

CSWS *Review*

HISTORY OF THE WEST

A NEW PERSPECTIVE ON GENDER, RACE, AND CLASS



**“WHEN WOMEN’S TRUE HISTORY SHALL HAVE BEEN WRITTEN, HER PART
IN THE UPBUILDING OF THIS NATION WILL ASTOUND THE WORLD.”**

—ABIGAIL SCOTT DUNIWAY

INSIDE: A Director’s Farewell | Welcome New Faculty | The Joy Belsky Memorial Lecture, and More



UNIVERSITY OF OREGON

From the Director

BY SANDRA MORGEN

My heart filled with appreciation for the opportunities I have had, I will be leaving the University of Oregon and CSWS



at the end of this academic year. The decision to leave has been among the most difficult of my life. The chance to work with such dedicated faculty and staff members, students, and community members has been gratifying and challenging. I leave confident that CSWS will continue to be what we have collectively built: an intellectual home for diverse scholars pursuing important research about women and gender; a social space in which we intermingle our passions for social justice and our expertise as researchers, teachers, and human beings; a workplace that nurtures the talents and recognizes the human needs of our employees; and a model of a university program that recognizes its connection and accountability to a broad public who care about racial, gender, and class injustice and work to promote greater understanding and sometimes action designed to improve the lives of women and families.

This summer an energetic group of faculty members worked to develop a plan for CSWS's future, including the selection of a new director for the center. Committees worked with Rich Linton, vice president for research and graduate studies, and Joe Stone, dean of the College of Arts and Sciences, to develop a process and secure the necessary resources to hire an interim director for 2006–7 and to conduct a national search for a new director next year. Others reached out to assess what faculty members and students on campus most value about CSWS and changes they hope to see. We expect to name an interim director in the next few weeks and continue to advocate and plan for the national search.

It is critical to select a strong

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leader and an exceptional scholar for CSWS, given the challenges and opportunities ahead. It is equally important to recognize that what makes CSWS great is you—researchers who build our initiatives and RIGS and pursue your related individual research; those of you who plan and attend our programs and serve on our committees; the fabulous CSWS staff; the many of you with whom we are connected locally, nationally, and internationally through shared interests, commitments, and resources; and those of you who honor us with financial support.

Next August my husband and I both will take positions at Pennsylvania State University. As a faculty member in a vibrant women's studies department, I can focus more on my own research and teaching. I also will work closely with the Rock Ethics Institute there to build a research program on economic justice, my passion. But some of my heart, some of my research, and many dear friends will be here. You can bet I will stay connected and that I wish CSWS great success in the future.

CSWS FACULTY AND STAFF

Sandra Morgen
director

Judith Musick
associate director

S. Marie Harvey
director, research programs
on women's health

Shirley Marc
office coordinator

Peggy McConnell
accountant

Debra Gwartney
dissemination specialist

On Race and Militarism

"Militarism is, in many ways, the opposite of the concept of Justice. Where justice proceeds from equality and a faith in shared principles, militarism proceeds from suspicion, division, and the insistence on the need for violence to dominate or protect against those who are perceived as different. Militarism is inherently dehumanizing. It can only function if one group of people is seen by another as somehow less than human. Militarism relies on making others appear different or threatening, making their lives seem expendable, and making their deaths seem inevitable or even desirable.

One of the primary ways that militarism achieves this dehumanization is through racism. The dehumanizing nature of racism is evident in our own nation's history. The belief that allowed whites to accept the enslavement of black Africans was actually documented in our country's founding. Blacks' status as less than human was officially enshrined in our Constitution with a numerical value: 3/5. According to the document that established our nation, blacks were barely more than half-human. The value of being able to produce this sort of racial animosity was not lost on colonial governments. In fact, it was often central in their divide-and-conquer efforts to pit native populations against one another in order to consolidate their rule.

The racism of militarism also functions more subtly. There is no question that Americans are sympathetic to the Iraqi people. The degree to which that sympathy is at odds with the Bush administration's policies in Iraq is obscured by a more subtle form of racism. This is the racism that portrays Iraqis, like Africans, as a more primitive, violent people. It serves to justify the detentions at Guantanamo and the atrocities of Abu Ghraib, and reinforces the notion that some lives are more expendable and that some deaths are just inevitable. This is reinforced each day, as the precise counts of U.S. casualties come in while there is no effort at all to get an official count of the Iraqi dead. It is only through this process that a war that by some estimates has killed more than 100,000 Iraqi civilians could be cast as a war of liberation."

Excerpt from Congresswoman Barbara's Lee's talk, which was delivered at the Gender, Race, and Militarization Conference on October 28, 2005.

Welcome to New Feminist UO Faculty Members

Lisa Gilman, Department of Folklore and English



Lisa Gilman, who received her bachelor's degree from the University of Oregon in 1987, has returned after gaining teaching and research experience in several universities, most recently, as an assistant professor in the Department of Performance Studies at Texas A&M University. She earned a doctoral degree in folklore at Indiana University in Bloomington. The title of her dissertation is "Dancing in the Votes: Performing Praise, Politics, and Gender in Malawi."

"This is a bit of a homecoming," she says of her decision to return to the UO as a faculty member. The UO is small enough that I was able to pursue topics I was interested in as a student—African studies, for instance. Also, I was able to pursue academic studies while being involved in campus and community groups."

Gilman is in the process of finishing a book manuscript on women's dance and politics in Malawi. After completing that work, she plans to continue research on expressive forms, especially dance, in examining social and political dynamics in situated contexts.

"One idea I have is to research the dance activities of U.S. Armed Services personnel who are engaged in the wars in Afghanistan and Iraq," she says. She feels such an examination would yield information about how soldiers negotiate complex identities—as men, women, and people of different ethnic, religious, regional, class, and political backgrounds—as well as prepare for and engage in wars through the embodied activity of dance.

Gilman says she finds the UO a good environment for her research. "I'm especially pleased with the

existence of strong interdisciplinary programs to which I can contribute, including folklore, women's and gender studies, and African studies."

Yvonne Braun, Department of Sociology



Yvonne Braun earned her doctoral degree in social science, with a certificate in women's studies, from the University of California,

Irvine, in 2005. Her dissertation, "Feminist Political Ecology in Practice: The Social Impacts of the Lesotho Highlands Water Project," is one example of her extensive research into the intersections among gender, development, and the environment.

"My research explicitly aims to address the ways in which the social impacts of 'development' are gendered, and to render visible the ways in which gender and power are linked in the development context, and in which development itself might (re)produce gendered social interests and reconfigure access to various natural resources in gendered ways," she says.

Braun spent thirteen months in Lesotho in Southern Africa, studying the social and socio-environmental impacts of a multi-dam development called the Lesotho Highlands Water Project (LHWP). She examined the intersections of inequality and development in relation to environmental changes resulting from the LHWP and how these institutions and processes are gendered.

"The strengths of the department here complement my own interests," she says of her decision to join the sociology department as an assistant professor. "The opportunities to participate in other exciting intellectual communities, such as CSWS and African studies, were also important draws for me."

Gabriela Martinez, School of Journalism and Communication



Gabriela Martinez is an international award-winning documentary filmmaker who has produced, directed, or edited more

than ten ethnographic and social documentaries, including *Nakaj*, *Textiles in the Southern Andes*, *Mamcoca*, and *Qoyllur Rit'I: A Woman's Journey*. She earned bachelor's and master's degrees from San Francisco State University and, in 2005, a doctoral degree from the UO School of Journalism and Communication.

Martinez says she has two main reasons for deciding to stay on at the UO as a faculty member after receiving her Ph.D.: "First, I saw an openness here for interdisciplinary work for both professors and students." She regards this as a strong institutional attribute for researchers interested in more than their specific areas of expertise.

The second reason for her decision, she says, is that the School of Journalism and Communication welcomed her theoretical background in media studies as well as her production and creative skills.

"The combination of those two factors made the UO an appealing campus for what I want to contribute to student education and to the local community."

Martinez plans to continue research on Peruvian women singers who are changing the local social dynamics by bringing vernacular forms of music to mainstream television and radio. "I am interested in looking at how poor migrant women are asserting themselves in an industry traditionally controlled by men and producing for middle- and upper-class audiences," she says.

CLASS, RACE, GENDER, AND THE HISTORY OF THE WEST



“EXCLUDE WOMEN FROM WESTERN HISTORY, AND UNREALITY SETS IN. RESTORE THEM, AND THE WESTERN DRAMA GAINS A FULLY HUMAN CAST OF CHARACTERS—MALES AND FEMALES WHOSE URGES, NEEDS, FAILINGS, AND CONFLICTS WE CAN RECOGNIZE AND EVEN SHARE.”
—PATRICIA LIMERICK, FROM *THE LEGACY OF CONQUEST*.

In her writings about the American West and specifically in her essay, “Western Women at the Cultural Crossroads,” University of Oregon Professor Peggy Pascoe discusses “the problem of disappearing women of color” and calls for a multicultural western history that recognizes western women at “an analytic crossing of three central axes of inequality—race, class, and gender.”

Another historian pursuing such ideas is Patricia Limerick, a University of Colorado professor, faculty director of the Center of the American West, and this year’s guest speaker for the annual CSWS Joy Belsky Memorial Lecture (see details on page 7). Limerick, Pascoe, and other colleagues have argued in past years for a move beyond narrow visions of “conquered frontiers” to a view of western history that

recognizes the diversity of women’s experiences within and across cultures.

“Remember the restrictions on suffrage in the nineteenth century, the exclusion from voting on the basis of property, race, and gender,” Limerick writes, “and you get a glimpse of how much of populism is governed by nostalgia, by the desire to return to an imagined past that can’t bear much in the way of close examination or fact checking.”

Pascoe agrees that long-held images of the West often have to do with who was given legal rights to own property, and to vote, and to hold office in the small frontier and pioneer towns. “There’s a lot of old work that takes for granted the predominance of men and the absence of women in the West,” she says. “Many histories simply follow

the construction of states and state governments.”

She notes that stereotypes about gender roles set in during the frontier-pioneer period and were reinforced throughout most of the next century. Jean Ward and Elaine Maveety, editors of *Pacific Northwest Women*, a book published by Oregon State University Press in 1995, also recognize this tendency when, in the introduction to their book, they observe “the absence of women of all ethnicities in Frederick Jackson Turner’s frontier thesis, as well as the stereotyping of American Indian women as drudges and Anglo women as Saints in *Sunbonnets*, *Reluctant Pioneers*, and *Gentle Tamers* in later ‘frontier’ histories.”

This western mythology was very strong in the 1950s and 1960s, Pascoe says—and yet now that old image of the men and women who settled the West, so predominant in popular culture reflections such as twentieth-century western films and television shows, has largely dissipated. Pascoe says that a class she once taught that compared the image of the frontier West to its reality is no longer possible—today’s students simply



PEGGY PASCOE



PATRICIA LIMERICK

aren't steeped in the former John Wayne-type stereotypes.

"Students don't remember the old *Bonanza* and *Guns Smoke* programs, for instance," she says. "They're more familiar with the anti-Western, such as Clint Eastwood's *Unforgiven*. And now study of gender structures and identity in the West can refer to both men and women."

What brought about this change, in Pascoe's view, is "a whole generation of scholars looking at race and gender in the West.

"In the past, histories of the West tended to pay more attention to men, because historians naturally wanted to study processes of power. But now there's all sorts of work on women in the West, including Spanish American women, White women, Native American women, Japanese American women, Chinese American women, and others," she says.

Pascoe cites as an example Virginia Scharff's 2003 book, *Twenty Thousand Roads: Women, Movement and the West*, in which the author writes that, "Women's movements preceded, configured, and survived the West. These movements have, however, been difficult to see clearly because historical maps—both graphic and linguistic representations

of the ways in which people have marked place—have generally been drawn by, for, and about men.

"To understand the historical geography of the American West," Sharff writes, "we have to acknowledge, imagine, and examine the presence, the power, the utterances of women who came before, who both built and resisted American expansion, whose movements to this day, and for the foreseeable future, shape the landscape. We have to take seriously people we too often dismiss as 'draftees in the male enterprise' of nation-building, to see the ways in which the West, as a distinctive place and particular process, and ultimately as myth, has waxed and waned and survived as a force in history."

It's this type of scholarly illumination, Pascoe says, that fights against the inclination for race and gender—arbitrary categories—to go unexamined. "It's powerful because both race and gender are too often taken to be 'natural' or unchangeable states. And of course conceptions of the history of 'natural' are closely tied to the idea of place. The problem is that anything 'naturalized' tends to slip back into the unexamined category."

Recent scholarship is not allowing that to happen. Pascoe points, for example, to a 2004 book entitled *Women and Gender in the American West*, in which the editors celebrate "a new approach to women in the West that has emerged in the past years which refuses to accept the images of western women as portrayed by earlier historians and therefore promises a more accurate interpretation of women's history."

Limerick, in describing the theme of her upcoming UO talk, concurs with this statement: "Acknowledging and exploring the arbitrary and often unexamined ascriptions of gender to activities that actually engage both women and men," she writes, "can lead to a fresh understanding of conduct that might otherwise seem unexceptional and taken-for-granted."

Literature by Women of the American West

Classical works of western literature that describe the experiences of women in frontier and pioneer times include such books as Willa Cather's *My Antonia*, Isabella Lucy Bird's *A Lady's Life in the Rocky Mountains*, and Mary Austin's *The Land of Little Rain*, among many others.

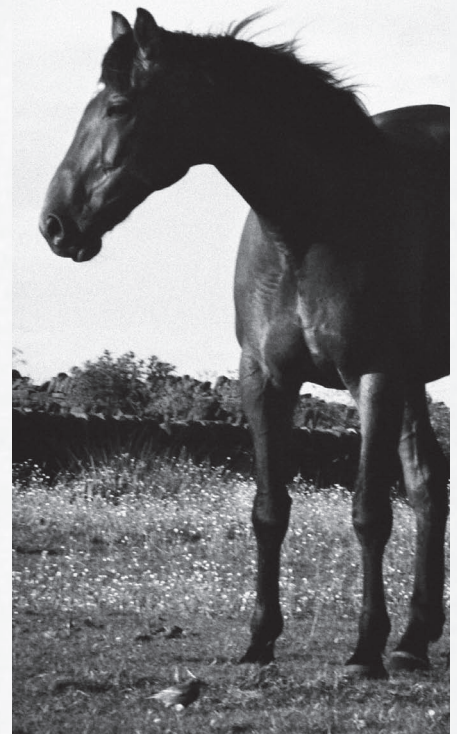
For a better sense of more recent experiences of women in the West, UO English Professor Louise Westling suggests the following books:

Krista Comer, *Landscapes of the New West: Gender and Geography in Contemporary Women's Writing*

Mary Clearman Blew, *All but the Waltz: Essays on a Montana Family; Balsamroot: A Memoir; Bone Deep in the Landscape; Circle of Women: An Anthology of Contemporary Western Women Writers*

Susan Zwinger, *Stalking the Ice Dragon: An Alaskan Journey*

Greta Gaard, ed., *Ecofeminism: Women, Animals, Nature*



WGS Student is UO's First Marshall Scholar

Alletta Sue Brenner, a senior in the Robert Donald Clark Honors College whose major research examines possible solutions to poverty and slavery, has recently learned that she is the University of Oregon's first-ever recipient of a prestigious Marshall Scholarship. Awarded to "young Americans of high ability to study for a degree in the United Kingdom," the Marshall Scholarship is given to forty U.S. students each year. It is funded by the British Foreign and Commonwealth Office to commemorate the "human ideals of the Marshall Plan conceived by General George C. Marshall."

"This is a remarkable achievement for any student in the country," says Marilyn Linton, associate vice provost for undergraduate students. "We are thrilled about Alletta's success."

Brenner, who is studying women's and gender studies and in history, was nominated for the scholarship by Steven Durrant, College of Arts and Sciences acting associate dean, and was selected as a finalist by the British Consulate in San Francisco.

Brenner's rise to the top of the national pack doesn't surprise Linton, who served on a committee that presented the young scholar with a library research award last year. "What impressed our committee was her scholarly approach to research," Linton says. "She's dogged about hunting down the most intriguing sources and following through with accessible, clear presentations."

Julie Novkov, one of Brenner's professors and director of the Women's and Gender Studies Program, agrees. "What makes Alletta special is a sense of self-confidence and the intellectual audacity with which she finds moral wrong in the world and seeks to raise public consciousness about it. Her academic qualifications are first-rate, but the real distinction between her and other candidates is her ability to conceive and execute successfully publicly urgent and highly ambitious research projects."



Brenner, a twenty-one-year-old native of Forest Grove, submitted a request to study at the University of Edinburgh through the Marshall Scholarship. Her focus will be on how nongovernmental organizations (NGOs) can influence the development and spread of human rights. She will engage this question with substantive focus on the case of slavery in modern Niger. Brenner hopes to investigate in particular the work of the London-based group, Anti-Slavery International, and the Nigerian NGO, Timidria, in regard to their efforts to promote cultural change in Niger to eliminate the practice of slavery.

A full-scholarship student in the honors college, Brenner previously was awarded the Abbie Jane Bakony Award from the Women's and Gender Studies Program and the Undergraduate Library Research Award, among others. She also was a finalist for this year's Rhodes Scholarship. This past summer, she was an intern with Eugene-based Environmental Law Alliance Worldwide (E-LAW), where she says she learned "that nongovernmental organizations are powerful tools for improving the world's poor."

Brenner, who plans on a career in international law, specializing in

human rights and labor, says that she realized, while writing a paper on the influence of labor unions on the development of radical feminism in working-class America, that "in order to be empowered politically and personally, people must be empowered economically."

"Through the study of human rights and globalization," she goes on, "I've come to see that just labor practices are a critical component of achieving the dream of a peaceful and prosperous world."

Brenner ascribes her success to "very supportive parents" who have always encouraged her to be creative. "In kindergarten, they allowed me to wear a different costume to school each day," she says, "and until recently, I had bright purple hair."

Since arriving at the university, she has deeply impressed her teachers and advisers.

"I feel lucky to have had her as a student and to be her adviser," says Novkov. "Alletta truly exemplifies the Women's and Gender Studies Program's commitments to challenging subordination and promoting justice."

New CSWS Publication: *Research Matters*

We're pleased to announce a new publication that will highlight the timeliness of research being done by CSWS affiliates. Beginning with a recently published piece by Marie Harvey entitled "Condoms Save Lives, So Why Are They Being Discouraged?" we plan to send out the two-page news periodical three times during the academic year. Our members and campus affiliates will automatically receive *Research Matters*. It's also available online at <http://csws@uoregon.edu>. If you have questions, e-mail Debra Gwartney at gwartney@uoregon.edu, or call (541) 346-5015.



Mark Your Calendar!

The Annual CSWS Joy Belsky Memorial Lecture:

Gender, Science, and the American West: Experiments in the 'Demilitarized Zone' Between Development and Preservation

PATRICIA LIMERICK

Professor of history and faculty director of the Center of the American West, University of Colorado, Boulder

Thursday, February 16, 2006
Erb Memorial Union Ballroom
7:00 p.m.

Free and open to the public

Brown Bag Lectures

Wednesdays, Noon–1:00 p.m., 330 Hendricks Hall, University of Oregon.

JANUARY 11: "Underrepresented Perspectives on Indigenous Cultural Survival in Southern Africa," by Holly Lemasurier, Africa and Oceania, Global Internships

JANUARY 25: "Gender, Sexuality, and Marriage in a Changing Papua New Guinea Society," by Aletta Biersack, professor of anthropology

FEBRUARY 8: *Diffusing Ideas: Intellectual Women in Paris since 1945*, Jennifer Duncan, history graduate student, UO, and social sciences instructor, Linn-Benton Community College

FEBRUARY 22: *Preventing Sexual Violence Against Women: The Role of Self-Defense Training*, Jocelyn Hollander, associate professor of sociology.

MARCH 8: *Mysterious Women: Memory, Trauma, and Madness in the Nineteenth Century Sensation Narrative*, Katherine Brundan, comparative literature graduate student

SPRING TERM 2006: Gender, Race, and Militarization colloquia continues. Watch for the schedule in our spring newsletter in early April, but also check our website at <http://csws.uoregon.edu/> for the series schedule.

For more information call CSWS at (541) 346 5015.

Special Event

JOAN ACKER, professor emeritus, will discuss her new book, *Class Questions: Feminist Answers*, on Wednesday, January 18, from 4:00–5:30 p.m. in the Knight Library Browsing Room. Free and open to the public.

Upcoming Road Scholars Presentations

JANUARY 18: Joan Acker, "Renewing Welfare Reform: Will Getting Tougher Reduce Poverty?" noon at Linn-Benton Community College's Multicultural Center

JANUARY 31: Mary Anne Beecher, "Martha Stewart and the Tradition of Domestic Advice," 1:30 p.m. at OASIS, 100 Valley River Center, Eugene

FEBRUARY 7: Dianne Dugaw, "As a Man She Persevered: Fighting & Sailing Women in Folksong," noon at Linn-Benton Community College's Multicultural Center

FEBRUARY 9: Susan Hardwick, "Slavic Dreams: The Russian and Ukrainian Refugee Experience in Oregon," 1:00 p.m. at Peterson Barn, 870 Berntzen Rd., Eugene

FEBRUARY 14: Debra Gwartney, "In Their Own Words: Women Writing Memoir," 1:30 p.m. at OASIS, 100 Valley River Center, Eugene.

FEBRUARY 21: Susan Hardwick, "Slavic Dreams: The Russian and Ukrainian Refugee Experience in Oregon," 1:30 p.m. at OASIS, 100 Valley River Center, Eugene

FEBRUARY 24: Ellen Scott, "Up Against the World: Caring for Children with Disabilities," noon at Linn-Benton Community College's Multicultural Center

FEBRUARY 28: Debra Gwartney, "In Their Own Words: Women Writing Memoir," 1:30 p.m. at River Road Park District, 100 Lake Dr., Eugene

MARCH 1: Mary Anne Beecher, "Martha Stewart and the Tradition of Domestic Advice," Deschutes Public Library

MARCH 9: Regina Psaki, "Praise and Blame of Women in the Middle Ages," 1:30 p.m. at River Road Park District, 100 Lake Dr., Eugene.

Become a CSWS Member

Join us in supporting research on women.

Our standard membership begins at \$35 (we will gladly accept more, if you are able).

Your contribution adds to the research grants we award and the community events we sponsor.

For more information, contact Judith Musick at musick@uoregon.edu, or call (541) 346-5015.

CSWS Review

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Gender in Motion

Gender in Motion: Divisions of Labor and Cultural Change in Late Imperial and Modern China, edited by Bryna Goodman and Wendy Larson, was published by Rowen & Littlefield Publishers, Inc., in 2005. Many of the book's essays were inspired by a 2001 conference held at the University of Oregon and funded, in part, by the Center for the Study of Women in Society.

"The call for gendered divisions of labor and of space is marked clearly in classical texts from early China, which later scholars intoned like mantras. The *Book of Rites* emphasized strict separation of the sexes (*nan nü zhi bie*): 'The Rites are founded on the correct relation of man and wife. In the dwelling house, outside and inside are clearly divided; the man lives in the outer, the woman in the inner apartments. . . the men do not enter, neither do the men leave them.' Early Chinese statesmen affirmed the political urgency of differentiating the 'inner' (*nei*) from the 'outer' (*wai*) and maintaining gender segregation. Any breach could bring danger. As the Later Han Confucian statesman Yang Chen (died 124 C.E.) memorialized: 'If women are

entrusted with tasks involving contact with the outside, they will cause disorder and confusion in the Empire, harm and bring shame on the Imperial Court, and sully sun and moon. The *Book of Documents* cautions against the hen announcing dawn instead of the cock, the *Book of Odes* denounces a clever woman overthrowing a state. . . . Women should not be allowed to take part in government affairs.'

The third-century philosopher Ge Hong elaborated on the segregation of information that accompanied the gendered segregation of space:

The *Book of Odes* praises the union of husband and wife, but attaches supreme importance to the separation of the sexes. . . . Further, that news from outside shall not penetrate into the household, and that news from within the household shall not become known outside. . . . Such are the shining regulations on the separation of the sexes instituted by the Sages.

These sentiments, habitually invoked in the centuries that followed, were forcefully restated by Song scholars, solidifying into orthodoxy in Song neo-Confucianism. The eleventh-century Song dynasty statesman and historical Sima Guang

reenunciated classical notions of gender separation: 'In housing men are in charge of all affairs on the outside; the women manage the inside affairs.' Twelfth-century neo-Confucian theorist Zhu Xi reiterated and emphasized key passages from the *Book of Rites*: 'Men do not discuss inside affairs, nor women discuss outside affairs.' Zhu Xi insisted that women should remain within the 'inner quarters' in order to avoid 'the disaster of the hen announcing the dawn.' Women who spoke or stepped beyond the spatial boundaries created a cosmological impropriety that threatened social stability. In the high Qing embrace of neo-Confucianism, state interest in female seclusion became obsessive, with numerous proclamations designed to ensure women's containment within domestic space."

—Bryna Goodman and Wendy Larson, "Axes of Gender: Divisions of Labor and Spatial Separation," the introduction to *Gender in Motion*.



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