by this grant includes Gordon Lafer's project, "Job Training and 'Work Experience' in Welfare Reform"; Julie Novkov's "The Gendered Nature of Welfare Reform: Public Objectification, Private Incoherence"; Joan Acker's "(Re)regulating the Poor (Mother)"; and Sandra Morgen's "The Agency of Welfare Agency Workers: Negotiating Devolution and the Work of Welfare Reform."

The grant will also fund an internship program to give UO students real-world experiences with the issues raised by this conference and a faculty-graduate student seminar during fall term 1999 and winter term 2000 to read and discuss Frances Fox Piven's work, along with scholarship by other researchers who will be invited speakers at the conference. In addition to providing a forum for scholarly discussion, the goal of the seminar is to expand the collective expertise of UO faculty members and students about poverty and welfare. A conference publication will help disseminate the conference dialogue far beyond the reaches of the university.



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CSWS

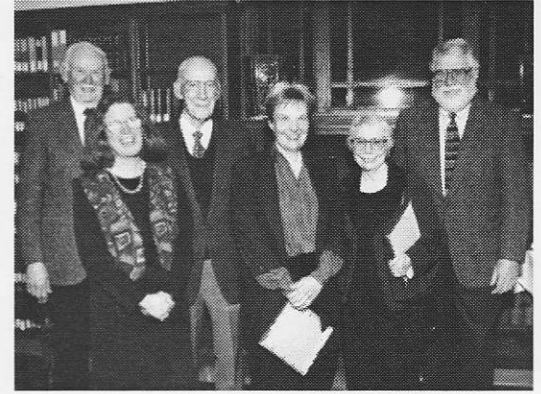
By Sandra Morgen, Director

Winter term, often a dreary time because of the gray skies and rain, was illuminated this year by two special events at CSWS—the “Border Lies” conference in February and the International Women’s Day event that we sponsored with the Knight Library on Jane Grant’s life and her legacy at CSWS. Though the events were quite different they are integrally related in a fundamental way. There would have been no “Border Lies” conference, none of the presentations by CSWS affiliates, without the Jane Grant endowment funding that underwrites much of what CSWS does today—almost two decades after the first conversations with benefactor William Harris took place.

As many of you know, William Harris endowed what is now CSWS in memory of Jane Grant, a remarkable, accomplished woman, who had been his wife. Jane Grant (1892–1972) was a feminist, a journalist, and co-founder of *The New Yorker* magazine and White Flower Farm. This spring, Knight Library Special Collections, which houses Jane Grant’s papers, and CSWS assembled an exhibit called, “The Talk of the Town: Jane Grant, ‘The New Yorker,’ and the Oregon Legacy of a Twentieth-Century Feminist.”

The opening night event for the exhibit on March 8 began with presentations by three CSWS affiliates who have each done research about Jane Grant: Marilyn Farwell, who was one of the UO faculty members who met with William Harris when he came to campus before deciding to make the donation; Anita Helle, currently a visiting scholar at CSWS, and recipient of the 1984–85 Jane Grant Dissertation award; and Mary Lou Parker, a 1989–90 Jane Grant Dissertation recipient. Afterwards the crowd adjourned to the Special Collections Reading Room where we honored five special people, each of whom had played a key role in securing the donation from William Harris.

In a spirited celebration of their individual and collective efforts, we toasted and thanked Joan Acker, the first director of CSWS; Robert Clark, former UO president; Marilyn Farwell, longtime CSWS affiliate; Miriam Johnson, longtime CSWS affiliate and former director; and Edward Kemp, former head of acquisitions at Knight Library who made the original connection between the university and Harris. It was an extraordinary evening—a chance to see the roots of what CSWS has become both in the activism of outstanding early- to mid-twentieth

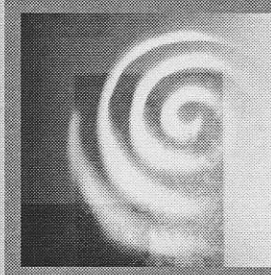


At the opening of the Jane Grant exhibit on March 8 (left to right): Ed Kemp, Sandra Morgen, Robert Clark, Marilyn Farwell, Joan Acker, and Don van Houten.

century feminists such as Jane Grant, and the equally remarkable work of the scholars and administrators who had the vision and secured the funding and the university support necessary to get CSWS launched.

While the Jane Grant event was an intimate, celebratory look back to the past, the conference, “Border Lies: Race, Identity and Citizenship” on February 12 was a stimulating, challenging opportunity to examine race and racism today and to imagine the academic and political changes necessary for a future that promises greater social justice. Speakers addressed a host of border issues, ranging from political attacks on affirmative action, immigrant rights, and reproductive rights to exclusionary practices of citizenship, teaching, and representing American-ness. Some speakers and conference participants expressed concern about the extent to which the hegemony of whiteness was apparent even within the conference, pointing to the need for continuing dialogue across racial and ethnic borders and greater self-awareness and scholarly engagement to issues of racism and whiteness by Euro-American scholars. CSWS is considering ways to continue and expand the dialogue that occurred at the conference on a more sustained and institutionalized basis.

Of course these two events represent only a small fraction of the ongoing work at CSWS and by CSWS affiliates. But together they exemplify the value of what has been seeded in this research center because of the generosity of donors and the diversity and outstanding nature of the research being pursued by our affiliates as individuals, members of our thirteen unique Research Interest Groups, and vital participants in the rich intellectual community that is CSWS.



*Sandra Morgen,
Director, CSWS*

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Jane Grant was "a fighter. She had her own ideas and opinions and she wasn't shy about expressing them."

Jane Grant Exhibit is the Talk of the Town

Love letters, photographs, foreign press passes, newspaper clippings, and a hand-written recipe for bathtub gin are among 150 items in an exhibit reflecting the remarkable life of Jane Grant, a writer and feminist who co-founded *The New Yorker* magazine, the Lucy Stone League, and White Flower Farm. An endowment in her name became the foundation of CSWS. The exhibit, "Talk of the Town: Jane Grant, 'The New Yorker,' and the Oregon Legacy of a Twentieth-Century Feminist" was on display at Knight Library between March 8 and April 15, and can currently be viewed as a virtual exhibit at <http://libweb.uoregon.edu/speccoll/mss/JaneGrant/>.

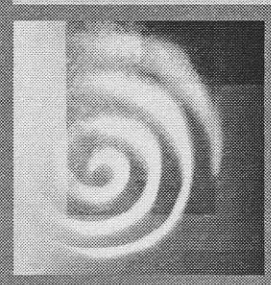
The exhibit, which was sponsored by the Knight Library, CSWS, and the Office of the Provost, draws on the extensive collection of Jane Grant's papers, which are housed in Special Collections. Linda Long, manuscripts librarian, organized the exhibit in honor of Women's History Month. Susan Rich, a poet and writer, was hired to write the copy for the exhibit, which Long described as "snappy and evocative."

Rich said that Grant's "belief in herself, her spirit, and tenacity" made the greatest impressions on her as she worked on the project. "Three or four images of her have stayed with me," Rich said. "One of them is of her getting on the train in Kansas City after she graduated from high school. She was a farmer's daughter—she didn't have any independent means or contacts, and yet she boarded the train to New York City and was ready to combat the world."

Grant was "an amazing woman" who had huge ideas, Rich said. The exhibit shows how a young woman with rural roots was able to make a name for herself, and to travel in the most sophisticated and intellectual circles in the world. She was the first female general assignment reporter at *The New York Times*—a post she rose to after being hired as a receptionist. She was an unflinching defender of women's rights; she also loved to dance all night and throw parties. She helped found three organizations that remain vibrant after her death. "She played by her own rules and won," Rich said.

Long said that even a glimpse of the exhibit will reveal that Jane Grant was "a fighter. She had her own ideas and opinions and she wasn't shy about expressing them."

The virtual exhibit was created by Daniel Gilfillan, multimedia consultant for the Feminist Humanities Project, one of the initiatives supported by CSWS.

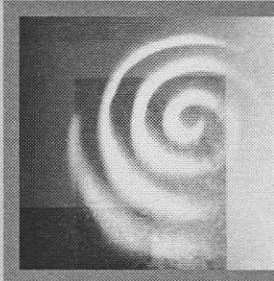


I'm Grant

My name is Jane Grant. It's a good name. I've had it since a couple minutes after I was born. It's mine. I haven't traded it for other people's names—like Ross or Harris, which are all right for Ross or Harris, but not me. I'm Grant. It's a nice name. I like it. I don't answer or react to other names.

Jane C. Grant

Jane C. Grant



Everything you wanted to know about RIGs—you still might have to ask, but here's a start. This year, we're profiling RIGs in each issue, so readers get a better look into the inspiring and varied activities of the RIGs. Check out the RIG Directory and contact coordinators to get involved with any of the thirteen RIGs sponsored by CSWS.

Research Interest Groups

Jewish Feminist

For the last several years our RIG has functioned primarily as a reading group. We enjoy meeting together monthly, and our discussions are lively, friendly, and relaxed. We have read many articles and books that address issues of gender, Judaism, and Jewish culture, exploring these combined themes from the perspective of various disciplines. Recently we've examined the relation between contemporary Jewish American feminist theorists and the multicultural debate: how does being Jewish fit into the theorists' analyses? We have also read each other's work when our members' research has intersected with these broader concerns. Last month, for example, we read a forthcoming article by Diane Baxter on Palestinian feminist women's organizations.

This year our RIG sponsored a scholar-in-residence, Lori Lefkowitz, director of KOLOT, the country's only Center for Jewish Women's and Gender Studies at the Reconstructionist Rabbinical College. Lefkowitz's expertise in the field of Judaism and gender built on much that we have read. We envision Lefkowitz's visit as perhaps the first in an annual scholar-in-residence series focusing on gender and Judaism that our RIG could develop in conjunction with CSWS and Judaic studies. Although still in the planning stage, we are imagining that each year our RIG would select and host a guest designed to engage both the academic community and the broader Jewish population in Eugene for a weekend visit such as this one. Our scheduled readings during the academic year would be chosen with a possible speaker in mind. Finally, we anticipate an on-going relationship with Judaic studies and CSWS in order to share speakers, develop classes, and mentor students with an interest in Judaism, Jewish culture, and gender.

For more information, contact Diane Baxter, dbaxter@oregon.uoregon.edu, or Elizabeth Reis, lzreis@darkwing.uoregon.edu.
—Elizabeth Reis

Reclaiming the Past

We are a wide-ranging group. Participants in the Reclaiming the Past RIG come from a variety of programs and departments including art history, classics, comparative literature, English, French, history, Italian, Latin American studies,

Spanish, and women's studies. In terms of chronology, we cover material from ancient Rome to twentieth-century America. And in terms of critical approaches, everything goes.

Initially, members of our group met to discuss readings and teaching issues of common interest, but we have spun off into a number of other initiatives under the auspices of the Feminist Humanities Project. Our primary activity this year is to sponsor a series of "works-in-progress" talks. The 1998-99 budget CSWS provided us with is mostly earmarked for hosting visiting speakers and co-sponsoring events with other RIGs.

For more information, contact Barbara Altmann, Department of Romance Languages, 346-4033; E-mail: baltmann@oregon.uoregon.edu.

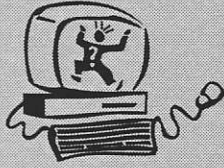
—Barbara Altmann

Women and Environment

The Women and Environment RIG is interested in understanding the gendered dimensions of environmental issues and human relationships to the natural world. RIG members contributed a great deal of support winter term to the Ecological Conversations program. Several members served on the selection committee for first-year fellows. The RIG also hosted a one-day retreat at Cedarhill Getaway in Deadwood to begin networking and institution building efforts for the program. Many community members as well as UO faculty and graduate students attended this brainstorming and long-range planning session. The group of eighteen spent a good portion of the day discussing the themes and overarching questions the program hopes to address, along with ways in which to engage the greater community (both on and off campus), and the options and possibilities of publishing a series of the fellows' conversations.

On the RIG's reading list for spring term are the two papers postponed from winter term: "The Cell in Relation: An Ecofeminist Revision of Cell and Molecular Biology" by Lisa Weasel, and "The Linguistic and Philosophical Roots of Our Environmental Crisis" by Saroj Chawla. We usually have our discussion sessions on Thursday evenings. Contact Lynne Fessenden at (541) 346-5399 if you are interested in participating or being on our E-mail list.

—Lynne Fessenden



RIG Directory

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Kudos!

Joan Acker, Women in the Northwest Initiative, was the plenary speaker at two conferences last fall: The German, Austrian, and Swiss Sociological Congress in Freiburg, Germany, and Gender and Change: New Forms of Working Life in Bergen, Norway. Her article "Rewriting Gender, Class, and Race: Problems in Feminist Rethinking" was published in the fall in *Revisioning Gender*.

Ayse Agis, women's studies and Reclaiming the Past RIG, received a Humanities Center Teaching Fellowship for spring 2000 to teach a course called "Gender/Citizenship/Modernity." She will also be giving a paper at the National Women's Studies Association meeting in Albuquerque in June about "(Post-)modern Islam and Feminism."

Lisa Arkin, Reclaiming the Past RIG, co-authored with Marian Smith, "National Dance in the Romantic Ballet," in *Rethinking the Sylph: New Perspectives on the Romantic Ballet* (Hanover: Wesleyan Press). Arkin was also invited to reconstruct and videotape performances of three national ballet dances for the New York Public Library Jerome Robbins Archives.

Richard Bear, Knight Library and Wired RIG, has poems in four electronic journals: *Feeling Trees*, *Lynx: Poetry from Bath*; *Ariga: Visions*; and *Disquieting Muses*. In January, his Edmund Spenser home page received the Pick of the Day award from the *Los Angeles Times*.

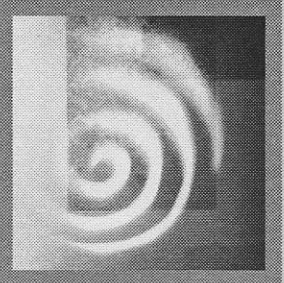
Eleonora M. Beck, Reclaiming the Past RIG, has an article, "Marchetto da Padua and the Scrovegni Chapel Frescoes," in the February 1999 issue of *Early Music*.

Liz Bohls, CSWS affiliate, English, recently published an essay on colonialism, nation, and masculinity, titled, "The gentleman planter and the metropole: Long's *History of Jamaica* (1774)" in *The Country and the City Revisited: England and the Politics of Culture, 1550-1850*, Cambridge University Press, 1998.

Zoe Borovsky, Germanic languages and literatures and Reclaiming the Past RIG, has published the article, "Never in Public, Women and Performance in Old Norse Literature" in the *Journal of American Folklore*.

Suzanne Clark, English, Women and the Environment RIG, was elected to the Modern Language Association's Twentieth Century Literature Committee.

Bryna Goodman, China RIG, is currently a faculty fellow at the Stanford Humanities



Good News!

Do members of your RIG have good news to share? Drop a line to Beth at <piatote@darkwing.uoregon.edu> and put "kudos!" in the subject line.

Continued on page 13

Program Updates

Ecological Conversations

Finalists for the first year of the Rockefeller visiting fellows program, "Ecological Conversations: Gender, Science, and the Sacred," include:

1. Brinda Rao, a sociologist from India who is presently in residence at the Center for Women and Religion in Berkeley where she is working on a book titled, *Women and Indigenous Science: Colonialism, Religion, and Women Healers in India*.

2. Cate Sandilands, a sociologist on the faculty of the Environmental Studies Program at York University in Ontario. She is working on a collection of articles exploring eroticism as a central ethical and political dimension of ecofeminism.

3. Esther Mwangi, a biologist from the International Center for Insect Physiology and Ecology in Nairobi, Kenya, and a consultant to national governmental organizations. She is investigating the cultural and ecological implications of the use of non-indigenous crops and modified seeds on poor African farmers.

4. Kamala Platt, poet and humanities scholar from the University of Texas at Austin, who is working toward the completion of the manuscript, "Environmental Justice Poetics: Cultural Representations of Environmental Racism from Chicanas and South Asian Women."

5. Ohad Ezrahi, an Israeli writer from the Minad Association for Spiritual Research and Jewish Renewal, who is researching the intersections of ecofeminism and the kabbalah.

We hope to bring all five of these scholars to campus for three-month residencies during the next academic year. Many thanks to the members of the selection committee who had challenging decisions to make in paring down forty-five highly qualified and creative applicants.

The first conference is scheduled May 12-15, 2000, with a working title of "Ecofeminist Perspectives at the Millenium: Indigenous, Nomadic, and Diasporic Knowledges." We are in the process of establishing a conference committee to make decisions on keynote speakers, panels, conference style, and other issues. Contact Irene Diamond or Lynne Fessenden at CSWS if you are interested in having a voice in the shaping of this event.

—Lynne Fessenden

Feminist Humanities Project

"Gender and History," a collaboratively taught interdisciplinary course sponsored by the Reclaiming the Past RIG and coordinated by Stephanie Wood, is being offered this term through the Women's Studies Program. Eighteen instructors from several departments are participating.

Teaching and Tea, our ongoing monthly exchange of ideas about how to develop modules and digital resources for teaching about women in the past and the present, continues.

We have had presentations on "Medicine and Gender," "Charlotte Perkins Gilman," and "Fathers and Daughters in Shakespeare." Visit the new Web sites developed by presenters Louise Bishop, Martha Ravits, and Diane Downey with the help of Dan Gilfillan of FHP at <http://fhp.uoregon.edu/TeachTea>. We are visiting area high schools to invite teachers to be presenters in next year's series. We will also launch a new program for Women's History Month 2000, a daylong celebration on campus to which we will invite high school teachers and students. If you would like to develop a presentation for next year's Teaching and Tea, or if you have an idea for the celebration, contact Jan Emerson at (541) 346-2263 or jemerson@oregon.uoregon.edu.

The schedule for "Teaching and Tea" is:

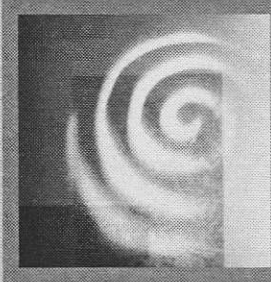
April 14, 4:00-5:30 p.m., Jane Grant Room
Confess or Deny? "Witches" Choices in 1692
 by Elizabeth Reis, history, UO.

May 12, 4:00-5:30 p.m., Jane Grant Room
Teaching the Present in the Present
 by Betsy Wheeler, English, UO.

—Jan Emerson

Women's Health and Aging Research Initiative

WHARI members continue to be busy. Sheryl Bird and Marie Harvey are collaborating with colleagues at the National Center for Health Statistics and University of North Carolina at Chapel Hill on analyses examining the influence of male-female relationship characteristics on birth outcomes. With Michelle Kegler of the University of Oklahoma, Bird is analyzing data from teens regarding their views on teen pregnancy. Cynthia Adams is collaborating with colleagues at the University of Washington on a study of women's perceptions of memory functioning during perimenopause. Adams is also finishing a study on story retelling in older adults and, with the Oregon



Center for Applied Science, Harvey and Adams are close to completing a CD-ROM program on menopause (National Institute on Aging-funded). Judy Hibbard, with Jacquelyn Jewett, received funding from the Robert Wood Johnson Foundation to learn the best way to present quality information to consumers so that it is valued and used in health plan decisions. Hibbard is also active on several projects examining older consumers' understanding of expanded Medicare options.

This winter WHARI members submitted proposals to the NIA, the National Institute of Mental Health, and the American Federation for Aging Research for research on men, relationships, and nonmarital childbearing, and on memory and menopause. Hibbard has a paper in press in the *Journal of Evaluations and Health Professions* on the prevalence and predictors of self-care and the use of self-care resources.

—Cynthia Adams

Women in the Northwest Initiative

The Women in the Northwest Initiative will be organizing the conference and research in conjunction with the Frances Fox Piven visit next spring, sponsored by a grant from the Wayne Morse Chair of Law and Politics (see cover story). In addition, the welfare research project led by Joan Acker and Sandra Morgen is entering its final stage. Several members of the initiative gave presentations at the RIG-A-Fair in February, including Allison Davis-WhiteEyes, Jennifer Kerns, Peggy Pascoe, Joan Acker, Sandra Morgen, Shari Huhndorf, and Lynn Stephen. Currently the Native American Communities RIG is developing a proposal to host a conference in 2000 and the Sex, Gender, and the Law RIG is working on a speaker series.

—Sandra Morgen



Upcoming RIG Events

April 30, 2:30–5:00 P.M., location TBA

"Several Views on Joan of Arc" presents two speakers, Susan Crane and Nadia Margolis, in the culmination of a week-long film series on various views of Joan of Arc. Sponsored by the Reclaiming the Past RIG.

May 13, 7:30 P.M.,

Knight Library
Daniel Boyarin, Taubman Professor of Talmudic Studies, U.C.–Berkeley, will present, "Thinking with Virgins: Engendering Judaeo-Christian Difference." Cosponsored by Judaic studies and the Jewish Feminist RIG.

May 14, 3:30–5:30 P.M., 330 Hendricks Hall

Susan Mann, professor of history at U.C.–Davis will present, "Women, the Family, and Gender Relations in the Early Qing Period." Cosponsored by the Reclaiming the Past RIG and the China RIG.

For more information call CSWS at 346-5015.

The Psychology, Culture, and Politics of Abortion in the United States

Linda J. Beckman and S. Marie Harvey, editors, *The New Civil War: The Psychology, Culture, and Politics of Abortion*, Washington D.C.: American Psychological Association, 1998.

By S. Marie Harvey

Twenty-five years after *Roe v. Wade*, the ripple effect of that landmark ruling still rocks our culture, politics, and social relationships. *Roe* may have given women the right to choose abortion, but that difficult personal choice will always be embedded in many contexts. Autonomy, bodily integrity, and freedom—all at the heart of *Roe*—collide with other powerful forces whenever a woman considers ending her pregnancy.

In *The New Civil War*, scholars from diverse disciplines examine the influence of religion, morality, race, politics, personal history, sociopolitical context, and economics on abortion attitudes and women's access to and use of abortion services. Our feminist beliefs and scholarship concerning gender roles and women's status in society shape the volume.

Part I, the sociopolitical context, examines the complex pattern of variables that influence the heated debate surrounding abortion in the U.S.

Part II describes racial, ethnic, class, religious, and other sociodemographic differences in abortion attitudes and behaviors.

Part III covers the intra- and interpersonal contexts, including method and service delivery system characteristics that influence accessibility, acceptability, and psychological consequences of abortion. The role of violence against women and men's role in pregnancy resolution and abortion are also addressed.

Part IV describes patient-sensitive provision of services, abortion issues in psychotherapy, and the application of experiences in other countries to improve service delivery in the U.S.

Part V offers recommendations for improving abortion services, legislation, social policy, advocacy, and research efforts. This book places abortion within the context of women's rights and their sexual and reproductive health and should be of interest to scholars, policy-makers, service providers, activists, and the general public.



Patricia Penn Hilden
Professor of Ethnic Studies
University of California, Berkeley

Asked about the borders that separate Mexico and the United States, Carlos Fuentes replied: "A big difference, I think, is memory. I have called the U.S. the United States of Amnesia. They tend to forget their own history. So when I am speaking about a Protestant republic, a republic based on democratic principles of self-government, let me not forget that it is also a republic founded on violence. That it is also a republic founded on the exclusion of important groups."

So, "violence" and "exclusion," the unholy twins upon which United States identity rests. "We the People" were born in 1623 when the English "Pilgrims" landed and the origin tale began to be written. Violence was their luggage, wrapped in the Protestant Bible with its language of forgetting. An example: On the night of June 5, 1637, John Mason led English troops to attack a village of Pequot Indians. As the Pequots awoke inside their wood and straw houses, Mason and his men set everything on fire, shooting or hacking to death those who tried to flee.

This is the violence out of which our United States is born, resting on the exclusion by race of the first in what has become a large group of U.S. "others." I'd like to suggest that this unacknowledged past, this total absence of historical memory, creates borders, not only around "We the People," but also, devastatingly, in the minds of the "others" themselves.



Dorothy Roberts
Professor of Law
Northwestern University School of Law

I want to talk about the borders of liberty in this country and look at the question of who falls within and who falls without those borders. And I want to begin with three stories about three women. The policies at play in these stories—prosecuting women who use drugs during pregnancy, distributing Norplant in poor communities, placing family caps on welfare mothers—have two central features in common. One is that they affect the reproduction decision-making of the women involved. Or to be more specific, they all have the affect of deterring these women from having children. They're all government policies aimed at stopping women from having children. Another central feature is that they all affect a disproportionate number of black women. None of these policies, though, is considered a violation of liberty. It's not seen as any problem under the Constitution. They're not seen at all to violate the idea that women are supposed to have control over their reproduction. So I want to look at these three policies and the reproductive lives of poor black women as a context for exploring the borders of liberty and to make a case that we need to add social justice to our understanding of liberty.

Border Lies

"Border Lies: Race, Identity, and Citizenship," this year's campus for an invigorating set of presentations and a race theory, and citizenship and identity on February conference as a beginning, rather than a culmination of society. "We want to sustain the conversation around campus units, we want to ensure that the campus has at the conference."

Printed here are excerpts from presentations given on a panel, "Where the Border Lies: Race and Citizenship in Research and Policy Directions," included Lynn Stephen



Lydia Chavez
Associate Professor of Journalism
University of California, Berkeley

Californians were looking around for someone to blame for the state's dismal economy and immigrants seemed like a natural place to go. [The anti-immigration measure] Prop. 187 was an issue that moved white males to go to the polls to vote. Interestingly enough, although many white women also favored Prop. 187, many stayed home. You didn't see the going to the polls in 1994 by women as you had seen in 1990. Now from the beginning women were the group most able to take advantage of affirmative action. [But when Prop. 209 came up in 1996, the opponents' polling told them] that there's a large group of professional women who no longer associate their success with affirmative action. There is this large group of [non]professional women who aren't even quite sure what affirmative action is in terms of their lives, but in terms of their husbands' lives and their sons' lives, they are concerned that it will impact them negatively. And then there's a whole group of Latina women who think affirmative action is welfare.

I think that women failed in this campaign. Now they're not the group that immediately is going to see the greatest impact from the loss of affirmative action because they are more in the society. But they are the group, in a sense, that had the power to stop this but was unable to wield that power.



Lynn Stephen
Professor of Anthropology and
International Studies
University of Oregon

Border rearrangements, entrances, exits, secret trap-doors, invisible suspension bridges and holes in the wall have existed in the fabric of United States foreign policy and immigration policy for quite some time. Borders are

Notes Notebook

Year's CSWS RIG-A-Fair, drew more than 220 people to conversations about affirmative action, immigration, and diversity. CSWS Director Sandra Morgen described the event as a "space of dialogue around the critical issues of race and class, and of dialogue around the critical issues of race and class," she said. "Through ongoing work with other organizations, we have ample opportunities to think about the issues raised

during the plenary panels. Speakers on the morning plenary, "Theory and Practice," included Patricia Penn Hilden, a sociologist addressing "The (re)Imagined Community: The Case of Shari Huhndorf, Mia Tuan, and Robin Morris Collin.

legally open and closed, the right for non-citizens and non-residents to work and live in the United States has followed a logical track tied to U.S. foreign interest and shifting domestic labor needs. As the need for temporary low-paid labor has shifted through the century, U.S. immigration policy has followed it. While there is legal global circulation of capital, information, goods, and services, the global circulation of people is not acknowledged in formal economic policy. It is, however, scripted into national politics. Current U.S. immigration policy has little to do with the realities of economic integration between Mexico and the U.S.—the fact that there is not an oversupply of agricultural laborers in the U.S., for example—but has a lot to do with domestic American politics.

Shari Huhndorf
Assistant Professor of English
University of Oregon

In the latter part of the nineteenth century, World's Fairs in particular provided key opportunities for the dominant culture to define America for vast audiences. In 1893, the World's Columbian Exposition in Chicago provided one such opportunity. The World's Columbian Exposition celebrated only slightly belatedly the 400th anniversary of Columbus' discovery of the New World. This was, of course, a thoroughly European vision of the nation's origins, a triumphant story of expansion in which the millions of Native inhabitants of the continent functioned merely as incidental players or perhaps, more commonly, as savage obstacles to the inevitable spread of Western civilization. The parallels to the story of Columbus celebrated at the exposition were unmistakable. The midway frequently dubbed the "terra incognita" bore distinct similarities to the wild and barbaric land that Columbus had found and conquered, according to the story. If Columbus and his successors had transformed savagery into

civilization, so, too, could the white middle classes of the nineteenth century secure their own racial and cultural class dominance. In fact, spectators on the midway enacted colonial relationships just by gazing upon these spectacles of "otherness" designed for their entertainment.



Mia Tuan
Assistant Professor of Sociology
University of Oregon

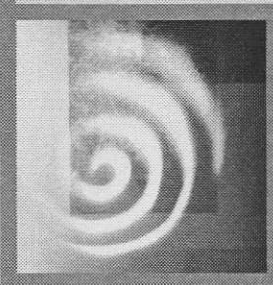
There's a perception or set of stereotypes of what an Asian American is supposed to be like. And when Asian ethnics don't fit that, there's a kind of disharmony or dissonance there. They're seen as not really Asian and not really acting Asian enough. And they get this from non-Asians as well as Asians alike.

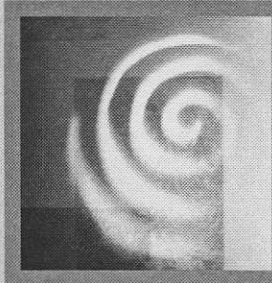
[T]here's a lot of weaving, reweaving, and even reinventing notions of what it means to be Asian American or Chinese or Japanese American. Why is this so important and how does this tie into the notion of borders? I think the most important part is that instead of trying to conform to gain acceptance, in other words, kind of knocking on the border door and saying, "please let me join you on the other side," what I see happening with the individuals that I [interviewed in my study] is a reconfiguring of the borders, as opposed to trying to meet the criteria and gain acceptance that way. It's trying to change the criteria or bend the border a bit to include their experiences on their own terms.



Robin Morris Collin
Professor of Law
University of Oregon

Consumption for consumption's sake is an element of our economic policy. Externalize waste and pollution away from the corporate source. We have, throughout our history, made a deal with business. You come and develop and we'll take care of the cost of waste and pollution. All of a sudden, though, you see, there are some institutions of government who are saying, "You know, we think that's a bad idea. That was kind of a bad deal and now we want to change it." That's what the tobacco settlement is about. Because you see, we used to subsidize tobacco—still do subsidize tobacco—but all of a sudden the state A.G.s have said that's a dumb deal. And so what we want to do is force the people who are generating some of this poison and toxin to internalize the true cost, the health damage from tobacco. Let me suggest to you that state A.G.s have finally got the right idea—they haven't done enough—but they're getting the right idea. And that's an idea that needs to spread. No more allowing polluters to externalize the true cost of waste and pollution onto poor people, primarily, or people of color.





Profile: Maram Epstein



Many of my research interests in the late-imperial Chinese novel can be traced back to one specific graduate school course on second-rate novels that never made it into the canon. My adviser had written several influential studies on structural patterning in the hundred-chapter canonical novels and we were surveying lesser-read works to see if the same structural principles applied. The chapters we read for one particular class included a fascinating narrative sequence: a monk sees a beautiful woman who lives in the vicinity of the temple. He dreams of her; as they are about to engage in sexual intercourse, a red-faced monk interrupts them and he wakes up screaming for help. He then kidnaps her but her red menstrual blood disrupts their lovemaking. During their third tryst, they are interrupted by a raging fire. I was interested in what I thought was the naturalistic detail of menstrual blood in this sequence of red imagery (red being associated with desire in Chinese iconography). When I asked that we look at the passage, my adviser pointed out the formulaic importance of threes in narrative and we moved on.

When I began my dissertation, the little research that had been done on women in the traditional Chinese novel treated these texts as reliable sources for social history. My own project began as an interrogation of whether the images of women in traditional fiction could be read as realistic; while this question still underlies much of my research, I realized that much more basic work needed to be done to understand how gender operates as a symbolic category in these texts. My book manuscript, *Competing Discourses: Orthodoxy, Authenticity, and Engendered Meanings in Late-Imperial Chinese Fiction*, explores the complex interactions between gender, intellectual history, symbolic yin-yang iconography, and structural patterning. I discovered that gendered patterning is integral to both the aesthetics and the ideological meanings of the traditional novel, and is more reflective of premodern debates about desire and identity than of social practices. As in other traditions, the masculine (associated with yang) connotes orthodox stability while the yin feminine can signal either transgression or authentic virtue. The gendering of characters falls along a continuum in these novels, so that, for example, male characters are

commonly cast in feminized positions to heighten a sense of their unconventional virtue. Although my book deals with the symbolic constructions of gender, I was able to answer my own questions about menstruation and the materiality of the body in a paper on bodily effluvia. As I suspected, that image of menstruation is not a naturalistic detail (unless you think it is naturalistic that women's urine brings disaster while men's urine can bring salvation).

The exploration of the aesthetic and ideological values associated with gender in late-imperial fiction has led to a number of issues at the heart of my next project on court narratives. Legal cases are a compelling form of narrative for the way they crystallize beliefs about human behavior in extreme situations. Defendants and plaintiffs alike resort to the most clichéd constructions of identity in their presentations of the "facts" of the case. By looking at which categories of identity are marked in court arguments and comparing them to fiction, I hope to deconstruct the "logic" of certain cases to determine how close it is to the symbolic logic of fiction. I am still not sure how much closer this will bring me to an understanding of what people's lives were actually like, but it will provide further information on the nature of the relationship between text and practice.

Maram Epstein is an assistant professor of Chinese.

Profile: Patricia Halliday



I decided to pursue a Ph.D. in philosophy while I was getting a second undergraduate degree in business administration at the University of Washington because I was annoyed, if not appalled, by what was being taught under the heading of "Business Ethics" in my department.

When I started my graduate studies I expected to write a dissertation about ethics, most likely business ethics. At that time, I had no plans to do specifically feminist work. However, I changed my project and my focus by the end of my second year in the UO philosophy department. The classes offered by Professor Nancy Tuana in feminist theory, feminist epistemology, and feminist philosophy of science were crucial in shaping my thinking about a topic that had begun to interest me as a possible dissertation project: the recovered memory versus false memory incest debate.

As I began to study the debate, trying to figure out why the two sides had become so polarized that they no longer seemed able to

talk with each other, I decided that the roots of the problem were to be found in attitudes and practices that give some speakers more "cognitive authority" than others. Frequently, those who have been incested as children are not granted the "cognitive authority" to make knowledge claims about their own experiences. Instead, "experts," those who undertake to generalize about the experiences of others, are the ones who are seen as having both the right and the ability to make knowledge claims about incest, memory, and truth.

Eventually, I shifted from looking at the memory debate to focusing on incest as a cultural phenomenon. Links between epistemology and ethics, between agency and responsibility, began to appear in my analysis that would lead me to argue that we live in an "incest-prone" society and that the only way to change our society is to change the way we understand, and thus talk about, the issue of incest. I believe that such a change will have far-ranging effects. The cognitive authority of incest victims/survivors, who are primarily women will be increased, and more attention will be focused on incest perpetrators, who are overwhelmingly men, as the causal agents of the suffering experienced by so many victims/survivors. Further, our understanding of the ethical and epistemological implications of practices that predominately target women, and are perpetrated by men, will also change in ways that may help shape our responses to other issues of concern.

I am immensely grateful to the Center for the Study of Women in Society for supporting my work with a Jane Grant Dissertation Award. While the financial support is an important part of the award, for me, the most important part has been the recognition of my project as worthy of support.

Patricia Halliday is a recipient of the 1998–99 Jane Grant Dissertation Award.

Profile: Jocelyn Hollander



Each term in my Sociology of Women class, I ask my students to keep a one-day "fear journal." On that day, they are to notice and describe in their journals every time they feel afraid or endangered, and then use this information to analyze the role of fear in their lives. Every term, the journals fall into the same patterns. Most male students write very brief journals that say that fear plays little role in their daily lives. The vast majority of female students, however, write long, detailed papers, describing the daily, pervasive presence of fear in their lives. Most

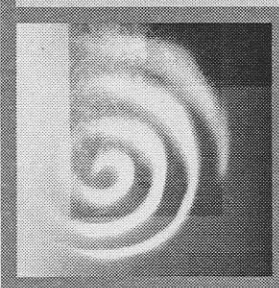
have never been victimized by violence, yet their lives are shaped by fear. They note that fear claims their attention, drains their energy, and restricts their lives.

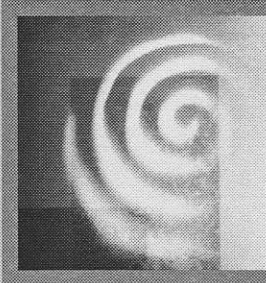
The question that drives my research is why this fear is so pervasive, and more specifically, why women's fears do not always match the realities of danger they are most likely to face. In general, I find in both my classes and my research that women report most fear of strangers and of walking outside alone at night. Yet the evidence is overwhelming that most violence against women is perpetrated not by strangers but by intimates, and happens at all times of day, often in a woman's own home. While the stereotype of the stranger jumping out of a dark alley does of course occur, it represents only a minority of violence against women. What, then, causes women's fears?

My research suggests that women learn fear through many routes; two of the most important are first- or second-hand experience with violence and harassment, and media depictions of violence. The factor that most interests me, however, is everyday conversation about violence and gender. My most recent research project examines how people talk about violence in face-to-face conversation. In analyzing these conversations, I found that women were consistently associated with weakness and vulnerability, and men with danger and invulnerability—despite the fact that these conversations included many descriptions of men's victimization and women's successful resistance to attack. This suggests that the way we think and talk about gender contributes to women's fear—and to men's relative lack of fear.

Two exceptions bear mentioning. I found that some individuals do not fit typical gender patterns with regard to fear: some men are quite afraid, and some women are quite unafraid. Moreover, I found in many conversations a muted alternative discourse that focused on women's resistance to violence and ability to defend themselves. I am currently exploring these two patterns: how do some people escape gender patterns? When does this alternative discourse occur—and how is it suppressed in conversation? Eventually, I hope this research contributes to a better understanding of fear and how to reduce it in women's lives. I work toward the day when I ask my students about their fear of violence and they say, "I'm not afraid—I know I can take care of myself."

Jocelyn Hollander is an assistant professor of sociology.





Policy Matters

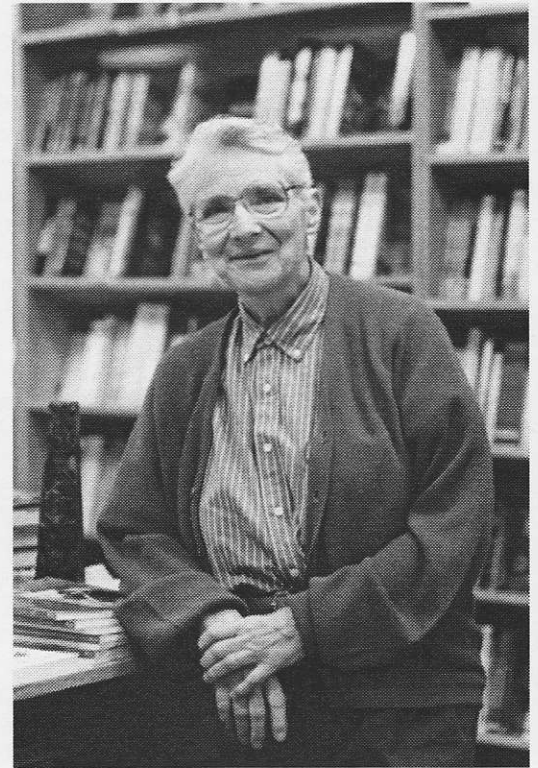
Coming soon to a reference shelf near you: The premiere issue of *Policy Matters*, the public policy series from CSWS, is in its final editing stages. Watch for our publication notice later this spring.

Remembering Izzie Harbaugh

By Judith Raiskin, associate professor, Women's Studies Program

Elizabeth Anne "Izzie" Harbaugh, manager of the nonprofit women's bookstore Mother Kali's, died of a stroke on January 12 at the age of seventy-one. Her death has been a great loss to those close to her and to all those whom she touched by her work in the bookstore and as a community activist. Lorraine Ironplow, Izzie's partner for twenty years, organized a celebration and remembrance of Izzie's life that was held at Wheeler Pavilion. Over a thousand people came to mourn her passing and to remember her passions and her generosity. Those who spoke described Izzie's commitment to homeless youth in our community, her involvement in the New Community Meetings between conservative Christians and gay men and lesbians, her founding of Old Lesbians Organizing for Change, and her concern about the environmental causes of breast cancer. They spoke of her sly humor, her gentleness with young people, her generosity toward those who were struggling, and her anger at arrogance, cruelty, or greed.

So many of us at the University of Oregon have benefited over the years from Izzie's inspiring presence and hard work to maintain one of the best women's bookstores in the country. She ordered a superb inventory of books about women and feminist thought in order to supply the community with the resources and environment necessary for our wide variety of intellectual explorations. She often generously agreed to speak in women's studies classes about her life, and about issues of age, class, and lesbian identity. Izzie was



Izzie Harbaugh at Mother Kali's Books.

responsible for bringing major authors and artists to Eugene for readings in the bookstore and for providing one of the few forums for university and community people to come together to discuss ideas and social change.

One of Izzie's most recent concerns was the survival of independent bookstores and small presses. This concern is now an immediate one for Mother Kali's; the staff and the board of Mother Kali's and community volunteers are currently working on projects to help the bookstore thrive. For those wishing to honor Izzie Harbaugh and her work, donations to the bookstore can be sent to Mother Kali's Books, 720 E. 13th Avenue, Eugene OR 97401.

Get it While it's Hot: Summer Courses at the UO

By Barbara Corrado Pope, director, Women's Studies Program

The Women's Studies Program is offering a wide range of summer courses in varied formats. Two topics will be featured as regular eight-week courses: geographer Greg Ringer's "Tourism, Gender, and Place," and historian Bonni Cermak's "History of Women in the American West." There will also be a "double feature" of film courses: Elaine Roth's "Women in U.S. Film" will run during the first four weeks, and a theory and editing course, "Feminist Aesthetics and Video Production," taught by Kate Sullivan and Ellen Riordan, will run the second four weeks.

There will be seven weekend workshops, including "Women and Madness in Film and Literature," "Women's Autobiographies," "Women and Welfare," "Women and Fairy Tales," "Girl Culture," "East European Women," and "Women and Sexual Fantasy." For more information and a Summer Session Catalog, contact the Summer Session office at (541) 346-1225. If you sign up for a weekend workshop, you should come by the women's studies office at 315 Hendricks Hall or call us at (541) 346-5529 for a course syllabus, as workshop reading must be done before the class starts.

Wednesdays at Noon

Below is the spring schedule of talks by recent recipients of CSWS faculty or graduate student research grants. Talks are scheduled on Wednesdays between noon and 1:00 p.m. in the Jane Grant Conference Room, 330 Hendricks Hall. We invite you to join us. Call 346-5015 for more information.

April 7

Louise Bishop, assistant professor, English/honors college, "Reading and Cure: the Medicine of Gender."

April 21

Anne Simons, associate professor, psychology, "Depression in Disadvantaged Minority Women: Role of Life Stress."

May 5

Sherwin Simmons, associate professor, art history, "Art of the Needle: Ornament and Identity in the Turn-of-the-Century Vienna."

May 12

Pilar Valenzuela, graduate student, linguistics, "Koshi Ainbo: An Unheard Voice from the Amazon Rainforest—the Testimony of a Shipibo Leader."

May 19

Barbara Kistenmacher, graduate student, psychology, "Motivational Interviewing for Change in Men who Batter: Theory and Conceptualization of a Randomized Controlled Trial."

May 26

Clare Lees, associate professor, English, "Thinking Women in Anglo-Saxon England."

Kudos!

Continued from page 11

Center at Stanford University where she is working on her project: "In Public View: Newspapers, Gender, and Law in Early Republican Shanghai." She has been invited by the Ecole des Hautes Etudes in Paris to present a series of lectures on her project in June 1999.

Three CSWS affiliates were honored as Women of Distinction at an awards luncheon by Soroptimist International of Eugene. Margaret Hallock (Women, Work, and Economic Restructuring RIG) was honored in the area of economic and social development, Anita Weiss (CSWS affiliate) in the area of international goodwill and understanding, and Sandra Morgen (CSWS director) in the area of health/education.

Ruth Kenagy, East Asian languages and literatures and Women and the Environment RIG, has received an award to be visiting researcher at the National Language Research Institute in Tokyo for five months, beginning April 1. Her research topic is "Interaction and Language Acquisition in Immersion Classrooms in the U.S. and Japan: A Comparative Study."

Suzanne Kocher, Romance languages and Reclaiming the Past RIG, has published her article, "Marguerite de Navarre's Portrait of Marguerite Porete: A Renaissance Queen

Constructs a Medieval Woman Mystic" in the fall issue of the *Medieval Feminist Newsletter*.

Wendy Maltz, Health and Development RIG, has edited *Passionate Hearts: The Poetry of Sexual Love* (New World Library, 1998), a collection of 117 poems that has been named Amazon.com's best-selling title of 1998 in the category "Sex in Literature."

Julie Novkov, political science, Sex, Gender, and the Law RIG, announces the birth of her son, Asher Moses Novkov-Bloom, on February 3.

James L. Rice, Russian and comparative literature, published an article, "Eros in the World of Dostoevsky, A Male Who Benefited from Modern Woman" (in Russian) in the proceedings of a conference on Sex and Gender in Culture at Russian State Humanities University, Moscow. Rice presented an English version of this paper at the Tenth International Dostoevsky Symposium at Columbia University on July 28, 1998.

Molly Westling, English, Women and the Environment RIG, has an article on Faulkner's novel, *Absalom, Absalom!* called "Thomas Sutpen's Marriage to the Dark Body of the Land," to be published this spring in an anthology by the University Press of Mississippi. In addition, at the recent Interdisciplinary Conference on Environment and Community (February 11-13) she gave the paper, "What Would Be an Ecological Humanism?"



Redefining the Canon

Six UO faculty members have edited *The World of Literature*, a 2,250-page anthology of world literature, just published by Prentice Hall. Molly Westling coordinated this editorial board that included English faculty Anne Laskaya, Jim Earl, Steve Shankman, and Steve Durrant and Steve Kohl of East Asian languages and literatures. The book seeks to decenter European and American materials in this collection, to emphasize cultural connections, and to give women's experience and women writers more space than is usual in these anthologies.

Research Support Grants

By Meredith Roberts Branch

The Center for the Study of Women in Society awards research support grants to University of Oregon faculty members and graduate students to facilitate research on issues regarding women and gender. CSWS awarded twelve research support grants during the fall funding cycle. The recipients are as follows:

Amalia Gladhart, assistant professor, Romance languages: \$1,000—*Gender and Memory in Contemporary Latin American Women's Fiction*. Gladhart will complete one chapter of a book on contemporary Latin American women's fiction. She will focus on novels in which gender and historical memory combine in the representation of moments of violence and upheaval.

Kathleen Karlyn, assistant professor, English: \$6,000—*Unruly Girls: Changing Media for the Twenty-first Century*. Karlyn's proposed book will examine the recent explosion of "Girl Culture" and the emergence of teenage girls as one of the most powerful demographic groups of the late 1990s.

Elizabeth Reis, adjunct assistant professor, history and women's studies: \$4,630—*Heaven Help Us: Angels, Gender, and American Religions*. The proposed book will examine lay spirituality and popular religion by looking at the ways in which members of various faith traditions have understood angel belief in American history.

Tze-lan Sang, assistant professor, East Asian languages and literatures: \$2,150—*The Emerging Lesbian: Female Same-Sex Desire in Modern Chinese Literature and Culture*. Her study will provide a historical perspective of the transition from traditional to modern Chinese conceptions of female homoeroticism, in addition to addressing current lesbian representation and identity politics in contemporary Taiwan and mainland China.

Carol Silverman, associate professor, anthropology: \$6,000—*Gender Display in the Diaspora: Performance and Music Among East European Roma*. Silverman's project will examine the negotiation of gendered roles and meanings in musical performances among East European Roma (Gypsies) through field research in the Balkans, New York, and Australia.

Elizabeth Wheeler, assistant professor, English: \$6,000—*Posttraumatic Fiction: Rewriting the American City after World War II*. Wheeler's book reassesses postwar American fiction, comparing understudied novels by women to the male canon. For fiction published between 1943–1963, Wheeler will examine gender through a specific question: Did the trauma of World War II change the way writers depict American city life?

Lauren Butler, graduate student, international studies: \$171—*Women's Grassroots Organizations in Croatia: Models of Activism*. In her study, Butler will examine women's grassroots activism in Croatia, and whether or not cohesive models of activism have emerged from the chaos left in the wake of war.

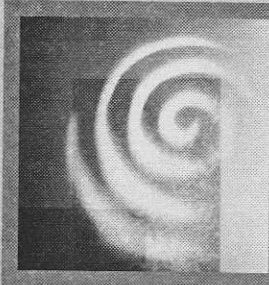
Anne DePrince, graduate student, psychology: \$1,000—*Testing Betrayal Trauma Predictions: Memory and Emotional Meaning for Traumas Among Women*. Working within a betrayal trauma framework, DePrince's study will examine interpersonal violence and traumatic experiences in women.

Jennifer Dills, graduate student, dance: \$400—*Transparence and Transcendence in a Dance Aesthetic: the Language of Self-Portrayal in Contemporary Dance Concert*. Dills will examine the lives of four female twentieth-century dance pioneers for the purpose of developing choreography that emphasizes feminine authenticity and dynamism in its imagery, and which seeks artistic validity for both performing and viewing women.

Barbara Kistenmacher, graduate student, psychology: \$1,000—*Motivational Interviewing as a Mechanism for Change in Men who Batter: A Randomized Controlled Trial*. Kistenmacher's study will attempt to use motivational interviewing, a clinical strategy originally designed to facilitate change in highly resistant alcoholics, to directly address court-mandated batterers' motivation for changing their abusive behavior.

Gale Pearce, graduate student, psychology: \$345—*Unrealistic Optimism and Sexual Assault: Women's Perceptions of Risk and Use of Self-Protective Behaviors*. The proposed study will explore whether women are unrealistically optimistic about their risks of experiencing sexual assault, and how this relates to their health and safety behaviors.

Helen Vallianatos, graduate student, anthropology: \$1,500—*Eating for Two: A Biocultural Analysis of Food Consumption During Pregnancy*. Vallianatos will examine how dietary beliefs and practices affect women's health and nutritional status in India.



CSWS Grant Program Deadlines for Spring 1999

Travel Grants

April 5, 1999

CSWS Laurel Research Awards

April 12, 1999

Research Support Grants

April 26, 1999

Jane Grant Dissertation Fellowship

May 3, 1999

RIG Development Grants

May 14, 1999

Executive Grants

Open deadline

Speakers and Events Grants

Open deadline

All applications with guidelines are available outside the CSWS main office door, 340 Hendricks Hall, in black hanging files on the bulletin board wall. Or contact CSWS by E-mail at csws@uoregon.uoregon.edu or call 346-5015 to request an application by mail.

From the Garden: Notes on Development

By Judith Musick, Associate Director

I am not the only gardener at the center. My colleagues are all gardeners of a kind. If not shepherds of the earth, they are certainly shepherds of the vision and generosity upon which our center was founded. They care deeply about our collective work and not one of us claims the garden as our own. We understand and appreciate that ours is a community garden created almost twenty-five years ago and tended by many hands.

To repeat part of our well-known beginnings: The estate of William B. Harris gave us \$3.5 million dollars in 1983 to establish a center for the research of women in honor of his wife, feminist Jane Grant. Grant was a co-founder of *The New Yorker* and the Lucy Stone League and, with Harris, the co-owner of the famous mail-order nursery White Flower Farm in Litchfield, Connecticut. The money—this gift—has grown like a well-nourished tree. And the tree—which certainly must be a fruit-bearing tree for all it has provided—has managed to support, encourage, and feed the work of literally hundreds of scholars. It has also managed to, in Harris' words, "do something about the status of women." But the center did not start with the gift itself. It began with the efforts of a handful of feminist scholars at the university who first established our Women's Studies Program and the center's predecessor, the Center for the Sociological Study of Women. And that "start" was further—extraordinarily—nurtured and fed by the gift that was, itself, cultivated by the efforts of others.

The cultivation of the gift was a ten-year process. In 1972, Librarian Edward Kemp, who had been especially interested in acquiring manuscripts and papers from women leaders, writers, and activists, read the Jane Grant obituary in *The New York Times* and wrote to William Harris. On a visit to New York in 1974, Kemp met with Harris and learned that Harris had been interested in establishing an endowment, had approached several prestigious eastern universities, but had been discouraged about their non-committal interest in women. Kemp put Harris in touch with then-President Robert Clark in 1974. Clark initiated a number of conversations with Harris, visiting him in New York and entertaining him at the president's house in Eugene.

In 1974, President Clark visited the Park Avenue condominium of William B. Harris in New York. Clark wrote: "He (Harris) spoke feelingly, and sometimes with a touch of sharpness, about the difficulty of women in our society—the discrimination against them—their discovery during the war that they could do a man's work, the tendency of society to thrust them back into the kitchen once the war was over." (Notes, December 12, 1974.)

William Harris and Jane Grant also loved to garden. One of the reasons they started their famous nursery—White Flower Farm—was to provide American gardeners with new plant materials. Harris and Grant seemed motivated by the desire to cultivate new ideas and approaches throughout their lives. It makes sense that they would individually or together start and/or feed a new magazine, a movement, an organization, a nursery, and, finally, a research center devoted to the study of women. We are grateful.

CSWS Publications Order Form

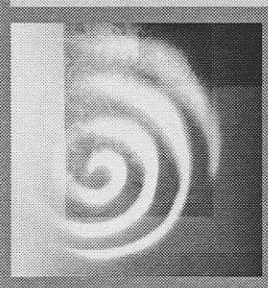
- Please send me a copy of *The Status of Women in Oregon*. Enclosed is my check for \$10 per copy made payable to "UO/CSWS."
- Please put me on the CSWS mailing list to receive newsletters, conference brochures, and other announcements.
- Please note my change of address below.
- I would like to make a donation. Amount enclosed _____
Please make your check payable to the "University of Oregon Foundation/CSWS."

Name _____

Address _____

City, State, Zip _____

E-mail Address (optional) _____



If the idea of supporting the activities of CSWS appeals to you, please call Judith Musick or Sandi Morgen at 346-5015 for more information. Please make checks payable to the University of Oregon Foundation and return them to: Center for the Study of Women in Society, 1201 University of Oregon, Eugene OR 97403-1201.

The Love Debate Poems of Christine de Pizan

The Love Debate Poems of Christine de Pizan, Gainesville: University Press of Florida, 1998

By Barbara K. Altmann

Had anyone told me what I was getting into when I started this project, I would have left it for future days, when I am happily ensconced in my retirement cottage with a cat on my lap. This book consists of a critical edition of three 2,000-line debate poems about love written in Middle French just after 1400. The preparation of the edition involved examining seven manuscript versions of the poems, all in beautiful books from the early fifteenth century. Working with the manuscripts was a pure delight: it involved sitting in libraries in Belgium, England, and France, puzzling over the details of ink, miniatures, bindings, and abbreviations, while breathing in the smell of 600-year-old parchment. That exercise then led to the more mundane parts of the preparation. I prefaced the poems with a long introduction, explaining the love debate poem as a genre of the late middle ages and

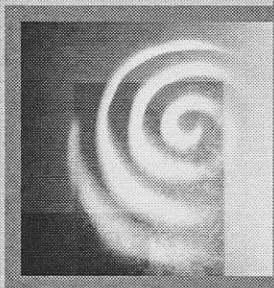
analyzing the technical aspects of the language and the manuscripts.

I learned immeasurably from the experience and gained a new respect for the scholars who, in the first modern editions, made available to us most of what we know as the literature of that period. I also realized how crucial it is for medievalists to continue to engage with current theory and for literary scholars to cross over—with caution and a lot of help—into fields like art history.

Finding a publisher was a hurdle. Editions are expensive to print, and few academic presses will touch such a project, but the University Press of Florida was willing.

Grants from CSWS and the Oregon Humanities Center supported a four-page color section reproducing four of the illuminations from the manuscripts.

The Love Debate Poems of Christine de Pizan provides new access to texts and the vision of a rare commodity—a woman writer of the fifteenth century.



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