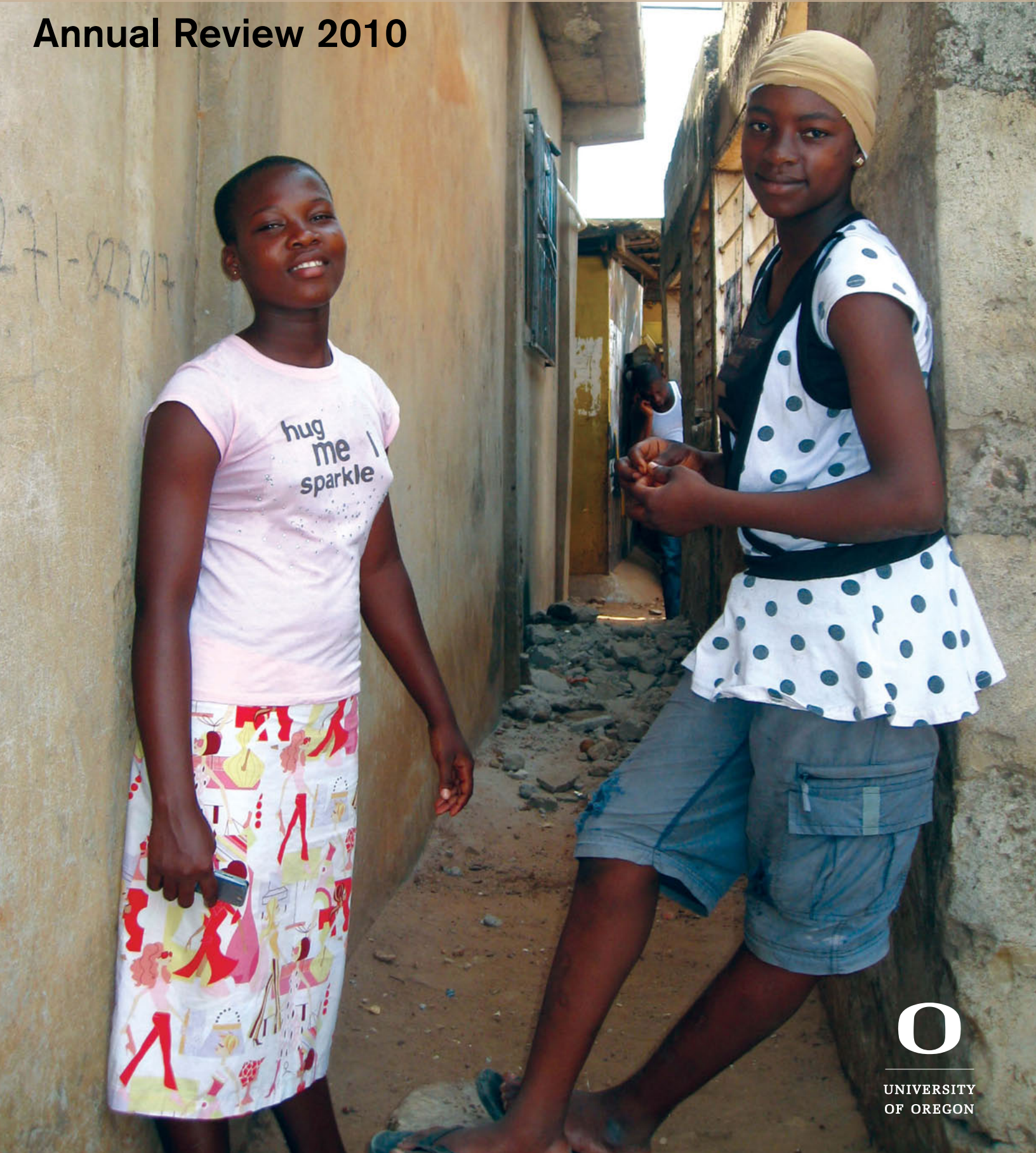


# CSWS

CENTER FOR THE STUDY  
OF WOMEN IN SOCIETY

Annual Review 2010



UNIVERSITY  
OF OREGON





# FOR ALMOST 40 YEARS CSWS HAS FUNDED FEMINIST SCHOLARSHIP AT THE UNIVERSITY OF OREGON

Courtney Smith (back row, center) in Kougheul, Senegal, the small town where she conducted much of her research while supported by CSWS funding.

## But we can't do it without you!

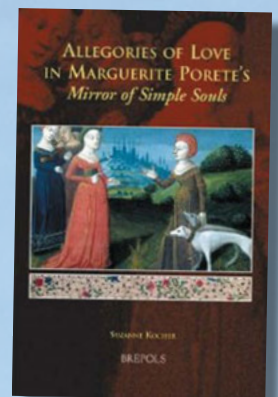
### YOUR SUPPORT ENCOURAGES RESEARCH ON WOMEN AND GENDER

- In 2010, thirty-one UO graduate students in seventeen disciplines requested \$67,500 in funding for feminist research. CSWS awarded \$23,795 to nine of them.

### FORMER GRANTEES SAY THANKS

*I received the graduate research support grant in 2005, and the Jane Grant Dissertation Writing Grant in 2007. CSWS funding enabled me to conduct over six months of field research in Senegal, West Africa. Because of the financial support provided by CSWS, I was able to spend this relatively long duration in Senegal, and to carry out over 90 interviews with women and men throughout the small country. CSWS also supported me in the dissertation writing phase, which was absolutely instrumental in finishing my Ph.D. —Courtney Smith, Ph.D. Political Science, 2009*

*I wanted to express again my gratitude for the Jane Grant Fellowship, 1997-1998. Research that it supported during that year continues to bear fruit, such as the book *Allegories of Love in Marguerite Porete's Mirror of Simple Souls*. (Medieval Women: Texts and Contexts 17. Turnhout, Belgium: Brepols Publishers, 2009).—Zan Kocher, Associate Professor, Department of Modern Languages, University of Louisiana, 2010*



Won't you please consider giving so that CSWS can increase its support for graduate student research? Last year, we had twice as many applications for graduate research funding as we could support. Ph.D. candidates like Courtney Smith would have a hard time carrying out their dissertation research without your financial backing. Will you help CSWS fund more graduate research in 2011? Go to: <[http://csws.uoregon.edu/?page\\_id=30](http://csws.uoregon.edu/?page_id=30)>. Or e-mail [csws@uoregon.edu](mailto:csws@uoregon.edu)

# csws.uoregon.edu

## FROM THE CENTER

Last year, the College of Arts and Sciences informed us that CSWS would have the privilege of organizing the first Lorwin Lectureship on Civil Rights and Civil Liberties. You can read more about the Lorwins themselves in Alice Evans's interview with history professor George Sheridan in this issue. This generous award has made it possible for CSWS to devote a full year of programming, symposia, blogging, and thinking to women's rights, understood in all their international complexity. Over the course of the year, our conversations will involve students and faculty members from an array of disciplinary backgrounds and perspectives, as well as activists working in Eugene and beyond. Beginning in October 2010, CSWS will be hosting a blog featuring the work of scholars and activists engaged in women's rights research and advocacy <[lorwinlecture.wordpress.com](http://lorwinlecture.wordpress.com)>.

Intended to inspire new scholarship and activism on women's rights, "Women's Rights in a Global World" emerges from CSWS's historical mission: to generate research on women and gender and to disseminate that research to a broader feminist community. Women's Opportunity Worldwide (WOW)—a new network of activists working on women's rights in Lane County, Oregon—is a vital part of this effort, helping us to bridge college and community, theory and practice, and to build and strengthen feminist theory, activism, and philanthropy.

In its emphasis on both scholarship and activism, we could not think of a better way to honor the generosity of the Lorwins and their commitments to democracy and human rights. Our opening events—symposia on nonprofits and on microfinance—are scheduled for October 5 and October 19, and subsequent events will feature Dr. Beverly Wright, founder, Deep South Center for Environmental Justice, Dillard University <[www.dsce.org](http://www.dsce.org)>, Vandana Shiva, philosopher, environmental activist, ecofeminist, and author; Sheryl WuDunn, businesswoman, journalist, and co-author of *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*.

Please keep your eyes on our website for the full program of events. We hope you'll be part of this conversation.

—Carol Stabile, Director

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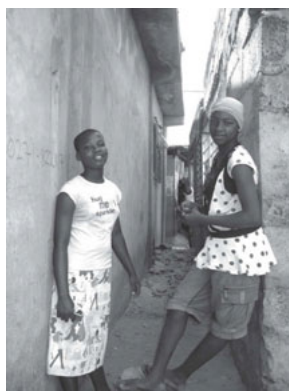
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**Cover photo:** Participants in the *One Laptop per Child Project* in Ghana, see story p. 23 (photo by Leslie Steeves).

ANNUAL REVIEW

OCTOBER 2010

### CSWS

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### OUR MISSION

Generating, supporting, and disseminating research on the complexity of women's lives and the intersecting nature of gender identities and inequalities.

The Center for the Study of Women in Society promotes research on the complexity of women's lives and the intersecting nature of gender identities and inequalities. Faculty and graduate students affiliated with the Center generate and share this research with other scholars and educators, the public, policymakers, and activists. CSWS researchers come from a broad range of fields in arts and humanities, law and policy, social sciences, physical and life sciences, and the professional schools.

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# On the Road in Eugene

CSWS celebrates Women's History Month by taking its Road Scholars program to the 4J schools—after a competition among graduate students.

CSWS played an active community role in celebrating Women's History Month in March by sending UO graduate students and professors into the Eugene School District 4J classrooms. The scholars spoke to the 2010 theme of the National Women's History Project, "Writing Women Back Into History." A team of CSWS scholars selected the graduate student presenters from a pool of applicants.

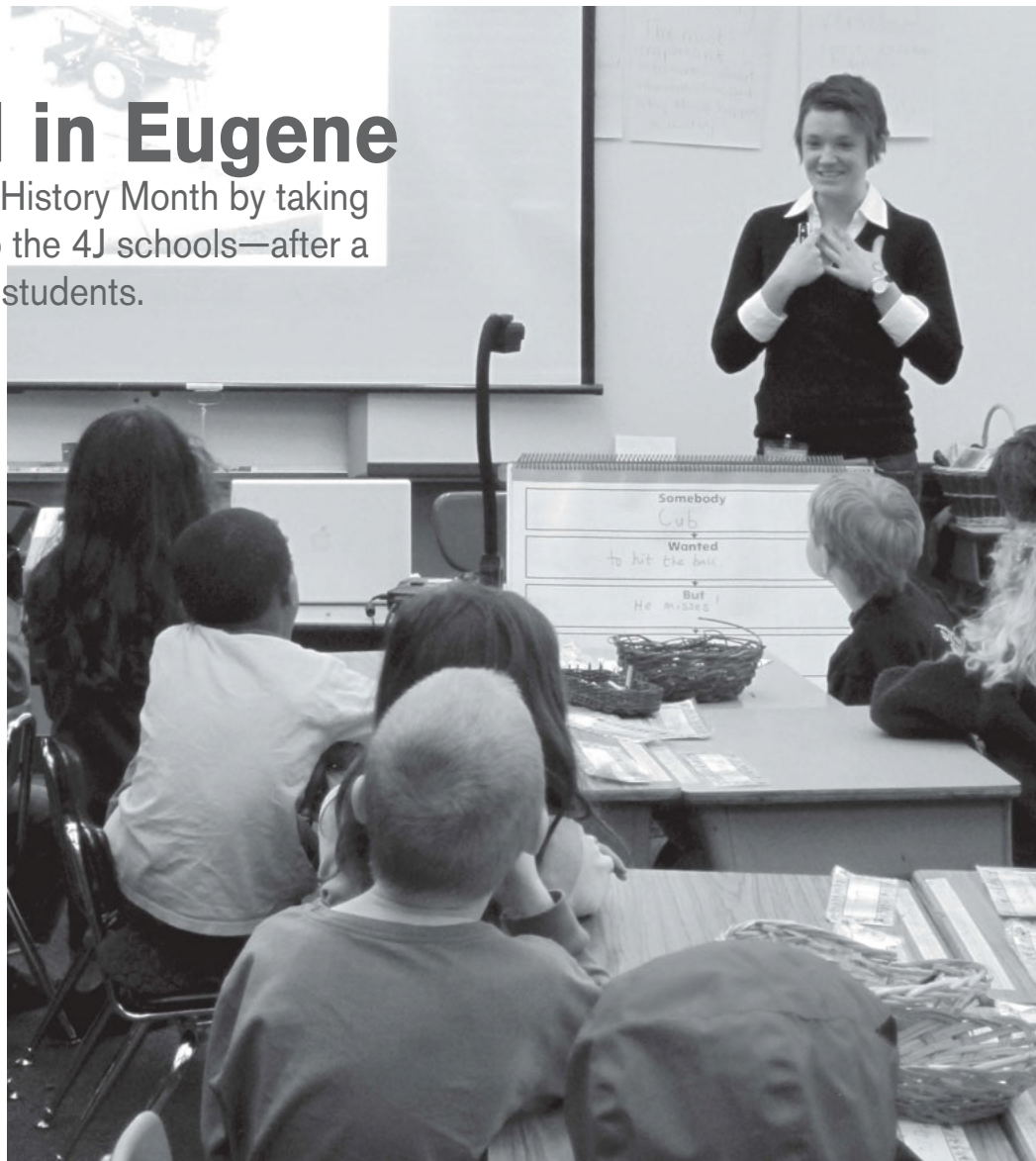
The presentations were held at two elementary schools, two middle schools and one high school, on subjects as varied as women's roles in agriculture, contributions of women composers, manipulation of body images in the media, and women's political activism on the international stage.

Michele Aichele, a graduate student in the School of Music and Dance, visited a group of fourth and fifth graders at Adams Elementary. Aichele played classical works written by women and talked about "Women as Composers: Writing Women Back into Music." She also presented her talk to two classes of eighth graders at the Arts & Technology Academy at Jefferson Middle School.

Two classes of first graders at the Charlemagne French Immersion School learned about women as farmers and inventors of tools in "Women Are Great, Women are Good, Now We Thank Them for Our Food: Women's Contributions to Agriculture" when Megan Burke visited. Burke is a graduate student in the Department of Philosophy.

4J's International High School sponsored a joint presentation at South Eugene High School featuring graduate student Christina Mitchell from Conflict and Dispute Resolution, School of Law, and documentary filmmaker Gabriela Martínez, assistant professor in the School of Journalism and Communication.

Mitchell completed her undergraduate internship in 2009 in Cape Town, South Africa. She talked about the anti-apartheid struggle from a feminist perspective in her lecture "Clinging to Mandela: Exploring the Gendered Discourse of South African Apartheid Resistance History." Mitchell



Philosophy graduate student Megan Burke talks about women's roles in agriculture to a class of first graders at the 4J French Immersion school in south Eugene (photo by Alice Evans).

discussed the role that women played in anti-apartheid struggles, a role largely overlooked in subsequent accounts.

Martínez showed her documentary film "Political Economy of Memory: Women and the Oaxaca Uprising," about a political uprising and media takeover by indigenous women in Oaxaca, Mexico in 2006. The presentation emphasized the importance of having women involved in media production and how their standpoints affected what was covered during the uprising.

"Fact and Fiction: Body Image in the Time of Photoshop" was a slideshow and talk Mickey Stellavato presented to seventh and eighth grade students at the Arts & Technology Academy at Jefferson Middle School. Stellavato, a Ph.D. student in the School of Journalism and Communication, taught ways to deconstruct the images we consume by introducing a critical perspective and training

students to see with critical eyes. "This presentation is meant to be, ultimately, a dialogue where we discuss some of the deeper meanings and ramifications of our visual world and what those images might mean for our self-identity and voice in the world," said Stellavato.

After an article appeared in the Eugene *Register-Guard* newspaper, Stellavato had numerous invitations to speak throughout the 4J District, including a request from a Kiwanis group.

CSWS is expanding the graduate student program for the 2010-11 academic year, again choosing speakers via a competitive process. Presentations that focus on women's rights are being given preference, in keeping with CSWS's year-long Lorwin Lectureship on Civil Rights and Civil Liberties—Women's Rights in a Global World. ■

—by Alice Evans, CSWS



## STUDENTS EXAMINE NATURE OF BEAUTY

### A VIDEO ON HOW ADVERTISING SHAPES SELF-IMAGE IS AN EYE-OPENER FOR MIDDLE SCHOOLERS

When the neck of a woman was stretched longer using computer imagery software, her eyebrows raised and her cheeks pulled in — to make her “beautiful” — several of the seventh and eighth grade students in a science class at the Arts and Technology Academy at Jefferson Friday were stunned.

“Oh, man,” several students said.

“Whoa,” said seventh-grader Tyler Anderson, 12.

Mickey Stellavato, a University of Oregon doctoral student, played the video — part of Dove’s Campaign for Real Beauty — during a lecture on “Fact and Fiction: Body Image in the Time of Photoshop.”

The “Real Beauty” campaign strives to challenge the ideals of beauty in society, according to Dove, which makes soap and other hygiene products. Stellavato’s lecture was part of a celebration of Women’s History Month by the UO’s Center for the Study of Women in Society. The lecture was one of several that the center is presenting in Eugene classrooms.

Daniel Morphis, the Jefferson class’s teacher, said he immediately wanted Stellavato to give her presentation to his class after he saw a list of the lectures being presented.

“It seemed appropriate at the arts and technology academy to discuss a piece of technology that’s being used to distort the images they are seeing,” Morphis said. “They are very impressionable.”

Stellavato began the discussion by showing art pieces depicting concepts of beauty from many centuries and countries: works from Egypt, Europe, China, Persia, Mexico, Thailand, and Africa, among other locales.

She discussed the difference between the centuries-old beauty concept and the new idea of beauty, which according to her, isn’t even real. The root of current beauty-ideal problems, she said, is advertising.

“We are drowning in advertising and drowning in ideas that we’re not good enough,” she said.

Stellavato, who’s also a photographer, told students that, with current technology, people in magazines can manipulate images like never before. During her presentation, she showed a Ralph Lauren advertisement that last fall came under fire with critics claiming that the model’s head was wider than her hips. Stellavato said: “To me, she looks like a praying mantis.”

Stellavato also cited statistics from various sources about body image among girls and young women. Among those is an increasing trend in elementary-age girls dieting and feeling overweight.

Although the statistics she cited were for girls, Stellavato said she believes that the thin beauty ideal also influences males. Men and boys expect women to be very thin, she said.

After the presentation, Stellavato asked for comments.

“Pretty disturbing,” one boy said.

Twelve-year-old Allison Trox agreed. “It’s creepy,” she said during an interview after the presentation. “The people have no zits or freckles. The only person with a freckle is Marilyn Monroe — and that’s because hers is considered gorgeous.”

Trox, Anderson and 13-year-old Meka Gil, who sat together, spoke about the relationship between having a positive body image and happiness. The girls concluded that in order to be happy, people need to live healthy lifestyles.

But they admitted that it can be difficult not to become envious of “perfect” models in magazines.

“Sometimes I think, ‘Why can’t I look like that,’” Anderson said, adding that she knows the images aren’t real.

Eighth-grader Yulinda Loomis said she thinks society has an ideal of beauty that is fake and that it “is just wrong.”

“It’s not what you look like on the outside — that doesn’t count,” she said. “It’s what’s on the inside that matters — that’s what counts.”

—by Rebecca Woolington / *The Register-Guard*

**Appeared in print Saturday, March 20, 2010 (p. B1). Copyrighted by *The Register-Guard* (Eugene, OR) and reprinted with *Register-Guard* permission.**

## FIRST GRADERS LEARN ABOUT WOMEN FARMERS

The children were drawing pictures of Pippi Longstocking when Megan Burke arrived. “Remember, carrot-colored hair that sticks straight out on the sides, a nose like a potato, freckles,” said the teacher. “One brown stocking, one black stocking.”

As the children handed in their drawings, the teacher introduced Megan, a UO graduate student in philosophy and CSWS Road Scholar, sent as emissary to the Eugene School District 4J Charlemagne French Immersion School to talk about the role of women in agriculture.

“What’s special about the month of March?” Megan asked.

“St. Patrick’s Day,” said one boy.

“Spring,” said a girl. “Daylight Savings Time,” said another.

“Those are all very good answers,” said Megan. “Did you know that March is also Women’s History Month?”

The pale light of late winter shone through lace curtains. Twenty-eight first graders sat in rapt attention. “It’s important that we learn about women in history,” Megan continued. “Did you know that women were the first farmers in the world? Who can tell me what a farmer does?”

“They plant food,” said one child. “They grow vegetables,” said another. “They feed the world.” As the answers came streaming in, Megan began showing slides of early tools shaped by women, tools that were the forerunners of shovels, hoes and hand

plows. The !Kung women from South Africa shaped a primitive hand-digging tool, made from rock bound to wood, she told them. A woman from the Philippines invented a hand tractor now used all over the world, and a woman from California known as the Walnut Queen made one of the first big sprinkler tools in the United States.

The children asked more great questions. “How did they know how to make a tool? Who was the first woman to invent a flower?” And finally, one little boy stumped the philosophy student: “Who made the Earth?”

“That’s a very good question,” Megan responded. ■

—by Alice Evans, CSWS



# Civil Rights, Civil Liberties

Made possible by the gift of Madge and Val Lorwin, the inaugural Lorwin Lectureship will focus on Women's Rights in a Global World. But who were the Lorwins? A conversation with UO history professor George Sheridan.



UO history professor Val Lorwin (UO Libraries Special Collections, circa 1960.)

**Q: You taught in the same department as Val Lorwin. How well did you know Val and Madge Lorwin?**

Val interviewed me. I am Val's successor in his job. I went there in 1976. I moved into their place, I think it was 1978. And then I stayed there until I got married, which was in 1986. So I was there through all that time.

**Q: You were living there when he died?**

Yes, I was there in 1982, and I would always go check in on Madge and everything afterwards.

**Q: Was Val Lorwin something of a mentor to you?**

In every sense he was. He passed along anything he came across that he thought would be of interest to me. In fact it was usually much more than I could handle, because he was such a bubbly, active figure. His mind just couldn't sit still. He'd come across something, and he would show me this. And they invited me over to their house all the time. The first year I was here—this was the test case—they asked if I would housesit for them when they went to Europe, and this was for the whole spring term. I did such an impeccable job in Madge's book—that means there was not even the tiniest little spot

human being, but his mind worked too fast, and he would give information. But for graduate students, they adored him. He would have seminars at his house; now, maybe there were undergraduates there, too. And Madge would serve food. The memories that students would carry away with them would be a Madge and Val memory. And I'm sure he was so stimulating, and so engaging—he loved to engage in conversation—so with graduate students it was off the charts.

He was a mentor to a number of them who then went on; and you know, the proof is in the pudding there, because there would be former graduate students who had taken classes from him thirty and forty years previously who would call the history department, and ask, Did they know if he had died? Or they would call and check in on Madge. When I went to conferences, one former student that I particularly remember would talk very effusively about them.

**Q: Val's area of expertise was labor, French labor?**

My whole course schedule was created by him, and it remains largely that. French history, modern French history, which is to say the history from the French revolution to the present; European economic

**"There is said to be a great deal of fear along the Potomac, but I can testify it has not taken over the city." —Val Lorwin (*Time* magazine, June 7, 1954—after four years of persecution by Senator Joseph McCarthy).**

on the stove or anything—that I was recruited to be their tenant once they acquired that little property next door.

**Q: Do you know what kind of reputation Val Lorwin had as a teacher?**

His reputation as a teacher was off the charts for graduate students; I really don't know anything about his reputation as an undergraduate teacher. Just knowing him, and the way that he approached things, I would expect that it wouldn't be particularly their cup of tea. He was a real scholar, he was so warm and a nice

history, all European economic history going back to the Middle Ages; comparative labor movement; and labor history. Those were actually his teaching areas; his research area—the big one as you suggest—was mainly the twentieth century French labor movement, which really is his only book-length study. But his other big area of research, where he really made a name for himself, was in the study of small democracies in Europe, and particularly an understanding of pluralism both in the political sense and in a social, cultural sense. He became a spe-

cialist in the Low Countries—Belgium and The Netherlands. He was given the award of the Order of Leopold, 1969, by the King of Belgium for his work on Belgian democracy.

In terms of his expertise, he was also identified as a social science historian and was interested in the application of history to social science questions. A book that he coedited on the use of quantitative methods in history was a big thing at the time, since gone by the wayside [*The Dimensions of the Past: Materials, Problems, and Opportunities for Quantitative Work in History*, edited by Val R. Lorwin and Jacob M. Price, Yale University Press, 1972]. He was extremely active in the profession, invited to grand international conferences on Lake

Como. And he was connected, not just in the world of history, but broadly in the whole realm

with social scientists, political scientists, sociologists, economists.

**Q: His *New York Times* obituary said he was an eclectic scholar, considered part of all these disciplines... and his book *The French Labor Movement* seems, from what I can gather, still a standard in the field.**

Yes, it's very traditional, centered on the union movement, the issues pertaining to the relationship of government to labor questions. It's deeply researched, very authoritative in that sense, but it is

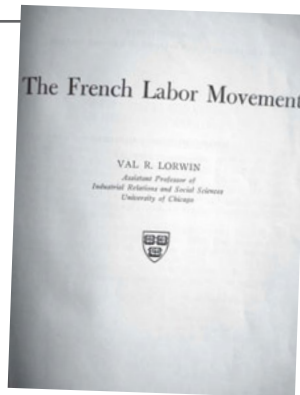
## Accused by McCarthy

Val Lorwin was an expert on the French labor movement and a professor of economic history at the University of Oregon from 1957 until he retired in 1973. Madge Lorwin authored an Elizabethan cookbook. And when they were young and full of the kind of enthusiasm that wants to make the world a better place, they joined the Socialist Party and threw themselves into labor organizing.

The son of eminent labor economist Lewis L. Lorwin, Val worked for several government New Deal agencies, helped edit the Taft presidential papers, served in Europe with the Office of Strategic Services during World War II, and went to work for the U.S. Department of State in 1946. He helped develop the economic groundwork for the Marshall Plan.

And then, he ran afoul of Senator Joseph McCarthy. A former housemate denounced him as a Communist. Lorwin was quoted in a *Time* magazine article as saying: "I happen to have years of rather cantankerous anti-Communist activity on my record long before it became fashionable to be anti-Communist."

He was at first an anonymous case, #54 of the original list of 81 State Department "security cases" accused by McCarthy of being a Communist spy. He was the only one of the original 81 ever prosecuted. Cleared by the State Department Loyalty Board, Lorwin was later indicted by a federal grand jury and accused of committing perjury, an indictment that was finally



Inside title page, *The French Labor Movement*, by Val R. Lorwin (Harvard University Press, 1954).

thrown out. The fight went on for four years. Lorwin later said he felt like the grueling ordeal had taken away several years of his and Madge's lives, and that he was "thankful" that they did not have children.

Val Lorwin briefly returned to work at the State Department after clearing his name. He then went back to graduate school, completing his Ph.D. at Cornell. He taught at the University of Chicago before moving to the University of Oregon. He was a 1966 Guggenheim Fellow.

In his *New York Times* obituary of December 1982, Val Lorwin was described as an "eclectic academic who had been accepted as one of their own by historians, economists, political scientists and sociologists."

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*Time* (June 7, 1954) National Affairs: Case No. 54, from <http://www.time.com/time/magazine/article/0,9171,806840,00.html>

Val Lorwin obituary by Stanley Pierson, professor, UO Department of History, December 1982.

an institutional labor history, which is now kind of old hat. Labor history right now, particularly twentieth century labor history, practically doesn't exist. I mean, it's sad, it's sad. It was a book that was inspired by a real dedication to workers, and in other words within the context of social classes and their politics, that interest is gone. I'm not saying that people don't study work, but even students now, when they tell their fellow students they're taking a course from me on workers, they say, What a boring topic.

**Q: Their involvement in the labor movement in the thirties was something I came across on the Internet. They joined the Socialist Party, got involved with an anti-Communist union—Southern Tenant Farmers Union, so that was one of the ironies of Senator Joseph McCarthy later accusing Val of being a Communist. Did Val ever talk about what happened to him during the McCarthy era?**

Never. He never brought up the McCarthy era. Never did I see the slightest instance of resentment or bad-mouthing of that period. I must say, I heard more bad-mouthing, not about him specifically, but about that era, from other people who did not [have direct involvement].

**Q: What do you make of that?**

I quite honestly do not read it as a denial. Because I would think that I might have

seen indirectly some signs of that. And there is something that I can make of that. Val was a strong anti-Communist. He was a socialist, at heart. Which in America means you vote Democratic. He would have been, for his times, on the left wing of the Democratic Party. But a truly loyal Democrat. Obviously, he was loyal to the state. He was part of the liberation of France. There was a story that he would tell his friends, about how they went through this little village. The first thing they were greeted by was one of the French peasants, who said, complaining to him not about the Nazis but the liberators: "The Nazis paid us more for our eggs."

**Q: If UO didn't sell the house, I understand that Madge Lorwin's first choice was to have the property used for daycare for children of students and faculty.**

Yes, that was very representative of the way both of them thought... something that would be of service in some ways. I was their tenant for many years. We called it the Lorwin Estate. And I have to say quite honestly, when I saw what they did to that property, my heart dropped. The house itself was built in a way that would suit both their needs, their interests, but also in some ways their values. And then when they bought the place next door, they put their heart and soul into restoring them. The whole thing was

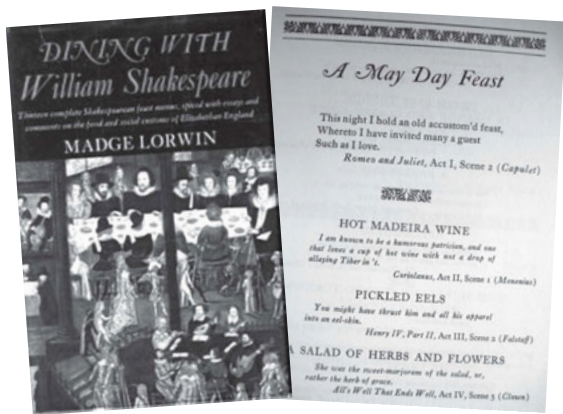
with the idea of service, and I actually was a formal witness to the legal document in which they basically gave the estate over to the university, with the intention of that. When I went back [and looked at the property], the whole thing's completely gone, it's completely erased, in a physical sense, from history. And what has now replaced it is an apartment building like any other; it's decent, it's modern, but it's a purely commercial enterprise. My heart dropped because I knew them, I was attentive; I saw the care, and the attention. And the backyard was a beautiful garden really tended with loving care. And when I saw that, of course this happens all over the world, but, I even wondered how the university managed to get out of that will.\*

**Q: Where was their property?**

On 15th Street, right across from Central Presbyterian Church. And 526 was the number of mine, and I think theirs was

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\* Editor's Note: By the time Madge Lorwin died, the UO had already built the Vivian Olum Child Development Center. According to a UO development officer, Madge had realized that there was no longer the same need for a daycare center, and she was very happy with the idea that her estate distribution would be used for a lectureship on civil rights and civil liberties.



Bookcover and inside page of *Dining with William Shakespeare* (Marge Lorwin, Atheneum, 1976).

550, but the whole property has been taken over.

**Q: I discovered that Madge Lorwin had a great interest in gourmet cooking and in Shakespeare, which prompted her to put together a collection of recipes for full-fledged feasts from the era, culminating in the book *Dining with William Shakespeare*. I read that Val helped her research it after he retired. Could you tell me about Madge Lorwin's interest in Shakespeare?**

Madge, she loved to put on grand shows. Every year she organized a Shakespearean dinner. It was held in their house and had these huge tables spread; every item of food was Shakespearean. She had young girls dressed up in Shakespearean costumes serving the dinners, and it was an absolutely spectacular event. It took a tremendous amount of planning; it was staged, as well as the cooking and everything. I went there probably on more than one occasion. I'm sure it was a fundraiser for something, because that would be typically them.

**Q: What was the house like? It sounds like it must have been very grand in order to contain these dinners.**

I'll give you some highlights. For some people, the house was a little odd, because in some ways it was a bit too organized. It was functional and had a kind of simple, almost austere Scandinavian aesthetic to it. You entered the doorway, and there was a table in front with flowers on it. Immediately to the left was what they called the guestroom, but it also served as Madge's own little study. A narrow hallway went down the left side, and off the hallway were one or two bedrooms, and then a bathroom at the end. On the right was a storage area, but always impeccably neat.

The joke about Madge is that she would dust things off herself and then bring in a housekeeper, or she would bring in the housekeeper and go around and correct what the housekeeper did.

And then it led straight into the kitchen. Now the kitchen was one of the magic rooms of that house. And Madge accumulated kitchenware of the highest quality, and everything was well-organized. Off to the side of the kitchen was a little breakfast room, and then out the back door you entered onto this wonderful little garden. And from the kitchen you could look out on the garden, too. This was on the left-hand side, and as you came into the front if you looked right, it opened into the living room, which was huge.

On the side of the living room, where you entered, facing the front, there was a big, old phonograph and radio. They were passionate about music, classical music. On the left wall was a huge, floor-to-ceiling built-in bookcase, filled with their books. When I went there to work with Madge on the estate, the books part of it, that's where I did a lot of work, working on that section. So you've got on the one hand the books, on the other hand the music, but it was a very big space, and it wasn't cluttered at all. It was so European in many ways, made not for relaxing, but for visiting.

That opened to the dining room. Whenever you were invited to dinner with a small group of people, the dinner table was there. And on the walls were nice oil paintings they had collected in Europe. Every year in that dining room Madge displayed the little gingerbread castle she made. It was very elaborate, and it would be there from maybe Thanksgiving to mid-December. She would donate it to the library for use at Christmastime.

Because there was no wall between the living and dining rooms, it could open up into a huge place where Madge did her Shakespeare thing. Toward the back of the dining room—and for a scholar this is something really special—was Val's study. First of all, the window looked out onto the garden. So both Madge in her kitchen and Val in his study could both look out on this beautiful garden. And Val's study had on both walls, floor to ceiling, bookcases, and books. There was a little bed where he could take a nap. And it was a scholar's dream, because it was a big room, and you could spread

out, which is what you need to do when you're a scholar.

And I can't forget what was always a fixture in their house, and that was the cat. There was always no more than one cat. I'm sure it was the same cat that I knew when I met them, and it's kind of strange, because it died the same week that Val died.

So the whole layout was all on one floor, and it was very rational. I never thought to apply that word. But it was rational, and it had a refined, simple, and no frills taste to it.

**Q: We talked about how Madge's first wish was for the house to be a daycare center. And you were saying that was very appropriate.**

It was obvious that it would have been of service. That's part of what would have been their thinking. It's close to walking distance to campus, so it would have been a perfect location. This is my guess.

Part of my thinking is that when they were gone, this place in which they had put so much of their thought and heart and soul would be continued to be filled with the human community. So it wasn't just a functional service, but the place would remain alive. If you looked at it physically, it was perfectly designed for that. You could make a big open space for the kids to do their games and everything, and you have the kitchen for cooking, and it would have been perfect.

**Q: They didn't have children?**

They didn't have children, but they loved children. After Val passed away, Madge became involved with a group of young kids, a daycare kind of thing. I'll never forget when she said this, my recollection of it is, this warmed her heart. She said, one of these little kids came up to her and called her Grandma. I never heard them say in any way they had any regrets or anything, but she loved kids.

**Q: Would all the funds for the Lorwin Lectureship have come from the sale of the house, or did they also have savings?**

They would have had funds. One thing about them is they were careful savers. They did two things: they saved a lot, and they gave away a lot of money to charities. The one thing they didn't do is spend on themselves.

**Q: Did you see them as philanthropists?**

They really were. They were philanthro-



pists according to their means. They were not super wealthy. But they gave to many causes on a regular basis, and if there were an individual who needed something, who came to their door and needed food, or whatever. Both of them were such givers in every way... they gave of their time, they gave of their personal involvement and commitment with individuals as well as groups.

**Q: And do you know some of the causes they would have given to?**

ACLU... I wouldn't be surprised if they gave to NOW. They would have given to NGOs dealing with development issues. Civil rights was their big thing; I bet you they gave money to the Negro College Fund, to African American causes. Because the African American issue was a big issue, social justice, a big issue. I'm sure they gave some money to foundations that dealt with labor issues, or labor movement or something of that sort. I guess the themes that I would put down are: civil rights, and particularly ACLU-type things; African American; women; and international development, economic development. And also I should add, environmental, particularly like the Sierra Club.

**Q: You said women, so what kind of women's issues?**

Of course women's issues were changing during their lifetimes; they would have begun with, things mainly having to do with justice at work, equality in the workplace kind of thing. Labor things. I know they were very supportive of abortion rights. Did you pick up anywhere that Madge worked for the Social Security Administration?

**Q: No, that wasn't in her obituary... when would that have been?**

Of course Social Security was established in the thirties, and I had the impression it was almost right from the beginning. So it would have been maybe late thirties, 1940s. It was something she was very proud of, too, very much identified with.

**Q: Do you know what she did?**



Madge and Val Lorwin watch a tea ceremony being performed in their living room, circa 1981 (photo courtesy of George Sheridan)

other hand she was the sweetest, just sweet, affectionate.

**Q: Madge died in 2003. She lived a lot longer than Val, so you would have known her another twenty years.**

Yes, but you know, her personality never changed. The sad thing was, she had Alzheimer's eventually, and she would say, "I think I know you, but..." That was hard.

It was not a high administrative position; I would call it a functionary. She wasn't a secretary; but it was not a major position.

**Q: Do you have any other stories you want to talk about in relation to them? Can you think of something that we haven't touched upon?**

The reputation of Madge... I'll just tell it to you; it's not anything to be ashamed of. Madge scared people, because Madge was very direct. She would not hold back on her opinion. And she would direct it toward you. They were not at all religious people, no way, but they were not anti-religious. I would go to church on Sunday, and of course this is Eugene. And I would be dressed like this [khakis and button-up shirt]. I was their tenant, and I would come back and check in and say hello. And I would say, "I'm just coming back from church." She'd say: "Dressed like that?"

The other side of Madge was... there is a part of me that really feels a whole lot more affectionate toward Madge. I liked Val, but Val and I were academics, and we related as academics. Madge was somebody that I really got to feel very close to, and I learned how to deal with the punches. And the other side of Madge, which I saw so often, was this sweet, sweet person. And the sweetness would come in maybe a reaction to the beauty of a flower, or her reaction to her cat and its habits; or she would tell me some story about someone that she encountered... so there's this mix of... in some ways she was a sort of hard driver about things being right, but on the

**Q: She lived to be 96. Was it really late in life that the Alzheimer's showed up?**

Probably the last ten years of her life.

**Q: The estate going to the university, was that decided by both of them? It wasn't Madge deciding this would all go to the university?**

No, it was a hundred percent both. I signed the will.

**Q: You signed the will before Val died; it would have been 1980 maybe?**

That's a good guess, because I was living next door to them; so it would have been 1979-80 probably.

**Q: Would you describe Madge as a feminist?**

I would definitely call her a feminist. I would call him a feminist. In fact, I would call him ... the word feminist, in some ways, thinking of the political aspect, it's really Val. And Madge, feminist only in the sense that she agrees with the feminist agenda. But Val was very committed; he would tack his name on the wall as a feminist. ■

—Alice Evans interviewed George Sheridan in June 2010.

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**Editor's Note: The Lorwin Lectureship on Civil Rights and Civil Liberties is a bequest of the UO College of Arts and Sciences and UO School of Law. CSWS presents the inaugural series, Women's Rights in a Global World.**

# Dammed and Displaced:

## Gendered Contradictions and Consequences of Large-Scale Development in Lesotho



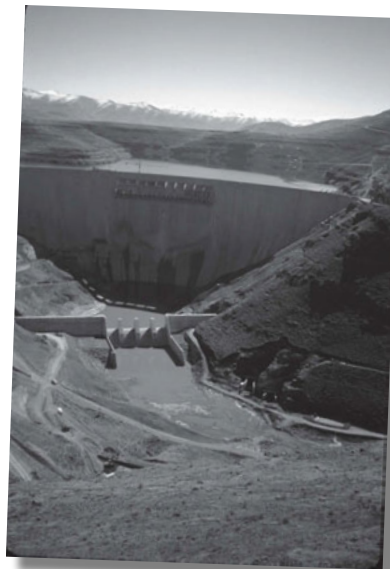
by Yvonne Braun, Assistant Professor

Large-scale dam building continues to be promoted as a means toward economic and social development in developing societies—despite the persistent critiques of many social scientists, environmentalists, social justice advocates, and affected communities around the world. The Lesotho Highlands Water Project (LHWP) is one of the five largest dam-development projects currently under construction anywhere. Designed as a five-dam mega-project between the governments of the Republic of South Africa and Lesotho, the LHWP has the primary objective of creating national revenues by selling water from Lesotho's mountains to urban Johannesburg, South Africa. Tens of thousands of the Basotho people will be affected by it over a 30-year period.

My research documents the experiences of rural communities in Lesotho struggling to negotiate the multi-dimensional and contradictory consequences of this project. Small, resource poor Lesotho was in many ways an unlikely site for such a large project. At the same time, the \$8 billion dollar LHWP was

the “only” development deemed feasible for Lesotho's bleak economy in the 1980s. How has the construction and implementation of a large-scale project affected the surrounding communities, and how are these consequences gendered, raced, and classed?

Local communities affected by the series of dams face resettlement, loss of agricultural and pastoral lands, loss of means of production, increased risk of impoverishment, and changes in access to natural resources such as wild vegetables, herbs, and medicines. These communities are also some of the poorest in the country, and, ironically, they absorb the bulk of the indirect costs of this form of development. In my thirteen years of research



on the LHWP, I have found that rural poor women, in particular, absorb the costs of a changed landscape. They struggle to adapt, resist, and thrive while creatively negotiating the powerful and intimate changes in their lives. Their experiences are consistent with research on other contemporary dam-development projects of similar scale.

Specifically, Basotho women describe increased workloads, the burden of more household purchases, decreased nutritional status, less access to gatherable natural resources, and reduced access to compensation benefits from the development authority. For poorer women, these consequences created significant food insecurity, vulnerability to increased impoverishment, and increased reliance





Photographs: Left page, top: Ntate Kholumo, member of the 'Muela research team, interviews a family affected by the Lesotho Highlands Water Project. Left page, bottom: Katse Dam, one of five dams under construction as part of the LHWP development project. Right page, top: Author Yvonne Braun with friend and research assistant, Ntsoaki Mokose. Right page, bottom: Members of the Katse research team.

2) to show how masculinities are mobilized hierarchically to privilege an international hegemonic masculinity over local masculinities, and how the gender order is largely maintained by excluding women from the “privileges” of development through keeping women second-class citizens.

These conclusions raise critical questions regarding the nature of the social organization of work at large-scale development projects, and how multinational projects may reproduce racial and gender inequalities at the sites of development.

The second article more closely examines the rise of sex work in the context of large-scale development. I found that non-elite women were able to access development monies indirectly through prostitution by positioning themselves as sex workers for foreign development workers. The increasing opportunities for sex work take place in a larger context where the devaluing of women’s labor on farms and in households serves to exclude them from being legitimate receivers of “development.” The context reproduces male ownership and patriarchal authority, ultimately pushing some women into work that is precarious, low wage, risky, and often demeaning.

Local men benefit from the retooling of hegemonic masculinity. However, I also found that while the state advances the interests of Basotho men over those of women, it simultaneously marginalizes local men’s interests as it protects the interests of the new international hegemonic masculinity.

In a third article, I worked with co-author Michael C. Dreiling. We contrasted the sociopolitical contexts of large-scale development and the HIV/AIDS crisis in Lesotho in order to capture important historical conjunctures that expanded opportunities for the mobilization of women’s rights as human rights. We revealed how local women’s rights organizations, such as Women and Law in Southern Africa (WLSA), found greater support and resonance for women’s rights claims amid the sociopolitical context of the AIDS crisis. This occurred in marked contrast to the

stifling of those same claims during a period of neoliberal, nationalist development initiatives in Lesotho.

The AIDS crisis in particular introduced new international actors who helped support a ‘frame bridging’ strategy whereby women’s rights were characterized as health rights. This strategy is rooted in a critique of the AIDS cri-



sis that identified the role of gender inequality as an important driver of the epidemic. These links to transnational feminist networks as well as to international health agencies bolstered the critiques of gender inequality articulated by WLSA and other women’s rights advocates and helped usher in a series of very positive, but also very limited, legal changes in Lesotho in 2003 and 2006.

### CONTRADICTIONS, CONSEQUENCES AND CHALLENGES

These three articles, generously supported by CSWS, point to the contradictions of internationally financed large-scale development. They show the tragic and ironic ways that rural poor women subsidize international development industry projects such as the LHWP.

My current research continues to render visible the lived realities of the raced, classed, and gendered consequences of neoliberal development in Southern Africa. It further articulates challenges to the dominant development industry and nationalist discourses about poverty, rural people, and the social and economic promises of contemporary large-scale development projects.

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on cash. They were positioned to rely on informal work, such as domestic labor or sex work, as an economic strategy in order to access money at a time when the LHWP was intended to bring economic relief. In practice, the project has constricted women’s livelihood opportunities.

Funds from CSWS supported the development of three articles that drew from and extended my research in Lesotho. In the first article, I considered how the sites and social relations of large-scale development projects may create particular dynamics of inequality while reproducing gendered, classed, and raced privileges, despite the dominant development discourse promising local employment and poverty reduction. I centered my analysis on the social organization of work at one LHWP dam site. My two goals were:

1) to render visible the gendered, classed, and raced ways that bodies and labor are organized in the context of this mega-project, both producing and constituting global and local inequalities;

# An Interview with Lamia Karim

A cultural anthropologist, CSWS's new associate director researches women's lives in global Asia.

**Q: Tell us about growing up in Bangladesh. Who shaped your early views on feminism?**

I grew up in Dhaka, Bangladesh. My mother was an economist, my father a sociologist. I grew up in a family of strong women. My great aunt was a published poet in 1920s British India, no small feat for a Muslim woman in those days. Growing up, she was held up as an ideal that we were expected to emulate. However, my family gave me conflicting messages. On the one hand, I was taught that a life of learning was an ideal that I should pursue. On the other, I was told that I should get married, and pursue higher education only if my husband allowed it.

The person who shaped my early views on feminism was the twentieth-century Bengali Muslim emancipator, Begum Rokeya Sakhwat, who advocated education for women. And my mother, who despite being a highly educated woman who earned more than her husband, subordinated her desires to my father who was a patriarch. I was very disturbed by that.

**Q. How did you arrive in America?**

I came to the U.S. in 1980. I attended Brandeis University outside Boston on a four-year Wien scholarship for international students. Wien Scholars are a diverse group of outstanding international students at Brandeis. The professor who influenced me deeply was David Gil. As an undergraduate, I took a graduate seminar with him that transformed my life. He taught us to strive for social justice, and to become the change that we wanted the world to be. I recently saw him in Boston. He is 86, and is still teaching!

**Q: What brought you to the study of anthropology?**

In 1991, I joined the graduate program in journalism at the University of Michigan in Ann Arbor. I was soon disillusioned by journalism and its search for objectivity in a world that is highly subjective. A friend suggested that I try anthropology instead. I took a course in cultural theory, and that opened a new way of thinking about the world. Then I went to Rice University for my graduate studies where I studied under James Faubion and George Marcus, two leading figures in anthropology. At Rice, we were treated as cohorts, and we had stimulating lunch seminars with leading figures in the social sciences. Most importantly, we were encouraged to think for ourselves. I must add, though, that I have an ambivalent relationship with anthropology. Its colonial roots and its interest in studying the "primitive" and the "exotic" deeply disturb me, but it is precisely this discomfort that makes me want to push anthropology's boundaries. And let us not forget that anthropology is the only discipline that has a historical engagement with the notion of the other. So anthropology, perhaps more than any other discipline, has to wrestle with difference, and I see this struggle within anthropology as its strength.

**Q: In your work you must encounter women whose lives and views are very different from yours. How does the fieldwork experience challenge your feminist views?**

Learning to conduct fieldwork has been one of the most important



pedagogical tools in my life. Ethnography robs the researcher of hubris because you are thrown into uncomfortable situations.

The majority of the women I meet through my research would not take on the label "feminist." Yet many of them are feminists in that they believe in autonomy, and they have developed different strategies of negotiating power within patriarchal family situations. My research has deepened the way I think about women's lives, and has taught me to see women not as victims, but as creative beings with tremendous potential.

**Q: How would you define your intellectual trajectory?**

My life traverses two worlds, the first and the third, so to speak. I am constantly negotiating the pushes and pulls between these two cultures. My ideas have been shaped by a philosophy that is feminist, postcolonial, and social-justice oriented. It was education that changed my life; thus, I am very committed to the idea of education for women. Two pivotal events shaped my early years, the independence struggle in 1971 when Bangladesh separated from Pakistan, and the famine of 1974 in Bangladesh. During the war, I remember waking up one night to hear the horrifying cries of women as Pakistani army officers raped them. The women lived in a dorm across from where we lived in faculty housing. When the famine occurred, I had to literally walk over dead and dying bodies to get to school. I remember seeing babies trying to suckle at the dry breasts of mothers who were dying or almost dead. I still have dark memories of those days. Yet I have found no answer to the human capacity to injure those we make into "others," whether in times of war or peace. So, I look at my life as a journey toward learning about our human capacity to overcome against tremendous odds.

**Q: You describe yourself as a secular humanist. Yet in your recent research funded by the National Science Foundation, you chose to study a group of extremely religious women in Bangladesh. What were some of your findings, and how was that experience for you as a feminist?**

I was always drawn to notions of piety among religious women. My parents were secular. Growing up, my father took us to visit Hindu and Buddhist temples, as well as a local Catholic church, and he taught us that all religions were different paths to the same—communion with the divine. So, my life was shaped by secular principles. Religious women fascinate me because they live according to beliefs that are so different from my belief system.

Last year, I did my research among a small group of women belonging to the Islamic pietist movement known as Tabligh Ja'maat. It is a male-dominated transnational movement that began



in India in the 1920s. Women in this group adhere to a strict interpretation of the Quran. They rejected Western societies as corrupt and observed Islamic rituals with regard to bodily comportment. They also reject modern education in favor of a return to an Islamic golden age, that is, the time of Prophet Mohammed. Interestingly, most of these women entered the movement after marrying men who belong to the Tablighi Ja'maat. I found that the men brought their wives into the movement. The men dedicate 120 days a year in missionary work during which they stay away from home. They want wives who will not sexually transgress while they are away. Moreover, the Tablighi leadership has realized that in this globalized, media-saturated world, they cannot leave their women outside the mosque. They have also introduced weekly prayer meetings for the women to keep them within the hierarchical structure of the movement. Dissent is not allowed within the group.

**Q. Tell us about your forthcoming book, *Microfinance and Its Discontents: Women in Debt in Bangladesh*.**

My book is a trenchant critique of microfinance policies and practices in Bangladesh. Bangladesh is known as the heartland of microfinance. It is home to the 2006 Nobel Prize winner, the Grameen Bank. My findings argue against the received wisdom that microfinance is good for poor women. While there are cases where women have benefited, I found that in the majority of cases, women had suffered. I found they were becoming more indebted through the microfinance lending policies adopted by the Grameen Bank and the leading NGOs in the country. In many instances, microfinance lending practices made the poor poorer. Moreover, there was an increase in violence and abuse against women when they could not repay on time. In recent years, the trend is toward social businesses that link corporations with the poor of the world. We need to be cautious about these link-ups, especially in unregulated markets where the poor are made into consumers with no safety nets.

**Q: You have been profoundly moved by the experiences of women acid survivors in Bangladesh who use music to heal themselves. How would you like to help these women?**

Acid violence also takes place in other Asian countries, in parts of Africa, and even in North America. However, Bangladesh has one of the highest rates of acid attacks on women. One of my new research projects is on women I met in Bangladesh who were scarred by sulfuric acid thrown on them by men when they were very young. Encouraged by the late feminist activist, Nasreen Huq, these women have formed a music group called “Ponchomshur” or “Fifth Note.” They gather every week to sing and heal themselves through music. When I met these women I was shaken to my very core to see faces so scarred, but when I heard their music, I realized that despite their bodily and psychic scars, they have found a way to sing, to smile, and to live normal lives. Most are from poor families. They were subjected to acid attacks because they had spurned sexual advances by young men, or their family could not pay the dowry demanded by their husbands, or over property disputes.

The feminist movement in Bangladesh has been very effective in organizing these women to demand their rights. Most of the perpetrators are in jail.



A teenager dances at the acid survivors healing group in Bangladesh.

There is a foundation to help the women financially. And society has begun to recognize this as a heinous crime. The women keep their faces uncovered and live as normally as possible. They go to school, work, sing and dance, fall in love, marry, and have families. I plan to write their stories because their lives have something to teach us all.

**Q: How do you see the feminist movement in Bangladesh? What are its strengths and weaknesses?**

The feminist movement in Bangladesh has been very active since the 1971 independence of the country. It is a vocal movement in the urban city of Dhaka, less so in the provincial towns and villages. The movement has made many strides in regard to women's participation in public life, getting women elected, and in reserving quotas for women in education and government employment. About 30 percent of union councils—the lowest tier of government at rural level—is now composed of women. Feminists in Bangladesh have been trying hard to pass a universal civil code that would apply evenly to all women regardless of religious affiliation, but that is still an uphill battle because of resistance by religious groups.

The movement's leaders are mostly upper-class women, and social relations tend to be hierarchical with poorer women deferring to the wisdom of upper-class leaders. There is a reluctance to discuss class issues, and that is a major drawback of the movement. Garment workers who are mostly women and belong to trade unions might have the potential to create a working-class feminist movement. But that remains to be seen.

**Q: How can feminists in the United States form alliances with feminists in the global south?**

I think respect for difference is key for any meaningful dialogue to take place. Feminists in the developed north must not come across with a saving discourse, that is, they are going to save these poor, oppressed women from the patriarchy of their cultures. Yet that is what happens in the majority of cases I have seen. We need to form alliances that respect the different kinds of choices women make given their cultural values and religious beliefs. Women who wear the veil are not necessarily oppressed, as many in the West think. Women make this decision based on piety or for personal reasons. The beauty industry in this country is very damaging to a woman's health and self-esteem. Many women in Islamic countries say they do not want their bodies to be commercialized. The key is to recognize the differences that make us unique and the commonalities that make us equals struggling for rights that are often culturally and religiously circumscribed.

**Q: How do you envision your role as associate director of CSWS? What are some of the things you would like to accomplish?**

When I joined the University of Oregon in 2003, CSWS was one of the first places with which I had an affinity. Over the last seven years, I have had many relationships with the Center—from organizing a conference, speaking at its seminars, and benefiting from its research grants. I see this new position as an opportunity to learn how centers are run at a university. Under the mentorship of director Carol Stabile, I anticipate building a robust feminist research agenda at CSWS and also working on planning that would create leadership positions for women at the university. The next two years hold many challenges, and I look forward to this. ■

—Alice Evans interviewed Lamia Karim in June 2010.

# Nuptial Nation:

## The Politics of Marriage in the United States

A summary of the author's book project, supported by a CSWS Research Grant

by Priscilla Yamin, Assistant Professor, Political Science

As states across the country battle internally over same-sex marriage, often pitting constitutional referenda, courts, and legislatures against each other, academics and political actors grapple with the meaning of these institutional fights for the status of gays and lesbians. What is at stake for those who want to restrict marriage, what is at stake for those who seek to extend it, and why has the issue become such a salient national issue? Why does marriage seem to matter so much? *Nuptial Nation* argues that the answer lies in examining how marriage functions as a political entity. Shifting the focus from the cultural contest over sexual identity to the political development of marriage itself reveals novel insights. Seen historically, the issues of same-sex marriage bear striking resemblance to prior contests over marriage, and demonstrate its central role in shaping the American polity.

*Nuptial Nation* approaches marriage as a political institution similar to other institutions such as education and voting.

### What is at stake for those who want to restrict marriage, what is at stake for those who seek to extend it, and why has the issue become such a salient national issue?

As such, marriage circumscribes both the cultural meaning and concrete terms of citizenship. In this historically comparative project, I analyze marriage politics in three periods: Reconstruction (1863-1877), the Progressive Era (1890-1915), and the culture wars from the sixties to the present. At these critical moments of political change in the United States, actors turn to marriage to resolve tensions and justify new political arrangements with regard to the political inclusion and social status of specific groups such as ex-slaves, turn-of-the-century immigrants, poor mothers, and lesbians and gay men. In these moments, marriage itself has undergone intensive

regulatory transformation as it temporarily stabilizes shifts that are perceived to threaten the "foundation of society"—to use a phrase that recurs with startling regularity across historic fights over marriage.

Historically, marriage has granted benefits and rewards to some and denied them to others. The distinction among those who can marry, those who should marry, and those who must not marry exposes a profound link between marriage and citizenship, especially when what it means to be an American is called into question. As a political institution, marriage links national identity and citizenship to familial norms, gender roles, and racial status through a combination of forces that simultaneously promote certain marriages and restrict others. This book demonstrates how the institution is lodged ambivalently (yet powerfully) between liberal notions of rights, contracts and freedoms on the one hand; and obligations to the state and society on the other. It shows the contradictory and complex role of marriage in role-shaping membership in the American nation.

Though marriage changes over time, there are themes and consistent political dynamics that emerge. Marriage has been a key site of contest among various state actors and energized activists over the political inclusion of marginalized groups and the redefinition of the legal, economic, and cultural dimension of national belonging. Particularly in eras of extraordinary political upheaval and change, marriage works to resolve cultural questions of national identity by determining the ground that new forms of political inclusion, exclusion, and social hierarchies will take. The cases of African Americans in Reconstruction; new immigrants in the



Progressive Era; and poor women, people of color, and gays and lesbians in the wake of the 1960s all elucidate how marriage defines membership in the United States. In each there is the broad perception of a political and cultural crisis linked to a crisis in marriage. The nature of the crisis involves questions about the status of particular groups in relation to the nation. Repeatedly, marriage emerges as an important idiom through which to settle these questions.

To elucidate this dynamic, I show how marriage is mobilized in three seemingly contradictory ways. For certain groups the practice of marriage is a privilege, for others it is compelled by state institutions, such as the courts or legislatures as a civic obligation, while still for others the right to marry is denied. Thus politically, marriage acts as a privilege, a right and an obligation of citizenship. During the Reconstruction period, for instance, ex-slaves were granted the privilege to marry with their citizenship rights and had more obligations to do so.

Yet that right was limited by anti-interracial marriage laws. During the Progressive era, certain immigrants were encouraged to marry as part of the Americanization movement, while eugenic marriage laws defined which marriages were acceptable. During the 1960s, the Supreme Court declared a fundamental right to marry in the case *Loving v. Virginia*, while white feminists were organizing against their obligation to marry. And today, gays and lesbians do not have the right to marry in most states while at the same time mothers receiving state aid are strongly urged to marry through marriage promotion programs and increased benefits. Marriage



continued from previous page

governs citizens and noncitizens by determining the grounds of inclusion (enforcing that the same heterosexual, monogamous expectations about family life apply to all) and defining the hierarchy of citizenship by exclusion (only particular people may marry) at the same time. Illuminating the political contradictions of marriage forcefully reveals this paradox of citizenship.

This research brings themes of gender studies to the field of political science. *Nuptial Nation* also uses tools drawn from feminist and queer theory. Understanding the politics of marriage requires a framework that synthesizes different theoretical approaches. Because marriage in the United States is fundamentally a political institution that develops over time, this book draws upon historical institutionalism, as it has been developed in the discipline of political science. The governing authority and reach of marriage as a political institution is made possible precisely because of its cultural and discursive power. The political questions that get contested through marriage have historically centered on identities based in race, gender, class, sexuality, and nationality.

The book concludes with two points. The first concerns scholarship. I claim that understanding marriage comprehensively as a political institution underscores the cultural foundations of political institutions. Moreover, I show how marriage is not a stable or static political institution in the U.S. nation but plays a contradictory role in defining privileges, rights, and obligations of U.S. citizens. The second conclusion is more political in nature. Viewing marriage as a political institution allows a potential reframing of political questions around identity and marriage. For instance, a focus on marriage politics might raise questions about why welfare recipients and same-sex couples do not come together and fight for the right to have alternative families founded in a linked notion of economic and social inequality. In this way, marriage politics could be a context for revealing and cultivating unique and potentially fertile coalitional possibilities. Thus in the end I argue that accepting marriage as a political institution can reveal untapped opportunities for politics. ■



Left: Shannon Bell, front center, with the Harts Photovoice Group at their exhibit in West Virginia, April 2009. Below: During the regional exhibit at Clay Center for the Arts and Sciences, Kay Kinder from the Big Coal River Photovoice Group is interviewed by local news about her photostory, which demonstrated the need for a bottle deposit in West Virginia.

## Photovoice in the Appalachian Coalfields

### CSWS grant winner wins UO Doctoral Research Fellowship

As a sociology graduate student, Shannon Elizabeth Bell displayed an activist's heart. In her first grant application to CSWS, Bell noted that women are at the fore of the anti-coal movement in central Appalachia, stepping out of their traditional gender roles to take an active leadership position in fighting the coal industry. Her scholarship had a mission—to help these women in low income coal-mining areas of West Virginia find more effective ways to use their voices through grassroots action.

Bell's doctoral work caught the attention of the Center for the Study of Women in Society grant committee, earning Bell CSWS graduate student research grants totaling more than \$4600. She was also one of two students awarded a 2009-2010 UO Doctoral Research Fellowship. Her doctoral dissertation drew her back to a land of scarred beauty. Bell had lived in southern West Virginia from 2000-2005 and returned again in 2008 to recruit women in five communities, giving them digital cameras and asking them to take pictures that "tell the story" of where they live.

The photographs that these women captured included the majesty of seasonal changes and local plants and animals as well as the ugliness of strip-mining and trash dumps. For eight months, Bell met with the women in her five groups every three weeks to discuss the photographs, identify common community concerns, and communicate those concerns.

Bell encouraged the women she worked with to take action and a few of them accompanied a *Washington Post* reporter to mountaintop removal mining sites. Some lobbied legislators about coal-related water contamination. Others, with Bell's assistance, successfully lobbied to have long-neglected roads repaved. Still others are using their photostories about litter to work toward supporting a beverage container law.

Many of these photovoice projects can be viewed on Bell's website <[wvphotovoice.org](http://wvphotovoice.org)>.

In June 2010, Bell defended her dissertation, "Fighting King Coal: The Barriers to Grassroots Environmental Justice Movement Participation in Central Appalachia." She graduated with a Ph.D. in sociology and a graduate certificate in women's and gender studies. This fall, she starts a new job as an assistant professor in the Department of Sociology at the University of Kentucky in Lexington. ■



# An Inexhaustible Appetite for Narrative

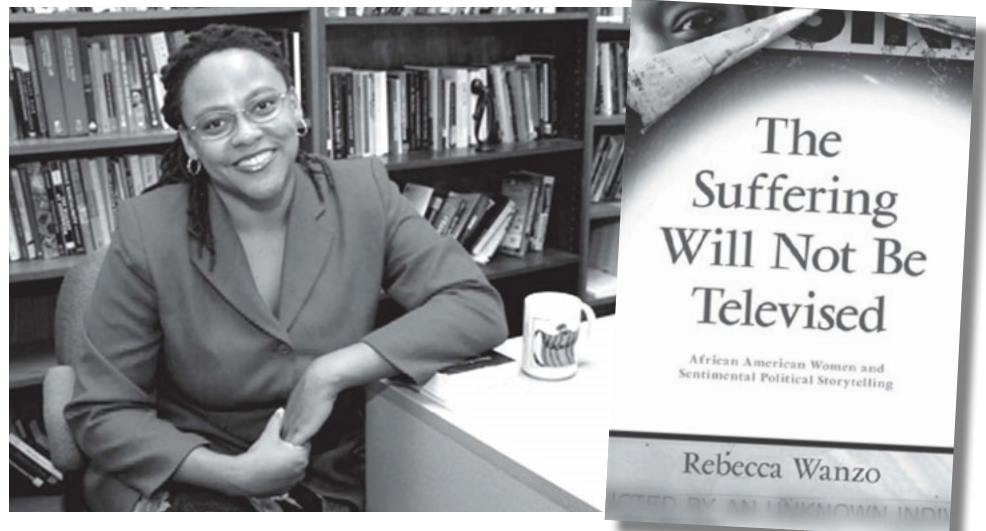
A conversation with Rebecca Wanzo about pop culture, comics, race and gender, the arc of narrative, reading for pleasure, social activism, etc.

**Q:** You teach classes on literature, popular culture, feminist theory and social activism. You have a Ph.D. in English and certificates in Women's Studies and African American Studies. You are weaving together many strands. Scholar, teacher, and activist are some of the titles that emerge. How would you describe your interests?

I do have a number of interests, but in terms of activist work, I haven't been able to do as much pre-tenure as I would have wanted to do. I was much more active in relationship to anti-sexual violence and anti-domestic violence work prior to taking a job. I did everything from going to the hospital to lend support in the typical rape crisis case, to being a house mother in the DV [domestic violence] shelter, to teaching community education classes. Almost anything that needed to be done in a place, I had a job doing it at some point. I don't know if my work can speak to some people's activist interests or not, or if my teaching can in fact help my students think about the work that they do, but I would like to think that that occurs.

**Q:** Would you talk about your appetite for popular culture, your reading and viewing habits, what forms of popular entertainment you enjoy most and find most useful for your research?

I have an inexhaustible appetite for narrative. So, there are lots of things that I enjoy, but I don't necessarily write about them, and I'm not particularly interested in writing about them. A lot of narratives that I write about are narratives that make me very unhappy, that make me angry. So that's not what I do for pleasure. I think there is certainly a distinction between different kinds of reading pleasures. Sometimes when people go to graduate school, they lose the appetite for reading for pleasure. On the other end of the spectrum, I'll come across, for example, a romance reader on a blog writing about the book that won the Pulitzer or the National Book Award; the blogger will say, "I love romance it's so much more entertaining. That's the sort of thing that should be winning awards." I'm very sympathetic to that desire for respect for one's pleasures, but sometimes people don't recognize that different genres fill



Rebecca Wanzo, an associate professor of women's studies and English at The Ohio State University, visited the UO in October 2009 by invitation of the Center for the Study of Women in Society. Wanzo's book, *The Suffering Will Not Be Televised*, was published by SUNY Press in September 2009.

different desires and different needs.

There's a kind of either/or way of thinking around a variety of issues that we have in this country that we see seeping into issues of consumption, where people feel like they have to rationalize and hold things up as the best as opposed to something that just gives them pleasure—they don't have to feel guilty for feeling pleasure about something or taking time for themselves.

That's a long way of saying that there are lots of things that I enjoy and it depends on many things—what I'm in the mood for largely—and there are many things that are interesting and useful to my research right now. Comics are important to my research but only specific kinds of comics. So, it really varies.

**Q:** You're saying you don't have guilty pleasure over your reading choices, you'll read whatever you feel like?

I don't believe in that phrase. At the heart of saying that something is a guilty pleasure is saying that you're reading something or watching something that is bad for you. A lot of guilty pleasures have been attached to women. Soap operas, romance novels, fashion magazines... you can make very clear arguments about fashion magazines making women feel bad about themselves from what they're looking at. Because I study popular cul-

ture, I'm a deep believer in the kinds of ideological work done by popular culture, and I think we need to address it. People can be taught how to read things and to take what they want from some things and discard the rest. But that's not to say, of course, that there aren't some subconscious things that are going on all the time.

What's so interesting about popular culture is how there are varied acts of transformation that reflect how readers change, how producers change; you see that in genres like the soap opera. I just read an article discussing a character on *One Life to Live* who was marrying her female campaign manager to help swing the gay vote, and only in soap operas would they imagine that this is something that would win an election. I was amused by that; it made me want to tune in and see what they were doing on this show.

I'm intrigued by how texts change in relationship to time, and popular culture is where you see that immediately. Texts address desires in various ways and are often not very transparent, and that's why it's really interesting to look at them and try and figure out what they're doing.

**Q:** What are the overall aims or emphases of your research?

I'm interested in theories of affect. Affect is a bit of a moving target in scholarship.

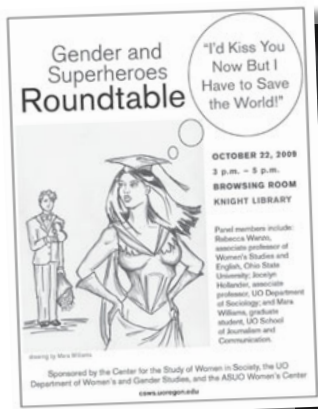


Many people say they are working on affect, but they mean many different things. When you see a book in cultural studies where someone is working on affect, as opposed to say, philosophy and psychology, which have really traditional definitions, you're looking at people who are interested in a relationship between emotion and politics. And I am interested in a relationship between emotion and politics, particularly in relationship to race and gender. All of my work is interested in how people tell stories about their emotions or other people's emotions, in relationship to race and gender, or identity in general, and what that has to do with what it means to be U.S. citizens, too.

**Q: Was there a moment in your youth or educational training when you knew the direction you wanted to take? Or was it a gradual kind of discovery?**

I went into college as an elementary education major. My first semester I was talking to my English professor, and I said, "You know, you seem to have a really good job, and I want your job." He was very sweet about it—David Mann at Miami University in Oxford, Ohio. And he said, "Well, we should just really make sure that you get my job." His field is in no way related to mine, but when he retired, he sent me a very sweet letter and said he tried to hold on until I finished with graduate school. He was really a lovely person and one of the extraordinary mentors I had as an undergrad, which was really what allowed me to proceed in this career. Because I don't think I had a sense of what it meant to train to be a college professor.

My mom had been to college but didn't quite finish her bachelor's—she's finishing it right now—so going to grad school hadn't really occurred to me, growing up in public schools and going to a good public school for college. When I finally went to grad school I was just surrounded by people who had entirely different intellectual trajectories, and I was frantic about what I was going to do to catch up. But once I realized that you could spend a lot of time sitting around researching and talking about ideas and reading books, that seemed like the dream life to me. When I first started college, I quickly said, "That's the job that I want." Now it took me a while to figure out how to get there. I knew I was going to get an English Ph.D., but I kept adding majors. The field was not always clear; I was always an interdis-



Rebecca Wanzo with UO graduate student Mara Williams at the Gender and Superheroes Roundtable, October 2009. Williams created the art for the poster. (Photo by Alice Evans)

ciplinary person. I had a quadruple major as an undergraduate—English, history, black world studies, and American studies, and I had a minor in French.

**Q: What are the origins of your interest in comic books—and the superhero?**

Well, I'm like most people who do work in comics; I did not grow up reading them. I read lots of other things, lots of genre fiction. I didn't start reading comics until graduate school. I hit a point when I just needed to do a different kind of reading, and I did not have much time for novels.

I started by reading Neil Gaimen's *Sandman*, which was a really popular comic of the nineties. And unlike real comic readers, I'm one of those people who actually tends to read them when they've been completed, in trade paperback, because I like to see the narrative complete. I like arcs. Then there's one I had read about a lot, *Truth: Red, White & Black*, a miniseries about a black Captain America, and I collected that as it was coming out and gradually started doing research and reading more about comics. So my interest is not just in superhero comics, I'm interested in comic studies as a field more broadly.

My new project is not really about superhero comics but about comic art specifically featuring African Americans in the United States—editorial cartoons as well as superhero comics, the graphic novel, and funnies. I'm interested how citizenship is depicted in all these kinds of texts.

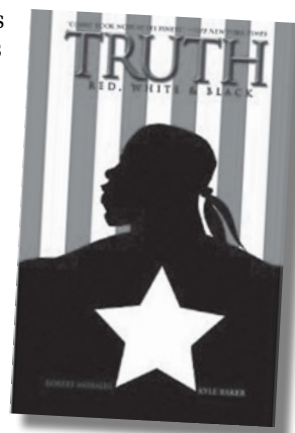
**Q: In some of your writing, you explore the salvation myth in popular culture. I wondered if you studied theology at all, or whether or not you grew up in a Christian church.**

I didn't. I had a more religious moment as an undergrad when I thought about going to divinity school. I'm interested in religion. It's hard to be a student of U.S. culture and not be interested in religion and how it functions in this country. It's incredibly important culturally. My undergraduate thesis was actually on womanist theology, an articulation that largely came out of black liberation theology. They use a lot of African American women's literature to talk about how black women have this different sort of hermeneutic when they read the Bible.

That was compelling to me; so I've continued to be interested in religion. I didn't grow up in a very religious household although members of my family, not my immediate family, but my mother's brother and some other relatives are fundamentalist Christians, so I'm familiar with the tradition. And that's given me a sense of respect for why people have fundamentalist religious positions; I'm more of a failed Buddhist myself. I'm not a particularly good Buddhist, but if I lean toward any sort of spiritual tradition any more that would be it.

**Q: Could you talk a little about your newly published book—*The Suffering Will Not Be Televised*—and how you came to write it?**

I looked at sentimentality in various African American women's texts. I wanted to think about African American women as producers of sentimentality and not only actors of it. In literature, sentimentality in the nineteenth century in the United States was always circulated quite widely. It was certainly used for political tracts and in public spaces in all sorts of ways. I wanted to think about sentimental discourse in contemporary culture and certain



*continued on page 17*



# Modern Girls on the Go

Photo: Evening on a train platform in Shinjuku Station, the world's busiest terminal, used by an average of 3.64 million people a day.

New words indicate that Tokyo working women are seeking happiness in more diverse roles in Japanese society

by Alisa Freedman, Assistant Professor of Japanese Literature and Film

Thanks to the help of a CSWS grant, I spent summer 2009 in Tokyo, conducting research for my books on changing images of workingwomen on Japanese television, *Modern Girls in Motion: Gender, Mobility, and Labor in Japan*, and *Tokyo in Transit: Japanese Culture on the Rails and Road*. In general, my interdisciplinary work explores how the city shapes culture and psychology, giving rise to gender roles that characterize Japan. My research takes two forms. The first involves analyzing stories—those told in literature, television, journalism, cinema, and other popular media—that capture Japanese women's experiences in a creative and thought-provoking way. The second entails wandering Tokyo to observe patterns of daily life and dominant trends and pondering the reasons behind them.

For example, an important current trend is the “eco boom,” “eco” for “ecology” and “boom,” the Japanese term for fads. (Japanese catchphrases are often abbreviations formed from first syllables of words.) As in the United States, the Japanese government is rewarding consumers for buying energy-saving appliances and cars. Climbing Mount Fuji has become a top vacation choice. Non-smoking areas are increasing in Tokyo, as are rooftop gardens and other spots that add green to this city strikingly devoid of grass. Department stores are cutting back on the lavish paper packaging for which they have been known. There is a proliferation of urban guides by young artists, who, although compassionate, glamorize the growing problem of homelessness as ecological living. Another boom has been the continued application of key words to groups of women, thereby making their lifestyles easier to understand and less threatening and turning them into symbols of social progress and problems.

One key term that has caught my attention is “ara-fo,” or “around 40.” Voted the most important word coined in 2008, “ara fo” connotes women born between 1964 and 1973, who came of age in the Bubble Era and entered the workforce as the Equal Employment Opportunity Law (EEOL) was being implemented. (“Ara-fo” tied for top new word with “gū,” from the

English “good.”) Derived from the lesser-used fashion marketing term “ara-sa,” or “around 30,” “ara-fo” has given rise to nicknames for women of different generations, including “ara-fifu” (around 50) and “ara-kan” (around “kanreki” or the age of mandatory retirement at 60). None of these usually apply to men, who are classified more by their occupations than by their ages.

Because of legal, educational, and economic developments and thanks to activist movements, “ara fo,” in theory, have more choices in employment, marriage, and childbearing than women have historically enjoyed. Perceived as marking a break with women of the past, “ara-fo,” have been viewed as a measure of the advancement of gender equality and of personal happiness, political topics during a time of national concern over falling birthrates and an aging society in ways different than before. Family care issues pertaining to “ara-fo,” and working women in general, were prime issues in the August national election, in which the right-leaning Liberal Democratic Party (LDP), in power for more than 50 years, was defeated by the more centrist Democratic Party of Japan (DPJ), formed in 1998). “Ara-fo” have also been widely perceived as representing the difficulties of individual freedom and have been described as demanding and selfish in the spate of television programs, books, and the magazines for and about them.

The term “ara-fo” and the gender trends the word encapsulated were brought to national attention by the fictional television drama “Around Forty: Women Who Want It All” (Chumon no ooi onnatachi), which aired Friday nights at 10 from April to June 2008 and provided role models for this demographic. Arguably discussed more in the mass media than any other television series of 2008, this character-driven narrative follows a few important months in the lives of three friends as they interact with men, who also represent national issues and archetypes, and make decisions about their futures. Left open ended and not ending in the main characters' happy marriages, “Around Forty” can be read as both a part of and a break in a



history of prime-time television dramas developed since the late 1980s that use urban workingwomen to present serious social messages in a lighthearted way that most often perpetuate rather than subvert dominant state discourses and gender norms.

While the generation of 35- to 44-year-olds is diverse, the unmarried, highly educated, and upper middle-class members, many of whom work in professions that used to be dominated by men, have been discussed the most. The central of the three “Around Forty” protagonists is a poster woman for this group. On one hand, they have been blamed for not having babies. On the other hand, their work outside the home is being taken seriously in a country that still has fewer female corporate managers and politicians than other developed nations. They are a target consumer bracket and have been, in recent years, finally able to secure mortgages. Because marriage has been viewed in government and journalistic discourses as a means to paternity, late marriage has also become an issue of national concern.

A new term that represents 2009 is “konkatsu,” or activities (katsudo) in which men and women with similar interests can meet potential spouses. (“Kekkon” is the Japanese word for “marriage.”) “Konkatsu” occur on the growing variety of online dating sites and in person. I inadvertently stepped into a Friday night “konkatsu” aerobics class for professionals around age 40 at my Tokyo gym. (The inverse of “konkatsu” is “rikatsu,” a now popular slang for the divorce process.) Matchmaking activities have been a large part of Japanese culture, taking such forms as gatherings among friends (gokon) and arranged marriage meetings (omia). Yet “konkatsu” makes dating more of a public issue. Used in conjunction with “ara-fo,” the term alludes to a growing recognition that both men and women have multiple life choices, while showing that continued importance of marriage in Japan, where the family forms the backbone of society and often the sole unit of care.

As I saw last summer, the discussions about “ara fo” and related terms reveal larger patterns in Japanese society and the important role gender plays in Japanese politics. New words are evidence that women are seeking happiness in more diverse roles. Women have always worked in Japan. Female corporate

## MODERN GIRLS CONFERENCE

Cosponsored by CSWS and organized by Alisa Freedman, “Modern Girls on the Go: Gender, Mobility, and Labor in Japan” met at UO in January 2010. The international conference involved scholars from the fields of history, anthropology, visual studies, and literature and investigated the lived experiences and cultural depictions of women who worked in jobs related to ideas of mobility in twentieth and twenty-first century Japan, including flight attendants, tour bus guides, beauty queens, professional athletes, educators, and soldiers. These women, often conspicuous in their uniforms, have influenced gender norms, patterns of daily life, and Japan’s international image. They performed jobs considered fashionable in their first inception and therefore represented ideas of modernity at different historical moments. Overlooked by scholars, they are an integral and highly visual part of the national workforce and show the important relationship between gender, modernity, and technology.



employees are a common sight on Tokyo trains. Fewer women wear uniforms that used to be required dress for secretaries, or “office ladies” (OL), to show their membership to the corporation and distinguish them from their colleagues working jobs believed to be less temporary. The custom of adopting high-pitched voices to be polite seems to have ended, and women speak in normal tones in business situations. (We were trained in my Japanese languages classes to have the voice inflections of Minnie Mouse.) Yet in popular culture and the national images the government promotes at home and abroad, women are still most often depicted in service roles. Hello Kitty, born in 1976 and thus an “ara-sa,” has been marketed wearing uniforms of various female service laborers, but she has never been seen as a professional, such as a doctor, politician, or professor. ■

## Wanzo, continued from page 15

kinds of conventions that you have to use to tell stories about pain to make people hear them, and how you can be left out of public acknowledgment or erased or ignored if you don’t obey the rules, or for whatever reason your identity doesn’t really match what is validated. African American women are a case study of the book. The book is not just about saying, Well, black women have it bad; people ignore their suffering—that is not my point. I’m really interested in when black women’s stories are paid attention to. There are conventions that you can see with a variety of kinds of groups that try to make claims about their suffering, which can include conservatives, to children or advocates for children, to the disabled. People often have to make use of one or more of these conventions if they

want various institutions to hear them.

### Q: Could you talk a little bit about the meaning of the word sentimentality in relation to your work?

I spent a lot of time actually just trying to trace the history of it. There’s a popular definition of sentimentality. Justice Potter said of obscenity, “You sort of know it when you see it.” And people say, “That’s sentimental,” or, “This escapes the sentimental.” You generally understand what it means even though people don’t articulate it. And generally, it means an excess of emotion. Unearned emotion is often a phrase that’s used. It’s attached to unreal emotion, emotion that’s designed just to provoke tears without some substance behind them. In literary studies there’s a more rigorous definition, but it’s not that far from popular articulations of it. It still has many of those aspects. But there’s

also an idea that in the United States sentimentality as a tradition is concerned with suffering of the oppressed, and it’s an attempt to tell stories about suffering that can move people to feel differently about the oppressed group.

In terms of the longer history, it comes with its relationship to sensibility, and enlightenment philosophy, as a kind of ethos that’s important in relationship to compassion. What’s important to understand about sentimentality is that it’s a particular kind of intellectual tradition, but it also has a popular meaning that’s often not unpacked. Part of what I try to do in that book is trace the history early on and unpack the differences or similarities between the popular and the scholarly understandings of the term. ■

—Alice Evans interviewed Rebecca Wanzo in October 2009.

# The Women of Color Project

In 2008, CSWS was awarded a Ford Foundation grant from the National Council for Research on Women for “Diversifying the Leadership” of CSWS by promoting the leadership of women of color from historically underrepresented groups in the United States. Coordinated by then newly-tenured associate professor Lynn Fujiwara, “Women of Color, Borders, and Power: Mentoring and Leadership Development” involved ten women of color junior faculty from a broad range of disciplines in a yearlong project designed around mentorship, leadership development, and academic success.

Leadership development for women of color junior faculty fundamentally involves academic success, as demonstrated by a record of research and publication. Women of color, however, often find that in addition to research expectations, they are overburdened by service requirements. Being among the very few in their areas who can speak to issues of race and diversity, daily confronting the challenges associated with teaching at a predominantly white university, having to persuade colleagues and departments of the value of work that is often interdisciplinary and understood to be “alternative” or “experimental,” women of color junior faculty must balance a complex series of expectations and demands on their time.

To address these issues, the Women of Color (WoC) Project held a retreat at the beginning of the grant period that helped establish a multi-tiered set of workshops and events for the first year. Understanding the importance of mentoring, Fujiwara organized numerous conversations under the rubric “Academic Success/Academic Survival” with invited senior women of color scholars who shared their own challenges and strategies. Participants benefited from the insights of internationally known scholars like professor of literature Rosaura Sanchez from University of California–San Diego, scholar/activist Cherrie Moraga from Stanford University, filmmaker Lourdes Portillo, and professor of English Paula Moya from Stanford University.

Mindful of the need to promote academic success, the WoC Project held additional workshops on research, writing, and publishing, including a book proposal workshop for one faculty member and a lunch conversation with a professional writing coach and editor to discuss issues and problems encountered by academic writers. Participants also had a very productive and candid promotion and tenure workshop with senior vice-provost for academic affairs Russ Tomlin.

The year’s events culminated in a discussion with chancellor Nancy Cantor and associate provost Kal Alston of Syracuse University on “Institutional Change/Institutional Diversity.” Designed to engage the university’s administrators in a conversation with invited faculty, the event featured core issues of recruitment and retention of faculty of color, equity issues within academic units and departments, and ongoing climate issues that commonly lead to experiences of isolation and alienation. Working in close collaboration with senior vice-provost Russ Tomlin, this event initiated a much needed and important conversation about institutional diversity and institutional change at the UO.

In its second year, the WoC Project built on its previous year’s successes, holding a second book proposal workshop and organizing mentoring events and dinners like the one held in October 2009 with visiting scholar Rebecca Wanzo. However, recognizing the enormous time commitment that was placed on the participants during the first year, in its second year the focus shifted somewhat to ensure that leadership within CSWS would be diversified. In order to do this, CSWS established two coordinator



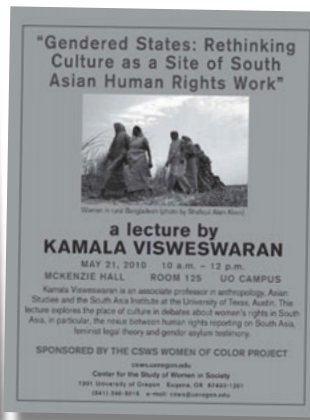
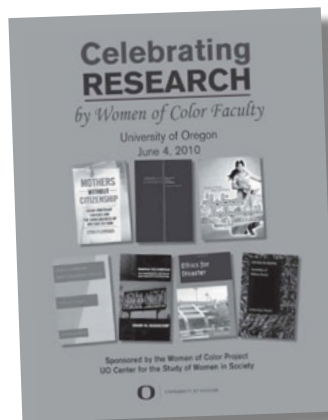
At Celebrating Research, left to right: Lynn Fujiwara, Dayo Mitchell, Russell Tomlin (photo by Jack Liu).

positions, which were filled by associate professors Lynn Fujiwara and Lamia Karim. These new roles allowed Fujiwara and Karim to play a more active role in decision-making and programming. In their co-coordination of the WoC project, Fujiwara organized her projects through the rubric “Centering Intersectionality,” which allowed her to focus on the both theoretical and institutional elements of diversity, while Karim’s “Going Global” emphasized the necessity of understanding intersectionality and diversity in a fully international context.

In order to learn from more established scholars about their institutional experiences building leadership and diversity, the WoC Project invited scholars who had been involved in these efforts on their own campuses. During the winter, Gina Dent (professor, feminist studies and director of the Center for Advanced Feminist Research at the University of California–Santa Cruz) gave a talk on “Transforming Feminisms” that directly addressed how her department was able to build a feminist studies program that centered intersectionality, building an emphasis on transnational feminisms and integrating race studies with feminist studies. In the spring, professor Kamala Visweswaran from the Department of Anthropology at the University of Texas–Austin spoke about the role of feminist scholars in a postcolonial, globalized world.

The year ended with two key events. The first event was a celebration of the research of women of color faculty members at the University of Oregon, an event that brought administrators and faculty members together to recognize the significant contributions women of color faculty members make to the research profile of the university, including numerous books, documentaries, articles, and awards. The vice president for research, deans, chairs, and friends and families of faculty attended this afternoon event.

The second was an intensive Writing and Promotion Workshop held at the end of spring term 2010. Including assistant and associate professors, the Writing and Promotion Workshop was open to all women faculty. The four-day workshop included sessions with peer reviewers from external institutions (among which were Boston College, Cornell University, Indiana University, University of Michigan, University of California–Irvine, Tulane University), offering a rare opportunity for participants to get feedback and build networks with scholars around the country. In addition, it allowed UO participants to benefit from each other’s editorial abilities, as well as to get to know the research of their cohort of



*continued on next page*



# A New Scholarship for Undergraduates

As the first recipient of the \$1,000 Jane Higdon Scholarship, senior AlexAnn Westlake earned support for her research on birthing choices in Chile.

It's hard to imagine that the UO Center for the Study of Women in Society could have found a more appropriate recipient of the first Jane Higdon Senior Thesis Scholarship than AlexAnn Westlake.

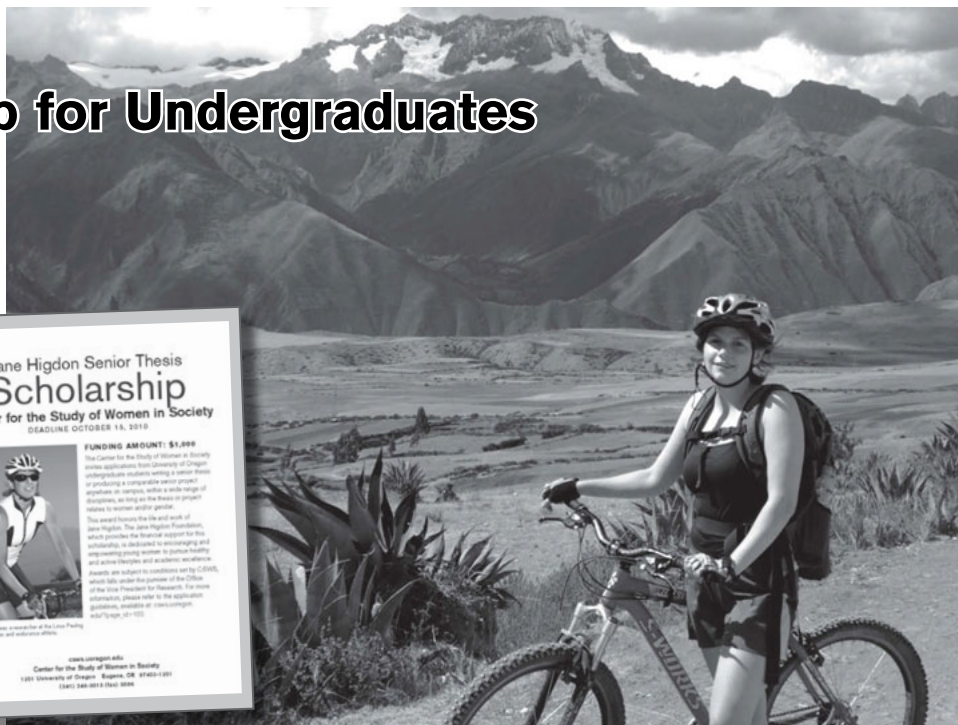
After Higdon was killed in a bicycle accident on May 31, 2006, at the age of 47, her husband, Dr. Tom Jefferson, and friends established a memorial endowment with The Oregon Community Foundation. One of the purposes of the endowment is to provide “scholarships and grants to encourage and empower girls and young women to pursue healthy and active lifestyles and academic excellence.”

The Higdon scholarship provides \$1,000 each year to a UO senior working on a thesis related to women or gender. The scholarship recipients are selected by CSWS.

Westlake, who grew up in Pleasant Hill, Oregon, fulfills both the academic excellence and health and active lifestyle criteria of Higdon's endowment with flying colors. “I feel honored because the scholarship is in memory of Jane Higdon, who was an academic and a triathlete just like me,” said Westlake.

Westlake shares many of Higdon's interests. Higdon—who worked as a researcher at the Linus Pauling Institute at Oregon State University—had a nursing degree, a master's degree in exercise physiology, and a doctorate in nutrition. She created the institute's Micronutrient Information Center, a source for scientifically accurate information regarding the roles of vitamins, minerals, other nutrients, plant chemicals, and foods in preventing disease and promoting health. Westlake, a senior in the UO Robert D. Clark Honors College, plans to obtain a nursing degree and a master's degree in midwifery after graduation.

An avid bicyclist nicknamed “Queen



AlexAnn Westlake on a bicycle trip in Peru (photo courtesy of Oregon Community Foundation).

## HONORABLE MENTION

CSWS awarded honorable mention to Jennifer Bradshaw for her thesis project, “Investigating the Gendered Experiences of Refugees in South Africa.” A sociology student, Jennifer received a \$250 award jointly funded by CSWS and the sociology department.

To apply for the 2010-11 Jane Higdon Senior Thesis Scholarship, go to the CSWS website to obtain an application, call, e-mail, or stop by the CSWS office. The deadline is October 15, 2010.

of the Mountain” because of her tenacity and speed on hills, Higdon was an ardent triathlete. She participated in seven international and two Hawaii Ironman World Championships. Westlake has completed six triathlons and a half-Ironman.

Westlake says the Higdon scholarship will be a great help in completing her thesis comparing birth experiences of women receiving care in private and public health services in Valdivia, Chile. She spent six months in Chile, half of it interviewing midwives and mothers of newborns and observing them during admissions, labor,

delivery, and postpartum care.

“In the public hospital, I got to talk to moms a lot and really interact with them during labor and postpartum,” says Westlake, a Spanish major. “I kept them company and just offered a hand to hold if they were in pain.”

Westlake hopes that her research findings will lead to additional studies of birth experiences in Chile.

Westlake says Higdon's accomplishments in her work and competitive sports were “amazing and inspirational.” She hopes to carry on Higdon's legacy to make people's lives better and challenge herself to achieve her goals.

To support the Jane Higdon Memorial Fund, call The Oregon Community Foundation's Eugene office at 541-431-7099 or e-mail Jennifer Durand. A portion of the proceeds from the pasta feed held during the May 2 Eugene Marathon went to the fund. ■

— by Ann Mack, Director  
UO Development Communications

**Editor's Note: This story is reprinted from Oregon Outlook, Spring 2010.**

## WoC Project, continued from previous page

feminist scholars.

In the coming year, the WoC Project will continue to pursue its goals of mentoring and promoting leadership, but the wider intention has always been to center the WoC Project within the institutional structure of CSWS. The work of the WoC Project has already resulted in a series

of changes within CSWS. This fall, Karim will join CSWS in the newly created position of associate director. This two-year position is intended to create leadership opportunities within CSWS that will also help to diversify leadership in the university as a whole. As associate director, Karim will continue the important work of centering intersectionality and bringing a global perspective to CSWS. ■

—report by Lynn Fujiwara, Lamia Karim and Carol Stabile

# Highlights from the Academic Year

## CONSOLE-ING PASSIONS CONFERENCE

In April 2010, CSWS hosted the Console-ing Passions conference (<http://cptv.uoregon.edu/home/>). Founded in 1989 by a group of feminist media scholars and artists seeking to create a space to foster scholarship on television, culture, and identity—with an emphasis on gender and sexuality—Console-ing Passions is not a membership organization, but is instead comprised of a board of scholars whose interests converge around the study of media. The original board included now prominent media scholars such as Julie D'Acci, Jane Feuer, Mary Beth Haralovich, Lauren Rabinowitz, and Lynn Spiegel.

CP, as it is affectionately known by those who attend it, is the only feminist media studies conference in the world. This year's conference was the thirteenth CP and featured 46 panels, workshops, and screenings, with more than 180 participants. Conference participants came from major institutions throughout the United States (USC, UCLA, UT-Austin, University of Wisconsin, Indiana University, Ohio State, Penn State, Northwestern, University of Michigan, and others), as well as Canada, England, Ireland, Finland, Taiwan, New Zealand, and Australia. Eighteen UO graduate students presented papers, as well as four faculty members from English, East Asian Languages, AAA, and SOJC.

For those who attend CP regularly and first-timers alike, CP provides an energizing and intimate venue for presenting research and getting feedback from other media scholars. For the first time, CP included a lively Twitter backchannel (archived at [feed://twapperkeeper.com/rss.php?type=hashtag&name=CPUO&](http://feed://twapperkeeper.com/rss.php?type=hashtag&name=CPUO&)), which allowed conference-goers to share notes, ideas, information from concurrent panels, as well as to communicate with those who were unable to attend this year's conference (particularly many European presenters, who were prevented from attending because of volcanic ash). Leaving Eugene, one conference-goer commented, "This year's Console-ing Passions was fantastic: Great panels, great people"; while another tweeted that she "had an amazing time on my panel about feminist media activism. smart and righteous people all around."

The conference also featured a lively plenary session titled "Publishing What We Preach: Feminist Media Scholarship in a Multimodal Age." Moderated by Deborah Carver, Dean of the Knight Library, the session brought together scholars like Tara McPherson of the University of Southern California, and Michelle Habell-Pallan of University of Washington and media producers and activists like Milo Miller of the Queer Zine Archive Project and Andi Zeisler of Portland-based *Bitch* magazine to discuss



Above: The plenary session of the Console-ing Passions Conference included, left to right: Michelle Habell-Pallan, associate professor, University of Washington; Milo Miller, co-founder of the Queer Zine Archive Project; Andi Zeisler, co-founder of the magazine *Bitch*. Below left: A panel from another session (photographs by Jack Liu).

how feminist objects of study, research tools, and publishing venues are being affected by new media technologies.

## KING AWARD GOES TO LYNN STEPHEN

Lynn Stephen was selected a winner of the 2010 Martin Luther King, Jr. Award from the University of Oregon for contributions to diversity and equity efforts in the university community. Director of the Center for Latino/a and Latin American Studies (CLLAS) and distinguished professor of anthropology and ethnic studies, Stephen served as a member of the CSWS executive committee through spring 2010.

## GUGGENHEIM FELLOWS



Judith S. Eisen

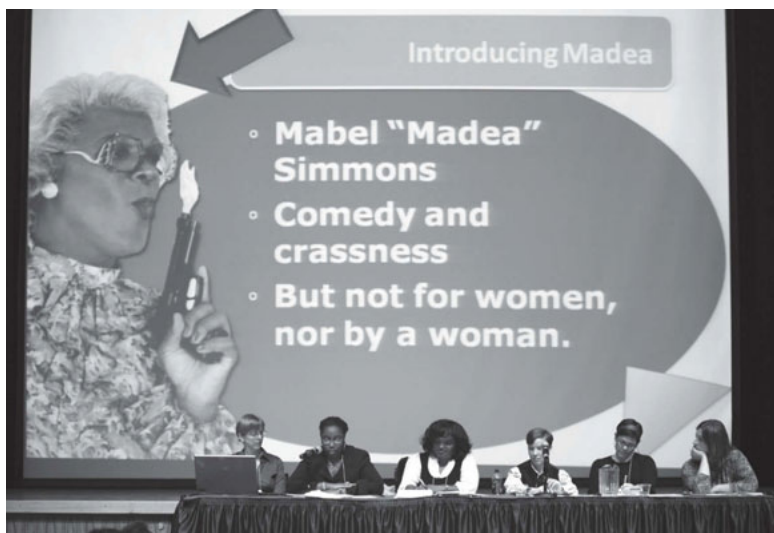
Biologist Judith S. Eisen and anthropologist Carol T. Silverman were named 2010 Guggenheim Fellows, among 180 artists, scientists and scholars across the United States and Canada to be so honored.

Judith S. Eisen formerly served on the CSWS executive committee and is currently a CSWS faculty affiliate. A member of the UO's Institute of Neuroscience, Eisen specializes in the nervous system of embryonic zebrafish. Beginning in September 2010, she will spend a year developing a new technique that uses zebrafish to study the role of resident microbes in nervous-system development and function.

Carol T. Silverman has been studying Balkan music and culture for more than twenty years. A professor of anthropology and folklore and head of the UO Department of Anthropology, she is also a faculty affiliate at CSWS. Silverman will continue her studies of Balkan Romani music, which has become a global phenomenon since the fall of communism in Eastern Europe. She begins a one-year project in September 2010, doing fieldwork in the Balkans, Western Europe and the United States.



Carol T. Silverman





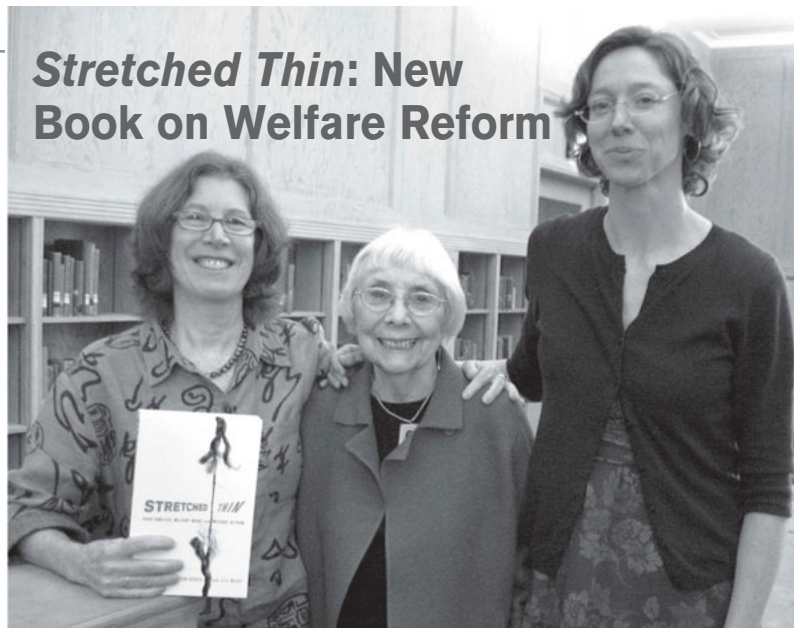
*Stretched Thin: Poor Families, Welfare Workers, and Welfare Reform* by Sandra Morgen, Joan Acker, and Jill Weigt (Cornell University Press, 2009).

In *Stretched Thin*, authors Morgen, Acker, and Weigt look at the 1996 federal welfare reform and how it was implemented in the state of Oregon, drastically limiting financial help to very poor families and severely reducing the numbers of families getting help. The reform created a system, still existing in 2010, that is hopelessly inadequate to meet the increased needs generated by the current economic crisis. The book examines the actions and perceptions of central participants in the reform: welfare recipients, welfare workers, and welfare agency administrators. They were all, in different ways, "stretched thin" by the process, even in the years of economic exuberance, 1998 to 2000.

This book, based on a three-year, multi-method study of the process in Oregon, asks three over-arching questions. First, how were neo-liberal principles of a drastically down-sized welfare state and individual responsibility for economic survival actually implemented, on the ground? Second, was reform really a success? What happened to clients who left the system or what were the real consequences of reform for those who lost their safety net? Finally, what can this examination suggest about future policy to meet the increased need in the present (2010) economic recession? These questions are answered with two large surveys, face-to-face interviews, and ethnographies of three welfare offices, examining the actions and experiences of the three groups of participants in the transformation. Welfare clients, welfare workers, and administrators were located differently in the change process, with different levels of power and control and different stakes in the outcomes. These differences along with differences in gender, class, and race/ethnicity, helped to shape their actions and assessments of welfare reform.

This research shows that, in general, former agency clients were still poor two years after leaving welfare, although some were doing

## Stretched Thin: New Book on Welfare Reform



From left, authors Sandra Morgen, Joan Acker, Jill Weigt (photograph by Alice Evans).

better than others in the expanding economy. Thus, the reform was successful only in reducing the welfare rolls, not in reducing poverty. Welfare workers had to cope with limited resources to help clients and bureaucratic rules that restricted the kinds of help they could give. Both agency workers and administrators were, however, enthusiastic about the reform goal of getting clients into jobs, and less aware than the clients themselves of the difficulties of finding and keeping jobs and child care and coping on poverty level incomes. The book concludes with suggestions for reforming the reform by recreating programs that will reduce poverty and install a real safety net for Americans. —report by Joan Acker

**This study was partially funded by CSWS and housed at CSWS.**

Her book *Romani Routes: Cultural Politics and Balkan Music in Diaspora* is forthcoming from Oxford University Press.

### MICHELLE MCKINLEY AWARDED NEH FELLOWSHIP

Michelle McKinley, assistant law professor, received a National Endowment for the Humanities Fellowship for her book manuscript, "Fractional Freedoms: Slavery, Legal Activism, and Ecclesiastical Courts in Colonial Lima, 1593-1700." A member of the CSWS Women of Color Project, McKinley began teaching at the UO School of Law in 2007. She is researching legal actions taken by female slaves to achieve freedom for themselves and their children in seventeenth-century Peru.

### FOUNDING MEMBER HONORED

UO developmental psychologist Mary K. Rothbart received two significant awards in 2009, the Gold Medal for Life Achievement in the Science of Psychology from the American Psychological Foundation, and the Distinguished Scientific Contribution to Child Development Award from the Society for Research in Child Development. In August 2010, Rothbart was honored a third time, with the G. Stanley Hall Award for Distinguished Contributions to Developmental Psychology, American Psychological Association. A distinguished professor emerita of psychology, she is one of the founding members of CSWS. CSWS supported her work with several faculty research grants in the 1980s.

### PROMOTIONS

**Michael Hames-García** was promoted to full professor. Head of the Department of Ethnic Studies, he is the author of *Fugitive Thought: Prison Movements, Race, and the Meaning of Justice* (University of Minnesota Press, 2004) and is under contract with UMP for a new book, *Identity Complex: Gender, Race, and Sexuality from Oz to Abu Ghraib*. His research interests include Chicana/o, U.S. Latina/o, and African American literatures and cultures; prisons in the United States; gender and sexuality; theories of identity and the self. A CSWS faculty affiliate, Hames-García has served on CSWS committees and co-coordinated this year's Writing and Promotion Workshops.



Michael Hames-García  
(photo by Jack Liu)

Other CSWS affiliates recently promoted include: Jennifer Ablow, Psychology, associate professor; Monique Balbuena, Clark Honors College, associate professor; Deborah Green, religious studies, associate professor; Shari Huhndorf, ethnic studies, professor; Kathleen Karlyn, English, professor; Ann Tedards, music and dance, professor; and Stephen Wooten, international studies and anthropology, associate professor.

### A THANK YOU TO 2009-10 CSWS COMMITTEE MEMBERS

*Graduate Research Award Committee:* Fabienne Moore (chair), Gabriela Martínez, Liz Bohls; *Faculty Research Award*

## CLLAS BECOMES AN INDEPENDENT CENTER (CLLAS.UOREGON.EDU)

The Center for Latino/a and Latin American Studies is a research and outreach center that integrates the study of the histories, politics, cultures, and economies of Latin America and Latino Communities in the United States. Housed and incubated at CSWS, CLLAS celebrated its newly independent status at an official kickoff event in April. CSWS provided staff support, office space, equipment and other forms of support during the incubation period. Director Lynn Stephen, distinguished professor of anthropology and ethnic studies, served CSWS as a member of the executive committee and an associate director for program development.



Lynn Stephen (photo by Michael McDermott)

*Committee:* Lynn Fujiwara (chair), Lise Nelson, Michael Hames-García; *Higdon Award Committee:* Barbara Jenkins, Dayo Mitchell, Carol Stabile, Helen Southworth; *Research Development Grant Committee:* Lamia Karim (chair) Gina Herrmann, Lisa Wolverton, Carol Stabile; *Road Scholars (Presentation Grant for) Graduate Students Committee:* Alice Evans, Peggy McConnell, Carol Stabile; *Writing and Promotion Workshop Review Committee:* Louise Bishop, Carol Stabile, Laura Vandenberg; *Outgoing members of the Executive Committee:* Louise Bishop, Michelle McKinley, Lynn Stephen, Yvonne Braun, Gabriela Martínez, Jennifer Ericksen, Linda Fuller; *Console-ing Passions Conference Co-chairs:* Carol Stabile, Priscilla Ovalle.

### RESEARCH MATTERS

CSWS published three issues of *Research Matters* during the 2009-2010 academic year. Copies can be accessed through the CSWS website or requested by phone or e-mail. **Fall 2009:** “Exposure to Betrayal Trauma and Risks to the Well-Being of Girls and Women” by Jennifer Freyd, professor, Department of Psychology. **Winter 2010:** “Whatever Happened to Zulay?” by Sharon R. Sherman, professor, Folklore Program and Department of English. **Spring 2010:** “Illicit Intimacies and Fractional Freedoms: Slavery, Legal Activism and Ecclesiastical Courts in Colonial Lima,” by Michelle McKinley, assistant professor, School of Law.

### NEW RESEARCH INTEREST GROUPS AT CSWS

*Global Asia*—This RIG brings together feminist scholars working on Asian economies, in particular China and South Asia, to engage historically, theoretically and empirically with the meanings and makings of regional globalization. Global Asia examines emerging forms of regional globalizations and their impacts on society and economy with reference to the lives of women and marginal communities. Contact: Lamia Karim, CSWS (lamia@uoregon.edu).

*Queering Academic Studies*—A networking and reading group, this RIG meets bi-weekly to discuss articles, book chapters, and works-in-progress. The mission is to create an interdisciplinary community of scholars at UO who are investigating the applications and intersections of queer theory within multiple areas of academic scholarship. Contact: Jenee Wilde, English, (jenee@uoregon.edu).

*UO Women in Graduate Sciences*—focuses on the development of women within the interdisciplinary sciences, with the goal of helping them to become successful scientists. WGS organizes professional development events such as workshops, talks from scientists working in academia and industry, and community outreach opportunities. Workshops often focus on helping members gain skills to transition from graduate studies

to the work world. WGS provides additional opportunities for professional development by bringing in female speakers from a diverse group of scientific disciplines to share their experiences and expertise in navigating the hurdles that still exist for women pursuing graduate level education and careers in science disciplines. WGS also acts as a resource for members to offer outreach activities such as giving talks and demonstrations in local middle and high school classrooms and providing opportunities for local students to tour science labs at UO. Contact: Courtney Easley-Neal, Biology (ceasley@uoregon.edu)

**Indigenous Women:** CSWS used funds from the Mazie Giustina “Women in the Northwest” bequest to fund two new research interest groups that focus on indigenous women.

*First Peoples of the Northwest*—This RIG will build a community of faculty, graduate students, and community members who are working on social, cultural, and historical issues related to different populations of the original peoples of the Northwest (such as Klamath, Modoc, Shoshone, Umpqua). The principal goal is to bring to the fore—through research, creative, or activist work—these vastly ignored populations. Three projects are currently in the works: first, to conduct research and produce a short documentary on the foster care system and how it is applied to Native American mothers and their children; second, to start basic research and perhaps some preliminary filming for a larger documentary project on the history of different native communities, focusing on women’s history and their contemporary lives; third, to bring to campus three experts in the contemporary issues and social ailments that continue to hinder these communities. Contact: Gabriela Martínez, SOJC, (martine@uoregon.edu)

*Indigenous Women of the Northwest: Culture, Community, and Concerns*—This RIG aims to develop research projects with indigenous communities in the Pacific Northwest that will serve as models for collaboration between university and community, and among scholars, artists, and activists. This RIG is interested not only in documenting and reporting on the significant role that women play in the vitality of their communities, but in developing collaborative projects that strengthen those roles and build ongoing partnerships between indigenous communities, the university, and the larger society. The RIG recognizes and privileges situated knowledge, self-representation, and multi-vocal approaches to knowledge production. In spring 2009 CSWS helped fund the Native Theatre Panel at the Earth Matters on Stage (EMOS) Symposium, which preceded a staged reading of a community-based play about the salmon crisis on the Klamath River developed by Theresa May with Karuk, Hupa, and Yurok community members. Contact: Theresa May, Theatre Arts (tmay33@uoregon.edu) ■



## In Memoriam

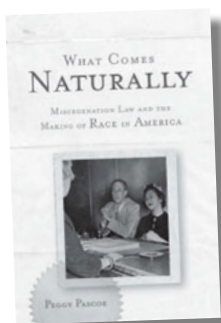
### PEGGY PASCOE

Peggy Pascoe, whose research and teaching focused on the history of race, gender and sexuality, was the Beekman Professor of Northwest and Pacific History and professor of Ethnic Studies at the University of Oregon. With family and friends at her side, she died from ovarian cancer on July 23, 2010, at home in Eugene, Oregon.



Peggy Pascoe, Oct. 18, 1954–July 23, 2010

In May 2010, Pascoe's book *What Comes Naturally: Miscegenation Law and the Making of Race in America* (Oxford University Press, 2009) received the Willard Hurst Prize for 2010 from the Law and Society Association given for the best work in sociolegal history. Here's what the prize committee said in its citation:



"*What Comes Naturally* is a comprehensive, interesting, and important sociolegal history that takes us through the history of miscegenation law beyond its commonly accepted geography. It analyzes how by 'naturalizing' miscegenation law, politics, religious beliefs and scientific knowledge came together to sustain a set of legal parameters that eventually became policy in the post Civil War world throughout the United States, enhancing and expanding the Black/White race dichotomy, while complicating it in gendered terms. The book is an outstanding contribution richly nuanced and

insightful. It expands our understanding of conceptions of race, not only in the South, but elsewhere. It contains as well a superb elucidation of the role that gender played in the process of defining and elaborating on miscegenation.

"In her study of the way in which the law defined interracial relationships as illicit sex, Pascoe also explores how ideas of sexuality and scientific knowledge intersected with social norms, to produce ideas of what was 'natural' in sexual and racial relations. The book is based on an impressive body of primary sources that take us on a journey from local lawmaking and courts, into the world of immigrants and national policy makers. The writing is gracious and appealing. Pascoe makes theory come alive through analysis of the way people actually lived and thought. She opens the door to further research on the 'creation of the 'off-white' America;' expands and critiques the commonly accepted 'natural' dichotomy of Black and White and sheds new and welcome light on the history of law and society."

Pascoe's book won two awards from the Organization of American Historians in March 2009 and two from the American Historical Association in January 2010. She was also the author of *Relations of Rescue: The Search for Female Moral Authority in the American West, 1874-1939* (Oxford University Press, 1990).

Pascoe, who was born in Butte, Montana, said that the remarkable past of this struggling mining town spurred her interest in the history of the U.S. West. She graduated from Montana State University with a B.A. in history in 1977 and earned her M.A. in Women's History at Sarah Lawrence College in 1980 and a Ph.D. in American history at Stanford University in 1986. She taught classes on U.S. women's history and race, gender and sexuality at the University of Utah for the next ten years, where she won a University Distinguished Teaching Award. Pascoe moved to the UO in 1996. That same year, she received a National Endowment for the Humanities Grant.

Contributions to a memorial scholarship in Peggy's name can be made to the UO Foundation: University of Oregon Foundation, 360 E. 10th Avenue, Suite 202, Eugene, OR 97401-3273 or online at <https://supportuo.uofoundation.org/> with note designating gift to the Peggy Pascoe Fund in History. ■

### GHANA: ONE LAPTOP PER CHILD PROJECT

Leslie Steeves (professor, UO School of Journalism and Communication) and Janet Kwami (assistant professor, Department of Communication, Furman University) are presently collaborating on a project: "Technology, Gender and Education for Development: The One Laptop per Child (OLPC) Project in Ghana." The research, funded in part by a Dave and Nancy Petrone grant through the UO School of Journalism and Communication, aims to critically evaluate OLPC Ghana, with particular attention to gender bias.

Steeves spent three weeks in Ghana in February 2010 doing research and interviews, primarily with teachers and students in the Accra (urban) pilot school, returned to Ghana for more research in summer 2010, and will continue the research in winter 2011. Results thus far indicate that the 'XO' laptops have not been as useful as hoped due to resource limitations to maintain them, plus power shortages.

In a class of around forty, only a handful of the students have functional laptops after two years. Additionally, the XOs are used almost exclusively for the class ICT (Information and Communication Technologies) lesson, which is just one hour

per week, and then the children must share. The school server is broken, so at present no subject area lessons (history, geography, science, etc.)—beyond the ICT lesson—are taught using laptops. The school has never had internet access.

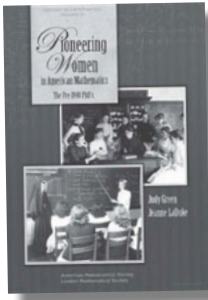
Preliminary results also indicate a strong gender divide, at least in the urban setting. The girls have little free time for computer or internet use: they do chores and help with selling in the informal market before and after school and on the weekends. In contrast, most of the boys spend their considerable free time playing soccer and going to cybercafés; hence the boys have more experience with computers. Many parents and caretakers do not think the cybercafés are suitable places for girls, and some cafés do not allow girls to enter.

Follow up research by Steeves and Kwami will seek feedback from students and teachers at the rural pilot school (Ashanti region), as well as schools in the Accra area to which new XO laptops have recently been distributed.

Steeves has had two Fulbright grants for teaching and research in Kenya and Ghana. She directs an annual study abroad program in Ghana for UO journalism undergraduates.

# Looking at Books

FOR MORE BOOKS BY CURRENT AND FORMER AFFILIATES, GO TO [CSWS.UOREGON.EDU](http://CSWS.UOREGON.EDU)



**Pioneering Women in American Mathematics: The Pre-1940 PhD's, Judy Green and Jeanne LaDuke (American Mathematical Society and London Mathematical Society, 2009)**

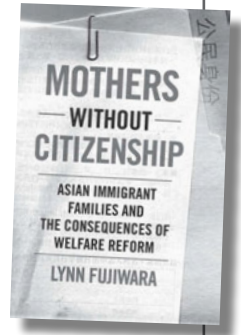
"More than 14 percent of the PhD's awarded in the United States during the first four decades of the twentieth century went to women, a proportion not achieved again until the 1980s. This book is the result of a study in which the authors identified all of the American women who earned PhD's in mathematics before 1940, and collected

extensive biographical and bibliographical information about each of them. By reconstructing as complete a picture as possible of this group of women, Green and LaDuke reveal insights into the larger scientific and cultural communities in which they lived and worked."—from the publisher.



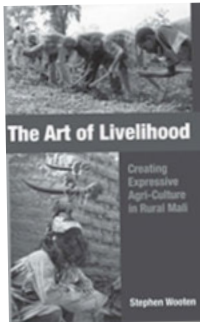
At the CSWS Honoring Research by Women of Color event in June 2010, Lamia Karim, left, congratulates Lynn Fujiwara on her book award for *Mothers Without Citizenship* (photograph by Jack Liu).

Lynn Fujiwara was awarded the 2008 Book Award in Social Sciences from the Association for Asian American Studies for her book, *Mothers without Citizenship: Asian Immigrant Families and the Consequences of Welfare Reform*. Fujiwara is a member of the CSWS Executive Committee and founding member of the CSWS Women of Color Project. An associate professor in the Department of Women's and Gender Studies and the Department of Ethnic Studies, Fujiwara has been on the UO faculty since 2000.



**Screens: Viewing Media Installation Art, Kate Mondloch (Univ. of Minnesota Press, 2010)**

Although not explicitly about women and gender, Mondloch's *Screens* features female artists and uses feminist methods. "Screens offers a historical and theoretical framework for understanding screen-reliant installation art and the spectatorship it evokes. Examining a range of installations created over the past fifty years that investigate the rich terrain between the sculptural and the cinematic ... Kate Mondloch traces the construction of screen spectatorship in art from the seminal film and video installations of the 1960s and 1970s to the new media artworks of today's digital culture."—from the cover



**The Art of Livelihood: Creating Expressive Agri-Culture in Rural Mali, Stephen Wooten (Carolina Academic Press, 2009)**

Wooten has been a frequent guest of the CSWS research interest group Gender in Africa and the African Diaspora and is a CSWS affiliate. His book "tells a story of the essential dynamism of agriculture and masquerade, understood as linked processes of performance. Food production and masked dancing play out a common local aesthetic centered on the paired vernacular concepts of

fadenya (father-childness, individuality and improvisation) and badenya (mother-childness, community and stability)."—from the publisher



**Indigenous Women and Feminism: Politics, Activism, Culture, by Cheryl Suzack, Shari Huhndorf, Jeanne Perrault, and Jean Barman (University of British Columbia Press, 2010)**

"Historically, indigenous women and mainstream feminism have had an uneasy relationship. While indigenous feminism has often been subsumed within the categories of women of color and postcolonial feminism, in truth, it goes beyond these constructs to engage in crucial issues of cultural identity, nationalism, and decolonization that are particular to

indigenous contexts. This timely and groundbreaking collection looks at developments in indigenous feminist culture, activism, and politics to explore how indigenous women in Canada and the United States are creating a space within feminism for a theory and practice specific to their interests."—from the publisher

**Gringa: A Contradictory Girlhood, Melissa Hart (Seal Press, 2009).**



"In the 1970s and early 1980s, mothers who came out as lesbians routinely lost custody of their children to homophobic court systems and outraged fathers," says author Melissa Hart. When she was 9 years old, this happened to her mother in Southern California, and Hart and her younger siblings weren't allowed to live with her again until they turned 18. Hart documented this era in her new memoir. In 2007, CSWS awarded Melissa Hart a grant to work on this book. ■



**Mapping the Americas: The Transnational Politics of Contemporary Native Culture, Shari M. Huhndorf (Cornell University Press, 2009).**

Huhndorf "tracks changing conceptions of Native culture as it increasingly transcends national boundaries and takes up vital concerns such as patriarchy, labor and environmental exploitation, the emergence of pan-Native urban communities, global imperialism, and the commodification of indigenous cultures."—from the publisher



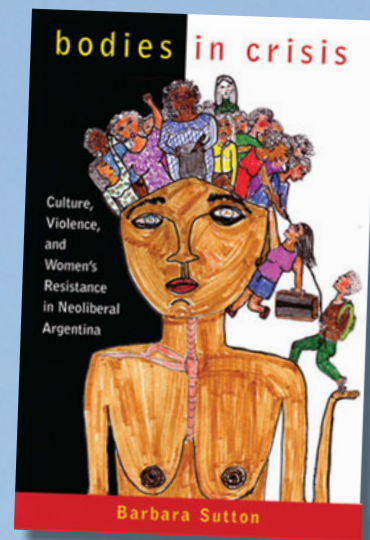
# BOOKS

## by CSWS Jane Grant Dissertation Fellowship Winners

***Bodies in Crisis: Culture, Violence, and Women's Resistance in Neoliberal Argentina*, Barbara Sutton (Rutgers University Press, 2010).**

Winner of the 2004 Jane Grant Dissertation Fellowship, Barbara Sutton received funding from the Center for the Study of Women in Society to pursue the research on which this book is based. She is now an assistant professor of women's studies at the University of Albany, SUNY, affiliated with the departments of sociology and Latin American, Caribbean, and U.S. Latino Studies.

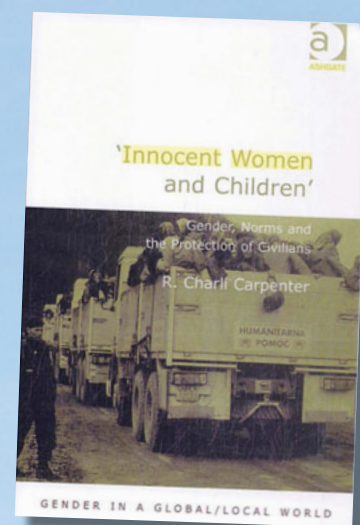
From the publisher: "Born and raised in Argentina and still maintaining significant ties to the area, Barbara Sutton examines the complex, and often hidden, bodily worlds of diverse women in that country during a period of profound social upheaval. Based primarily on women's experiential narratives and set against the backdrop of a severe economic crisis and intensified social movement activism post-2001, *Bodies in Crisis* illuminates how multiple forms of injustice converge in and are contested through women's bodies. Sutton reveals the bodily scars of neoliberal globalization; women's negotiation of cultural norms of femininity and beauty; experiences with clandestine, illegal, and unsafe abortions; exposure to and resistance against interpersonal and structural violence; and the role of bodies as tools and vehicles of political action."



***Innocent Women and Children: Gender, Norms and the Protection of Civilians*, R. Charli Carpenter (Ashgate Publishing, 2006).**

Winner of the 2001 Jane Grant Dissertation Fellowship, R. Charli Carpenter received funding from the Center for the Study of Women in Society to pursue the research on which this book is based. She is now an associate professor of political science at the University of Massachusetts in Amherst.

From the publisher: "This study examines the influence of gender constructs on the international regime protecting war-affected civilians. Although international law nominally protects all civilians, Carpenter argues that belligerents, human rights advocates and humanitarian players interpret civilian immunity so as to leave adult civilian men and older boys at grave risk in conflict zones. This ground-breaking study demonstrates how gender assumptions shape international politics, and develops a framework for incorporating gender into the often gender-blind scholarship on international norms."



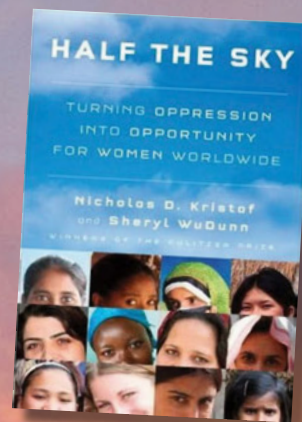


Center for the Study of Women in Society presents

# WOMEN'S RIGHTS IN A GLOBAL WORLD

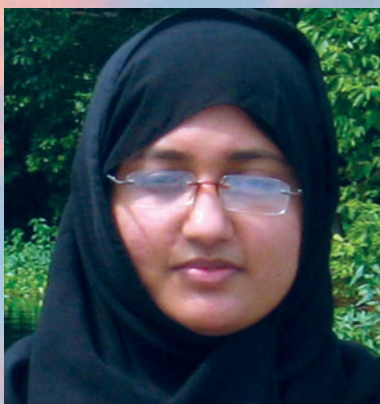
The 2010-2011 inaugural series of the Lorwin Lectureship on Civil Rights and Civil Liberties includes these events:

- October 5, 2010 — Symposium: Women's Opportunity Worldwide, "Finding the Money: Strategies and Networking for Nonprofits"
- October 19, 2010 — Symposium: "Women's Rights, Microfinance, and Entrepreneurial Solutions to Poverty"
- October 19, 2010 — Microfinance Initiative Workshops
- October 20, 2010 — Cricket Keating, "Mass Weddings and Garment Factories: The Reintegration of LTTE Women Fighters in Postwar Sri Lanka"
- February 2, 2011 — Beverly Wright, "The Perilous Consequences of Public Policy Decisions: Weathering the Storm of Natural and Man-made Disasters in the Gulf"
- February 28, 2011 — Symposium: "Women's Activism, Women's Rights"
- May 11, 2011 — Lorwin Lecture, Sheryl WuDunn, Pulitzer Prize-winning journalist and coauthor of *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*
- June 3, 2011 — Symposium: "Women and Education: Prescriptions for Change"



[csws.uoregon.edu](http://csws.uoregon.edu)

The Lorwin Lectureship on Civil Rights and Civil Liberties—a bequest to College of Arts and Sciences and School of Law



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Accommodations for people with disabilities will be provided if requested in advance by calling (541) 346-5015.