

UCLA Center for the Study of Women  
2014-2015 Annual Report

July 1, 2014–June 30, 2015

Elizabeth Marchant  
Interim Director, July 1, 2014 – December 31, 2014

Rachel Lee  
Director, April 2015 – June 30, 2020

## CONTENTS

- A. MISSION
- B. SUMMARY OF ACCOMPLISHMENTS
- C. RESEARCH, TEACHING, AND PROGRAMMING
- D. BUDGET & STAFFING

### Appendixes

- 1. Faculty Affiliates
- 2. Research Scholars
- 3. Student Awards
- 4. Award Committee Members
- 5. Thinking Gender 2015 Program
- 6. Newsletters, Blog posts, and Videos
- 7. Staff and Personnel
- 8. Fiscal Summary
- 9. Development Funds

### A. MISSION

The mission of the UCLA Center for the Study of Women (CSW) is to create and sustain a productive intellectual community dedicated to research pertaining to women, gender, and sexuality across all disciplines. Our multidisciplinary constituency includes UCLA faculty, graduate students, undergraduates, and community scholars in Los Angeles, but also extends, through our conferences and programming, to scholars doing research on gender, sexuality, and women's issues throughout the U.S. and around the globe.

CSW has and continues to make a campuswide impact at UCLA. As our accomplishments this year indicate, CSW impacts the campus in multiple registers, which include fostering original research in north and south campus through research projects, events programming, publications, and direct funding to scholarly research; enhancing campus climate; and providing a variety of support programs for junior faculty as well as graduate and undergraduate students. All of CSW's initiatives are structured to have broad reach and impact across the entire campus, through interdisciplinary research projects that bring together scholars and graduate students from diverse backgrounds such as the Life (Un)Ltd project, to grants-based research that employs multiple graduate students in their fields of endeavor, to faculty grants such as the Faculty Curator Grant that supported New Directions in Black Feminist Studies and Women's Activism and International Indigenous Rights, and graduate student grants and fellowships. The CSW network of faculty along with our events, projects, communications, and fellowships, readily enhances the campus climate and quality of work life at UCLA for both students and faculty.

### B. SUMMARY OF ACCOMPLISHMENTS

#### **Life(Un)Ltd. Project**

The Life (Un)Ltd (hereafter "LU") working group has brought together three groups of stakeholders: those interested in postcolonial and race studies, those doing feminist and queer theory, and those working in STS and medical humanities. In AY 2014-15, LU organized two events. One featured Deboleena Roy speaking on "Germline Ruptures: Methyl Isocyanate Gas and the Transpositions of Life, Death, and Matter in Bhopal" and Banu Subramaniam speaking on "Surrogating the Cradle of the World: On the Onto-Epistemological Illusions of Matter." The second featured Kath Weston, University of Virginia, speaking on "Old Macdonald Had a Database: Lessons from the National Animal Identification System."

#### **Faculty Curators Program**

The Faculty Curator program is a competitive grant for UCLA faculty that provided funds for a themed speaker series. The theme reflects the research interests of faculty and students at UCLA. CSW builds its lecture program for one academic quarter around the selected roster of speakers. The Faculty Curator program allows CSW public

programming to more closely align with faculty research in various stages of development. This program also forges closer intellectual connections between UCLA faculty and scholars invited to speak at the Center. To this end, speakers may give a public lecture and participate in a workshop with UCLA faculty and graduate students.

This year's Faculty Curators were Maylei Blackwell, Associate Professor of Chicana and Chicano Studies and Gender Studies, who curated a series on "Women's Activism and International Indigenous Rights," and Grace Kyungwon Hong, Associate Professor of Asian American Studies and Gender Studies.

### *Women's Activism and International Indigenous Rights*

The past two decades have witnessed a dramatic increase in international indigenous rights activism on the global scene. Drawing on prior decades of indigenous rights within the international system, activists worked tirelessly to draft and pass the UN Declaration on the Rights of Indigenous People in 2007. Because indigenous women leaders have been key in leading the charge for indigenous rights as well as women's rights leading, many are now asking whether we are witnessing the (re)emergence of indigenous feminism at the global level. In conjunction with the observance of the World Conference on Indigenous Peoples scheduled for Sept. 2014 in New York City (which will include only governmental representatives since it is a meeting of the General Assembly), "Women's Activism and International Indigenous Rights" will explore the intersection of women's rights and indigenous rights and reflect on women's role globally.

This series will focus specifically on leaders in the Continental Network of Indigenous Women (Enlace de Mujeres Indígenas or ECMI), a regional network of indigenous women activists coming from twenty-six organizations in nineteen countries throughout the Americas. Founded in 1994, its growth reflects the emergence of indigenous mass mobilizations and social movements across Latin America and the Caribbean throughout the 1990s as well as the development of a specific set of gendered demands surrounding indigenous autonomy in the region.

While some tie the internationalization of rights discourse to neoliberalism and global economic restructuring, others have discussed how transnational social movement networks developed specifically to engage the UN have developed new indigenous solidarities and policy advocacy strategies—as well as trained activists to participate in the UN Permanent Forum on Indigenous Issues. Critically, this transnational network not only orients activists toward the international arena but it also provides a critical space for exchange to build indigenous women's political identities and forms of political analysis that they take back to their communities. Through this multi-scaled activism, they localize a wide range of strategies against violence against indigenous women, militarization, ecological destruction (mining and resource extraction), intellectual property rights, racism against indigenous people, and the need for women's human rights within their own communities.

The first event in the series, "From Chiapas to the UN: Women in the Struggle for Indigenous Rights," featured Margarita Gutiérrez Romero, a Naha-ñhu activist from the state of Hidalgo, Mexico, who began her career as an activist in community radio and went on to study journalism at National Autonomous University of Mexico (UNAM). Since 1992, she has advocated for the rights of indigenous people in Mexico and throughout the world. In addition to co-founding Continental Network of Indigenous Women of Abya Yala, Gutiérrez has helped to found or served in the leadership of the National Plural Indigenous Assembly for Autonomy (ANIPA), the National Indigenous Council (CNI), and the National Coordinator of Mexico's Indigenous Women (CONAMI) of Mexico. She is currently the President of the State Coordinator of Indigenous Women Organizations of Chiapas, Mexico. Previously, she served as President of the International Instruments Commission for Continental Network of Indigenous Women from 2001 until 2010, as well as serving as Secretary for Political Education in the Executive Committee of the Partido de la Revolución Democrática (PRD). She participated as an advisor at the table for indigenous women at the San Andrés Table on Indigenous Rights and Culture, Dialogue and Negotiation between the armed group Ejército Zapatista de Liberación Nacional, the Chiapas State government and the Mexican Federal Government, following the armed conflict that erupted in the jungle of Chiapas in 1994.

The second event in the series, "Advances and Challenges of the Indigenous Women's Movement in Panama," featured Sonia Henríquez, a leader of Olowagli, a women's organization of the Guna Yala region. She is the president of the National Coordinator of Indigenous Women of Panama, a member of the Continental Network of Indigenous Women of the Americas (where she has been part of the leadership), and a member of the Continental Commission of Commercialization and Intellectual Property. She represents indigenous women in the National

Council of Women of Panama.

### *New Directions in Black Feminist Studies*

In 1994, Barbara Christian presciently outlined the many institutional challenges faced by Black feminism as a field in her essay “Diminishing Returns: Can Black Feminism Survive the Academy?” In this essay, Christian imagined a grim future marked by the abolishment of affirmative action and by deep cuts to funding and support for ethnic studies and gender studies programs and projects, a future that in many ways has come to pass. Yet a new generation of scholarship is evidence that Black feminist studies has not only survived but is producing some of the most intellectually innovative, politically imperative scholarship being done today. This speaker series brings together three scholars working across a number of fields and conversations in order to showcase the best of contemporary Black feminist scholarship. All three scholars have books that will be released during the next academic year.

The first event in the series, “Riddles of the Sphinx: Kara Walker and the Possibility of Black Female Masochism,” featured Amber Jamilla Musser, Assistant Professor of Women, Gender, and Sexuality Studies at Washington University in St. Louis. Her talk asks how we can understand black female masochism--the willful and desired submission to another. Masochism is a difficult subject to broach, but black female masochism is even more so because it threatens to produce subjects who embrace myriad systems of historical and cultural forms of objectification. Further, black female masochism is difficult to theorize because masochism as a concept requires an understanding of agency, which has been elusive for black women to claim. Through a reading of some of Kara Walker's work, this talk looks at how we have traditionally understood black female sexuality and female sexual passivity to think about the ways that discourses of race and sexuality converge and diverge.

In the second event, Talitha LeFlouria, Assistant Professor of History at Florida Atlantic University, gave a talk titled “Living and Laboring off the Grid: Black Women Prisoners and the Making of the “Modern” South, 1865-1920,” which provided an in-depth examination of the lived and laboring experiences of imprisoned African-American women in the post-Civil War South, and described how black female convict labor was used to help construct “New South” modernity. Using Georgia—the “industrial capital” of the region—as a case study, she will analyze how African-American women’s presence within the convict lease and chain gang systems of the “empire state” helped modernize the “New South,” by creating a new and dynamic set of occupational burdens and competencies for black women that were untested in the free labor market. In addition to discussing how the parameters of southern black women’s working lives were redrawn by the carceral state, she will also account for the hidden and explicit modes of resistance female prisoners used to counter work-related abuses, as well as physical and sexualized violence.

In the final event, Tiffany Willoughby-Herard, Assistant Professor of African American Studies at UC Irvine spoke on “‘I Write What I Like’: The Politics of Black Identity and Gendered Racial Consciousness in Meer’s *The Black Woman Worker*.” Following Pumla Gqola (2010) and Zine Magubane (1997) in this paper, Willoughby-Herard examined and offered an account of how the contested and complex political identity of “blackness” was articulated in this moment, why this set of nested categories was necessary for Meer and her collaborators, and the cultural work that it did to bind together African, Indian, and so-called Coloured women in a context of extraordinary state and vigilante violence.

### **Publications and Social Media**

During this year, four CSW Update newsletter issues (Fall, Winter, Spring, Summer), three Spotlight on Faculty Research at UCLA mini-newsletters (Law and Human Rights, Affect Theory, and Reproductive Health), and fourteen blog posts were published. See Appendix X. Blog posts have received more than 5000 views this year. 41 videocasts were posted on YouTube and received 1,311 views: 2 from Life (Un)Ltd, 2 from Women’s Activism and International Indigenous Rights, 3 from New Directions in Black Feminist Studies, and 34 from Thinking Gender 2015. Our Twitter feed has 344 followers; our Facebook page has 1171 followers and our average reach is around 1,700; and our Pinterest account has 159 followers. See Appendix 6 for newsletter issues.

### **Thinking Gender**

Thinking Gender 2015, CSW's 25th Annual Graduate Student Research Conference, expanded to a two-day event at UCLA's Covel Commons this year and added a keynote address, poster exhibition (open to undergraduates), awards for papers and posters, student travel grants, and workshops.

This year, presentations included 12 posters and 43 research papers in 12 panels and covered a wide array of topics, including issues of biomedical body and knowledge production, sexuality in Asian media, feminist inquiry and practices, queer body and sexuality in performance, gendered militarism and social protests, and of gendered roles and professionalism. Also featured are discussions on exploring identity and culture of movement, contesting anthropocentrism, claiming public visibility and power, challenging stereotype of body in the arts, locating agency in politics of the body, and contesting marginality.

Representing 33 colleges and universities from around the world, our presenters came from disciplines in humanities and sciences at UCLA, from other UC campuses and other states, and from Australia, Poland, Canada, France, Germany, and China. We envision that the conference will interest a broad audience, from north and south campus of UCLA, as well as from local academic and lay communities.

The keynote address, "Body Modifications: Violence, Labor, and the Subject of Feminism," was by Rebecca M. Herzig, the Christian A. Johnson Professor of Interdisciplinary Studies and Chair of the Program in Women and Gender Studies at Bates College. It was cosponsored by the UCLA Colloquium in History of Science, Technology, and Medicine.

The poster exhibition took place on the first day, following the keynote address. After the poster exhibition, student travel grants, best posters, and best papers awards were presented by Robin Garell, Vice Provost for Graduate Education at UCLA. Awardees received certificates and financial awards. All awardees have an opportunity to publish in a special Spring 2015 issue of *InterActions* or *Catalyst: Feminism, Theory, Technoscience*.

The panel presentations, a networking lunch, and two workshops, "Fight Like a Woman" with Marcus Kowal and "Acupressure: Massaging Your Way to Optimal Health" with Dr. Felicia Yu, took place on the second day.

See Appendix 5 for complete program.

## C. RESEARCH, TEACHING, AND PROGRAMMING

### 1. Core and Affiliated Faculty

No Advisory Committee was formed this year. Affiliated Faculty come from all colleges and professional schools in the university. See Appendix 1.

### 2. External Funding

#### *Extramural Funding*

##### **SPENCER FOUNDATION GRANT**

PI: Professor Patricia Greenfield (UCLA)

Co-PI: Professor Ashley Maynard (University of Hawaii)

Grant Title: Social Change, Informal Education, Human Development, and the Shift to Formal Education: Studying Three Generations of Mothers and Children over 43 Years in a Maya Community in Chiapas, Mexico

Award Amount: \$40,000

Grant Period: 09/01/12-08/31/14 – extended to 09/30/16

#### *Development Funding*

##### **IRVING & JEAN STONE STUDENT FELLOWSHIP ENDOWMENT**

Award Amount: \$2,000,000

Awarded: June 2008

**MERIDEL LE SUEUR FUND (ANONYMOUS DONOR)**

Award Amount: \$100,000  
(\$20,000 per year for 5 years)  
Awarded: FY08/09

**PENNY AND ED KANNER/CSW INNOVATION FUND**

Award Amount: \$20,000  
Awarded: \$10,000 FY11/12 and \$10,000 FY12/13

**3. Scholarly and Instructional Activities**

**a. Visiting Scholar**

This year, CSW hosted Diane Richardson, the author of *Introducing Gender and Women's Studies*, as a Visiting Scholar in Fall of 2014. She is a Leverhulme Trust Major Research Fellow and Professor of Sociology in the School of Geography, Politics, and Sociology at Newcastle University, UK. While at UCLA, she was working on a book from the project that, through an examination of original research findings from different parts of the globe, examines the construction of forms of citizenship for sexual and gender minorities. She gave a talk, "Sexuality & Citizenship: Remaking Boundaries of Tolerance and Acceptance," on November 18, 2014, which was cosponsored by the Gender Working Group of the Department of Sociology at UCLA and the UCLA Center for European and Eurasian Studies.

**b. Research Scholars 2014-2015**

The Research Scholars program is designed to support local independent scholars conducting research on women, sexuality, or gender who have limited institutional access to research support. Research Scholars must have an active research project in progress and neither a tenure-track position nor a permanent, full-time academic affiliation with a college or university. See Appendix 2.

**c. Events**

CSW organized the below listed twelve events and also cosponsored another twenty-one public programs:

<b>Date</b>	<b>Event</b>	<b>Attendance</b>	<b>Cosponsors</b>
<i>Fall</i>			
10/8/14	Fall Reception	73	Gender Studies
10/22/14	Margarita Gutierrez	78	Latin American Institute, Dean of the Social Sciences, Institute for American Cultures, Center for Mexican Studies, and the Center for Oral History Research
10/28/14	Climates, Clocks and Kids: A Workshop for Junior Faculty and Grad Students	18	--
11/5/14	Life (Un) Ltd: Deboleena Roy Banu Subramaniam	61	Institute for Society and Genetics
11/18/14	Diane Richardson	21	Sociology Dept, Center for European/Eurasian Studies
11/20/14	Sonia Henriquez	53	Latin American Institute, Dean of the Social Sciences, Institute for American Cultures, Center for Oral History Research, and the Charles E. Young Research Library
<i>Winter</i>			
1/29/15	Amber Musser	42	Ralph J. Bunche Center for African American Studies, Labor Studies Program, Institute for American Cultures, Department of English, Department of Gender Studies, Department of

2/12/15	Talitha LeFlouia	34	African American Studies, International Institute, Mellon Postdoctoral Program in the Humanities "Cultures in Transnational Perspective," and the African Studies Center. Ralph J. Bunche Center for African American Studies, Labor Studies Program, Institute for American Cultures, Department of English, Department of Gender Studies, Department of African American Studies, International Institute, Mellon Postdoctoral Program in the Humanities "Cultures in Transnational Perspective," and the African Studies Center.
2/26/15	Tiffany Willoughby-Herard	28	Ralph J. Bunche Center for African American Studies, Labor Studies Program, Institute for American Cultures, Department of English, Department of Gender Studies, Department of African American Studies, International Institute, Mellon Postdoctoral Program in the Humanities "Cultures in Transnational Perspective," and the African Studies Center.
2/27/15	Life (Un) Ltd: Kath Weston	39	Department of Anthropology
3/4/15	Geographies of Gender, Militarism, and Climate Change with Lisa Bloom, Ayano Ginoza, and Sharon Traweek	15	
<i>Spring</i>			
4/23/15	Thinking Gender	130	Graduate Division, History of Science Colloquium

#### **d. Cosponsorships**

As in previous years, CSW provided support (financial as well as promotional) for events organized by other campus units.

<b>Event</b>	<b>Organizer</b>	<b>Attendance</b>
<i>Fall</i>		
Masculinity, Stardom and Genre	Film, Television and Digital Media	12
Indigeneity, Palestine, and the Demands of Civility	Center for Near Eastern Studies	147
Labor Women and Reflecting on API Women in Labor Today	IRLE	n/a
Literature & Gender	Department of English	n/a
<i>Winter</i>		
Meet Joe Copper: Masculinity and Race on Montana's World War II Home Front	IRLE	10
The Law Review Symposium	UCLA School of Law	300
Voice Studies Now conference	Musicology	330
Colloquium in Armenian Studies		150
Wrapped in the Flag of Israel	Gender Studies	4
Cowspiracy	World Arts and Cultures/Dance	115
Women Write the Mediterranean	Italian	80
Resisting India's rape culture		50
13th Annual Graduate Student Colloquium in Armenian Studies	Armenian Graduate Students Association	n/a
Models of Work-Family Balance in the Lives of Israeli Women Scientists	Center for Israel Studies	n/a
<i>Spring</i>		
Dealing in Desire	Sociology's Gender Working Group	19
Labor, Entertainment, & Sports	IRLE	142
When Crime Fiction Matters	Chicano/a Studies	25

Crippling the Infrastructure, Disability, Media and 'The New Normal'	Culture, Power, Social Change	56
Arts, Robots, and Other Machines	Asian American Studies	40
Reporting on the "Comfort Women"	Terasaki Center for Japanese Studies	n/a
Advocacy Through Education: Reproductive Health and the Environment in Los Angeles County	Iris Cantor UCLA-Women's Health Center	150

#### D. BUDGET & STAFFING

No changes were made to the budget during this transitional period. In March, a staff reorganization plan was put in place: the Assistant Director position was eliminated and a new position, Management Services Officer II, was added.



## **Appendix 1. Faculty Affiliates**

Eric Avila

*Associate Professor, Chicano Studies and History*

Anurima Banerji

*Assistant Professor, World Arts and Cultures*

Victor Bascara

*Associate Professor, Asian American Studies*

Janet Bergstrom

*Professor, Cinema and Media Studies*

Kathryn Bernhardt

*Professor, History*

Maylei Blackwell

*Assistant Professor, Chicana/o Studies*

Jennie E. Brand

*Assistant Professor, Sociology*

Joseph Bristow

*Professor, English*

Lia Brozgal

*Assistant Professor, French and Francophone Studies*

Greg Bryant

*Assistant Professor, Communication Studies*

Taimie Bryant

*Professor, Law*

Lucy Burns

*Associate Professor, Asian American Studies*

Allison Carruth

*Assistant Professor, English*

Sue-Ellen Case

*Professor and Chair, Theater Critical Studies*

Jessica Cattelino

*Associate Professor, Anthropology*

King-Kok Cheung

*Professor, English*

Susan Cochran

*Professor, Epidemiology*

Kimberle Crenshaw

*Professor, Law*

Esha Niyogi De

*Lecturer, Writing Programs*

Elizabeth DeLoughrey

*Associate Professor, English*

Robin L.H. Derby

*Assistant Professor, History*

Helen Deutsch

*Professor, English*

Ellen DuBois

*Professor, History*

Christine Dunkel Schetter

*Professor, Psychology*

Jo-Ann Eastwood

*Assistant Professor, School of Nursing*

Nina Sun Eidsheim

*Assistant Professor, Musicology*

Lieba Faier

*Assistant Professor, Geography*

Allyson Nadia Field

*Assistant Professor, Cinema and Media Studies*

Aisha Finch

*Afro American Studies and Gender Studies*

Chandra Ford

*Assistant Professor, Community Health Services*

Susan Leigh Foster

*Professor, World Arts and Cultures*

Lorrie Frasure

*Assistant Professor, Political Science*

Jodi Friedman

*Associate Clinical Professor, Medicine*

Nouri Gana

*Assistant Professor, Comp Literature & Near Eastern Languages and Cultures*

Alicia Gaspar de Alba

*Professor and Chair, Chicana/o Studies*

David Gere

*Co-Chair and Associate Professor, World Arts & Cultures*

Jessica Gipson

*Assistant Professor, Community Health Services*

Paola Giuliano

*Assistant Professor, Anderson School of Management*

Phillip Atiba Goff

*Assistant Professor, Psychology*

Andrea S. Goldman

*Associate Professor, History*

Yogita Goyal

*Assistant Professor, English*

Patricia Greenfield

*Professor, Psychology*

Lourdes Guerrero

*GME Analyst, David Geffen School of Medicine*

Sondra Hale

*Professor Emerita, Anthropology and Gender Studies*

Sandra Harding  
*Professor Emerita, Social Sciences and Comparative Education*

Cheryl Harris  
*Professor, Law*

Martie G. Haselton  
*Associate Professor, Communication Studies/Psychology*

Kelly Lytle Hernandez  
*Associate Professor, History*

Andrew Hewitt  
*Professor and Chair, Germanic Languages*

Frank Tobias Higbie  
*Associate Professor, History*

Gil Hochberg  
*Associate Professor, Comparative Literature*

Grace Hong  
*Associate Professor, Asian American Studies*

Louise Hornby  
*Assistant Professor, English*

Carollee Howes  
*Professor, Education*

Lynn Hunt  
*Professor, Weber Chair, History and French and Francophone Studies*

Margaret Jacob  
*Professor, History*

Robert Jensen  
*Associate Professor, Public Policy*

Kerri L. Johnson  
*Assistant Professor, Communication Studies*

Sarah Kareem  
*Assistant Professor, English*

Benjamin R. Karney  
*Associate Professor, Psychology*

Andrea Kasko  
*Assistant Professor, Bioengineering/ Biomedical Engineering*

Cheryl Keyes  
*Associate Professor, Ethnomusicology*

Katherine King  
*Professor, Classics and Comparative Literature*

Gail Kligman  
*Professor, Sociology*

Hannah Landecker  
*Associate Professor, Sociology*

Anna Lau  
*Associate Professor, Psychology*

Elisabeth Le Guin

*Associate Professor, Musicology*

Jacqueline Leavitt

*Professor, Urban Planning*

Gia Lee

*Acting Professor, Law*

Rachel Lee

*Associate Professor, English/Gender Studies*

Françoise Lionnet

*Professor, French and Francophone Studies*

Arthur Little

*Associate Professor, English*

Christine Littleton,

*Vice Provost, Office of Faculty Development and Diversity; Professor, Law*

Susanne Lohmann

*Professor, Political Science*

Marissa Lopez

*Assistant Professor, English*

Neil Malamuth

*Professor, Communication Studies and Psychology*

Purnima Mankekar

*Associate Professor, Gender Studies/ Asian American Studies*

Elizabeth Marchant

*Chair, Gender Studies, and Associate Professor, Comparative Literature and Gender Studies*

Victoria Marks

*Professor, World Arts & Cultures*

Saloni Mathur

*Associate Professor, Art History*

Valerie Matsumoto

*Associate Professor, History*

Vickie Mays

*Professor, Psychology and Health Services; Director, Center on Research, Education, Training and Strategic Communication on Minority Health Disparities*

Muriel McClendon

*Associate Professor, History; Chair, European Studies Interdepartmental Program*

Kirstie McClure

*Associate Professor, Political Science*

Kathryn McDonnell

*Assistant Professor, Classics*

Patricia McDonough

*Professor and Vice Chair, Education*

Claire McEachern

*Professor, English*

Kathleen McHugh

*Professor, English and Cinema & Media Studies*

Anne Mellor

*Professor, English*

Sara Melzer

*Associate Professor, French and Francophone Studies*

Sean Metzger

*Assistant Professor, Performance Studies*

Claudia Mitchell-Kernan

*Professor, Anthropology*

Mignon R. Moore

*Assistant Professor, Sociology*

Mitchell Morris

*Associate Professor, Musicology*

Amir Mufti

*Associate Professor, Comparative Literature*

Edith Mukudi Omwami

*Asst Professor, Social Sciences and Comparative Education*

Harryette Mullen

*Professor, English*

Laure Murat

*Assistant Professor, French and Francophone Studies*

Barbara Nelson

*Dean and Professor, Public Policy*

Sianne Ngai

*Associate Professor, English*

Kathryn Norberg

*Associate Professor, History*

Chon Noriega

*Professor, Film and Television; Director, Chicano Studies Research Center*

Felicity Nussbaum

*Professor, English*

Frances Olsen

*Professor, Law*

Vilma Ortiz

*Associate Professor, Sociology*

Sherry Ortner

*Professor, Anthropology*

Sule Ozler

*Associate Professor, Economics*

Carole Pateman

*Professor, Political Science*

Carol Pavlish

*Assistant Professor, Nursing*

Maria Cristina Pons

*Associate Professor, Chicana/o Studies*

Lucia Re

*Professor, Italian*

Janice Reiff

*Associate Professor, History*

Ted Robles

*Assistant Professor, Health Psychology/ Sociology*

Karen Rowe

*Professor, English*

Abigail C. Saguy

*Professor, Sociology*

Linda J. Sax

*Professor, Higher Education and Organizational Change*

Brooke Scelza

*Assistant Professor, Anthropology*

James Schultz

*Professor, Germanic Languages*

Jenessa Shapiro

*Assistant Professor, Psychology*

Aparna Sharma

*Assistant Professor, World Arts and Cultures*

Jenny Sharpe

*Professor, English*

Seana Shiffrin

*Associate Professor, Philosophy*

Margaret Shih

*Associate Professor, Anderson School of Management*

Shu-Mei Shih

*Professor, Asian Languages and Cultures*

Susan Slyomovics

*Professor, Anthropology*

Monica L. Smith

*Professor, Anthropology*

Zrinka Stahuljak

*Assistant Professor, French and Francophone Studies*

Jennifer Steinkamp

*Professor, Design | Media Arts*

Lara Stemple

*Director of the Graduate Studies Program, Law*

Brenda Stevenson

*Professor, History; Chair, Interdepartmental Program in Afro-American Studies*

Caroline Streeter

*Assistant Professor, English*

Saskia Subramanian

*Asst Research Sociologist, Psychiatry, Biobehavioral Science*

Mariko Tamanoi

*Associate Professor, Anthropology*

Paula Tavrow

*Adjunct Associate Professor, Public Health*

Shelley Taylor

*Professor, Psychology; Director, Social Neuroscience Lab*

Kevin Terraciano

*Professor, History*

Mary Terrall

*Associate Professor, History*

Chris Tilly

*Professor, Urban Planning; Director, Institute, Labor and Employment*

Cristina Tirado

*Adjunct Associate Professor, School of Public Health*

Sharon Traweek

*Associate Professor, History*

Belinda Tucker

*Professor, Psychiatry and Behavioral Science; Associate Dean, Graduate Division*

Dawn Upchurch

*Professor, Public Health*

Charlene Villaseñor Black

*Associate Professor, Art History*

Juliet Williams

*Associate Professor, Gender Studies*

Gail Wyatt

*Professor in Residence, Psychiatry and Biobehavioral Science*

Mary Yeager

*Professor, History*

Noah Zatz

*Professor, Law*

## **Appendix 2. Research Scholars 2014-2015**

The Research Scholar program is designed to support local independent scholars conducting research on women, sexuality, or gender who have limited institutional access to research support. Research Scholars must have an active research project in progress and neither a tenure-track position nor a permanent, full-time academic affiliation with a college or university.

### **Nushin Arbabzadah**

*Research interests:* Queen Soraya Tarzi; history of Afghanistan; Islamic Studies; media studies; international women's movement of the early twentieth century; women and Islam

### **Azza Basarudin**

*Research Interests:* feminist studies in Islam, transnational and postcolonial feminist theories, feminist ethnography, social justice and human rights

### **David Becker**

*Research interests:* Global reproductive health; health care access and quality of care; family planning; immigration; Latin America

### **Carol Bensick**

*Research interests:* History of women's philosophy; Amalie John Hathaway; Julia Ward Howe; American women's philosophy; nineteenth-century philosophy

### **Lisa Bloom**

*Research Interests:* climate change, media studies, feminist and environmentalist art, polar regions

### **Catherine Christensen**

*Research Interests:* Euro-American Prostitutes and Reformers, gender and sexuality politics at the U.S.-Mexico border

### **Miriam Robbins Dexter**

*Research interests:* Translating ancient Indo-European and near-Eastern texts; feminine figures in ancient myths and folklore; female figures who do a sacred display of their genitals, bringing protection, fertility, and good fortune.

### **Kim Elsesser**

*Research interests:* Gender in the workplace; bias against female leaders; sexual harassment; barriers to cross-sex friendships and mentor



relationships at work; gender discrimination

**Mirasol Enriquez**

*Research interests:* representations of race, gender, and sexuality in film and television; media production culture; Chicana/o and Latina/o studies; feminist studies; cultural studies; oral histories; American and Latin American film

**Margarete Feinstein**

*Research interests:* History of postwar Germany; sociocultural history of Holocaust survivors; reintegration of Jewish women survivors in postwar Germany

**Negin Ghavami**

*Research Interests:* psychological well-being, social and sexual identities, ethnic minorities, stigmatized groups, internalized homophobia and racism.

**Ayano Ginoza**

*Research interests:* Cultural theory; cultural studies; American studies; Okinawan studies; women's studies; military culture and structure; Pacific Island studies

**Kristine Gunnell**

*Research Interests:* Race, gender, religion, urban spaces, social welfare, multiethnic communities in Los Angeles

**Rhonda Hammer**

*Research interests:* Women's studies; media literacy; communication; cultural studies; independent video production; globalization; feminism; education

**Natalie Hansen**

*Research interests:* Feminist studies; queer studies; animal studies; critical race studies

**Myrna Hant**

*Research interests:* Cultural studies; media representations of older women, particularly Jewish and African American women; women's studies; advocacy for the homeless

**Karon Jolna**

*Research interests:* women, diversity and leadership; preparing the next generation for leadership; pedagogy and online education.

**Penny (Barbara) Kanner**

*Research Interests:* Bibliomethodology as an analytical tool; British women's autobiographies; gender studies; women in history; British women in WWII

**Gabriele Kohpahl**

*Research interests:* Women's studies; ethnography of female immigration and activism; Guatemalan immigrants in Los Angeles

**Elline Lipkin**

*Research interests:* Gender and girls' studies; gender construction and representation; twentieth-century poetry; feminist poetics

**F. Alethea Martí**

*Research interests:* language socialization, gender, small-scale entrepreneurship, adolescence and emerging adulthood, online communities, gossip and logic, mothers and families, urban Latin America, USA.

**Gisele Maynard-Tucker**

*Research interests:* Qualitative research; training/teaching facilitators; monitoring and evaluation of programs; reproductive health; STIs/HIV/AIDS prevention; quality of care services; training of Tot; maternal and child health; adolescent sexual behavior; men's KAP and contraception; gender inequalities; women's empowerment; family planning; behavior change communication

**Cynthia Merrill**

*Research interests:* Constitutional law; First Amendment rights; rights to privacy in the U.S.

**Tzili Mor**

Research interests: human rights, gender, and the impact of rule of law reform on lived realities, applied feminist legal solutions to shape discourse and reform agendas on gender and women's human rights, and holistic legal analysis

**Becky Nicolaides**

*Research interests:* Suburban history; women in suburbia; American studies; American history; urban studies

**Rebekah Park**

*Research interests:* gendered memories, Argentine political prisoners, human

rights issues related to race, class, public health and poverty

**Jenny Price**

*Research interests:* Non-fiction writing; environmental history; history of the American west; history of Los Angeles

**Alyssa Ribeiro**

*Research Interests:* 20th-century U.S. history; race, ethnicity, and gender studies; urban history.

**Penny L. Richards**

*Research interests:* Disability studies; disability history; education history; U.S. historical geography in the nineteenth century

**Denise Roman**

*Research interests:* Immigrant Women and Trauma; Feminist Legal Theory; Rape Shield Laws; Empowering Women through Mentoring

**Kathleen Sheldon**

*Research interests:* African women's history, with a special interest in women and work, Mozambican women, and urban African women.

**Alice Wexler**

*Research interests:* Huntington's disease; gender and medical history; genetics and gender; gender and science

**Mellissa Withers**

*Research Interests:* reproductive health, including unintended pregnancy, HIV/AIDS and family planning, health services, community participatory research, community outreach/engagement, cultural competency, qualitative methodology, border/migrant/refugee health, social determinants of health and health disparities

**Patricia Zukow-Goldring**

*Research interests:* Women's studies; women, child development, and cultural knowledge; speech and early childhood development

### **Appendix 3. Student Awards, Grants, and Fellowships**

CSW has advanced academic excellence in the study of gender, sexuality, and women's issues by developing and fostering, among other things, innovative graduate student research through funding, programming, and employment opportunities. CSW has long supported and advanced the research and professional careers of graduate students at UCLA. In recent years, we have dramatically extended and formalized this support through targeted fundraising, innovations in programming, and the creation of new scholarly and professional training opportunities. CSW takes very seriously our role as mentor to the many graduate students from various departments and disciplines who do research in the areas of gender, sexuality, and women's issues. The Graduate Student Initiative is our public commitment to promoting the professional success and academic excellence of graduate students at UCLA

CSW is dedicated to advancing graduate-level research at UCLA in the areas of gender, sexuality, and women's issues. Our generous donors have provided CSW with the means to offer graduate students an array of award, grant, and fellowship opportunities. CSW provides awards for dissertation and scholarly excellence, fellowships for research, and a competitive biannual travel grant program.

#### *Constance Coiner Awards*

The Constance Coiner Awards honor the lives of Dr. Constance Coiner, 48, and her daughter, Ana Duarte-Coiner 12, who died on TWA flight #800 in June of 1996. Constance Coiner designed her own individual Ph.D. program in American Studies at UCLA, bringing together her interests in working-class literature and history. Her dissertation was completed in 1987. While at UCLA, Constance Coiner received numerous awards and became in 1988 the first recipient of the CSW Mary Wollstonecraft Award. She joined the faculty at the State University of New York, Binghamton, in 1988. Born while Constance was completing her doctorate, Ana Duarte-Coiner helped lead her team to a city softball championship in 1995, excelled as a student, was a reporter on a children's television program, and was also an accomplished pianist and member of her school's varsity tennis team. Constance Coiner's book, *Better Red: The Writing and Resistance of Tillie Olsen and Meridel Le Sueur*, published in 1995 by Oxford University Press, brilliantly illuminated the feminism of these early working-class writers with ties to the Communist Party. A pioneering voice for feminist scholarship on women of the working class, Dr. Coiner became at SUNY Binghamton and within the Modern Language Association a well-respected and beloved mentor to women students who sought to do as she had done by forging links between women's lives and work, between American feminism and the political left, between oral history and literary theory.

The members of the selection committee for these awards were Virginia Coiner Classick, Dr. Coiner's sister; Karen Rowe, Professor of English and founding director of CSW; and Katherine King, Professor of Comparative Literature and Classics.

They selected Adlay (Adella) Gorgen, a senior in the Department of English, and Merima Tricic, a senior with a triple major in World Arts/Cultures, Religious Studies, and Pre-Political Science, as the recipients of the Constance Coiner Undergraduate Award. Naazneen Diwan, a doctoral student in the Department of Gender Studies, and Preeti Sharma, a doctoral student in the Department of Gender Studies, each received a Constance Coiner Graduate Fellowship.

*Elizabeth Blackwell, Md, Awards*

Dr. Penny Kanner, who generously funded these awards and the Penny Kanner Dissertation Research Fellowship, received a Ph.D. in the Department of History at UCLA. She has taught at UCLA Extension, Mount St. Mary's College, Occidental College, and held a faculty appointment at UCLA. She has been a Research Scholar at CSW since 1990. These awards recognize an outstanding research report, thesis, or article related to women and health or women in health-related endeavors. It is named for Elizabeth Blackwell, MD, the first woman to receive a medical degree in the United States.

Members of the selection committee were May Wang, Professor of Community Health Sciences in the Fielding School of Public Health; Ellen DuBois, Professor of History; Muriel McClendon, Professor of History; and Paula Tavrow, Adjunct Associate Professor of Community Health Sciences in the Fielding School of Public Health.

The committee selected Tira Okamoto, an undergraduate in the Department of World Arts and Cultures/Dance, for her paper titled "Naked in Their Eyes: A Case Study on Sexual Harassment in Amman." The selection committee called the paper "a thoughtful examination of sexual harassment of Jordanian women. Sexual harassment is considered a serious public health issue by the World Health Organization and Tira's work is impressive for an undergraduate student."

This year, two students were selected and will split the graduate award: Mona Moeni, a doctoral student in Psychology, for her paper titled "Sex differences in depressive and socioemotional responses to an inflammatory challenge: Implications for sex differences in depression" and Cassia Roth, a doctoral student in History, for her paper titled "A Miscarriage of Justice."

*Penny Kanner Dissertation Research Fellowship*

This award was also funded by Penny Kanner. It replaces two that were given for completed dissertations -- the Mary Wollstonecraft Award and the George Eliot Award. The two awards were combined into this fellowship, which was named in her honor by CSW to acknowledge Penny's profound commitment to feminism and to CSW. The Penny Kanner Dissertation Research Fellowship is a prize that funds an exceptional dissertation research project pertaining to women or gender that uses historical materials and methods.

Members of the selection committee were Kate Norberg, Associate Professor of History; and Chandra Ford, Associate Professor of Community Health Sciences in the Fielding School of Public Health.

They selected Jessica Lynne Harris, Department of History, for her dissertation prospectus, "Exporting Mrs. Consumer: The American Woman in Italian Culture, 1945-1975. Her project is a transnational study of the emergence of new patterns of consumption among Italian women in the post war era. In selecting Harris for the award, the committee noted that she "is particularly imaginative in her use of sources, consulting both the advertisements for cosmetics that appeared in the mainstream women's press and the criticisms of consumption offered by the Catholic and the Communist women's publications. Harris adds new depth to our notions about the growth of consumerism by recognizing that women were assailed by conflicting forces, be they capitalist, Catholic or Communist. Harris

provides a complex analysis of the birth of Italian consumerism while shedding new light on how the Cold War affected women both in the US and in Europe. “

#### *Jean Stone Dissertation Fellowship*

Jean Stone, born Jean Factor, collaborated with her husband, Irving Stone, as a researcher and editor on eighteen biographical novels. For over five decades, she was involved with and supported UCLA. Jean Stone had a long and productive relationship with CSW. She cared deeply about the graduate students whose research on women embodied the promise of the next generation of feminist scholars. The Jean Stone Dissertation Research Fellowship is an award that provides support for a doctoral student engaged in research focusing on women and/or gender.

Members of the selection committee were Grace Hong, Associate Professor of Gender Studies; Linda Sax, Professor of Education; and Michelle Erai, Assistant Professor of Gender Studies.

The recipient of the Jean Stone Dissertation Research Fellowship is Rosie Varyter Aroush, a PhD candidate in Near Eastern Languages and Culture for her project titled, “Experiences of Lesbian, Gay, Bisexual, and Transgender Armenians in Los Angeles and Yerevan: Family Relationships, Identity Negotiation, & Community Involvement.”

#### *Paula Stone Legal Research Fellowship*

This award is made possible through the generosity of Mrs. Jean Stone and was created to honor her daughter, Paula Stone. This award supports research that focuses on women and the law with preference given to research on women in the criminal/legal justice system.

Members of the selection committee were Tzili Mor, CSW Research Scholar, and Courtney Powers, Lecturer in Law. They selected Jasmine Phillips, UCLA School of Law, “for its originality, innovative approach, and thoughtful justification for a comparative study of policing, re-entry, and incarceration with an emphasis on women of color.” They also applauded “the proposal’s strong links with re-entry work in the US and with the South African organization, Sonke Gender Justice, which has an established and fruitful collaboration with UCLA law’s health and human rights project and which will provide needed support for the research portion to take place in South Africa.”

#### *Policy Brief Prize*

The Policy Brief Prize was funded by the Irving and Jean Stone Endowment. The Policy Brief Awards recognize outstanding applied feminist scholarship by graduate students. This year, we distributed a call for submissions on the topic of “Women in the Informal Economy: Global Challenges, Local Solutions.” We are pleased to recognize two briefs. They will be published later this year in print and also on the CSW site at the California Digital Library.

Members of the selection committee were Chris Tilly, Professor of Urban Planning and Director of the Institute for Research on Labor and Employment; Brenda Johnson-Grau, Managing Editor at CSW; and Skye Allmang, doctoral student in Social Welfare. They selected Amanda Nguyen, a doctoral student in Economics, for her brief, “Improving the health and well-being of sex workers in the underground commercial sex economy.” The committee “appreciated Amanda’s clear analysis, thorough documentation, and sensible policy recommendations.” Nina M. Flores, a doctoral student in Urban Planning at the Luskin School of Public Affairs, and Karna Wong, a doctoral student in Urban Planning at the Luskin School of Public Affairs, received the award for their brief, titled “Redefining A

Happy Ending: Rights For Massage Parlor Workers.” Their brief “made a strong case for additional protections for massage workers.”

**TRAVEL GRANTS**

<b>First</b>	<b>Last</b>	<b>Amount</b>	<b>Department</b>	<b>Project</b>
Amanda	Bailey	\$291	Anthropology	Trauma Stories and Transformations: Situating Turning-Point Narratives by Female Tribal College Students
Sevi	Bayraktar	\$400	World Arts and Cultures	Hip Hop with Darbuka: New Artistic Genres in Gentrified Istanbul
Ariana	Bell	\$250	Psychology	Health Implications of Intersectional Approaches to Race, Sexual Identity, and Gender Identity and Expression
Anne	Fehrenbacher	\$109	Community Health Sciences/Public Health	Determinants of consistent condom use among sex workers in India: Testing competing hypotheses of perceived risk, empowerment, and financial security and Perceived Job Insecurity and Life Satisfaction: Testing a Causal Model of Job Stress
Brianna	Goodale	\$300	Psychology	Stifling silence: How failure to confront increases stereotype threat among women in STEM
Kathleen	Lehman	\$275	Higher Education and Organizational Change - GSEIS	Understanding the Role of Faculty in the Computer Science Gender Gap
Kimberly	Mack	\$400	English	Dissertation research about black blueswomen
Jennifer	Monti	\$400	Spanish and Portuguese	"Sab, la mujer, y la esclavitud: cinco preguntas (y respuestas) para refuter el genero abolicionista"
Chantiri	Resendiz	\$375	Chicano/Chicana Studies	Coming Out of the Shadows: Queering Activist Performances, Finding Disruptions, and Letting the Wild Tongues Speak in the Immigrant Rights Movement
Rosaleen	Rhee	\$350	Musicology	Fatalistic Audiovisual Representation of AIDS in the Korean Popular Music Video "Loving Memory"
Adelle	Sanna	\$250	Italian	Mythic Revisionism in Sirene (Sirens) by Laura Pugno
David	Schieber	\$250	Sociology	Money, Morals, and Condom Use: The Politics of Health in the Adult Film Industry
Preeti	Sharma	\$350	Gender Studies	The Thread Between Them: Race, Gender, and Intimacy in Los Angeles' South Asian Threading Salons
Gitanjali	Singh	\$400	Gender Studies	Desire, Sexuality and Bodies: Mothers and Daughters in Stockton, California
Monica	Streifer	\$250	Italian	Historical Revisionism on the Modern Italian Stage: Anna Banti's Corte Savella (1960)
Sharon	Tran	\$150	English	The Senecan Lair: Art, Multitude, and the Oriental Captive Girl
Alessandra	Williams	\$400	World Arts and Cultures	Choreographing Decolonized Labor: The Social Movements of REALITY, Ananya Dance Theatre, and HIRE Minnesota in the Settler Colonial U.S.
Anndretta	Wilson	\$400	Theater & Performance Studies	Refusing to Serve: The Gospel Music Performance of Marion Williams
Adriane	Wynn	\$500	Health Policy Management/Public Health	A study to assess the acceptability and feasibility of screening and treatment of curable sexually transmitted infections during antenatal care at Princess Marina Hospital



## Appendix 4. Award Committee Members

Award Type	Committee Member(s)	Title	Department
Undergrad/Grad	Virginia Coiner Classick Karen Rowe Katherine King	Donor Professor Professor	CSW English Comp Lit and Classics
Undergrad/Grad	Mary Wang Ellen DuBois Muriel McClendon Paula Tavrow	Professor Professor Professor Associate Professor	Public Health History History Public Health
Graduate	Kate Norberg Chandra Ford	Associate Professor Associate Professor	History Public Health
Graduate	Grace Hong Linda Sax Michelle Erai	Professor Professor Assistant Professor	Gender Studies Education Gender Studies
Graduate	Tzili Mor Courtney Powers	Research Scholar Lecturer	CSW Law
Graduate	Chris Tilly Brenda Johnson-Grau Skye Allmang	Professor Managing Editor Doctoral Student	Urban Planning CSW Social Welfare
Graduate	Azza Basarudin Catherine Christensen	Research Scholar Research Scholar	CSW CSW
Graduate	Natalie Hansen Mirasol Enriquez	Research Scholar Research Scholar	CSW CSW

UCLA CENTER FOR THE STUDY OF WOMEN PRESENTS

# THINKING GENDER

25TH ANNUAL GRADUATE STUDENT  
RESEARCH CONFERENCE



APRIL 23/24, 2015

UCLA COVEL COMMONS • CSW.UCLA.EDU • OPEN TO THE PUBLIC

UCLA CENTER FOR THE STUDY OF WOMEN PRESENTS

# THINKING GENDER

25TH ANNUAL GRADUATE STUDENT RESEARCH CONFERENCE

Grand Horizon Ballroom, UCLA Covel Commons

## PROGRAM OVERVIEW

Thursday, April 23

11:30 am to 1:45 pm	Registration
2:30 to 3:15 pm	Welcome by Rachel Lee Keynote by Rebecca M. Herzig
3:30 to 4:15 pm	Posters/Exhibits
4:30 to 6:00 pm	Awards and Reception, Covel Terrace (for invited guests only)

Friday, April 24

8:00 to 8:45 am	Registration
9:00 to 10:30 am	Session 1
10:30 to 10:45 am	Break
10:45 am to 12:15 pm	Session 2
12:20 to 1:20 pm	Networking lunch, Covel Terrace (for invited guests only)
1:30 to 2:30 pm	Workshops: <i>Fight Like a Women</i> and <i>Acupressure</i> (registration required)
2:45 to 4:15 pm	Session 3
4:15 to 4:30 pm	Break
4:30 to 6:00 pm	Session 4

Thinking Gender is an annual public conference highlighting research on women, sexuality, and gender across all disciplines and historical periods.

Thursday, April 23

Keynote, 2:15 pm, Grand Horizon Ballroom

## **BODY MODIFICATIONS: VIOLENCE, LABOR, AND THE SUBJECT OF FEMINISM**

Rebecca M. Herzig



*...surfaces and underpinnings, the spectacular and the boring, are inextricably intertwined. The boundaries of 'serious' bioethical concerns, and of medical 'necessity,' are continuously remade, symbolically and materially, in relation to the trivial and the superfluous.*

–Rebecca M. Herzig, *Plucked*

Rebecca M. Herzig is the Christian A. Johnson Professor of Interdisciplinary Studies and Chair of the Program in Women and Gender Studies at Bates College. Her teaching, research, and activist work all seek to engage broad audiences in reflection on the social dimensions of science, technology, and medicine. Her recent publications include a special issue of the *Lancet* on “Medicalisation in the 21st century,” co-edited with Jonathan Metzl, and *The Nature of Difference: Sciences of Race in the United States from Jefferson to Genomics*, co-edited with Evelynn Hammonds. Her latest book, *Plucked: A History of Hair Removal*, is now available from NYU Press. She has served on the executive councils of the Society for the Social Studies of Science, the Society for the History of Technology, and the International Committee for the History of Technology, among other professional and community boards.

From 3:15 to 4:15 pm on April 23,  
copies of *Plucked: A History of  
Hair Removal* will be available  
for purchase. Price is \$29.95  
plus sales tax.



*Cosponsored by UCLA Colloquium in History of Science, Technology, and Medicine*

Thursday, April 23

Posters/Exhibits, 3:30 to 4:15 pm, Grand Horizon Ballroom

## POSTERS

*Female Resistance in 'The Legend of Sigh,'* Sarah Abdul Razak, English, Georgetown University

*Agorafaux-pas! Cultural Implications When Cis-women Perform Female Drag,* Jamie Coull, Media, Culture, and Creative Arts (Performance Studies), Curtin University of Technology

*Honoring Transgender Women's Narratives: A Postmodern Feminist Approach for Assessment and Engagement in HIV Services,* Cary Klemmer, Social Work, USC

*Let's Talk About Sex: Exploring Sex Education Curricula in the United States,* Taryn Moore, International Comparative Education, Stanford University

*After the Degree: Perseverance of Women in STEM,* Annette Siemssen, Teaching, Learning, and Culture, University of Texas at El Paso

*M.D. Zofia Sadowska: An Active Lesbian As "the enemy of society and state,"* Agnieszka Weseli, Anthropology and Psychology, University of Warsaw

*Reducing Microaggressions Towards Women of Color in STEM,* Melo-Jean Yap, Urban Schooling, UCLA

*Queer Strategies of Alliance for Effective Feminist Organizing,* Addison Davidove, Integrative Studies, University of Redlands

*Deconstructing Images of Female Militants in the Palestinian Nationalist Resistance Movement,* Noya Kansky, Anthropology and Geography, Cal Poly San Luis Obispo

*Whiteness in the Bedroom: Analytics of Queer Interracial Intimacy,* Jesus Lira, Gender and Chicano/a Studies, UCLA

*Counter Narratives in Chicana Murals,* Philomena Lopez, Art History, UCLA

*Hidden Things in Plain Sight—Female Sailors and Stowaways,* Anastasiia Palamarchuk, Art – Graphic Design, CSU Long Beach

## EXHIBITORS

Ms. and Feminist Majority Foundation, <http://feminist.org>

*InterActions: UCLA Journal of Education and Information Studies,* <http://www.gsa.asucla.ucla.edu/services/publications/interactions>

Systems Training Center, <http://systemstrainingcenter.com>

Friday, April 24

SESSION 1

9:00 to 10:30 AM

 Panel 1, West Coast Room

**CONTESTING ANTHROPOCENTRISM: THINKING GENDER, RACE, SEX AND SPECIES WITH HUMAN AND ANIMAL BODIES**

MODERATOR: Alice Wexler, CSW Research Scholar, UCLA

Chloe Diamond-Lenow, Feminist Studies, UC Santa Barbara, *Keep Love Strong: Iams, Homecoming, and Heteronormativity*

Meredith Clark, Gender Studies, Arizona State University, *Inserting Stereotypes: Human, Companion Species & Testicles*

Chelsea Jones, Feminist Studies, UC Santa Barbara, *The Spectacle of Losing: Failure and the Ephemerality of Desiring Community in Sports*

 Panel 2, North Ridge Room

**SEXUALITY IN ASIAN MEDIA**

MODERATOR: Andrea S. Goldman, History, UCLA

Jing (Jamie) Zhao, Gender and Cultural Studies, Chinese University of Hong Kong, *Reconfiguring a Perfect Butch Idol from a Homoeroticized West in Online Chinese Queer Gossip*

Min Joo Lee, Gender Studies, UCLA, *Everybody's Right to Their Own Fantasy: Korean Television Dramas and Their Fan-Made Videos*

Eliz Wong, Sociology, Chinese University of Hong Kong, *Weapons of the Weak: Female Activists in Hong Kong Umbrella Movement*

 Panel 3, South Bay Room

**CLAIMING PUBLIC VISIBILITY AND POWER**

MODERATOR: Kathryn Norberg, History and Gender Studies, UCLA

Julie Matos, Communication Studies, CSU Los Angeles, *Women's Rights in Public Address: A Feminist Rhetorical Critique*

FNU Elizani, Educational Administration, Ohio University, *Mélange of Voices: Female Candidates of 2014 Election in Aceh*

Weiling Deng, Education, UCLA, *Contemporary Chinese Women Intellectuals: Recipient and Source of Empowerment*

Erica Baker, Kinesiology and Health Studies, Queen's University, *Creating and Contemplating (In)visibilities: The Challenge of 'Coming Out' as Cosmetically Altered*

Icons denote panel themes:



Science, Technology, and Theory



Identity in Arts and Culture



Social Issues and Contested Spaces

Friday, April 24

SESSION 2

10:45 AM to 12:15 PM

 Panel 4, West Coast Room

**FEMINIST INQUIRY AND PRACTICES**

MODERATOR: Michelle Erai, Gender Studies, UCLA

Amber Muller, Performance Studies, UC Davis, *The Teasing Commodity: Navigating Subject and Object in the Sexual Economy of Neo-Burlesque*

Delphine Merx, Philosophy, École Normale Supérieure, *The Butlerian Parody, A Political Liberation of Bodies?*

Irene Han, Classics, UCLA, *Plato's Mirrors: Magnesia and the Beautiful City*

Jake Pyne, Social Work/Gender Studies and Feminist Research, McMaster University, *"Parenting is not a job... it's a relationship": Recognition and Relational Knowledge among Parents of Gender Non-conforming Children*

 Panel 5, North Ridge Room

**CONTESTING MARGINALITY**

MODERATOR: Elizabeth Marchant, Gender Studies, UCLA

Delio Vasquez, History of Consciousness, UC Santa Cruz, *The Limits of Political Thought: Tactics, Consumption, and Resistance in the Welfare Rights Movement and Practices of Welfare Fraud*

Lauren Casey, Social Dimension of Health, University of Victoria, *Project Home Los Angeles: Gender-responsive Training by, and for, Women with Incarcerated Partners Living in Downtown Los Angeles Skid Row*

Leena Akhtar, History of Science, Harvard University, *Counseling Blind: Consciousness-raising and the Creation of New Intervention Models for Sexual Assault Survivors*

 Panel 6, South Bay Room

**LOCATING AGENCY IN POLITICS OF THE BODY**

MODERATOR: Tzili Mor, School of Law, UCLA

Adam Ali, Kinesiology and Health Studies, Queen's University, *"We" are All Terrorists: Scripting Affects in Airport Spaces*

Najmeh Moradiyan Rizi, Film and Media Studies, University of Kansas, *Body Trouble: Female Embodiment and the Subversion of Iran's Gender Norms in Mania Akbari's Cinema*

Gulin Cetin, Comparative Literature, UC Riverside, *Making Docile 'Female' Bodies: Biopower and Virginity Examinations in Turkey*

Friday, April 24

WORKSHOPS, 1:30 to 2:30 PM

---

Salon A

## **FIGHT LIKE A WOMAN WITH MARCUS KOWAL**

*Sponsored by Marcus Kowal and Systems Training Center*



Krav Maga is the official self-defense training for the Israeli Defense Forces. Today, it is also the official self-defense system for U.S. law enforcement. It is popular because it is based on instinctive movements and techniques that are functional, regardless of size and gender. The workshop will discuss the practicality and thinking behind Krav Maga and the mental game in situations where self-defense is necessary. Workshop participants will receive one free week of training at

Systems Training Center (<http://systemstrainingcenter.com>).

**INSTRUCTOR:** Marcus Kowal is a former Ranger (Special Forces) with the Swedish Military; pro kickboxer and MMA fighter; Golden Gloves Finalist Boxer; and 2nd degree Krav Maga Black Belt.

West Coast Room

## **ACUPRESSURE: MASSAGING YOUR WAY TO OPTIMAL HEALTH WITH FELICIA YU**



Acupressure is a form of touch therapy that uses the principles of acupuncture and Chinese medicine. Sometimes thought of as acupuncture without the needles, it involves applying manual pressure (usually with the fingertips) to points on the body. Acupressure points, which lie along meridians or energy channels within the body, are stimulated in to help restore balance. Dr. Yu will show participants how to stimulate

their own acupressure points to alleviate such symptoms as pain, headache, nausea, menstrual cramps, abdominal pain, and insomnia.

**INSTRUCTOR:** Felicia Yu, M.D., is an East-West Primary Care Fellow at the UCLA Center for East-West Medicine. Her interests include preventive medicine, women's health, improving the quality of life for cancer patients and survivors, the mind-body connection, and educating patients on the different approaches to healing.



Friday, April 24

SESSION 3

2:45 to 4:15 PM

 Panel 7, West Coast Room

**GAMERS 'N' GEEKS: GENDERED ROLES AND PROFESSIONALISM IN THE GAMING AND HIGH-TECH INDUSTRIES**

MODERATOR: Allison Carruth, English, UCLA

Koji Chavez, Sociology, Stanford University, *Gendered Pathways to Hire: Employer Trade-offs and Candidate Gender in the Hiring Decision*

John Vanderhoef, Film and Media Studies, UC Santa Barbara, *Everyday Developers: Amateur Game Development on the Borders of Industry*

Ryan James Hughes, French and Francophone Studies, UCLA, *Women in Revolt: from the French Revolution to #GamerGate*

 Panel 8, North Ridge Room

**ACROSS BOUNDARIES: QUEER BODY AND SEXUALITY IN PERFORMANCE**

MODERATOR: Sue-Ellen Case, Department of Theater, UCLA

Kristine Palma, Kinesiology and Health Studies, Queen's University, *The Taboo Issue: Black Queerness, Privacy, and Collective Memory in Sports*

Alixandria Lopez, Communication Studies, CSU Long Beach, *'I'm Becoming a Dude': Sarah Silverman and the (Mis)Appropriation of the Male Body*

Donnie Lopez, English & Philosophy, Purdue University – Calumet, *Queering Dracula's Red Lips*

Poyao Huang, Communication, UC San Diego, *How to Have a Theory of Queer Blood*

 Panel 9, South Bay Room

**OPPOSITIONAL CONSCIOUSNESS: GENDERED MILITARISM AND SOCIAL PROTESTS**

MODERATOR: Rebecca M. Herzig, Program in Women and Gender Studies, Bates College

Anat Schwartz, East Asian Languages and Cultures, UC Irvine, *Hegemonic Masculinity and Motherhood in South Korea: The Sewol Incident as a "Women Issue"*

Selina Makana, African American Studies, UC Berkeley, *Ready for Combat: Women and Militarized Armed Struggle in Southern Africa*

Sevi Bayraktar, World Arts and Cultures/Dance, UCLA, *Resisting Choreographies: Women in Turkey's Gezi Protests*

 Panel 10, West Coast Room

**MEDICINE IN CONTEXT: BIOMEDICAL BODY AND KNOWLEDGE PRODUCTION**

MODERATOR: Soraya de Chadarevian, History, UCLA

Christine Pich, Sociology, Carleton University, *The Politics of Ignorance: Occupational Health, Material Bodies, and Breast Cancer*

Eva Gillis-Buck, School of Medicine, UC San Francisco, *Redefining 'Virgin Birth' After Kaguya: Mammalian Parthenogenesis in Experimental Biology, 2004-2014*

Sandra Harvey, Politics, Emphasis in Feminist Studies, Critical Race and Ethnic Studies, UC Santa Cruz, *The HeLa Bomb and the Science of Unveiling*

Wanda Henry, History, Brown U, *Gender and the Dead in St. Giles Cripplegate*

 Panel 11, North Ridge Room

**CHALLENGING STEREOTYPES OF BODY IN THE ARTS**

MODERATOR: Michelle Liu Carriger, Department of Theater, UCLA

Lisa Delance, Anthropology, UC Riverside, *From the Rags to Riches: The Class, Status, and Power of Clothing among Ancient Maya Women*

Charlotte Lucke, English Literature, University of Houston, *Reclaiming Representation: A Disruption of American Indian (Women) Tropes in Julie Buffalohead's The Skin Shifting*

Melanie Jones, Comparative Literature, UCLA, *The Right to a Mad Mind: A Conversation of Medical Knowledge and Pre-feminist Literary Practice between Madame Bovary and Анна Каренина*

Julia Taylor, British and American Literature, University of Houston, *Cua Ve, Kitchen Gods, and Dutiful Women: Gender and Consumption, and Food in Catfish and Mandala*

 Panel 12, South Bay Room

**IDENTITY IN TRANSIT: GENDER, RACE, AND CULTURE OF MOVEMENT**

MODERATOR: Kristine Gunnell, CSW Research Scholar

Jacob Thomas, Sociology, UCLA, *Are U.S. Nonimmigrant Visa Application Decisions in China Gender Biased?*

Mieke Lisuk, History, CSU Sacramento, *Living a Hmong Us: The Cultural Disconnect between Hmong Marriage Rituals in Laos and the United States*

Jacqueline Caraves, Chicana/o Studies, UCLA, *Latinas Straddling the Prison Pipeline through Gender (Non)Conformity*

## **Appendix 6. Newsletters, Blog posts, and Videos**



fall 2014



ucla center for the study of women

*research that rethinks*

ucla center for the study of women presents

THURSDAY

**November 20**

4 to 5 pm / YRL Conference Room

**Sonia Henríquez**

**Advances and  
Challenges of  
the Indigenous  
Women's  
Movement in  
Panama**

**Women's Activism & International  
Indigenous Rights**

FACULTY CURATOR SERIES

organized by Mayer Blackwell, Associate Professor,  
Department of Chicana Studies at UCLA

COSPONSORED BY

Latin American Institute, Dean of the Social  
Sciences, Institute for American Cultures,  
Center for Oral History Research, and  
Charles E. Young Research Library

ucla center for the study of women  
research that rethinks • [csw.ucla.edu](http://csw.ucla.edu)



# Welcome to the New Year!



**W**elcome to the new academic year! I'd like to share news of some of CSW's activities with you. Our fall quarter events include a series of lectures on "Women's Activism and International Indigenous Rights," curated by Maylei Blackwell, Associate Professor of Chicano/a Studies and Gender Studies. The series focuses specifically on leaders in the Continental Network of Indigenous Women and explores the intersection of women's activism and indigenous rights. Margarita Gutiérrez Romero, a Nahuatl activist from Hidalgo, Mexico and

co-founder of the Continental Network of Indigenous Women of Abya Yala, spoke at UCLA on October 22nd. A second event in the series features Sonia Henríquez, an activist from the Guna Yala region along the Caribbean coast of Panama, and will take place on November 19 from 2 to 4 pm in the YRL. An overview of the series appears in this issue of the newsletter.

CSW Associate Director Rachel Lee continues to lead the Life (Un)Ltd research project, which on November 5th brought professors Banu Subramaniam (Associate Professor of women, gender, sexuality studies at the University of Massachusetts, Amherst,) and Deboleena Roy (Associate Professor of Women's, Gender and Sexuality Studies and Neuroscience and Behavioral Biology at Emory University) to campus for complementary talks. In "Surrogating the Cradle of the World: On the Onto-Epistemological Illusions of Matter," Dr. Subramaniam focused on surrogacy in postcolonial India. Dr. Roy spoke on "Germline Rup-

tures: Methyl Isocyanate Gas and the Transpositions of Life, Death, and Matter in Bhopal." The next event, on February 27, 2015, will feature Kath Weston, a professor in the Department of Anthropology at the University of Virginia. Her current work focuses on political economy, political ecology and environmental issues, historical anthropology, and science studies. Her books include *Families We Choose: Lesbians, Gays, Kinship* (Columbia University Press, 1997), *Gender in Real Time: Power and Transience in a Visual Age*, (Routledge. 2002), *Traveling Light: On the Road with America's Poor* (Beacon Press, 2009).

Visiting CSW Scholar Diane Richardson, Leverhulme Trust Major Research Fellow and Professor of Sociology in the School of Geography, Politics and Sociology at Newcastle University, UK, will be speaking on "Sexuality & Citizenship: Remaking Boundaries of Tolerance and Acceptance" on November 18th from 4 to 6 pm in Haines 279. Dr. Richardson's interdisciplinary research centers

## message from the director

incandescent since 1990



thinking gender celebrates 25 years

on sexuality, gender, citizenship and social justice. Her latest book *Sexuality, Equality and Diversity* (Palgrave Macmillan, 2012) focuses on LGBT equalities policy, examining what has been achieved by legislation and resistance to such developments. Please see the Q & A with Diane in this issue.

In addition to our public events and lectures, we have several publication initiatives in process this year, including several CSW Policy Briefs. Chris Tilly, Professor of Public Policy and Director of the Institute for Research on Labor and Employment, is partnering with us on a set of briefs featuring outstanding applied feminist scholarship by UCLA graduate students. Each brief presents research in support of a policy change that would substantially improve the health

and well being of women and their families. We are also are inviting submissions for a set of briefs on the topic “Women in the Informal Economy: Global Challenges, Local Solutions.” Three UCLA graduate students will be selected to work with CSW publications manager Brenda Johnson-Grau on the editing and publishing of their briefs for distribution to community partners, nonprofit and research organizations, and public officials. Selected students will receive a \$500 stipend and recognition at the CSW Awards luncheon in 2015. A longer brief highlighting research on best practices in supporting women faculty in STEM fields is also planned. As a supplement to this quarterly CSW newsletter, we are launching a new email newsletter highlighting recent gender-related research by facul-

ty at UCLA. The first issue, focusing on “Law and Human Rights,” will appear soon.

The call for presentations for Thinking Gender, our annual graduate student research conference, has just been announced. Chien-Ling Liu, a Ph.D. candidate in the Department of History whose dissertation looks at microbiological studies and public health work by the Pasteur Institutes in China between 1899 and 1950, is the conference coordinator. This year marks Thinking Gender’s 25th anniversary! The conference theme is “Power, Contested Knowledge, and Feminist Practices.” Proposals are due December 15, 2014, and the conference will be held April 23 and 24, 2015. Please help us spread the word. In this issue, you’ll also find an overview of the conference theme by Chien-Ling.

Read on in this issue to find “A history of the Lesbian Writers Series,” on the historic set of talks by lesbian writers and poets that took place at A Different Light Bookstore from 1984 to 1994, compiled by series founder Ann Bradley, and “Misogyny and manipulation in Mauritius,” a report by Nanar Khamo, graduate student in the Department of French and Francophone Studies.

– *Elizabeth Marchant*

ucla center for the study of women presents

WINTER 2015

# NEW DIRECTIONS

## in Black Feminist Studies

FEATURING



**Jan 29** 4 pm | Royce 306

**Amber Jamila Musser**

*Assistant Professor of Women, Gender, and Sexuality Studies,  
Washington University in St. Louis*



**Feb 12** 4 pm | Royce 306

**Talitha Leflouria**

*Assistant Professor of History, Florida Atlantic University*



**Feb 26** 4 pm | Haines 135 (Bunche Library)

**Tiffany Willoughby-Herard**

*Assistant Professor of African American Studies, UC Irvine*

*cosponsored by Department of English, Ralph J. Bunche Center for African American Studies, Labor Studies Program, Institute for American Cultures, Department of Gender Studies, International Institute, and Department of African American Studies*

**FACULTY CURATOR SERIES**  
organized by Grace Kyungwon Hong,  
Associate Professor,  
Department of Gender Studies and  
Department of Asian American Studies

ucla center for the study of women  
*research that rethinks* • [csw.ucla.edu](http://csw.ucla.edu)





# WOMEN'S ACTIVISM AND INTERNATIONAL INDIGENOUS RIGHTS

*Faculty Curator Series organized by Maylei Blackwell, Associate Professor of Chicana and Chicano Studies and Gender Studies*

**T**HE PAST TWO DECADES HAVE witnessed an dramatic increase in international indigenous rights activism on the global scene. Drawing on prior decades of indigenous rights within the international system, activists worked tirelessly to draft and pass the UN Declaration on the Rights of Indigenous People in 2007. Because indigenous women leaders have been key in leading the charge for indigenous rights as well as women's rights leading, many are now asking whether we are witnessing the (re)emergence of indigenous feminism at the global level. In conjunction with the observance of the World Conference on Indigenous Peoples next fall in New York City (which will include only governmental representatives since it is a meeting of the General Assembly), "Women's Activism and International Indigenous Rights" will ex-

plore the intersection of women's rights and indigenous rights and reflect on women's role globally.

This series will focus specifically on leaders in the Continental Network of Indigenous Women (Enlace de Mujeres Indígenas or ECMI), a regional network of indigenous women activists coming from twenty-six organizations in nineteen countries throughout the Americas. Founded in 1994, its growth reflects the emergence of indigenous mass mobilizations and social movements across Latin America and the Caribbean throughout the 1990s as well as the development of a specific set of gendered demands surrounding indigenous autonomy in the region.

While some tie the internationalization of rights discourse to neoliberalism and global economic restructuring, others have discussed how transnational social movement networks developed

specifically to engage the UN have developed new indigenous solidarities and policy advocacy strategies—as well as trained activists to participate in the UN Permanent Forum on Indigenous Issues. Critically, this transnational network not only orients activists toward the international arena but it also provides a critical space for exchange to build indigenous women's political identities and forms of political analysis that they take back to their communities. Through this multi-scaled activism, they localize a wide range of strategies against violence against indigenous women, militarization, ecological destruction (mining and resource extraction), intellectual property rights, racism against indigenous people, and the need for women's human rights within their own communities.



Curated by Maylei Blackwell, Associate Professor, Department of Chicano/a Studies at UCLA, “Women’s Activism and International Indigenous Rights” will explore the intersection of women’s rights and indigenous rights and will reflect on women’s role globally.

Blackwell accompanied indigenous social movements for the past sixteen years developing a research expertise on the intersection of women’s rights and indigenous rights within Mexico and California. More recently she has conducted community-based and

collaborative research documenting cultural continuity and political mobilization with Zapotecs and Mixtecs from both the northern sierra as well as the central valleys of Oaxaca as well as the increasingly Mayan diaspora from Guatemala in Los Angeles. In addition, she is a noted oral historian and author of *¡Chicana Power! Contested Histories of Feminism in the Chicano Movement* (U of Texas Press, 2011), which was a finalist for the Berkshire Conference of Women Historians Book Prize and named by the Western Historical Association as one of the best

book in western women and gender history. Her research focuses on indigenous women’s organizers in Mexico, Latin American feminist movements, and sexual rights activists, all of whom are involved in cross-border organizing and community formation.

Two of the speakers are Margarita Gutiérrez Romero (*shown above*), who spoke on October 22. A video will be available on YouTube soon. The second speaker is Sonia Henríquez, who will be speaking on November 20 in the from 4 to 6 pm in the YRL conference room.



**MARGARITA GUTIERREZ ROMERO**

*From Chiapas to the UN: Women in the Struggle for Indigenous Rights*

“Indigenous peoples are being permanently alienated from our being. We are being stripped, ripped off, and plundered of our values, our spirituality, our spirits, even of our gods,” says Margarita Gutiérrez Romero (*shown second from left above*), an Nha-ñhu activist who will be speaking at UCLA on October 22. She has been involved in the movement for two decades, a time period that has seen a dramatic increase in indigenous rights activism on the global scene. Indigenous women have been key leaders in these efforts to ensure rights--including wom-

en’s rights--for indigenous peoples during this time. For decades, activists worked tirelessly on behalf of a UN Declaration on the Rights of Indigenous People, which was passed in 2007.

Blackwell selected her as a speaker for this series because of Gutiérrez Romero’s long history of activism on behalf of indigenous people, which began in community radio and continued as she studied journalism at the National Autonomous University of Mexico. Part of the indigenous rights movement that burgeoned in the early 1990s, Gutiérrez was a founding member of the National Plural Indigenous Assembly for Autonomy (ANIPA), which advocated for constitutional reform

to establish a system of regional autonomy, and co-founded Enlace Continental de Mujeres Indígenas de las Américas (ECMI), which includes organizations in twenty-six countries in North, Central, and South America. “The powerful growth of [this organization],” says Blackwell, “reflects the emergence of indigenous mass mobilizations and social movements across Latin America and the Caribbean throughout the 1990s as well as the development of a specific set of gendered demands surrounding indigenous autonomy in the region.”<sup>1</sup>

ECMI’s member organizations are committed to training, research, and advocacy in areas including nonviolence and ancestral

justice; territory, environment, climate change and food sovereignty; international law instruments; intellectual property and biodiversity; health and spirituality: sexual and reproductive health; political participation; indigenous intercultural education; and racism and discrimination. In 1995, the group organized the First Continental Meeting of Indigenous Women in Quito, Ecuador. It has gone on to “consolidate [itself] as a network that links indigenous women from throughout the Americas to promote the formation of women’s leadership and influence, from the perspective indigenous spaces of representation and international, regional, national decision and the organizations they lead in order to strengthen policies that allow us to fully exercise our human rights.”<sup>2</sup>

In 1994, Gutiérrez Romero was as an advisor at the negotiations on Indigenous Rights and Culture, Dialogue and Negotiation in San Andrés, between the Ejército Zapatista de Liberación Nacional, the Chiapas State government, and the Mexican national government. These negotiations resulted in the San Andrés Accords, which were never implemented due to governmental intransigence. A key component of the negotiations regarded “the triple oppression suffered by indigenous women (because they are poor, indigenous and women)” (3) Included

in the demands was this request: “Among the public resources which belong to the indigenous peoples there should be a special consignment for women, administered and managed by them. This will give them the economic capacity so that they can begin their own productive projects, guarantee them potable water and enough food for everyone, and allow them to protect health and improve the quality of housing.”<sup>3</sup> Only a portion of these demands was actually included in the Accords, and the Indigenous Law ratified in May of 2001 was an even further watered down version of the original demands.<sup>4,5</sup> The law only states that officials have a responsibility “to promote the incorporation of indigenous women into development, through the support of productive projects, the protection of women’s health, the creation of incentives to favor women’s education, and their participation in the decision-making related to communal life.”<sup>6</sup>

As the indigenous movement grew after the 1994 Zapatista rebellion, Gutiérrez Romero went on to serve as a member of the National Indigenous Council (CNI) and was National Coordinator of Mexico’s Indigenous Women (CONAMI) and Secretary for Political Education in the Executive Committee of the Partido de la Revolución Democrática (PRD). From 2001 until 2010,

she was President of the International Instruments Commission for Continental Network of Indigenous Women. She is currently President of the State Coordinator of Indigenous Women Organizations in Vinajel, Chiapas, Mexico. In that capacity, she participated on a panel for the Organization of American States Policy Roundtable on “Inclusion and Democracy in the Americas” in April of 2011. Highlighting the ongoing efforts of activists and organizations to secure equality and full participation in governance for indigenous women is the focus of this series. “These transnational social movement networks that were developed to engage the UN,” according to Blackwell, “have resulted in new indigenous solidarities and policy advocacy strategies. Critically, this transnational network not only orients activists toward the international arena but it provides a critical space for exchange to build indigenous women’s political identities and forms of political analysis that they take back to their communities. Through this multi-scaled activism, they localize a wide range of strategies against violence against indigenous women, militarization, ecological destruction (mining and resource extraction), intellectual property rights, racism against indigenous people, and the need for women’s human rights within their own communities.”



## **SONIA HENRIQUEZ**

*Advances and Challenges of the Indigenous Women's Movement in Panama*

From the Guna pueblo, Sonia Henríquez is a leader of Olowagli, a women's organization of the Guna Yala region, which is along the Caribbean coast of Panama. Since 1996, Henríquez has served as the president of the National Coordinator of Indigenous Women of Panama/Coordinadora Nacional de Mujeres Indígenas de Panama (CONAMUIP), representing the Guna people. The organization formed in 1993, when the women from three ethnic groups—Guna, Emberá and Ngobe—came together to form an organization of indigenous women. The objec-

tives of the organization are to strengthen the participation and leadership of indigenous women within the regional, national and international sphere, as a manager and player involved in the social, economic, cultural, and political development of society; to strengthen the historical and cultural identity, by recovering the wisdom and spirituality of indigenous women; to raise the economic level of indigenous women and their families; and to improve all aspects of the living conditions of indigenous women.

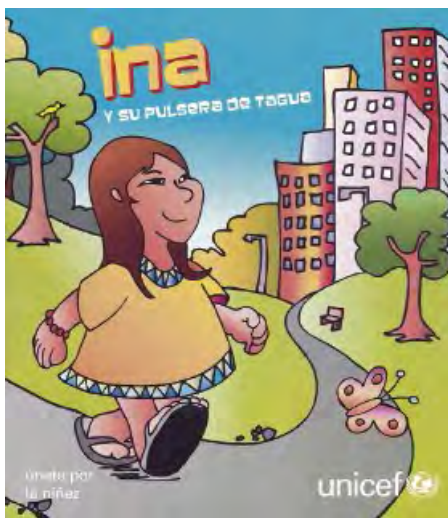
Henríquez also served as Executive Coordinator for the Continental Network of Indigenous Women of America, a network of indigenous women's organizations from North, Central, and South

America that provides a space for indigenous women to exchange experiences and elaborate continental strategies and concerted international action. She is also coordinator for the Continental Commission of Commercialization and Intellectual Property, which addresses issues of native women's art production and its commercialization and cooptation, a crucial issue since a major part of the economy of the Guna Yala region is focused on the production and sale of molas. These colorful, appliquéd textiles have been part of the traditional dress of the women since cotton cloth was introduced after the Spanish colonization.

Henríquez participated in a successful lobbying effort to protect the Guna people against the misappropriation of indigenous craftsmanship, after imitations of molas were being mass-produced and sold. These lobbying efforts resulted in a national law, Law No. 20, the Special System for the Collective Intellectual Property Rights of Indigenous Peoples for the Protection and Defense of their Cultural Identity and their Traditional Knowledge, on June 26, 2000. Following the passage of this law, the group organized the First National Crafts Workshop in 2005 to provide craftsmen and designers with information on intellectual property law and the regulations concerning registration of use, which protects various indigenous craft models.

As an activist for women's and indigenous rights, Henríquez has also conducted national and

regional seminars on gender and development, domestic violence, reproductive and sexual health, leadership, and strengthening community organizations. She has also participated in international workshops and conferences including the Continental Indigenous Women's Workshop (1996), the Indigenous Women's Caucus on the Issues of Racism, Racial Discrimination, Xenophobia and Related Intolerance (2001), and the Central American Congress on STD/HIV and AIDS.



In 2009, twenty years after the Convention on the Rights of the Child, UNICEF published *Ina and Her Tagua Bracelet* in conjunction with the National Coordinator of Indigenous Women of Panama, a storybook based on the story of a Panamanian girl and her experiences moving to the city. At the public event to celebrate its publication, Sonia Henríquez introduced the book and an interactive CD that accompanied it. While it is a story of discrimination, it also stresses the value of friendship and the notion that we may be

different but we have the same rights. The book was distributed free to all schools and libraries, so that children could learn about the culture and traditions of indigenous peoples.

At the publication in 2010 of *Sociolinguistic Atlas of Indigenous Peoples in Latin America*, a linguistic and sociocultural analysis for Latin America, published by UNICEF with CONAMUIP and the Ministry of Social Development and the support of the Spanish Agency for International Development Cooperation, Henríquez noted the importance of the volume for the indigenous peoples and those seeking to support them, "It is a tool to learn about the situation of indigenous peoples in Latin America and Panama."

Earlier this year, she participated in a Dialogue on the Rights of Indigenous Women in the Inter-American System in Guatemala City put on by the Organization of American States (OAS). Along with leaders from Mexico and Costa Rica, Henríquez spoke about experiences of indigenous women in relation to the protection mechanisms offered by the inter-American human rights system.

She has been recognized with many awards and scholarships, including a full scholarship to attend an intensive course on Human Rights at the University of Geneva in 2006 and a World Organization of Intellectual Property Medal of Merit from the for her defense in the Protection of Traditional Knowledge of Indigenous Peoples.

## Notes

1. "Indigenous Groups Challenge Doctrine of Christian Discovery and Domination," July 22, 2011, Jason Coppola, Truthout, <http://www.truthout.org/news/item/2169:indigenous-groups-challenge-doctrine-of-christian-discovery-and-domination>
2. [http://www.csuchico.edu/zapatist/HTML/Archive/Communique/advisors\\_on\\_SA\\_deal.html](http://www.csuchico.edu/zapatist/HTML/Archive/Communique/advisors_on_SA_deal.html). These negotiations resulted in the San Andrés Accords, which were never implemented without change because continuing conflict between the parties led to an impasse, "18 years after the signing of the San Andrés Accords on Indigenous Rights and Culture, these continue not to be recognized by the State," SIPAZ, International Service for Peace Blog, <http://sipazen.wordpress.com/2014/03/01/chiapas-18-anos-years-after-the-signing-of-the-san-andres-accords-on-indigenous-rights-and-culture-these-continue-not-to-be-recognized-by-the-state/>
3. "Mexico Ratifies Indian Rights Law Amid States' Opposition Mexico Ratifies Indian Rights Law Amid States' Opposition," Los Angeles Times, July 13, 2001, <http://articles.latimes.com/2001/jul/13/news/mn-21878>
4. "Autonomy and Resistance in Chiapas: Indigenous Women's Rights and the Accords of San Andrés," Petra Purkharthofer, International Social Theory Consortium, Roanoke, May 18-21, 2006
5. <http://ecmia.org/origen>
6. Video of Gutiérrez Romero (in Spanish): <https://www.youtube.com/watch?v=ZncHidq9jzU>



DIANE  
RICHARDSON

Q and A with noted author, researcher, and  
CSW Visiting Scholar

# DIANE RICHARDSON

**DIANE RICHARDSON** is a CSW Visiting Scholar for Fall 2014 and a Leverhulme Trust Major Research Fellow and Professor of Sociology in the School of Geography, Politics and Sociology at Newcastle University, UK. Her interdisciplinary research focuses on sexuality, gender, citizenship and social justice. Her latest book *Sexuality, Equality and Diversity* (Palgrave Macmillan, 2012) focusses on LGBT equalities policy, examining what has been achieved by legislation and resistance to such developments. She also recently co-edited *Intersections Between Feminist and Queer Theory* (Palgrave Macmillan, 2012) and *Contesting Recognition: Culture, Identity and Citizenship* (Palgrave Macmillan, 2011). With Victoria Robinson she is currently co-editing a 4th edition of *Introducing Gender and Women's Studies* (Palgrave Macmillan, 2015). She also co-edits Palgrave's *Genders and Sexualities in the Social Sciences* (GSSS) Book Series with Robinson. She is also the author/editor of ten

other books, and numerous journal articles and book chapters.

Richardson's pioneering research on gender, sexuality, and citizenship has raised questions about how citizenship is understood. This theoretical work underpinned two large Economic and Social Research Council UK-funded studies concerned with the demands for rights from different minority groups. One of these was a study of recent sexualities equalities initiatives in the UK (<http://research.nc.ac.uk/selg/>); the other was an examination of gender inequalities and citizenship issues in Nepal for post-trafficked women.

Richardson is now working on a project called "Transforming Citizenship: Sexuality, Gender and Citizenship Struggles." The focus of this project is to explore how models of citizenship are constructed and deployed by marginalized groups as new democratic moments emerge. Recently, she kindly agreed to talk with us about her work.

*What drew you to women's studies and sociology? Were you raised as a feminist? What were your early influences?*

I grew up in a small rural village in the North of England until I went to university in Cambridge. My mother and her friends were an influence in that they were the generation Betty Friedan talked of in terms of experiencing "the problem that has no name." More positively it was at university where I found a name for what I felt were social injustices against women that I could see happening everyday around me. The women's liberation movement had emerged a few years before and at University I joined women's groups, went on protest marches, read *The Second Sex* by Simone de Beauvoir and other feminist books and never really looked back. I actually did chemistry at university but changed to psychology in my final year. My interests were in child psychology and the development



of gender and sexual identity and what was then called “sex-roles.” A lot of this work was being done in sociology and I gradually shifted across. Women’s studies came later but it followed from my feminist politics and studies. At the University of Sheffield where I was working in the 1990s, Vicki Robinson and I established an undergraduate degree in Women’s Studies, one of the first in the country, which attracted many students to the course. Though we no longer work in the same institution, Vicki and I have continued to work together and are currently editing a book together.

*How did you become interested in studying citizenship issues? Can you explain the concept of sexual citizenship?*

As a feminist I have long been sceptical of citizenship as a means for delivering social justice. Yet in my research on the politics of sexuality and gender I have found myself more and more engaged with the concept(s) of citizenship. Why? Since the 1990s, which also saw the development of queer theory and politics, there has been a “turn to citizenship” as the dominant discourse of sexual politics. Rather than critiquing social institutions and practices that have historically excluded them, over the last two decades, LGBT politics has increasingly been about seeking inclusion through demanding equal rights to citizenship.

The notion of “sexual citizenship” is relatively new and, in part,

reflects this “turn to citizenship” in sexual politics. It was in the 1990s that a literature that brought discourses of sexuality in conversation with discourses of citizenship emerged across a number of disciplines. Sexual citizenship is a multifaceted concept; understood in a variety of different ways. It can be used in both a narrow sense, to refer to rights granted or denied to various groups on the basis of sexuality—the right to marry or adopt children, for example—and in a much broader sense to refer to the underlying assumptions embedded in frameworks or models of citizenship and the practice of policy. This has been a key focus of my work, where I have sought to show how, despite claims to universality, normative assumptions about sexuality as well as gender underpin models of citizenship. My interest has been to develop critiques of the concept of citizenship itself, what you might call a queering of citizenship, opening up the possibility of transforming the norms of citizenship as a whole. Now we are at a point where I think we need to reflect on whether further revisioning is needed. Have these critiques gone far enough? We can think about this in a number of ways, for example by asking: In the light of social and legislative changes that have extended citizenship rights to (some) lesbians and gay men in many countries do the same arguments about the (hetero) sexualisation of citizenship still apply? Is sexual citizenship a distinctly western concept? These are some of the questions I am addressing

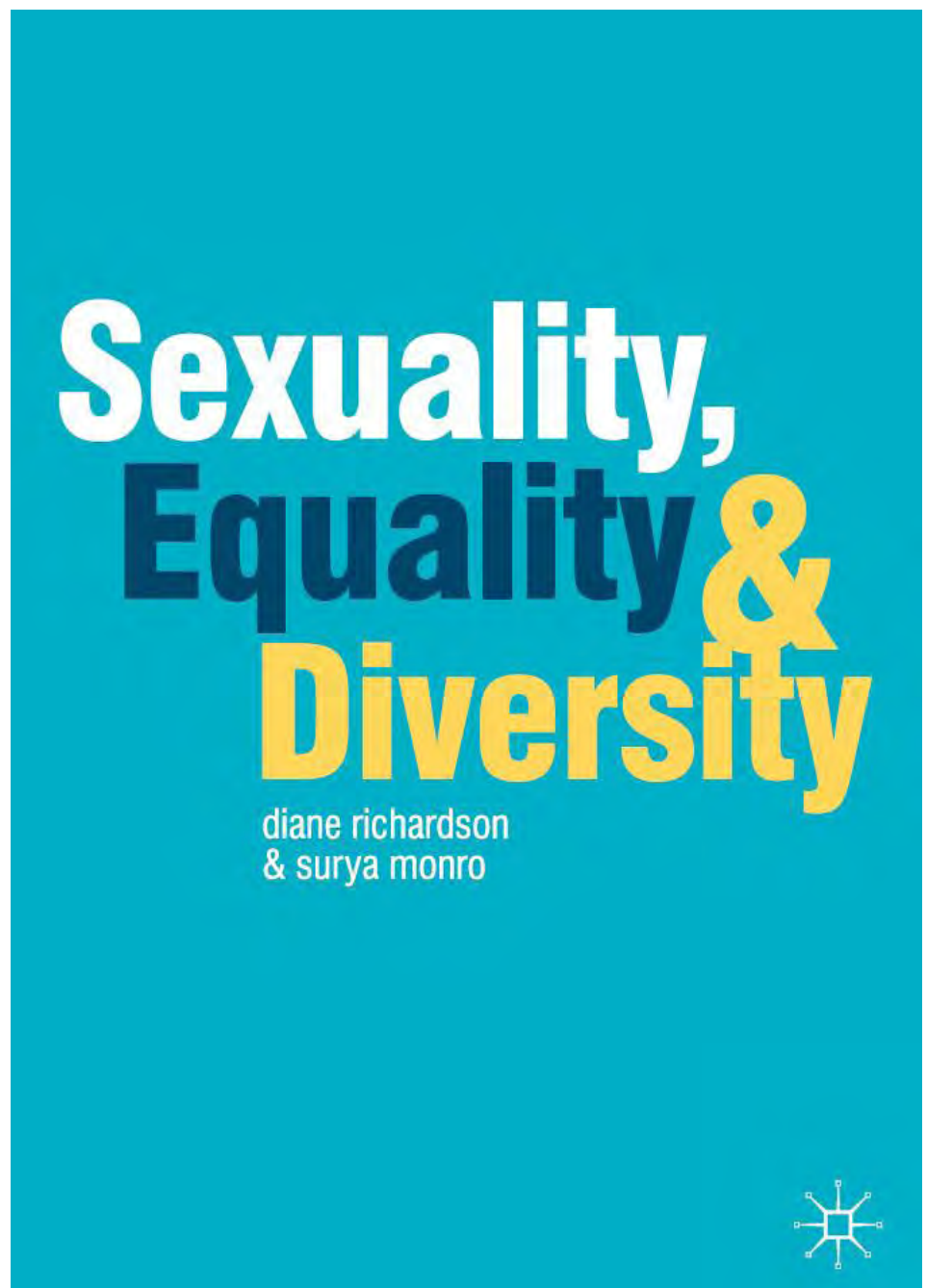
in my current work while I am at UCLA.

*How did your research on HIV transmission and the Nepalese post-trafficking project affect your understanding of citizenship?*

This follows on from my last point. I have recently been involved in a study in Nepal that extends feminist debates about sexual citizenship in interesting ways, in being based in the global south in a context where the focus is on being “non-citizens” rather than on being “beyond citizenship.” The focus of this research was to look at issues of gender, sexuality and citizenship in the context of the livelihood options available to women after leaving trafficking situations. This was an interdisciplinary project which I carried out with Nina Laurie, Meena Poudel, and Janet Townsend, colleagues at Newcastle University where I work in the UK, and Shakti Samuha the (then) only support organisation run by trafficked women for trafficked women in Nepal. A key aspect of this research was to gain knowledge that is grounded in the actual experiences of women themselves. This is important because the stigmatisation, poverty and social exclusion that women who have left trafficking situations typically encounter means they often have little voice in citizenship debates and pro-poor development policy making.

The project examined the processes whereby forms of sexualised and gendered stigma associated

with being seen as a “trafficked woman’ shape access to citizenship rights. In some parts of the world rights are not conferred through the state but are governed through a person’s relationship with her or his local community or through kin relationships. After leaving trafficking situations, women are typically stigmatised (labelled as *prostitutes* and/or *HIV carriers*), and experience social rejection from their families and communities. Lacking family support makes it difficult for them to access citizenship and ensuing rights, as citizenship is conferred not at birth but after the age of 16 through the recommendation of a male relative; usually a girl’s father or husband. There are links here with the sexual citizenship literature. In Nepal citizenship remains legally and socially connected with normative assumptions about sexuality and gender: the construction of “the normal citizen’ is grounded in specific notions of sexual citizenship, which makes the position of women leaving trafficking situations who are without citizenship on their return to Nepal very precarious. Without citizenship a woman is likely to have difficulty accessing government services, opening a bank account, obtaining a marriage certificate, finding a place to live, getting health care and education, skills training and waged employment. Not having a citizenship card also means a woman cannot vote or hold a legally valid passport, restricting travel for work or other purposes, and is unable to confer citizenship on her children. Not having a citizenship card also means a woman cannot transfer or



own property in her own name ([www.posttraffickingnepal.co.uk](http://www.posttraffickingnepal.co.uk)).

*Can you tell about Sexuality, Equality, and Diversity? What specific areas did you look at to understand how equality policy has changed?*

*Sexuality, Equality and Diversity* (Palgrave Macmillan, 2012) is the title of my latest book, which I co-wrote with Surya Monro. It looks

at equality policy in relation to sexuality, examining what has been achieved by legislation and resistance to such developments and the implications for understandings of sexual citizenship. It grew out of a research project Surya and I did together, funded by the Economic and Social Research Council, examining recent policy shifts in relation to sexualities equality and diversity in the UK context where demands have, to a degree,

Edited by  
Victoria Robinson  
and Diane Richardson

Introducing

# Gender and Women's Studies

THIRD EDITION



been answered via a raft of recent legislation including the Adoption and Children Act 2002, Employment Equality (Sexual Orientation) Regulations 2003, Gender Recognition Act 2004, the Civil Partnership Act 2004 and the Marriage (Same Sex Couples) Act 2013. This was a study of the implementation of equalities initiatives in local government. Local govern-

ment provides a very useful lens through which to explore questions of everyday practices of tolerance and intolerance given that many of the people we interviewed were at the coal face of having to deal with and deliver recent equality measures in relation to LGBT people. We were actually keen to include local authorities that were resistant to equality measures, as

we wanted to consider not only implementation mechanisms that drive change, but also barriers and resistance to sexualities equalities work. This is important because the transformations in citizenship and wider social changes that have occurred in relation to LGBT people are viewed as a big success story. And of course in some ways these changes are a success story. However, it is also important to explore how this story translates at the level of everyday practice; what bound the limits to acceptance and tolerance. What we found was that there was an implementation gap, which threw a spotlight on where the sticking points are in the boundaries of tolerance/intolerance; acceptance/non-acceptance (<http://research.ncl.ac.uk/selg/>).

*Can you tell us about Introducing Gender Studies? How has the volume changed since the first edition?*

It is hard to believe, but the first edition of the book (co-edited with Victoria Robinson) was published over twenty years ago, in 1993, as *Introducing Women's Studies*. It was a great success and a second edition came out in 1997, followed by a third in 2008. A fourth edition will be published in 2015 by Palgrave Macmillan in the UK and New York University Press in the US. The fact that it has been in print so long is, I think, a testimony to the continued relevance of *Gender and Women's Studies*.

That said a lot has happened in that time in relation to Gender and

Women's Studies worldwide due to political, economic, social and cultural changes that have taken place. The books also mirror the changes that have taken place over the last two decades in the development of Gender and Women's Studies in academia. For instance, the third edition was retitled *Introducing Gender and Women's Studies*, reflecting the shift from Women's Studies to Gender Studies that has taken place. It also incorporated new scholars and themes that have emerged over the years with a changing theoretical landscape that has seen innovative work emerge on identity, the body and embodiment, queer theory, technology, space, and the concept of gender itself as well as an increasing focus on sexuality, theorizing masculinities and (a key interest of mine) the intersections between feminist and queer theory. In addition, intersectional analyses have highlighted how meanings to the categories "women" and "men" are themselves constituted through their intersections with other forms of social differentiation such as race, ethnicity, age, sexuality and class; demonstrating how gender inequalities are related to other relations of power such as class inequalities, racism, ageism and social divisions associated with sexuality and dis/ability.

Alongside these developments there has emerged a view that gender equality has been achieved in many parts of the world, which has led to claims that we are now living in a "post-feminist" society where many of the issues that

feminists have highlighted are no longer relevant. Apart from feminist successes, the success of gender and women's studies in the academy is significant in this respect and in terms of gender having been "mainstreamed." While I would agree that there have been important advances in women's position in society, it is also clear that gender inequality persists. We are surrounded on a daily basis with examples that are testimony to the fact that gender is a key issue the world over. It is therefore perhaps no surprise that we can observe a revitalised interest in feminism emerging in many part of the world that challenges "post-feminist" accounts in highlighting the many and varied ways in which gender inequality remains a key issue on a global scale. This is something we talk about in the new edition, how the F (for feminism) word is back, so too is the S (for sexism) and the P (for patriarchy) word!

*What are you working on while here at UCLA?*

As well as completing the latest edition of *Introducing Gender and Women's Studies*, I am working on "Transforming Citizenship: Sexuality, Gender and Citizenship Struggles," a project exploring how models of citizenship are constructed and deployed by marginalised groups as new democratic moments emerge. While I am at UCLA I am working on a book from the project that, through an examination of original research

findings from different parts of the globe, examines the construction of forms of citizenship for sexual and gender minorities. Some of the key questions addressed in the book are: Do new forms of sexual citizenship and democratisation of intimate life challenge broader theories of democracy and citizenship? Is this associated with new forms of social divisions and resistance to new forms of citizenship? How does the concept of citizenship deal with power, inequality and difference? What are the problems of framing struggles over belonging in terms of citizenship in a globalising world? Not easy questions to answer of course, but important ones to ask.

*Diane Richardson will be giving a talk titled "Sexuality & Citizenship: Remaking Boundaries of Tolerance and Acceptance" on November 18 at 4 pm in Haines 279. The talk is cosponsored by the Gender Working Group of the Department of Sociology at UCLA and the UCLA Center for European and Eurasian Studies.*



**Ananda Devi**

# MISOGYNY AND MANIPULATION IN MAURITIUS

BY NANAR KHAMO

**O**N JANUARY 12TH, 2014, I walked, wide-eyed, through the rather swanky airport in Copenhagen, when it fully hit me that I had travelled some 5500 miles to attend my first conference on French and Francophone Studies. My laptop bag swinging heavily by my side, I felt strangely reassured by the familiar bright logos of luxury brands; I thought for a second that I could be walking through Beverly Hills, if it wasn't for the sudden preponderance of tall, blond peoples. It was only when I stepped out to board my small, alarmingly shaky plane to Aarhus, and as the wind sliced through my flimsy sweater, that I realized that not only did I overestimate my formerly admirable tolerance of 30° F weather but that I was really quite far from the sun-

ny, cheery clime that Los Angeles dares to call winter.

There is something about traveling to foreign lands that has a way of challenging oneself to adapt, learn and reflect. There is also something about traveling to foreign lands during the beginning of a new quarter that has a way of being completely disorienting.

My destination was Aarhus, my purpose to attend a bilingual conference titled “Le monde en français : les littératures francophones dans un espace mondialisé/ The World in French: Francophone Literatures in a Globalized World” at Aarhus University, where international scholars, both professors and graduate students alike, met to discuss issues related to the field. For three days, I learned about topics in various countries

ranging from Libya to Lebanon, Haiti to Algeria. On a university campus not unlike that of UCLA, I encountered the same scholarly procession of listening to presentations, engaging in a question and answer period, as well as having an important keynote speech for each day of the conference. This is, I remember thinking to myself, exactly what I have seen as an attendee at local conferences.

When it was my turn to present in our large seminar room, as the snow began to build outside, I turned our attention away from the wintry landscape to discuss a novel regarding Mauritius, an island-nation located some 700 miles from Madagascar in the Indian Ocean. I had chosen to work on the novel after having read it in a seminar with Françoise Lionnet, Professor

in the Departments of Comparative Literature, French and Franco-phone Studies, and Gender Studies at UCLA, the preceding year, with the fortuitous opportunity of having Ananda Devi, the author herself, teach in the department the following quarter. It was such a treat to have the chance to interact with an author and gain a better understanding of the writing process that goes into composing fiction, particularly as one being rigorously trained in the role of literary critic. She was kind enough to spend an evening having dinner with a group of graduate students in the faculty center, willing to answer any and all questions we asked her. I often think of encountering the soft-spoken Devi, floating down the hallway to her office in Royce Hall, seemingly lost in her thoughts and wearing her characteristic sari, in contrast to the ferocious, often vicious voice of her narrator in *Le sari vert* that has haunted my research, to say nothing of the powerful narrative voices of her other novels.

Devi exercises a different narrative voice throughout *Le sari vert*, as evidenced in the novel's incipit—that is to say, the introductory first page. "I am not the apostle of polite words," the narrator snarls in the opening lines, continuing to add, "I don't subscribe to these beautiful, empty formulas of which our times are so fond"<sup>1</sup> (translation mine). This commanding masculine voice continues to enumerate a long list of adjectives and nouns

that he claims do not describe him, including: young, rich, beautiful, nice, a woman, black, white, ending with "neither the best, nor the worst,"<sup>2</sup> leaving one to wonder what exactly would constitute the narrator's personality. In the incipit of the novel, the narrator warns the reader about the heavy subject matter at hand, showing a desire to deter some readers, but also attesting to his strong narrative presence—this is not just going to be any story, he implies in his opening lines, but a story about me.

Such a story, it turns out, is one of manipulation and misogyny, where the narrator's disgust for the three women in his life—his deceased wife, his daughter Kitty and his granddaughter Malika—shapes the narrative. Reflections throughout the book on the process of writing serve to establish the narrator as the figure of the Writer creating his own text and treating the women as characters who belong solely to him. Writing, for him, becomes a competition between men and women, as he urges men to fight harder, because, as he explains early on, "man is in the middle of decomposing."<sup>3</sup> He extends the game even to the reader, speaking to his audience as if it were composed solely of men who need to take heed of his advice.

Yet his digressions on writing also point to a larger issue, which is that of creation. The narrator's disgust with women arises primarily from the ability to create life. In forging a relationship between

writing and creating, the narrator implies that he too wishes to create and despises those with the natural ability to produce life. I argue in my research that his misogyny derives from a desire to be a mother, suggesting that the narrator wishes to use writing to become himself a being of creation, a term that I refer to as "mother-writer" (*mère-écrivain*).

The narrator builds on his relationship with the women in his family through a series of flashbacks interposed with reflections on the present, as he lies on his deathbed, a rotting corpse-to-be with no physical power to exercise his will. The flashbacks continue to build on the trauma and violence endured by the family over the years, moving into a frenzy when it reaches its climactic point in describing the death of the mother and the underlying causes of it. The father had manipulated his daughter into killing her own mother; the horror of matricide resonates until the last line of the text. Yet, the father, too, is in the throes of death. As his narration comes to an end, the novel continues without his narrative voice, as signaled by the sudden use of italics in a following, final section. The continuation of the text without his voice underscores the triumph of the feminine literature that he attempts to erase throughout the story, suggesting the rise of a global, female voice set against the backdrop of the Creole world of Mauritius.

During the question and answer period that followed, it became

1. Ananda Devi, *Le sari vert*, Éditions Gallimard: Paris 2009, p. 9

2. Ananda Devi, *Le sari vert*, p. 9

3. Ananda Devi, *Le sari vert*, p. 9

# Ananda Devi

## Le sari vert



quickly apparent to me that most of the audience members had not read the novel. “I think that I’ll have to pick up one of her books,” a professor from a Canadian university later told me. Following the

conference, I spoke with some fellow graduate students and it was clear that they had not even heard of Ananda Devi. “Those quotes you read from the novel were really quite intense,” a French graduate

student shivered. I too encountered, in the course of the conference, authors and ideas previously unknown to me and I understood, in a concrete way, the importance of conferences and the bridges they build between different institutions of thought and practice.

I have left Denmark, but it has not left me. In the time that has passed since then, I have managed to learn enough Danish to successfully unsubscribe from Copenhagen Airport’s newsletter, although one could also attribute that to my knowledge of the English language. The ideas, movements, and reflections from the conference continue to resonate within me and inspire my own research. One could easily misjudge those of us in the humanities, particularly in literary fields, as bibliophiles lost in dusty tomes, forever oblivious to the changing world that surrounds us. The conference proved to me, in so many ways, the dynamism of literary studies and the importance of having a global exchange of ideas. A Californian in Denmark discussing Mauritian literature? How novel that that is no longer novel.

*Nanar Khamo is a third-year graduate student in the Department of French and Francophone Studies at UCLA. Her research interests include empire, genocide studies and creolization. She received a travel grant from CSW to present her conference paper on “C’est moi, moi seul’: the narrator’s desire to be both mother and writer in Le sari vert.”*





# Lesbian Writers Series

*Inaugurated on February 18, 1984, at A Different Light bookstore in Los Angeles, this trailblazing series featured an amazing range of lesbian writers*

**1984** was a groundbreaking year for Southern California. Mayor Tom Bradley brought the summer Games of the XXIII Olympiad to Los Angeles, the first time since 1932. In November, the newly incorporated City of West Hollywood appointed the world's first openly lesbian mayor Valerie Tarrino. A lesser known, but pivotal event also took place when L.A.'s first gay/lesbian bookstore, A Different Light Books in Silver Lake launched the first-ever writers series for lesbians – the Lesbian Writers Series – on Saturday evening February 18, 1984.

Indeed, Southern California was home to a number of women's bookstores—including Westwood's Sisterhood Bookstore near UCLA and Pasadena's Page One—that included lesbian authors. Regardless, most lesbian writers remained mute about their identities at public readings, even at the Woman's

Building in downtown Los Angeles.

A Different Light Books (named by co-owner Norman Laurila after a gay-themed science fiction novel) opened in October 1979 at 4014 Santa Monica Blvd at the Sunset Junction in Silver Lake and expanded to include stores in San Francisco, New York and West Hollywood that all thrived during the 80s and mid-90s. The flagship Silver Lake store closed in April 1992. All four former venues included robust and well-represented collections of lesbian fiction and non-fiction, expertly curated by store co-founder Richard Labonte.

Ann Bradley was the second lesbian to work at A Different Light Books, initially hired for the 1983 holiday season. She remained a store clerk through November 1985.

On Monday night January 16, 1984, writer Carolyn Weathers asked Bradley to join her for a reading of her memoir *Leaving*

OPPOSITE TOP LEFT: Friday, October 19, 1990, A Different Light Books celebrates the Lesbian Writers Series. From left to right: writer/producer and LSW coordinator Sophia Corleone, LWS founder Ann Bradley, writer Carolyn Weathers, former Los Angeles poet laureate Professor Eloise Klein Healy, LWS coordinator Gail Suber (kneeling). *Photo by Janice Porter-Moffitt.*

OPPOSITE TOP RIGHT: February 24, 1989, at the Woman's Building on Spring Street in downtown Los Angeles, Carolyn Weathers (left) and Jenny Wrenn at the publication party for *In a Different Light: An Anthology of Lesbian Writers*, edited by Carolyn Weathers and Jenny Wrenn and published by their imprint Clothespin Fever Books in 1989.

OPPOSITE MIDDLE LEFT: Ann Bradley introduces the evening at the publication party for *In a Different Light*.

OPPOSITE MIDDLE RIGHT: Saturday, August 25, 1984, staff of A Different Light Books, 4014 Santa Monica Blvd, in Silver Lake area of Los Angeles. From left to right, manager John Ruggles, co-founder Richard Labonte, co-owner George Leigh, clerk Ann Bradley, clerk Larry, and unidentified woman. *Photo by Greyson Vega.*

OPPOSITE BOTTOM: Carolyn Weathers speaks at publications party for *In A Different Light*.

***The lesbian writers presented in In a Different Light: an Anthology of Lesbian Writers were from those who read their works at Ann Bradley's wildly popular and influential Lesbian Writers Series, which took place every Saturday evening at A Different Light Bookstore in Silver Lake.***

***The LWS was eclectic. Ann Bradley's only requirement was that the writer be an open lesbian. Beyond that, there were no strictures. All forms were fine. All opinions and tone were welcome—be they funny, sad, bittersweet, profound, or angry.***

***Jenny Wrenn and I took this same approach at Clothespin Fever Press. Just be an out lesbian, and you could write about death and loss or about the adventures of your spacedog Molly Moon touring the galaxy.***

—Carolyn Weathers

Texas at Pam Roberts' Three Guineas Bookstore in Newport Beach, California. Bradley was a fan of Weathers since meeting the Texas native and her older sister Brenda—founder of L.A.'s Alcoholism Center for Women, the nation's first recovery facility to welcome lesbian alcoholics—on September 1, 1980. That September evening Carolyn cradled the manuscript of *Crazy*, her tragicomic autobiography detailing her manic depression, published by Clothespin Fever Press in 1989. Bradley later copied Weather's delightful story "Tracking Down Vivian" from a Novem-

ber 1983 issue of the *LA Reader* and sent it with her holiday cards.

The fierce rain that January evening limited Weathers' audience to about eight intrepid souls who were so captivated by her story-telling that they begged her to read the entire twenty-five-page plus memoir of vignettes on growing up in a small Texas town with her adored older sister. Driving home, Bradley told her that she felt compelled to create a wider showcase for Weathers' literary luminescence. The next morning, Bradley asked store manager Ruggles, co-founder Labonte, and

owner Laurila whether she could launch the Lesbian Writers Series with Weathers and hold subsequent monthly readings on the third Saturday night of the month. Literary history began.

The Lesbian Writers Series debuted with Carolyn Weathers on Saturday, February 18, 1984, at A Different Light. Bradley was helped by numerous individuals including literary mavens Eloise Klein Healy—who would go on to become L.A.'s first poet laureate appointed by Mayor Antonio Villaraigosa in December of 2012—and longtime Woman's Building executive director, writing teacher and poet/playwright/author Terry Wolverton.

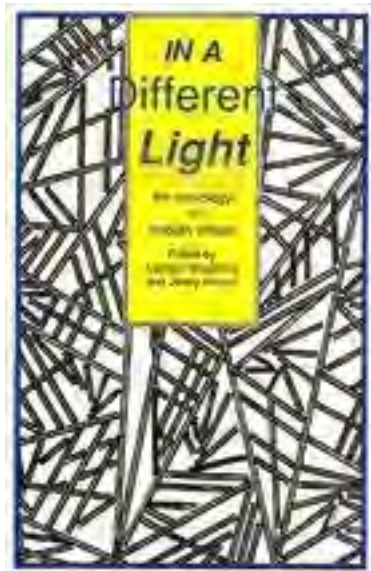
In an April 1990 interview for *L.A. Magazine* Bradley remembered, "I started the series because I had been a supporter of women writers and I was aware as a lesbian that we'd been silenced." She had one rule: writers appearing on the Lesbian Writers Series would be listed on fliers, news releases, and promotional material. No closets. Labonte, a former Toronto Star reporter and gay/lesbian literary aficionado greatly assisted Bradley in the first year of the Lesbian Writers Series. Initially, the Los Angeles Times Book Calendar listed the Series as the "Women's Writers Series," until Labonte called and graciously insisted on the correct title for future listings.

As a publicist at Cal State L.A., Bradley also had the exceptional backing of California State University Los Angeles Public Affairs director and former Santa Monica

Mayor Ruth Goldway who generously supported Joan Nestle's January 1989 appearance and the CSULA-sponsored March 30, 1989, appearance by acclaimed African American lesbian poets Cheryl Clarke and Pat Parker for Women's History Month. Parker's reading at A Different Light with Clarke on Friday, March 31, 1989 would be her last public appearance before her sudden and untimely death from cancer the following June.

Bradley produced the series from 1984 through the end of 1990. She introduced series writers for the first six years and then Gail Suber introduced the writers for the 1990 season and coordinated the 1991 lineup. Suber collaborated with Sophia Corleone on the 1992 season and assisted with later years. When the Silver Lake store closed in April 1992, Suber moved the Series to the West Hollywood store, also on Santa Monica Blvd. Writer/producer Sophia Corleone, who first read publicly on the series in 1988, became series coordinator in 1993 and would later incorporate the series as a stand-alone event, designating the series as a 501(c)3 and establishing a Lesbian Writers Series mentorship program. When the series took place at Plummer Park and other locations, Corleone worked with photographer Janice Porter-Moffitt who brought a book trolley to supply copies for author signings.

Carolyn Weathers and then-partner Jenny Wrenn launched Clothespin Fever Press, which was dedicated to lesbian authors, in



*..... To acknowledge a lesbian culture has too often been met with disdain, distrust, and disbelief as the quoted library catalog cards have manifested when they repeatedly used the words "so-called" for conceptions about lesbians being anything but sexual deviants....The Lesbian Writers Series has given voice to the multifaceted lesbian community....Several great women writers are just beginning to appear in literature anthologies used in universities. Interestingly, the first Book of the Month selection, Lolly Widdowes, a very well-received book in 1926, was by Sylvia Townsend Warner, a lesbian. The work, forgotten by the dominant culture today, has been reissued and is known to those who keep this hidden culture alive....Instead of maintaining our culture through public libraries, civic arenas or galleries, lesbians have gravitated toward private centers, initially bar rooms, small community centers, and private homes, finally bookstores.*

–Jenny Wrenn, Introduction,  
*In a Different Light: An Anthology of Lesbian Writers*

# LESBIAN WRITERS SERIES 1989

JANUARY 21



MORGAN OWENSWALD

JOAN NESTLE

CO-SPONSORED BY UCLA'S WOMEN STUDIES DEPARTMENT & THE CENTER FOR THE STUDY OF WOMEN

FEBRUARY 18



JILL POSENER

SUSIE BRIGHT

MARCH 18



JILL POSENER

KITTY TSUI



KITTY TSUI

WILLYCE KIM

APRIL 15



MYRA FOURWINDS

DOROTHY ALLISON



LAURA AGUILAR

ROBIN PODOLSKY

MAY 20



MYRA FOURWINDS

MICHELLE CLIFF



AYOFEMIE STOWE

JUNE 17



JENNY WREN

CAROLYN WEATHERS



KAY MC FALL

GEORGIA COTRELL

JULY 15



BIA LOWE

ALEIDA RODRIGUEZ



JESSIE LATTIMORE

AUGUST 19



BIA LOWE

TERRY WOLVERTON



TERRY WOLVERTON

BIA LOWE

SEPTEMBER 16



CHERRIE MORAGA



BERND BOHNER

ANA CASTILLO

OCTOBER 21



JOE DOHERTY

KATHERINE FORREST

NOVEMBER 18



MARY McARTHUR

ELOISE KLEIN HEALY



SHARON STRICKER

DECEMBER 16



NORMAND VAUGHAN

MARIE-CLAIRE BLAIS  
CO-SPONSORED BY THE LOS ANGELES QUEBEC GOVERNMENT OFFICE

ORGANIZER



ANN BRADLEY

**A DIFFERENT LIGHT BOOKSTORE**  
4014 SANTA MONICA BLVD.  
LOS ANGELES, CA 90029  
(213) 668-0629

**ALL READINGS ARE ON THE  
THIRD SATURDAY OF THE  
MONTH AT 8 P.M.**

1986. In its 10 years, the imprint published twenty-three books. On February 24, 1989, Clothespin celebrated the publication of a volume featuring the first five years of the Lesbian Writers Series, *In a Different Light: An Anthology of Lesbian Writers*, at a party at the Woman's Building. Bradley contributed the preface to the book and introduced the evening as the "best prom we've never been to!"

Sophia Corleone with assistance from Gail Suber expanded the reach of the series, featuring such preeminent authors as June Jordan, Cherrie Moraga, Joan Larkin, and Angela Davis and bringing Joan Nestle back for two more appearances, which included the last Southern California public reading of the Lesbian Writers Series on Saturday, November 14, 1998, at Plummer Park in West Hollywood. Nestle had made her Southern California debut in January of 1989 during a week of events scheduled by Bradley with the assistance of Suber and Corleone, including readings at UC Irvine on January 18, at the UCLA Center for the Study of Women on January 19, at CSULA on January 20, and in the Lesbian Writers Series at A Different Light Books on Saturday, January 21, 1989.

At Bradley's suggestion, the UCLA Women's Studies Program and UCLA Center for the Study of Women cosponsored Nestle's 1989 visit with additional funding from CSULA librarian Morris Polan. Mary Margaret Smith of the Women's Studies Program produced a 1988-89 series of readings

by lesbian historians and writers after UCLA students founded the nation's first lesbian sorority Lambda Delta Lambda in February of 1988 ([http://articles.latimes.com/1988-02-24/local/me-11690\\_1\\_lambda-delta-lambda-sorority](http://articles.latimes.com/1988-02-24/local/me-11690_1_lambda-delta-lambda-sorority)). yet were largely unaware of their city's lesbian history. Smith agreed to include Nestle among those legendary voices in a series that included Audre Lorde.

In 1974 Joan Nestle co-founded the nation's first lesbian archives, the Lesbian Herstory Archives with her then-partner Deborah Edel. Housed for many years in Nestle's Manhattan apartment, the Archives moved to its permanent Park Slope building in Brooklyn in June 1992. (<http://www.lesbianherstoryarchives.org/>) Nestle's 1989 week-long Southern California appearances helped raise funds for the Park Slope building including more than \$800 collected from at the UCLA/CSW event in January 1989.

In 1987, while on the board of L.A.'s gay/lesbian Celebration Theatre, Bradley created and launched the Lesbian Writers Series II to showcase the talents of lesbian playwrights, film makers and performance artists. The year showcased the talents of Robin Podolsky, Jere Van Syoc and film maker Martha Wheelock among others.

On Friday, October 19, 1990, A Different Light Books manager Jim Morrow celebrated the 11th anniversary of the bookstore at an event thanking Bradley for founding the Lesbian Writers Series. Bradley invited Carolyn Weathers,

Eloise Klein Healy, and Sophia Corleone to read on a program that also celebrated the numerous individuals who had attended the series since its inception, including June Mazer Archives board member Angela Brinskele.

A letter to Bradley from United States Representative Henry Waxman said in part, "It is vital for every literate American to be aware of the monumental literary contributions made by lesbian writers throughout history. It is also imperative to appreciate the barriers they have overcome."

On Sunday, March 28, 2004, ONE Archives director Stuart Timmons, also a former clerk at A Different Light, celebrated the 20th anniversary of the Lesbian Writers Series and Clothespin Fever Press. Covering the event, the *Los Angeles Times* wrote in part, "Ann Bradley was working as a clerk at the gay and lesbian bookstore A Different Light when she founded the series in 1984. At the time she was frustrated by the fact that women writers reading their works would not acknowledge their homosexuality...."

Also in the March 29, 2004, *Los Angeles Times* feature, LWS coordinator Sophia Corleone noted "For many years the Lesbian Writers Series was absolutely the only place where lesbian-themed authors could safely share their work. In many ways, this is still true."

*Ann Bradley, founder and coordinator of the Lesbian Writers Series from 1984 to 1990, compiled this history. For information, she can be reached at [ann.bradley@sbcglobal.net](mailto:ann.bradley@sbcglobal.net).*

# Speakers in Lesbian Writers Series, 1984 to 1990

## Ann Bradley, Founding Coordinator

A Different Light Books  
4014 Santa Monica Blvd.  
Silver Lake, Los Angeles, CA

## 1984

February 18 Carolyn Weathers  
March 19 Alice Bloch  
April 21 Jacqueline DeAngelis,  
Aleida Rodriguez,  
Terry Wolverton,  
Bia Lowe  
May 19 Robin Podolsky,  
Lynn McGee,  
Karen Dalyea  
June 19 Louise Moore,  
Pauline Moore  
July 21 Stacey Sloan,  
Ruchele ZeOeh  
August 18 Eloise Klein Healy  
September 15 Marilyn Cruz,  
Eileen Pagan  
October 20 Katherine Forrest  
November 17 Chaney Holland,  
M'Lissa Mayo  
December 15 Winter Solstice  
Celebration

## 1985

January 19 Stacey Sloan,  
Carolyn Weathers  
February 16 Bia Lowe,  
Terry Wolverton  
March 16 Alice Bloch  
April 20 Gay Male Poets:  
Peter Cashorali,  
Kenny Fries,  
Ron Carillo,  
Bernard Cooper  
May 18 Eloise Klein Healy  
June 15 Dorothy Love,  
Synthia Saint James  
July 20 Karen Minns,  
Louise Moore  
August 17 Ann Erb,  
Grace Huerta,  
Robin Podolsky  
September 21 Savina Teubal,  
Jess Wells

October 19 Peggy Collen,  
Carol Schmidt  
November 16 Katherine Forrest,  
Elizabeth Nonas  
December 21 Winter Solstice  
Celebration

## 1986

January 18 Marcella Aguilar,  
Judy Best  
February 15 Katherine Forrest  
March 15 Paula Gunn Allen  
April 19 Judy Grahn  
May 17 Cheri Pies  
June 21 Pauline Moore  
July 19 Marylyn Donahue,  
Lynn McGee  
August 16 Marc Cugini,  
Claudia McMullen  
September 20 Eloise Klein Healy  
October 18 Robin Podolsky,  
Carolyn Weathers  
November 15 Valerie Miner  
December 20 Winter Solstice  
Celebration

## 1987

January 17 Brenda Weathers  
February 21 Ann Bradley,  
Nancy Glenn  
March 21 Katherine Forrest  
April 18 Maria Jose Delgado,  
Gloria Ramos  
May 16 Carolyn Weathers,  
Jenny Wrenn  
June 20 Tamu,  
Elaine Hall  
July 18 Louise Moore,  
Robin Podolsky  
August 15 Chaney Holland,  
Karen Minns  
September 12 Celebration of  
Jewish  
Women's Culture:  
Alice Bloch,  
Savina Teubel  
October 17 Peggy Collen,  
Marylyn Donahue  
November 21 Terry Wolverton  
December 19 Eloise Klein Healy

## 1988

January 16 Jacqueline  
DeAngelis,  
Gloria Ramos  
February 20 Chaney Holland,  
Robin Podolsky  
March 19 Judith McDaniel,  
Ayofemie Stowe Folayan  
April 16 Alice Bloch,  
Eloise Klein Healy  
May 21 Marilyn Cruz,  
Eileen Pagan  
June 18 Marylyn Donohue,  
Louise Moore  
July 16 Carolyn Weathers,  
Jenny Wrenn  
August 20 Katherine Forrest  
September 17 Peggy Collen,  
Patricia Murphy  
October 15 Janice Lerma,  
Kris McHaddad,  
Karen Sterling,  
Savina Teubel  
November 19 Sophia Corleone,  
Sharon Stricker  
December 17 Elizabeth Nonas,  
Terry Wolverton

## 1989

January 21 Joan Nestle  
February 18 Susie Bright  
March 18 Willyce Kim,  
Kitty Tsui  
March 31 Pat Parker and  
Cheryl Clarke  
April 15 Dorothy Allison,  
Robin Podolsky  
May 20 Michelle Cliff,  
Ayofemie Stowe Folayan  
June 17 Georgia Cotrell,  
Carolyn Weathers  
July 15 Aleida Rodriguez,  
Jessie Lattimore  
August 19 Bia Lowe,  
Terry Wolverton  
September Cherrie Moraga,  
Ana Castillo (Cancelled)  
October 21 Katherine Forrest  
November 18 Eloise Klein Healy,  
Sharon Stricker  
December 16 Marie Claire Blais  
(Cancelled)

## 1990

January 20 Terry de la Pena,  
Carolyn Weathers  
February 17 Ashley Black,  
Lynette Prucha,  
Sharon Sumpter  
February 22 Sarah Schulman  
March 17 Willyce Kim,  
Kitty Tsui  
April 20 Susie Bright (Cancelled)  
April 21 Teresita Bosch,  
Karen Sterling,  
Terry Wolverton  
May 19 Ayofemie Stowe Folayan,  
Merle Woo  
June 15 Jeanne Cordova  
June 16 Patricia Murphy,  
Jeanne Simonoff,  
Sharon Stricker  
July 21 Robin Podolsky,  
Savina Teubel  
August 17 Carla Tomaso  
August 18 Jacqueline de Angelis,  
Regina Meister,  
Karen Minns  
September 15 Deborah Bergman,  
Trisha Harper,  
Janice Porter-Moffit  
October 20 Sophia Corleone,  
Kris McHaddad,  
Rebecca Roberts  
November 16 SDiane Bogus  
November 17 Dorothy Allison,  
Louise Moore,  
Mariah Richardson  
December 15 Katherine Forrest,  
Eloise Klein Healy  
(held at ONE Archives  
in West Adams)

# Speakers in Lesbian Writers Series, 1991 to 1994

## 1991

### Gail Suber, Coordinator

A Different Light Books  
4014 Santa Monica Blvd.  
Silver Lake, Los Angeles, CA

January 19 Paula Gunn Allen,  
Aleida Rodriguez  
February 16 Barbara Wilson,  
Vicki McConnell  
February 17 Sabrina Sojourner,  
Lauren Wright Douglas  
March 16 Ayofemi Folayan,  
Margaret Sloan-Hunter  
April 13 Judy Grahn  
April 20 Sophia Corleone,  
Bia Lowe  
May 11 Eloise Klein Healy  
May 18 Teri de la Peña,  
Jewell L. Gomez  
June 8 Ann Bannon  
June 15 Suzanne Selby,  
Kris McHaddad,  
Terry Wilson  
June 23 Rachel Guido deVries,  
Rose Romano  
July 12 Katherine Forrest  
July 20 Jacqueline de Angelis,  
Jeanne Simonoff  
August 17 Karen Marie  
Christa Minns,  
Robin Podolsky  
September 21 Robbi Sommers,  
Tee A. Corinne  
September 22 Louise Moore,  
Toni Garcia  
October 19 Beth Brant,  
Carolyn Weathers  
November 15 SDiane Bogus,  
Sharon Stricker  
November 16 Margaret  
Cruikshank,  
Teresita Bosch  
December 21 Elizabeth Nonas,  
Terry Wolverton

## 1992

### Gail Suber and Sophia Corleone, Co-Coordinators

A Different Light Books  
4014 Santa Monica Blvd.  
Silver Lake, Los Angeles, CA

January 18 Paula Gunn Allen  
January 25 Sara Levi Calderon,  
Jacqueline de Angelis  
February 8 Minnie Bruce Pratt  
February 15 Becky Birtha,  
Canyon Sam  
February 29 Monique Wittig  
March 14 Lillian Faderman  
March 28 Marie Cartier,  
Janet Silverstein,  
Carolyn Brigit Flynn  
April 11 Karen Sterling,  
Teresita Bosch  
April 25 Joan Larkin,  
Eloise Klein Healy  
May 16 Dorothy Allison,  
Karen Marie Christa Minns  
May 30 Joan Nestle  
June 13 SDiane Bogus  
June 20 Terri de la Pena,  
Sharon Stricker  
July 11 Katherine Forrest  
July 18 Patricia Murphy,  
Jeanne Simonoff  
August 15 Rose Romano,  
Pamela Gray  
August 22 Susanne Justice,  
Kris McHaddad,  
Angela Counts  
September 12 Mafalda Barberis  
Edouardo,  
Yvette Padilla,  
Martha Tormey  
September 19 Janet Capone,  
Kyle Anne Bates  
October 17 Aleida Rodriguez,  
Janice Gould  
October 24 Alison Bechdel  
November 14 Margaret Randall  
November 21 Carolyn Weathers,  
Nisa Donnelly  
December 12 Lauren  
Wright Douglas,  
Vicki McConnell  
December 19 Terry Wolverton,  
Elizabeth Nonas

## 1993

### Sophia Corleone, Coordinator

A Different Light Books  
4014 Santa Monica Blvd.  
Silver Lake, Los Angeles, CA

January 23 Janet Silverstein,  
Adele Renault  
February 6 Sarah Schulman,  
Carla Tomaso  
March 6 Jacqueline de Angelis,  
Sandra Scoppettone  
April 3 Terri de la Pena,  
Canyon Sam  
April 24 Monique Wittig  
May 15 Jane DeLynn,  
Jennifer Levin  
May 22 June Jordan  
June 5 Lori Anderson,  
Eloise Klein Healy  
June 12 Mary Wings,  
Anna Livia  
July 10 Olga Broumas,  
T. Begley  
July 31 Pamela Gray,  
Robin Podolsky  
August 21 Maureen Seaton,  
Bia Lowe  
September 11 Terry Wolverton,  
Eileen Myles  
September 18 Aleida Rodriguez,  
Michelle Cliff  
October 16 Jewelle Gomez,  
Dorothy Allison  
October 23 Marilyn Hacker  
November 6 Nicole Brossard  
November 13 Elizabeth Nonas,  
Diane Salvatore  
December 4 Judy Grahn  
December 11 Julia Penelope

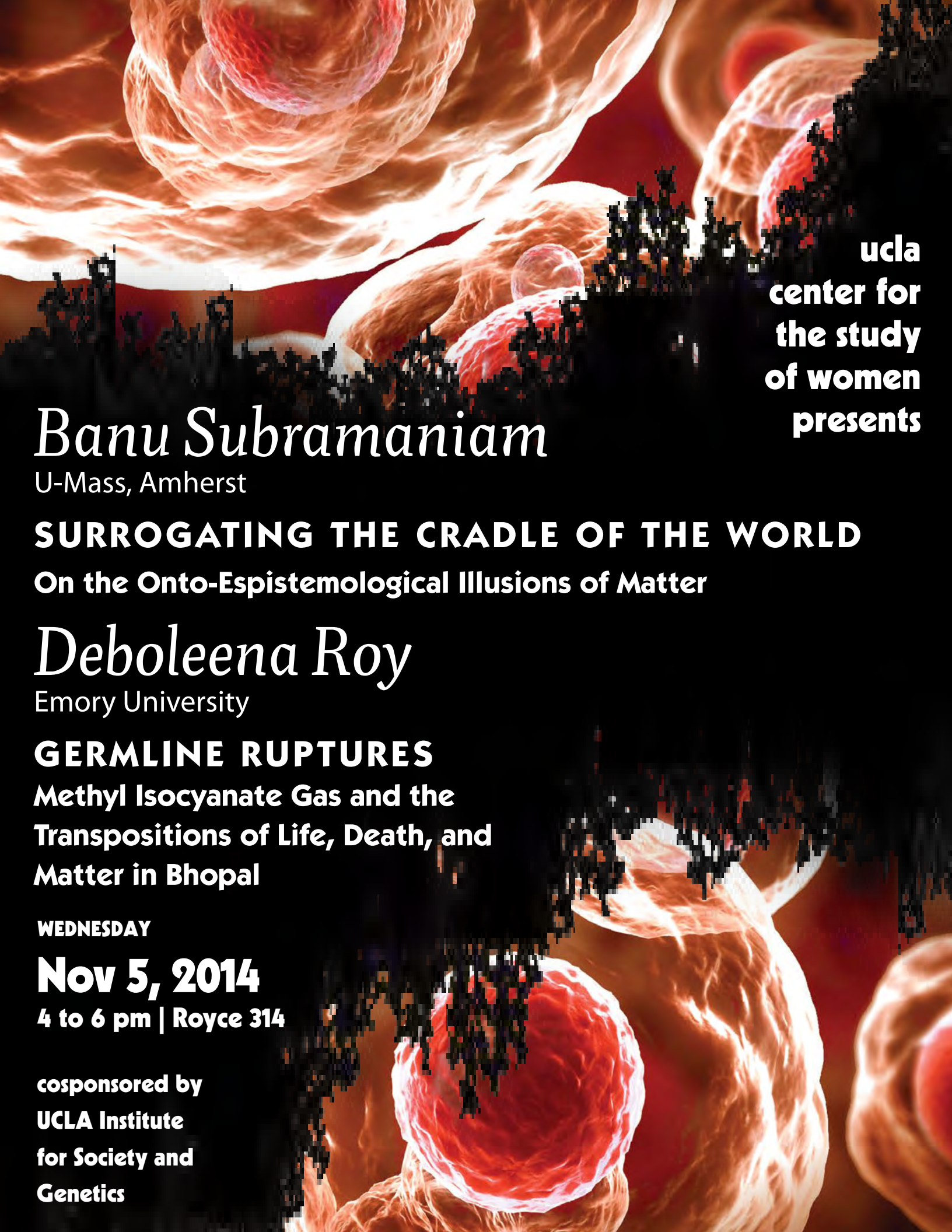
## 1994

### Sophia Corleone, Coordinator

Plummer Park, Fiesta Hall  
7377 Santa Monica Blvd.,  
West Hollywood, CA

February 19 Cherrie Moraga  
March 5 June Jordan  
March 18 Nisa Donnelly,  
Jacqueline Woodson  
March 19 Chrystos  
March 25 Sky Lee,  
Rebecca Brown  
April 16 Shani Mootoo,  
Makeda Silvera  
April 23 Eileen Myles,  
Ana Maria Simo  
April 29 Donna Minkowitz,  
Sara Miles,  
Robin Podolsky  
May 6 Paula Gunn Allen  
May 7 Angela Davis  
May 14 Bia Lowe,  
Carole Maso  
May 13 Jane Miller  
May 21 Margaret Randall  
June 3 Kim Vaeth,  
Aleida Rodriguez  
June 10 Terry Wolverton,  
Elizabeth Pincus  
June 11 Jacqueline de Angelis,  
Joan Larkin  
June 18 Katherine Forrest  
June 25 Suzanne Gardinier,  
Michelle T. Clinton  
July 9 Sarah Schulman,  
Jennifer Levin





**ucla  
center for  
the study  
of women  
presents**

*Banu Subramaniam*

U-Mass, Amherst

**SURROGATING THE CRADLE OF THE WORLD**

**On the Onto-Epistemological Illusions of Matter**

*Deboleena Roy*

Emory University

**GERMLINE RUPTURES**

**Methyl Isocyanate Gas and the  
Transpositions of Life, Death, and  
Matter in Bhopal**

**WEDNESDAY**

**Nov 5, 2014**

**4 to 6 pm | Royce 314**

**cosponsored by  
UCLA Institute  
for Society and  
Genetics**

# Thinking Gender 2015

**T**HINKING GENDER is an interconnected scholarly space for graduate students studying gender, race, and sexuality across all disciplines and historical periods. Augmenting the scale and the scope of this annual conference organized by CSW, Thinking Gender 2015 will feature a keynote, networking workshops, a poster exhibition, and more than forty presentations, over two days from April 23 to 24, 2015.

With the theme of “Power, Contested knowledge, and Feminist practices,” the twenty-fifth graduate student research conference will focus on feminism and sciences, exploring the participation and/or contributions of marginalized individuals or groups who had been historically excluded from knowledge production, and analyzing how the feminist approach has altered the existing understanding of scientific knowledge and practices. The topics of panels include the bodies of medicine; gender movement in contested spaces; construction and representations of bodies in the arts; faith and feminism; gender in conflict zones; technology and power; gender, cultures, and environmental crisis; consumerism in reproduction and

maternal identities; gendered networks; gender disparities in sciences; language, communication, and gender; and feminist epistemology.

Expanding upon the one-day format of previous conferences, CSW invites to participate in a two-day conference at UCLA Covel Commons. In addition to the keynote on gender studies and sciences, we also include workshops and interactive activities for the participants. including an introduction of Krav Maga. This self-defense technique is based on the self-protective principle and knowledge/practices generated from real experiences in real contexts. In terms of scope, we envision a broad range of presenters and an audience interested in interdisciplinary, transnational, cross-regional studies that engage with both contemporary and historical issues. In addition to presenting research papers in panels, we plan a poster exhibition on the themes of the conference. Undergraduate students are eligible to submit poster proposals.

Thinking Gender provides a scholarly and social milieu for graduate students from around the world to present and discuss their work, as well as to expand their networks and connect with their

peers and participating scholars. We expect the presenters to pose incisive questions to, and respond to topical comments from, the faculty and scholars moderating the panels, as well as the audience. Participants may receive travel grants and the top presentations may be published in a edited volume.

We welcome submissions of individual papers, pre-constituted panels, and posters now. The deadline is December 15, 2014. More details please visit <http://www.csw.ucla.edu/conferences-1/thinking-gender>

– **Chien-Ling Liu**



*Chien-Ling Liu is the conference coordinator of Thinking Gender 2015. She is a Ph.D. Candidate in the Department of History at UCLA. Her dissertation is on the microbiological studies and public health work by the Pasteur Institutes in China between 1899 and 1950, particularly concerning prophylaxis of smallpox and rabies. She is interested in power dynamics of scientific knowledge production and practices in cross-cultural contexts, relating to the issues of modernity. When not writing her dissertation, she enjoys going to movies and playing badminton.*

# 2014 CSW Policy Brief Prize

## *Women in the Informal Economy: Global Challenges, Local Solutions*

**T**HE CSW POLICY BRIEF PRIZE supports and promotes ourstanding applied feminist scholarship by graduate students at UCLA. Each CSW Policy Brief presents research in support of a policy change that would substantially improve the health and well being of women and their families

This year, we are partnering with Chris Tilly, Professor of Urban Planning and Director of the UCLA Institute for Research on Labor and Employment, to invite submissions on the topic of “Women in the Informal Economy: Global Challenges, Local Solutions.” Up to three students will be selected to work with CSW staff and researchers on the editing and publication of a policy brief for distribution to community partners, nonprofit and research organizations, and public officials. Selected students will receive a \$500 stipend and receive recognition at the CSW Awards luncheon in 2015. We may also organize an event where the students can present their work.

Currently enrolled UCLA graduate students are invited to submit a brief of approximately 750 words, excluding bibliography/sources, graphs, tables, and images, on the

topic of “Women in the Informal Economy: Global Challenges, Local Solutions.”

The informal economy has been defined as “all income earning activities that are not effectively regulated by the state in social environments where similar activities are regulated” (The Informal Economy: Studies in Advanced and Less Developed Countries, Alejandro Portes, Manuel Castells, and Lauren A. Benton, eds., p. 12). Many economic activities can be considered informal economy, including work in un- or under-regulated factories, housecleaning, childcare, and street vending. Although once viewed as solely an aspect of “developing” economies, the informal economy has recently been recognized as a key element of “developed” economies as well. The emergence and growth of informal work can be attributed to the forces of globalization and economic restructuring, which have created a supply of workers who face barriers to the formal economy, and a demand for low-cost goods and services. Women are overrepresented in the informal economy around the world. Compared with men who perform informal labor, they

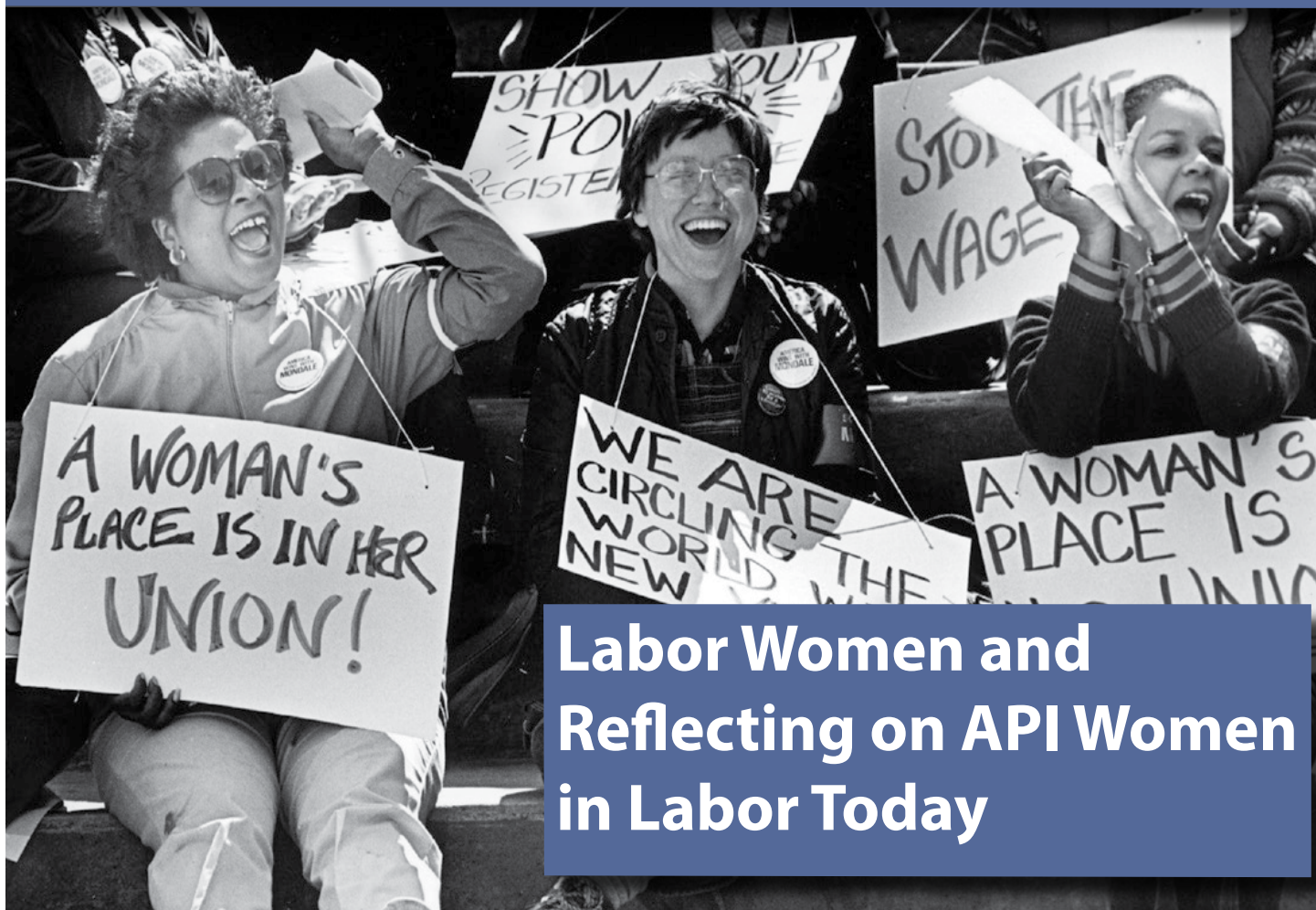
also earn less, engage in smaller-scale operations, and often work in less visible professions.

Students are invited to submit briefs with policy recommendations on topics related to women in the informal economy, including immigration, female entrepreneurship, health (including mental health) and health care issues, transportation, public safety, or housing. Possible topics include global-level patterns and changes in the informal economy and their causes, how informal economic activities reinforce or challenge gender hierarchies, connections between informal economy and remittances and/or transnationalism, and lessons from past government efforts to regulate the informal economy and/or support entrepreneurship. Submissions may be local, national, or international in scope.

Questions should be directed to Brenda Johnson-Grau, Managing Editor, UCLA Center for the Study of Women, [bjg@ucla.edu](mailto:bjg@ucla.edu). To submit a brief, visit <http://www.csw.ucla.edu/current-projects/for-grad-students/awards-grants-and-fellowships/policy-briefs>. Deadline for submissions is November 30.



INSTITUTE FOR RESEARCH ON  
LABOR AND EMPLOYMENT  
UNIVERSITY OF CALIFORNIA, LOS ANGELES



## Labor Women and Reflecting on API Women in Labor Today

Presented by: Renee Tajima-Peña, UCLA Asian American Studies  
Discussants: Maylei Blackwell, UCLA Chicana/o Studies  
Quynh Nguyen, Organizer and featured in the "Labor Women" film

**Wednesday, November 12, 2014**

**12:30 - 2:00 pm**

**Public Affairs Building, Room 5391**

*Co-sponsored by UCLA Asian American Studies and UCLA Gender Studies*

# THINKING GENDER 2015

## CALL FOR PRESENTATIONS

now available  
on the CSW website:

<http://www.csw.ucla.edu/news/thinking-gender-2015-call-for-presentations>



### INTERIM DIRECTOR

Elizabeth Marchant  
Chair, Gender Studies, and Associate Professor, Comparative Literature

### ASSOCIATE DIRECTOR

Rachel Lee  
Associate Professor, English and Gender Studies

### ASSISTANT DIRECTOR

Pamela Crespin, Ph.D.

### MANAGING EDITOR

Brenda Johnson-Grau

### ADMINISTRATIVE SPECIALIST

Liliya Tepper

### ADMINISTRATIVE SPECIALIST

Kimberlee Granholm

### THINKING GENDER COORDINATOR

Chien-Ling Liu

### ASSISTANTS

Bessie Sanchez, Mahati Kumar, Gerleroz Exconde, Isabel Melendez, Radhika Mehlotra, Paola Navarro, Sally Marquez, and Skye Allmang.

---

### UCLA CENTER FOR

### THE STUDY OF WOMEN

1500 Public Affairs Building/Box 957222

Los Angeles, CA 90095-7222

campus mailcode: 722203

[www.csw.csw.ucla.edu](http://www.csw.csw.ucla.edu)

[csw@csu.ucla.edu](mailto:csw@csu.ucla.edu) • [cswpubs@csu.ucla.edu](mailto:cswpubs@csu.ucla.edu)

### ON THE COVER: CSW/Department of Gender

Studies' Annual Fall reception. *Top row from left to right, Jacob Lau, Rachel Lee, Grace Hong, Raja Bhattar, Kimberlee Granholm; Middle row, from left to right, Mishuana Goeman, Diane Richardson, Alice Wexler; Bottom row from left to right, Maylei Blackwell, Elizabeth Marchant, Purnima Manekar, Belinda Tucker*





spring 2015



ucla center for the study of women

*research that rethinks*

UCLA CENTER FOR THE STUDY OF WOMEN PRESENTS

# THINKING GENDER

25TH ANNUAL GRADUATE STUDENT  
RESEARCH CONFERENCE



APRIL 23/24, 2015

UCLA COVEL COMMONS • [CSW.UCLA.EDU](http://CSW.UCLA.EDU) • OPEN TO THE PUBLIC

# THINKING GENDER 2015

*The 25th edition of CSW's Annual Graduate Research Conference will take place over two days, April 23 & 24, and will feature a keynote address, reception, networking luncheon, workshops, and a poster session.*

## BY CHIEN-LING LIU

THINKING GENDER 2015, CSW's 25th Annual Graduate Student Research Conference, promises to strengthen scholarly networks and inspire lively conversation. To help make this landmark anniversary a memorable success, we have expanded the conference to a two-day schedule at UCLA's Covel Commons and added a keynote address, poster exhibition, awards for papers and posters, student travel grants, workshops, and more.

We will open the conference with a keynote address, "Body Modifications: Violence, Labor, and the Subject of Feminism," by Rebecca M. Herzig, the Christian A. Johnson Professor of Interdisciplinary Studies and Chair of the Program in Women and Gender Studies at Bates College (<http://www.bates.edu/gender/faculty/rebecca-m-herzig/>), from 2 to 3:15 pm. The keynote address is cosponsored by the UCLA Colloquium in History of Science, Technology, and

Medicine. On this first day, we will also introduce Professor Herzig's new book, *Plucked: A History of Hair Removal*, will available for purchase. In *Plucked*, Professor Herzig describes the surprising histories of race, science, industry, and medicine behind hair-removal practices and norms.

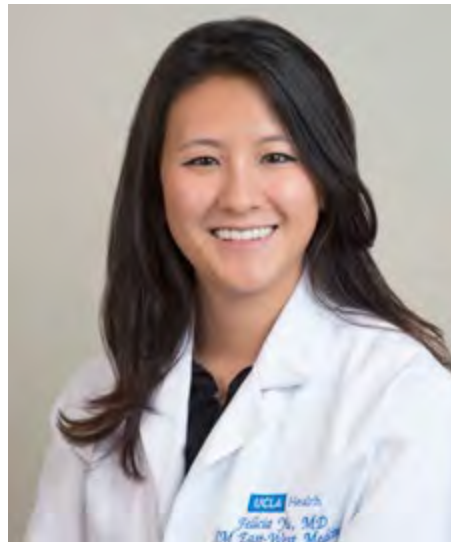
This year, scholars from near and far will present exciting and innovative work on the tangled relationships between knowledge and the gendered body. Presentations, including 12 illustrated posters and 43 research papers in 12 fascinating panels, will cover a wide array of topics, including issues of biomedical body and knowledge production, sexuality in Asian media, feminist inquiry and practices, queer body and sexuality in performance, gendered militarism and social protests, and of gendered roles and professionalism. Also featured are discussions on exploring identity and culture

of movement, contesting anthropocentrism, claiming public visibility and power, challenging stereotype of body in the arts, locating agency in politics of the body, and contesting marginality.

These presentations span the topics that are interdisciplinary, transnational, cross-regional, and both contemporary and historical. Representing 33 colleges and universities from around the world, our presenters come from disciplines in humanities and sciences at UCLA, from other UC campuses and other states, and from Australia, Poland, Canada, France, Germany, and China. We envision that the conference will interest a broad audience, from north and south campus of UCLA, as well as from local academic and lay communities.

The poster exhibition will take place on the first day, following the keynote address. After the poster exhibition, we will award the





Those who pay the \$35 registration fee for the conference will have the option of attending one of these workshops: “Fight Like a Woman” with Marcus Kowal (far left) and “Acupressure: Massaging Your Way to Optimal Health” (left) with Dr. Felicia Yu.

student travel grant, best posters, and best papers. These awardees will receive certificates and financial awards. All awardees have an opportunity to publish in a special Spring 2015 issue of *InterActions* or *Catalyst: Feminism, Theory, Technoscience*.

The panel presentations are scheduled for the second day, Friday, April 24, from 9 am to 12:15 pm, and from 2:45 to 6 pm. For a complete schedule, please visit CSW website (<http://www.csw.ucla.edu/conferences-1/thinking-gender>).

Also on Friday will be a networking lunch and two workshops, “Fight Like a Woman” with Marcus Kowal and “Acupressure: Massaging Your Way to Optimal Health” with Dr. Felicia Yu.

*Fight Like a Woman* will discuss the practicality and thinking behind Krav Maga and the mental game when in a situation where self-defense is necessary. Marcus Kowal (above), the lead instructor and owner of System Training Center, is a professional kickboxer and

MMA fighter and 2nd degree Krav Maga Black Belt. This workshop is cosponsored by Marcus Kowal and Systems Training Center (<http://systemstrainingcenter.com>).

In *Massaging Your Way to Optimal Health*, Dr. Felicia Yu (above) will show participants how to stimulate their own acupressure points to alleviate such symptoms as pain, headache, nausea, menstrual cramps, abdominal pain, and insomnia. Dr. Yu is an East-West Primary Care Fellow at the UCLA Center for East-West Medicine.

Thinking Gender 2015 welcomes you to join us for two days of inspiring scholarship, energetic conversation, and lively networking.

*Chien-Ling Liu is the conference coordinator of Thinking Gender 2015. She is a Ph.D. Candidate in the Department of History at UCLA. Her dissertation is on the microbiological studies and public health work by the Pasteur Institutes in China between 1899 and 1950, particularly concerning prophylaxes of smallpox and*

*rabies. She is interested in power dynamics of scientific knowledge production and practices in cross-cultural contexts, relating to the issues of modernity. When not writing her dissertation, she enjoys going to movies and playing badminton.*

Thinking Gender is open to the public and all are welcome. Attendance at conference panels and the keynote address is free. A registration fee of \$35 provides access to the conference workshops, networking lunch, and keynote cocktail reception; you’ll also get a Thinking Gender tote bag and CSW ceramic mug. Select PRIME when you visit the registration website: <https://uclacsw.submittable.com>

Location of Covell Commons on the campus of UCLA: <http://maps.ucla.edu/campus/?locid=329>

For more information on the program, visit <http://www.csw.ucla.edu/conferences-1/thinking-gender/>



## Body Modifications: Violence, Labor, and the Subject of Feminism

Keynote by Rebecca M. Herzig

Rebecca M. Herzig is the Christian A. Johnson Professor of Interdisciplinary Studies and Chair of the Program in Women and Gender Studies at Bates College. Her teaching, research, and activist work all seek to engage broad audiences in reflection on the social dimensions of science, technology, and medicine. Recent publications include a special issue of the *Lancet* on "Medicalisation in the 21st century," co-edited with Jonathan Metzl, and *The Nature of Difference: Sciences of Race in the United States from Jefferson to Genomics*, co-edited with Evelyn Hammonds. Her latest book, *Plucked: A History of Hair Removal*, is now available from NYU Press.



From 3 to 4:15 pm, copies of *Plucked* will be available for purchase. Price is \$29.95 plus sales tax.

COSPONSOR of keynote: UCLA Colloquium in History of Science, Technology, and Medicine

A detailed microscopic image of various cells, including what appears to be a large, textured red cell in the foreground and several smaller, more rounded cells in the background. The lighting is warm, with a reddish-orange hue, highlighting the intricate structures of the cells.

*life* (un)ltd

ucla  
center for  
the study  
of women  
presents

*Kath Weston* University of Virginia

**OLD MACDONALD HAD A DATABASE**  
Lessons from the National Animal  
Identification System

FRIDAY

**Feb 27, 2015**

**12 to 2 pm**

**Haines 352**

COSPONSORED BY  
Department  
of Anthropology

# Kath Weston

*A single body cannot bridge that mythical divide between insider and outsider, researcher and research. I am neither, in any simple way, and yet I am both.*

– Kath Weston, *Longslowburn*

BY RADHIKA MEHLOTRA

HAVING PUBLISHED widely on issues related kinship, gender, and sexuality, as well as poverty in the U.S., Kath Weston, a professor in the department of anthropology at the University of Virginia, has recently turned her attention to surveillance technologies and the body. In an upcoming talk in the Life (Un)Ltd lecture series organized by CSW Associate Director Rachel Lee, Weston will discuss one of the case studies from her forthcoming book, *Animate Planet: Making Visceral Sense of Living in a High-Tech Ecologically Damaged World*: “In the United States, the National Animal Identification System is a state-sponsored

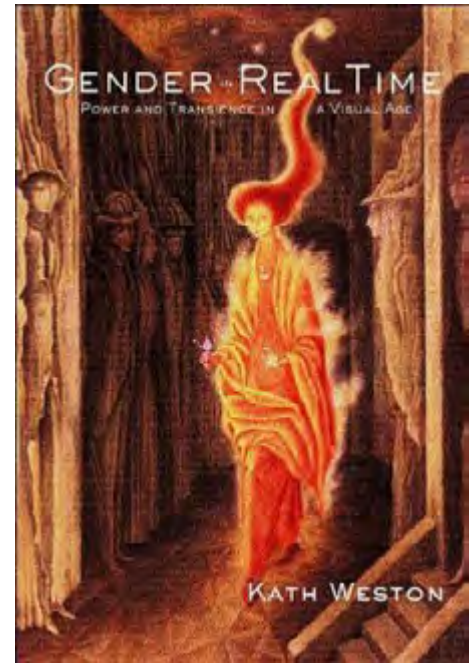
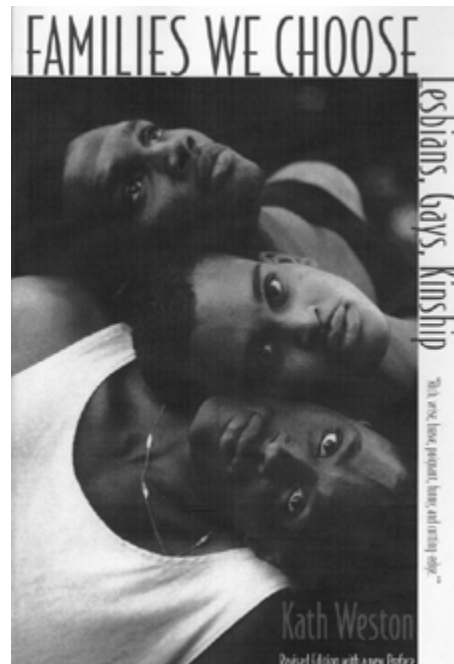
Big Data scheme that proposes to render each animal destined for the dinner table capable of being tracked and traced, in whole or in part, throughout its material existence, in the name of protecting public health and facilitating international trade. The NAIS represents a historical shift away from prevention and inspection of food production facilities, toward an investment in trace-back operations that attempt to secure the nation’s food supply by securing the animal body. Under the scheme, each pig, sheep, and cow receives a ‘unique individual identifier’ sutured to its body using a range of surveillance devices and mapped onto a prem-

ises registry. What is at stake in the struggles over animal citizenship, bio-intimacy, and techno-intimacy that have ensued in the wake of implementation of the NAIS?”

Weston has interests in political economy; political ecology and environmental issues; historical anthropology; science studies; and kinship, gender, and sexuality. Weston was awarded the Guggenheim Fellowship in 2011, for “demonstrating exceptional capacity for productive scholarship or exceptional creative ability in the arts.”<sup>1</sup> Her fieldwork and research pursuits have taken her to India, Japan, the United Kingdom, and

1. <http://www.gf.org/about-the-foundation/the-fellowship/>

**Weston's books seek to communicate the lived experience of the communities she studies.**



the Andaman and Nicobar Islands. Her work has long challenged the preoccupations and predilections of the academic social sciences. In *Longslowburn: Sexuality and Social Science* (1998), she “argues that despite the recent growth in gay and lesbian studies departments, sexuality is not a new topic for social science. She also suggests that sexuality should not be a ghettoized area of study but rather should be considered in relation to work, migration, family, and all the other core topics that concern social scientists.”<sup>2</sup> According to Stefan Helmreich, Weston’s book, *Gender in Real Time: Power and Transience in a Visual Age* (2003) “is a provocative intervention into how critical cultural theory might engage the formulations of science and mathematics in order to think anew about how temporality

2. <http://www.amazon.com/Long-Slow-Burn-Sexuality-Science/dp/0415920442>

contributes to the formation of gender, race, and sexuality, and other genres of social experience. Weston...argues that an accounting of time and its contingency is crucially missing from, or merely left implicit in, such work.”<sup>3</sup>

Her interest in the lived experiences of lesbians and gays animated two of her books, *Render Me, Gender Me* (1998) and *Families We Choose: Lesbians, Gays, Kinship* (1997). *Render Me, Gender Me* “challenges comfortable assumptions about gender by weaving... [her] own thought-provoking commentary together with the voices of lesbians from a variety of race and class backgrounds.”<sup>4</sup> The *Library Journal* hailed the books, noting that “Weston’s witty, lyrical writing style coupled with the voices of the interviewees makes

3. [http://web.mit.edu/anthropology/pdf/articles/helmreich/helmreich\\_weston\\_interview.pdf](http://web.mit.edu/anthropology/pdf/articles/helmreich/helmreich_weston_interview.pdf)

4. <http://cup.columbia.edu/book/render-me-gender-me/9780231096423>

this enjoyable for the lay reader.”<sup>5</sup> In a review of *Families We Choose: Lesbians, Gays, Kinship* (1997) in *Library Journal*, Eric Bryant wrote “this book demands—and deserves—thorough and careful reading. With weighty prose, Weston, an anthropology professor, writes that gays and lesbians, long seen as exiles from kinship ties, are choosing to create their own families. Arguing that these “chosen” families cannot be understood apart from the “straight” families in which gays and lesbians grew up, she draws on interviews to describe gays’ relationships with their straight families. Weston places her interpretation in perspective with historical and legal background information and extended quotations from interviewees.”

In a recent book, *Traveling Light: On the Road with America’s Poor*

5. <http://cup.columbia.edu/book/render-me-gender-me/9780231096423>



(2009), she rode the bus for five years to document what it's like to be poor in America. As a review in *Publisher's Weekly* described the book, "In this accessible gem of a narrative, Weston makes a special contribution to the conversation (and glut of ethnographies) that seek to describe how the other half lives. Raised in the working-class outskirts of Chicago and trained as an anthropologist, the author is devoid of condescension or naïve astonishment as she zigzags across the country by bus—one of the last quasi-public spaces—swapping advice, snacks, favors, worldviews and nuggets of profound wisdom with her fellow travelers. Within these shared stories, Weston interweaves her own experiences in traveling on a limited budget with acute anthropological analysis. Attuned to the hardships of bus travel (no guaranteed seats

after long waits to board, bad food at rest stops, hiked up prices for the poorest travelers), Weston is also refreshingly self-reflective on her own relative privilege (being white and a citizen, having a credit card). Although her writing occasionally reads like choppy journal entries, her simple observations are marked by a spare grace: Arrival is not all. Often the road is the thing. This book is a piece of 21st-century Americana in motion, and its characters and cities will resonate and linger with readers."

In her career as author, scholar, and activist, Weston has always been in motion, reimagining her research and her role in it. Her new book will surely be another landmark book in the fields of anthropology, feminist studies, and science and technology studies. "Political Ecologies of the Precarious," an essay from the book is

available at academia.edu: [https://www.academia.edu/2314386/Political\\_Ecologies\\_of\\_the\\_Precarious](https://www.academia.edu/2314386/Political_Ecologies_of_the_Precarious)

*Radhika Mehlotra is a graduate student researcher at CSW*

—  
For more info on Life (Un)Ltd, visit <http://www.csw.ucla.edu/research/projects/life-un-ltd/life-un-ltd>

Little Prairie Ronde, Cass County, Michigan, where Amalie Hathaway lived and wrote her philosophy papers in the 1870s and 1880s.



# Women Philosophers at the American Philosophical Association

*A Personal Account of the 111th Meeting of the Eastern Division by Carol Bensick*

**A**S A MEMBER of the Society for the Study of Women Philosophers and a new member of the American Philosophical Association, I recently travelled to Philadelphia to present a paper on nineteenth-century American Amalie Hathaway's lecture on famous German pessimist philosopher Arthur Schopenhauer.

Mine was to be the middle presentation of three on the society's theme of women philosophers. Each was strikingly different. The first was a paper on contemporary theorist of material culture and University of Georgia Professor Beth Preston by Hector MacIntyre, a doctoral student from the University of Ottawa, Canada. The third was a performance by Sabrina Misir-Hiralall, an adjunct professor from the Montclair State University, New Jersey, of a Hindu dance about a princess who after alienating her husband (really the god Krishna) attracts him back by showing she admits and repents her unspiritual behav-

ior. My paper was on a lecture on Schopenhauer by an immigrant woman at the 1881 session of the nineteenth-century Massachusetts phenomenon, the Concord Summer School of Philosophy and Literature. The program thus showed the great variety among women philosophers, as well as the range of genre characteristically accepted and advocated for by scholars of women's philosophy.

I arrived early, finding a business meeting of the Society wrapping up. Three members of the board of directors were present and one of the presenters. As the start time drew closer, the other presenter arrived. Unless I misremember, there were no other attendees. The chair of the panel had written to us that our panel was scheduled against at least one other panel of interest to the society's members, including at least one in which one of the directors was presenting. It is hard to imagine and impossible to know how different if at all the session would have been had it had a typi-

cal-sized audience.

In the hours since arriving for the convention, I had been trying to broaden my paper in order the better to bring out the great importance I had come to attribute to Hathaway. As I see it, Amalie Hathaway is important in two respects. Intrinsically, her existence challenges the existing record of nineteenth century American philosophy. It shows that German-American women as well as well-known German American men like Henry Brockmeyer educated their communities in German philosophy not only on the East coast but in the American Midwest in the middle of the 19th century. As well, I wanted to show that not all women philosophers before Pragmatism were either quasi-Kantian admirers of Ralph Waldo Emerson, neoPlatonist adherents of Bronson Alcott, Platonist followers of Hiram Jones, Hegelian proteges of William Torrey Harris, Aristotelian followers of Thomas Davidson, or personalist adherents



of George Holmes Howison. In addition, Hathaway adds to the number of nineteenth-century women who studied philosophy at the university level: before Caroline Miles, Mary Sophia Case, or the better-known Eliza Sunderland and Marietta Kies, there was already a woman student in the Philosophy Department at the University of Michigan. Hathaway's career also brings to light the virtually unknown because virtually undocumented existence of the Chicago Philosophical Society. Finally, Hathaway's existence reveals that there could exist in the nineteenth century a woman learned in Greek, Continental, and British historical and contemporary philosophy; talented and skilled in writing English expository, interpretative, and critical prose; and who based on nothing but her personal studies at the University of Michigan and her membership in a Chicago self-described philosophy club, had the confidence to publicly call into question the Harvard, "official" interpretation of a hotly controversial European philosopher.

To accomplish this, I had hoped to add to my paper a mention, for example, of the Chicago Philosophical Society where Hathaway lectured: of Rev. Benjamin Franklin Cocker, her part-time teacher at the University of Michigan in 1871-76; of the various journalists and later authors, mainly women, who mentioned or discussed her and her paper in newspapers and magazines across the eastern half of the United States in the 1880s and 1890s. I had also hoped to call

attention to other nineteenth-century German immigrant women, such as Olga Plumacher (a Hartmann specialist), who published and corresponded about German philosophers; to spark interest in other nineteenth-century American women—such as Anne Lynch Botta—whom the history of philosophy has not yet claimed but whom it should, whom evidence shows read, wrote on, listened to, lectured on, or seriously thought about canonical and/or contemporary philosophy. Finally, I had hoped to elicit feedback, from specialists on American philosophy, particularly on how Hathaway compares with German-American male philosophers such as Brokmeyer; from specialists in Schopenhauer, regarding Hathaway's interpretation in contrast with current views; and from specialists on women philosophers regarding possible connections with women from other eras and cultures and/or resonances with classic and contemporary feminist philosophy, a field in which I wasn't well versed.

This turned out to be asking too much of myself. Announcing for a new title "Rediscovering an Early German-American philosopher," I had to settle for my paper as written, publicizing the striking uniqueness of the second paper on Schopenhauer in English by a woman and the surprising career of a prolific, educated, historically unknown woman philosopher in the 1870s.

In a brief discussion after the papers I was led to reveal the shocking fact that Hathaway's manu-

scripts were not preserved by her husband after she suddenly died at the age of 40. This incited one of the directors (Professor Dorothy Rogers) to remark that the same thing was true as far as her manuscripts were concerned in the case of Marietta Kies, a woman philosopher of her own rediscovery who actually became a college professor. Otherwise, questions notably bypassed Hathaway's philosophical claims about Schopenhauer (and Harvard Professor Francis Bowen), but gravitated to the Concord School of Philosophy. I attributed this primarily to my failure to provide a handout of Hathaway's text and to the detailed, advanced, and technical nature of much of Hathaway's presentation. But I was struck by a rough similarity with the situation when Hathaway gave her lecture in 1881: the audience looked to the (male, senior) faculty of the School (Hathaway's was a special lecture) for comments on the philosopher Arthur, avoiding Hathaway's argument about his philosophy. But again, this could be explained by the lack of any samples of the writing of Schopenhauer and the highly detailed nature of her presentation.

In retrospect, certain things stand out about the panel from the point of view of the Center of the Study of Women. In regard to the dance, the fact is that the source tradition is *about* a woman, but not apparently by one. It does represent a woman expressing herself, however, and being capable of high spirituality, being a bride of Krishna. And it was presented by

a woman. So it was to this extent feminist. In regard to the paper on Preston, it took for granted the worthiness and importance of her thought—treated her, so to speak, like a man. Insofar it represented the acceptance of women philosophers as unproblematically equal to men. If I remember correctly, there was no particular or no strong attempt to tie Preston's ideas to her gender or to gender. In my own case, I had also declined to make gender the point of my reading, although I stated, and believe, that this can and should be done. Nor did audience questions take an especial feminist tack. But then they had not been encouraged to.

To be sure, the Society for the Study of Women Philosophers has not historically always stressed scholarly politics, being primarily historical and empirical. Other groups in Philosophy, including the worldwide Societies for Women in Philosophy, and the APA Committee for the Status of Women, do this. But I wondered, did this lack of a feminist slant have anything to do with our lack of an audience? Without this, the panel's appeal was to scholars of material culture, pessimism (or the Concord School of Philosophy), or Hinduism. (That there would be a dance wasn't on the program.) It made perfect sense that the main question about my paper was about the Concord School, because and as I had forgotten, I had made the Concord School a leading part of my submission title. In fact, I was shocked to belatedly discover, the program

had actually left out Amalia Hathaway's name.

Admittedly, my submission title was long and cumbersome: something had to be omitted. I expected it to be The Concord School, but in fact I had to admit it was more plausible to omit Hathaway, because her name is, after all, not known and that of the Concord School is. And so the sequel showed.

This suggests several thoughts. Why did I put the Concord School in the title? Because I thought I had better include something that scholars would recognize. The same reason the chair evidently foregrounded it in the program. We didn't trust the name of Hathaway to attract an audience.

If this means anything, perhaps it is that in presenting forgotten women philosophers, or women anything, it is critical to insist on them by name and to be explicit and forceful about their importance. This translates to belief in them. If we don't believe in the importance of our foundlings, we might almost as well leave the manuscripts uncollected.

In retrospect, it's apparent that I tried to present Hathaway as a Schopenhauerian. But if that was my goal, I should have tried to get on a panel about Schopenhauer or at least German philosophy. For the Society for the Study of Women Philosophers, I should have foregrounded gender. Why didn't I? Because I was anxious to show (off) how brilliant in her interpretations Hathaway was. And why was that? Evidently I did not trust

any audience to believe that this was possible. Unaware, I was still defensive about women's philosophical powers.

To see Hathaway's brilliance needs knowledge of Schopenhauer—and Kant, Plato, Hegel, Comte, Spencer, if not Bowen. But the gender question (I take it) is why did Hathaway—in Illinois, in the 1870s—choose to cultivate brilliance in Philosophy? And it does not require philosophical knowledge to pursue that.

*Carol Bensick has been a CSW Research Scholar since 2010. She received her Ph.D. in English and American Literature from Cornell University in 1982 after completing a dissertation titled "La Nouvelle Beatrice: Renaissance Medicine and New England Theology." She has taught at University of Denver, Cornell University, UCLA, University of Oregon, and UC Riverside. Her book, La Nouvelle Beatrice: Renaissance and Romance in "Rappaccini's Daughter," was published in 1984. Her most recently published articles include "Esther Edwards Burr" in American National Biography (1999) and "Partly Sympathy, Partly Rebellion: May Ward, Hawthorne, and The Scarlet Letter," in Hawthorne and Women (1999). She gave papers at the Summer Institute for American Philosophy in 2012 and 2013 on John Dewey and Jane Addams and on William James and Women.*

**Author's note:** At the conference, an editor from Lexington Press made an appointment with me to discuss a possible book. Thanks to CSW, I am now in touch with their consulting editor of *American Philosophy* to discuss doing a book on Julia Ward Howe.



# Writing to Connect

## CAN CREATING A PERSONAL WEBSITE IMPROVE ADJUSTMENT TO BREAST CANCER?

BY LAUREN HARRIS

**A**PPROXIMATELY one in eight women in the United States will be diagnosed with breast cancer at some point during her life (Howlader et al., 2012). In 2014 alone, more than 232,000 American women were diagnosed with the disease (DeSantis et al., 2014). Diagnosis and treatment of breast cancer, which can include surgery, radiation, chemotherapy, and/or endocrine therapy, can profoundly impact a woman's physical, psychological, and social functioning.

Although most women diagnosed with breast cancer adjust well over time, breast cancer patients do have elevated rates of depression and anxiety disorders compared with the general population (Mitchell et al., 2011; Fann et al., 2008). Depression in cancer patients is associated with lower participation in medical care, longer hospital stays, and, perhaps, lower survival (Colleoni et al., 2000; Prieto et al., 2002; Fann et al., 2008; Pinguart & Duberstein, 2010a). Breast cancer patients are

also faced with social concerns, including managing communication with loved ones about their health and having less energy to engage in valued social activities.

Many studies demonstrate that traditional types of therapy, such as cognitive behavioral therapy and supportive-expressive therapy, can improve emotional distress and quality of life in cancer patients (Faller et al., 2013; Naaman et al., 2009). However, some breast cancer patients may be unable to participate in therapy in a traditional, face-to-face setting due to side effects of treatment (for example, fatigue and pain), intensive medical treatment schedules, and unavailability of therapy services in their communities. Therefore, it is crucial to identify resources that are both effective and accessible to address the difficulties women face following a breast cancer diagnosis.

A large body of research demonstrates that strong social ties can improve both psychological and physical health during the cancer

experience (Nosarti et al., 2002; Pinguart & Duberstein, 2010b) and that social isolation is associated with poor health outcomes (Widows et al., 2000; Lutgendorf & Sood, 2011). Despite the importance of social support, fostering communication between women with breast cancer and their social network can be challenging. Women may be hesitant to ask others for help, lack the energy to seek support, or feel burdened by having to repeat the same information over and over. Family and friends may want to offer support, but may not know what to say or do.

Personal websites provide a central space for women to share their cancer experience and communicate their needs, bridging the potential gap in communication between the patient and her support system. Online journaling may help women to create a story of their experience with breast cancer, express emotions, and boost confidence in their ability to cope with the cancer experience, factors

that can promote positive adjustment in women with breast cancer (Howsepian & Merluzzi, 2009; Stanton et al., 2000). However, very little research has examined whether using a personal website can improve breast cancer patients' psychological health and bolster social support. Our research group at UCLA developed and tested a program called Project Connect Online (PCO) to evaluate whether women with breast cancer could benefit from creating and maintaining a personal website to share their experience and communicate with family and friends (Stanton et al., 2013; Cleary & Stanton, 2014).

### *The Project Connect Online Study*

In the randomized controlled trial of PCO, 88 women diagnosed with breast cancer were assigned to create a personal website or to a waiting-list control condition. Women assigned to create a personal website attended a three-hour workshop for hands-on creation of the website, whereas the waitlisted group was invited to attend the workshop and create a website after the study's conclusion. Both groups completed questionnaires about their psychological and social functioning when they enrolled in the study and six months later.

The primary feature of each woman's personal website was a journal; websites also included a "How You Can Help" feature, where women could post their wishes for specific kinds of support. During the workshop, mem-

bers of the research team led a discussion about potential uses for personal websites (for example, communicating with friends and family), proactively addressed common concerns about personal website use (such as pressure to post frequently), and helped women create their websites and initiate their first journal post. Women were encouraged to invite family and friends to visit their website; website visitors could subscribe for automatic email notifications whenever the woman posted a journal entry on her website.

Women randomly assigned to create personal websites benefitted significantly on measures of depressive symptoms, positive mood, and life appreciation at six-month follow-up compared with control participants (Stanton et al., 2013). PCO promoted these adaptive changes through increased perceived social support from friends, decreased loneliness, and increased confidence in the ability to cope with the cancer experience (Cleary & Stanton, 2014). These results demonstrate that personal website use can improve psychological well-being among women with breast cancer. Interestingly, the websites were most helpful for women who were currently undergoing treatment for their breast cancer (for example, chemotherapy and/or radiation) compared with women who had already completed treatment. The researchers suggested that women in current treatment may have more need to process their cancer experience and garner social support from

friends and family.

Given the promising results of the PCO study, we were interested in characterizing women's experiences of using their personal websites and identifying elements of online journaling that were particularly helpful in improving psychosocial well-being (Harris et al., 2014). Women reported on their website use one and six months after attending the workshop. We also asked family and friends who visited the websites for feedback about their experience viewing the women's websites. Identifying effective components of personal website use for women with breast cancer will help researchers refine future studies to be maximally effective, efficient, and tailored to women's needs.

Most women's website content described the story of their diagnosis and treatment and discussed their emotional experience. A few women wrote about disappointment when others failed to provide effective support. More often, however, women expressed gratitude for guidance from their medical team and for support from family, friends, colleagues, and other breast cancer survivors. Reflecting a mixed experience with receipt of social support, one woman wrote, "people you know and love can disappoint you when you need them the most... and it is equally astonishing the people who [step] up to help."

Many women also wrote about spirituality and finding benefit in the cancer experience. For instance, some women wrote that

cancer had given them a better understanding of what was truly important in their lives, had helped them treasure family and friends, and had prompted engagement in meaningful activities.

Overall, women who created personal websites as part of the PCO study reported that their experience using the websites was positive. Women found the websites most useful in terms of giving them a place to express emotions and tell the story of their experience. As one woman wrote, “I am alive and I have a story to tell.” Despite their positive experiences using their personal website, women noted some barriers to website use. The most common barrier was lacking time to contribute to their website due to other obligations and stressors (for example, work and illness).

We collected data from 66 visitors to the websites, most of whom were female friends of the breast cancer patients. Visitors found the websites most helpful for providing updates on the patient’s health and emotional state and for helping the visitor feel close to the patient.

When we asked about actions that website visitors intended to take as a result of reading the website, they reported that they planned to visit the website again, contact the patient, and offer help. One visitor wrote, “I did not see [the patient] often, and did not know that my friend had experienced this journey with cancer... I have already written her an email and will continue to check on her.” Our findings suggest that website

visitors can provide a valuable source of information about the ways in which personal websites can bolster communication and support between breast cancer patients and their loved ones.

In order to identify subgroups of women who were highly engaged in contributing to their websites, we examined predictors of website use. We found that women with more advanced breast cancer (stages 3 and 4) were more likely to post to their websites than women with earlier-stage cancer, suggesting that women with advanced cancer may have perceived more need for a platform to share their experience and garner support from others.

We were also interested in identifying specific components of women’s writing as “active ingredients” of online journaling that could help explain the improved depressive symptoms, positive mood, and life appreciation observed in the PCO study. Previous research has demonstrated that use of positive emotion words (for example, “joy”), negative emotion words (for example, “angry”) and words that reflect cognitive processing (for example, “realize”) in written emotional disclosure tasks predicts improvement in psychological functioning (Pennebaker & Chung, 2007).

We used Linguistic Inquiry and Word Count (LIWC; Pennebaker et al., 2007), a computer program designed to analyze the content of text files, to examine whether women’s use of positive emotion words, negative emotion words,

and cognitive processing words in their journal posts was associated with improved psychological functioning. Consistent with findings from previous studies, we found that higher use of positive emotion words was significantly associated with an increase in positive mood over the study period, and higher use of negative emotion words was significantly associated with a decrease in depressive symptoms over the study period. These results suggest that emotional expression was an important aspect of journaling that may have led to psychological benefit.

### *Conclusions and Future Directions*

Personal website use may help women with breast cancer create a narrative of their experience, express emotions, bolster support from friends and family, and improve psychological well-being. Our findings suggest that personal websites may be particularly useful for women with advanced breast cancer and/or women currently undergoing breast cancer treatment. The next iteration of PCO will recruit women with metastatic (stage 4) breast cancer in order to address the needs of this group of women who often experience profound impact on physical, psychological, and social functioning as a consequence of the disease.

Future research should also explore the potential for personal websites to improve adjustment to other types of cancer as well as other illnesses and stressors. With Internet access expanding rapidly

in the United States and around the world, online journaling is a potentially low-cost, accessible way for individuals to chronicle stressful experiences and garner effective social support.

Lauren Harris is a Ph.D. candidate in Clinical Psychology at UCLA. She received the Elizabeth Blackwell, M.D. award in 2014 in support of her research. Her research interests include stress, coping, and adjustment to illness. Lauren's dissertation evaluates Project Connect Online, an Internet-based intervention designed to improve psychosocial and physical adjustment to breast cancer. Lauren is also a trainee at the Simms/Mann UCLA Center for Integrative Oncology, where she provides individual and group therapy for individuals diagnosed with cancer and their loved ones. Contact Lauren at lhanover@ucla.edu.

**Author's note:** This article was based on research conducted by Lauren Harris, Elizabeth Cleary, and Annette Stanton, which is currently in press at *Psycho-Oncology*. This research was supported by funding from the Breast Cancer Research Foundation, the Susan G. Komen for the Cure Foundation, and a National Institute of Mental Health Predoctoral Fellowship (NIMH 15750).

## REFERENCES

- Cleary, E. H., & Stanton, A. L. (2014). Mediators of an Internet-based psychosocial intervention for women with breast cancer. *Health Psychology*, *http://dx.doi.org/10.1037/hea0000170*
- Colleoni, M., Mandala, M., Peruzzotti, G., Robertson, C., Bredart, A., & Goldhirsch, A. (2000). Depression and degree of acceptance of adjuvant cytotoxic drugs. *The Lancet*, *356*, 1326-27.
- Faller, H., Schuler, M., Richard, M., Heckl, U., Weis, J., & Küffner, R. (2013). Effects of psycho-oncologic interventions on emotional distress and quality of life in adult patients with cancer: Systematic review and meta-analysis. *Journal of Clinical Oncology*, *31*, 1-20.
- Fann, J. R., Thomas-Rich, A. M., Katon, W. J., Cowley, D., Pepping, M., McGregor, B. A., & Gralow, J. (2008). Major depression after breast cancer: A review of epidemiology and treatment. *General Hospital Psychiatry*, *30*, 112-126.
- Harris, L. N., Cleary, E. H., & Stanton, A. L. (in press). Project Connect Online: User and visitor experiences of an Internet-based intervention for women with breast cancer. *Psycho-Oncology*.
- Howlader, N., Noone, A. M., Krapcho, M., Neyman, N., Aminou, R., Waldron, W., ... & Cronin, K. A. (eds). SEER Cancer Statistics Review, 1975-2009 (Vintage 2009 Populations), National Cancer Institute, Bethesda, MD, 2012. Retrieved January 30, 2015.
- Howsepian, B. A., & Merluzzi, T. V. (2009). Religious beliefs, social support, self-efficacy and adjustment to cancer. *Psycho-Oncology*, *18*, 1069-1079.
- Lutgendorf, S. K., & Sood, A. K. (2011). Biobehavioral factors and cancer progression: Physiological pathways and mechanisms. *Psychosomatic Medicine*, *73*, 724-730.
- Mitchell, A. J., Chan, M., Bhatti, H., Halton, M., Grassi, L., Johansen, C., & Meader, N. (2011). Prevalence of depression, anxiety, and adjustment disorder in oncological, haematological, and palliative-care settings: A meta-analysis of 94 interview-based studies. *The Lancet Oncology*, *12*, 160-174.
- Naaman, S. C., Radwan, K., Fergusson, D., & Johnson, S. (2009). Status of psychological trials in breast cancer patients: A report of three meta-analyses. *Psychiatry: Interpersonal and Biological Processes*, *72*, 50-69.
- Nosarti, C., Roberts, J. V., Crayford, T., McKenzie, K., & David, A. S. (2002). Early psychological adjustment in breast cancer patients: A prospective study. *Journal of Psychosomatic Research*, *53*, 1123-1130.
- Pennebaker, J. W., & Chung, C. K. (2011). Expressive writing: Connections to physical and mental health. In H. S. Friedman (Ed.), *The Oxford handbook of health psychology*. Oxford: Oxford University Press.
- Pennebaker, J. W., Chung, C. K., Ireland, M., Gonzales, A., & Booth, R. J. (2007). The development and psychometric properties of LIWC2007. Austin, TX, LIWC.
- Pinquart, M., & Duberstein, P. R. (2010a). Depression and cancer mortality: A meta-analysis. *Psychological Medicine*, *40*, 1797-1810.
- Pinquart, M., & Duberstein, P. R. (2010b). Associations of social networks with cancer mortality: A meta-analysis. *Critical Reviews in Oncology/Hematology*, *75*, 122-137.
- Prieto, J. M., Blanch, J., Atala, J., Carreras, E., Rovira, M., Cirera, E., & Gastó, C. (2002). Psychiatric morbidity and impact on hospital length of stay among hematologic cancer patients receiving stem-cell transplantation. *Journal of Clinical Oncology*, *20*, 1907-17.
- Stanton, A. L., Danoff-Burg, S., Cameron, C. L., Bishop, M., Collins, C. A., Kirk, S. B., ... & Twillman, R. (2000). Emotionally expressive coping predicts psychological and physical adjustment to breast cancer. *Journal of Consulting and Clinical Psychology*, *68*, 875-882.
- Stanton, A. L., Thompson, E. H., Crespi, C. M., Link, J. S., & Waisman, J. R. (2013). Project Connect Online: Randomized trial of an Internet-based program to chronicle the cancer experience and facilitate communication. *Journal of Clinical Oncology*, *31*, 3411-3417.
- Widows, M. R., Jacobson, P. B., & Fields, K. K. (2000). Relation of psychological vulnerability factors to posttraumatic stress disorder symptomatology in bone marrow transplant recipients. *Psychosomatic Medicine*, *62*, 873-882.



**VIDEOS now ONLINE!**

**ucla  
center for  
the study  
of women  
presents**

*Banu Subramaniam*

U-Mass, Amherst

**SURROGATING THE CRADLE OF THE WORLD**

**On the Onto-Epistemological Illusions of Matter**

*Deboleena Roy*

Emory University

**GERMLINE RUPTURES**

**Methyl Isocyanate Gas and the  
Transpositions of Life, Death, and  
Matter in Bhopal**

**WEDNESDAY**

**Nov 5, 2014**

**4 to 6 pm | Royce 314**

**cosponsored by  
UCLA Institute  
for Society and  
Genetics**





# Interrogating Japanese American Knowledge Production and Narratives of “Success”

BY WENDI YAMASHITA

*At the Japanese American National Museum’s 2011 annual gala dinner, before the late Senator Daniel Inouye comes to stage, he is introduced by his wife, Irene Hirano, a past president of the Museum. Introducing him means that she must list all of his accomplishments and his continued investment in the museum that forces us to honor him as well. And of course she cannot help but include how Inouye is third in line for the presidency as she proudly jokes that this is reason why there are secret service agents running around. And after Inouye narrates his life story that should never be forgotten he begins discussing “how far Japanese Americans have come” by relating statistical information to the audience about our law abiding nature, our low crime rates, our high intellectual rates, and that we are among the “three ethnic groups with the highest per capita income.” He then goes on to incorporate his own life into this “success” narrative saying, “today I stand before you, when I was first declared an enemy alien on December the 7th and today I am president pro-tempore, third in line for the presidency.” And then he looks affectionately at the crowd and states, “that’s not too bad” to which the audience enthusiastically applauds him.*

WANTED TO BEGIN with this moment that troubled me then and has continued to haunt me even now.<sup>1</sup> It is this moment that has propelled my dissertation project—one that is interested in the way Japanese Americans choose to narrate themselves and their World War II experiences in opposition to other groups of color. By incorporating us into this logic of “success” Inouye situates Japanese Americans as exceptional citizens who are worthy of state recognition and thus affirmation. “Success” is only measurable in relation to the “failures” of these other groups and is in fact predicated on that. This logic of celebratory success institutionalizes affects within the Japanese American community that allow for and teaches us to abandon people. This success narrative as a strategy for survival allows Japanese Americans to hold on to the very things that protect us from state violence but allows for the death of others. This is the way in which the state can mobi-

1. This moment is not an isolated incident but instead is one that happens over and over again.

lize Japanese Americanness to do “its repressive work and its policing of civil society” and ourselves.<sup>2</sup>

For my proposed dissertation research, I am interested in looking at how Japanese American knowledge production and modes of memory inevitably reproduce forms of surveillance and carcerality operating during Japanese American incarceration that are predicated on even more brutal forms of death and destruction of “deviant” populations. I want to think about the way in which Japanese Americans are legitimated with “value” because they perform masculinity and femininity in “proper and respectable ways that redeem, reform, or counter their racialized “deviancy” in a post Redress era.<sup>3</sup> Other groups are positioned in opposition to Japanese Americans and are marked as “deviant, illegal and criminal” and are unable to “circumvent the devaluing process of race and gender by citing other readily recognizable signs and signifiers of value, such as legality, heteronormativity, American citizenship, higher education, affluence, morality, or respectability.”<sup>4</sup> I am interested in how this devaluation occurs in conjunction with the valuation of Japanese Americans as “productive, worthy, and responsible citizen[s].”<sup>5</sup> By turning to Japanese American modes of memory and knowledge production, I hope to show the complexities of racial-

ization where Japanese Americans, particularly after Redress, illuminate the way contemporary power relations no longer simply operates through exclusionary measures but now also relies upon the affirmation and recognition of certain differences. Below, I briefly outline two different historical moments where this disidentification begins to take root via Japanese Americans’ racialization by the state.

Japanese American incarceration is simultaneously a site where technologies of carcerality work to demonize and dehumanize Japanese Americans in ways that legitimize punishment and imprisonment but it also happens to be a site of rehabilitation and normativization. As Jodi Kim argues in *Ends of Empire*, incarceration is articulated as a space where Japanese Americans “could learn to be productive subjects without ‘damaging’ the environment, becoming hyper-competitive in any field, or contributing to California’s ‘maladjustments.’”<sup>6</sup> In this way, I want to think about Japanese American incarceration as a racialized spatial-social enclosure to see the links between the past (Japanese American incarceration) and the present (mass incarceration). However, I also want to pay close attention to the differences that exist between these enclosures, including how Japanese American incarceration is spatially and temporally different from mass incarceration. One of these differences is the way that Japanese Americans take on notions of rehabilitation and how they have

attempted to assimilate to “prove their ‘Americanness’” so that “a similar fate of being singled out as a racial group and incarcerated would not befall them again.”<sup>7</sup> As Inouye’s speech shows, Japanese Americans’ rehabilitation not only becomes an integral part of their identity but also how this very particular racialization of Japanese Americans provides the building blocks for the way the current prison regime looks. Expanding upon Kim’s analysis of rehabilitation, I want to think about the ways in which the notion of rehabilitation is tied up with the way Japanese Americans were and continue to be racialized as “successful.” This discourse of “success” that stems from Japanese Americans rehabilitativeness ultimately produces feelings of innocence/guilt and criminal/non-criminal that sustain carceral logics. This disidentification is constituted by claims to whiteness in opposition to blackness that allows for one to become free/mobile because one is not a “true” criminal. Rehabilitation allows for Japanese Americans to obtain this mobility.

Furthermore, in my research I think about how the demise of the social wage has allowed for the proliferation of prisons as a form of racial subordination and class rule, where the state strategically utilizes Japanese Americans, incarceration and redress as a moment of national redemption that not only rights a past wrong but justifies the demise of the social wage. However, exactly at this moment of dismantling, the Civil Liberties

2. Wahneema Lubiano, “Black Feminism and Black Common Sense” from *The House that Race Built* (New York: Pantheon, 1997), 235.

3. Lisa Marie Cacho, *Social Death: Racialized Rightlessness and the Criminalization of the Unprotected* (New York: NYU Press, 2012), 148.

4. *Social Death*, 148.

5. *Social Death*, 148.

6. Jodi Kim, *Ends of Empire: Asian American Critique and the Cold War* (Minneapolis: University of Minnesota Press, 2010), 119.

7. *Ends of Empire*, 120.

Act of 1988 passed, where the state not only acknowledged that internment did happen but that the U.S. was wrong for incarcerating Japanese Americans and that it would compensate former incarcerated with \$20,000. I examine the ways in which Japanese Americans' particular racialization and knowledge production about its own incarceration history inadvertently supports this neoliberal logic wherein prisons are the geographic solution to political and economic crisis.<sup>8</sup> Despite being incarcerated Japanese Americans are articulated as having achieved "success" and are "deserving" of redress, which allows for the state to "celebrate diversity and achievement often at the cost of the vast population of unemployed, underemployed, or highly exploited people of color."<sup>9</sup> In other words, Japanese Americans are given redress and reparations because they were wrongfully incarcerated that ultimately means that others are "deserving" of it. In this way, Japanese Americans are not only acknowledged and compensated for their rehabilitated status but they also function to rehabilitate the state from its racist and violent past by narrating racism as officially over.

In these moments we are able to see how Japanese Americans create distance from blackness that inherently legitimize the state's simultaneous defunding of the social wage and the proliferation of prisons. And yet, on February 18, 2015, the 2015 Day of Remem-

brance (DOR) event titled, "EO 9066 and the [In]justice System" was held at the Japanese American National Museum and highlighted the urgency of recognizing that the U.S. "justice system continues to imperil communities of color with police violence, profiling, and mass incarceration."<sup>10</sup> Recognizing police brutality, anti-black racism, and mass incarceration as contemporary forms of state violence, DOR 2015 sought to place the deaths of black men by police within the context of Japanese American history. In other words, speaking to "the importance of remembering the Japanese American struggle during World War II" means that "we seize today's opportunity to begin a conversation in our community about the interrelated yet distinct injustices other communities face."<sup>11</sup> In this presentation, Japanese American history was re-narrated to highlight black and Japanese American interaction, coexistence, and shared spaces (neighborhoods and work places) to prove that we should care about black lives. However, drawing from a discourse of multiculturalism, this dominant imaginary for imagining interracial solidarity nostalgically remembers moments of connection as only being fruitful ones. While this re-narration is powerful, it is ultimately the moments of disconnect that highlight exactly where our histories diverge and our connections are missed or broken that reveal much more about state

violence and the possibility for solidarity. Even as this program made important strides in thinking about other groups of color it ultimately fell short in conflating black and Japanese American experiences.

My work seeks to expose the ways in which disidentification with blackness occurs and the logics it produces as well as to consider how identification problematically neglects the very different ways the state racializes us. As I continue working on this project, I ask: how does acknowledging our contradictory location (as former incarcerated and subjects of redress) inform our relationships to other communities? What does it mean to make Japanese American privilege visible when narrating our experiences of incarceration and racialized violence? I believe that by tracing our genealogy to something other than these moments where we position ourselves as "ideal" citizens and acknowledge our contradictory location, then we can imagine a future that is ethical to all and not just some Japanese Americans.

*Wendi Yamashita is a Ph.D. candidate in the Department of Gender Studies. Her proposed dissertation interrogates Japanese American modes of memory and knowledge production for reproducing forms of surveillance and carcerality operating during internment that are predicated on even more brutal forms of death and destruction of "deviant" populations. She received CSW's Paula Stone Dissertation Research Fellowship in 2014.*

8. Ruth Wilson Gilmore. *Golden Gulag: Prisons, Surplus, Crisis and Opposition in Globalizing California*. Berkeley: University of California Press, 2007, 26.

9. Vijay Prashad, "Second Hand Dreams," *Social Analysis* 49:2 (Summer 2005): 196.

10. EO 9066 and the [In]Justice System. Program. 1.

11. EO 9066 and the [In]Justice System. Program. 1. Helen Ota. EO 9066 and the [In]Justice System. Multimedia Presentation.

**VIDEOS now ONLINE!**

<https://www.youtube.com/user/UCLACSW/videos>

# **NEW DIRECTIONS** in Black Feminist Studies

## FEATURING



**Jan 29** 4 pm | Royce 306

**Riddles of the Sphinx:  
KARA WALKER AND THE POSSIBILITY OF  
BLACK FEMALE MASOCHISM**

**Amber Jamilla Musser**

Assistant Professor of Women, Gender, and Sexuality Studies,  
Washington University in St. Louis



**Feb 12** 4 pm | Royce 306

**Living and Laboring off the Grid  
BLACK WOMEN PRISONERS AND THE MAKING  
OF THE "MODERN" SOUTH, 1865-1920**

**Talitha Leflouria**

Assistant Professor of History, Florida Atlantic University



**Feb 26** 4 pm | Haines 135 (Bunche Library)

**"I Write What I Like"  
THE POLITICS OF BLACK IDENTITY AND  
GENDERED RACIAL CONSCIOUSNESS IN MEER'S  
THE BLACK WOMAN WORKER**

**Tiffany Willoughby-Herard**

Assistant Professor of African American Studies, UC Irvine

**FACULTY CURATOR SERIES**  
organized by Grace Kyungwon Hong,  
Associate Professor,  
Department of Gender Studies and  
Department of Asian American Studies



ASSOCIATE DIRECTOR

Rachel Lee

Associate Professor, English and Gender  
Studies

ASSISTANT DIRECTOR

Pamela Crespín, Ph.D.

MANAGING EDITOR

Brenda Johnson-Grau

ADMINISTRATIVE SPECIALIST

Liliya Tepper

ADMINISTRATIVE SPECIALIST

Kimberlee Granholm

THINKING GENDER COORDINATOR

Chien-Ling Liu

EDITORIAL ASSISTANTS

Radhika Mehlotra, Paola Navarro, Sally  
Marquez, and Skye Allmang.

---

UCLA CENTER FOR

THE STUDY OF WOMEN

1500 Public Affairs Building/Box 957222

Los Angeles, CA 90095-7222

campus mailcode: 722203

[www.csw.csw.ucla.edu](http://www.csw.csw.ucla.edu)

[csw@csw.ucla.edu](mailto:csw@csw.ucla.edu) • [cswpubs@csw.ucla.edu](mailto:cswpubs@csw.ucla.edu)

---

**ON THE COVER:** Featured in this issue are  
*top row from left to right*, Lauren Harris, Kath  
Weston, Chien-Ling Liu, *middle row from left to  
right*, Carol Bensick, Marcus Kowal; *bottom row  
from left to right*, Wendi Yamashita, Rebecca  
Herzig, and Felicia Yu





summer 2015



ucla center for the study of women

*research that rethinks*

COMING IN FALL 2015

# Feminism + the Senses

## message from the director



**T**his final issue of the 2014-2015 academic year presents a range of research supported by CSW.

In “Border-Crossings between East and West Europe,” Renata Redford, a doctoral student in the Department of Italian who received the CSW Jean Stone Dissertation Fellowship in 2014, writes about how “borders, often understood as imaginary constructs, are inherently problematic and evolving sites from which to reframe thinking about belonging.” She also addresses current discourses regarding the feminization of migration and some writers whose work reveals a “private history of the East European female body in Italian.”

Carolyn Abrams and Ana G. Luna received a CSW Travel Grant to give a conference presentation in 2014. Their article, “The Reality of the

Researcher: Addressing Assumptions and Biases,” provides an overview of their work on researcher bias and provides some guidelines for best practices in avoiding bias in doing research on women. Both recently received Master’s degrees from the UCLA Luskin School of Public Affairs.

Lisa Bloom, a CSW Research Scholar, presents some work from her current book project in “Judith Hersko’s Polar Art: Anthropogenic Climate Change in Antarctic Ocean-scapes.” Bloom received a CSW Tillie Olsen Grant to support her research, which examines Hersko’s “Pages from the Book of the Unknown Explorer,” a project that addresses climate change and notions of heroic exploration by creating a fictional narrative of a woman polar explorer in 1930s.

In “Inflammation and Depression: Why Do Women have a Higher Risk for Depression than Men?,” Mona Moieni presents the results of a study using endotoxin. Moieni, who is a doctoral student the Department of Psychology and received the CSW Elizabeth Blackwell, MD, Award in 2015, reports the results: “First, we found that women showed greater increases in depressed mood in response to an inflammatory challenge. This may mean that women are more sensitive to the mood changes that may accompany an increase in inflammation.”

Alessandra Williams, a doctoral student in the Department of World Arts and Cultures, received a CSW Travel grant to support her research, which she presents in “Mixing Puppetry with Ethnography, part two: The ‘Fugitive’ Terms of Contemporary Indian Dance.” In the article, Williams writes about the work of Ananya Chatterjea, a choreographer who seeks to promote “a radical postmodern dance practice in which choreographers transcend cultural limitations by building solidarity with artists inquiring into the aesthetic forms of communities of color and the cultural activist research of their dancers.”

Finally, an article on the 2015 CSW Awards describes the recipients and their impressive work as scholars and activists.

Hope you have a wonderful summer break! See you in the Fall!

– Rachel C. Lee





# BORDER-CROSSINGS BETWEEN EAST AND WEST EUROPE

BY RENATA REDFORD

*“People? ... [Y]ou never know where to find them. The wind blows them away. They have no roots, which hampers them a good deal.”*

– Antoine de Saint-Exupéry,  
*Le Petit Prince*, 1943

**W**HAT DOES IT MEAN to cross a border? The charged debates surrounding national borders have inspired a number of interpretations.<sup>1</sup> Borders, often understood as imaginary constructs, are inherently problematic and evolving sites from which to reframe thinking about belonging.<sup>2</sup> Ultimately, according to John Agnew, borders matter because “they have real effects and because they trap thinking about and acting in the world in territorial terms.”<sup>3</sup>

In 1987, before the fall of the Berlin Wall, my family left Transylvania under the Ceausescu regime to seek political asylum in the United States. As an ethnic Hungarian and dissident living under the Romanian regime, my mother envisioned a different mode of reality from one colored by darkness and silence.<sup>4</sup>

Upon landing at John F. Kennedy Airport on Thanksgiving, our lives seemed to unfold in Technicolor. Vibrant candy wrappers and Western advertisements reflected the morning light as people pushed past us. As a child, the colors blurred and became aggressive reminders of a new dimension of reality. As time passed, however, memories of food shortages and living under the protection of the American Embassy would fade into oblivion. What we could not know at the time would be how narrowly we had escaped the chaos that would follow Ceausescu’s assassination. Although having lived in Transylvania we were not strangers to the equivocal nature of borders, it would be decades before we would be ready to return to Romania or reconcile our own border-crossings.<sup>5</sup> Yet ours is but a small chapter in

the same narrative that has defined humanity throughout millennia.

During the twentieth century, Europe's borders violently transformed. Between the end of the First World War and the fall of the Berlin Wall, many of Europe's borders were redrawn and reinforced with concrete.<sup>6</sup> The Ottoman and Austro-Hungarian empires both fell, while various countries either contracted or expanded in size. Although migration was understood as a political act during the Cold-War era, post-1989 the Eastern and Western systems of migration merged in a way that led to the massive migration of people, predominately women, across borders.<sup>7</sup> In *Women Migrants from East to West*, oral historian Luisa Passerini emphasizes the need for scholars of European migration to study its recent feminization. In this context, Italy's historic location between East and West Europe positions it as a crucial, yet problematic site of migration. As several critics have observed, the borders between the East and West of Europe were always vague and contested as Italy's history of its Northeast border reveals.

As the borders of Europe relaxed, Italy experienced an unprecedented influx of migrants from Africa, the Middle East, and East Europe. In doing so, Italy became a destination culture rather than a country from which people generally migrated.<sup>9</sup> Seen as threats to an already fragile national identity and to "authentic" Italian culture, migrants are discriminated against in an effort to maintain Italy's imagined cultural and religious homogeneity. Despite Italians' complex history of external emigra-

tion and internal migration – Italian identity itself ethnically defined well into the 1960s – Italians seem to have participated in a collective act of forgetting that suppresses their own history as an *other*.<sup>10</sup> Today Italy represents a receiving culture in which the "category of the 'migrant' is used to redefine Italy's place within Europe from marginal to central as boundaries of inclusion and exclusion are shifted, from Southern Europe to the East."<sup>11</sup> In this light, the movement of women from East Europe reflects not only a dynamic set of relations between places and cultures, but also has the potential to reconfigure thinking about gender and identity.

Despite much excellent work on themes of migration, however, Italian scholars have not thoroughly explored the positive role of migrant women writers from East Europe.<sup>12</sup> Indeed, while critics of Italian "migration literature" have studied various writers from North Africa and the Middle East, Italoophone women writers coming from East Europe and Italian transnational women writers coming from the Northeastern border of Italy have gone largely overlooked.<sup>13</sup> I work from the concept of a "feminization of migration" throughout the breadth of my research in order to examine how intra-European migration plays a pivotal role in the "consolidation of... [an] emergent new European political and cultural space" and transgresses older divisions between the West and the East of Europe.<sup>14</sup> Partially inspired by my private history, my current research projects examine how mobility between the

East and West of Europe gives rise to new forms of writing with a larger project in mind – one that configures new possibilities not only for literature but for the ways in which humans are connected across borders.

During 2011, 2013, and 2015, I interviewed writers Ingrid Beatrice Coman, an Italo-Romanian, and Jarmila Očkayová, an Italo-Slovakian.<sup>15</sup> As two women writers living between both the East and West of Europe, their work represents a new form of writing that exists beyond both their countries of origin and destination. In effect, their work overlaps the memories and cultures of both countries while reimagining new ways of thinking about belonging and identity. Jarmila Očkayová's *L'essenziale è invisibile agli occhi* (*The essential is invisible to the eye*) (1997) examines a Slovakian woman's desire to find the source of her mysterious illness, conceived during her experience of crossing the border. It is only when she learns to reconcile her Italian and Slav selves that she can expunge her visceral sense of dislocation. In contrast, Ingrid Beatrice Coman's *Per chi crescono le rose* (*For whom roses grow*) (2010) revisits the history of the exploitation of women's bodies under the Ceausescu regime and indirectly creates parallels with the experiences of Italian women under Mussolini.

Aware of the current discourse regarding the feminization of migration, Coman and Očkayová both seek to uncover the private history of the East European female body in Italian. As Coman stresses, "In some way, who has moved across the

rivers of pain and estrangement ... perceives the world more profoundly... To forget is to expose oneself to the [dangers] of the mechanisms of power and violence.”<sup>16</sup>

*Author's Note:* I would like to thank Professor Lucia Re whose early critical readings of this project and rich discussions have been fundamental. I critically examine the style and critical implications of the transnational texts mentioned in this essay elsewhere in my dissertation, tentatively titled “Cartographies of Estrangement: Transnational Italian Women's Identity between Italy and East Europe,” as well as in several forthcoming articles.

*Renata Redford is a Ph.D Candidate in the Department of Italian at UCLA. She received the CSW Jean Stone Dissertation Fellowship in 2014. She specializes in twentieth and twenty-first century Italian literature and culture with an emphasis on the intersection between fascism and communism. Her current research interests include an interdisciplinary approach to the relationship between race, gender, and memory in Italian literature as they pertain to women writers, transnationalism, cosmopolitanism, and the Mediterranean. She is also an avid runner.*

## NOTES

1. See political geographer John Agnew's "Borders on the mind: re-framing bordering thinking," *Ethics & Global Politics*. Vol. 1, No. 4, 2008, pp. 175-191, for an extensive discussion of the border studies and current debates.
2. Agnew, "Borders on the mind," p.2-4.
3. Agnew, "Borders on the mind," p.1.
4. See Gail Kligman, *The Politics of Duplicity: Controlling Reproduction in Ceausescu's Romania*. Berkeley: University of California Press, 1998.
5. For a discussion of the equivocal nature of borders, see Etienne Balibar's *Politics and the other scene*. London, Verso, 76.
6. See Richard Robinson, *Narratives of the European Border: a history of nowhere*. New York: Palgrave Macmillan, 2007.
7. See Luisa Passerini, Dawn Lyon, Enrica Capussotti and Ioanna Laliotou, eds. *Women Migrants from East to West: Gender, Mobility and Belonging in Contemporary Europe*. Oxford: Brghahn, 2007, p.4 and 9.
8. Ibid. See also Richard Robinson's *Narratives of the European Border: a history of nowhere*. New York: Palgrave Macmillan, 2007; for a discussion of the Italian northeast border and the Wilson line's role in the Cold War, see Pamela Ballinger, *History in Exile: Memory and Identity at the Borders of the Balkans*. Princeton: Princeton University Press, 2003. Works on Eastern Europeans as the other of Europe are vast. See Maria Todorova's *Imagining the Balkans*. New York: Oxford University Press, 1997; Larry Wolff's *Inventing Eastern Europe: The Map of civilization on the Mind of the Enlightenment*. Stanford: Stanford University Press, 1994.
9. See Graziella Parati's *Migration Italy: The Art of Talking Back in a Destination Culture*. Toronto: University of Toronto Press, 2005. Although traditionally defined as a culture to which migrants move, Parati extends the notion of a destination culture and refines it as a "new hybrid culture that is the result of both the changes brought to a local culture by incoming people and the influence of that [new] culture on incoming cultures" (70).
10. The research on Italians' racialization is vast. See Lucia Re's "Italians and the Invention of Race: the Poetics and Politics of Difference in the Struggle over Libya, 1890-1913," *California Italian Studies Journal*, 1(1). 2010. Retrieved from: <http://www.escholarship.org/uc/item/96k3w5kn>. Fred L.Gardaphé, *Italian Signs, American Streets: The Evolution of Italian American Narrative*. Durham: Duke University Press, 1996; Matthew Frye Jacobson, *Whiteness of a Different Color: European Immigrants and the Alchemy of Race*. Cambridge, Mass.: Harvard University Press, 1998; Marco Jacquemet, "The
11. Passerini, *Women Migrants From East to West*, p.8. Although traditionally defined as a culture to which migrants move, Graziella Parati redefines the notion of a destination culture as a "new hybrid culture that is the result of both the changes brought to a local culture by incoming people and the influence of that [new] culture on incoming cultures" (70).
12. There are a few exceptions regarding the study of Italophone writers from East Europe: namely Sonia Sabelli, Nora Moll, and Emma Bond.
13. In my forthcoming article, "The Peculiar Case of Italian Migration Literature," I offer a more nuanced view of the current debate on migration literature in Italy, which I suggest is a product of an inherited critical framework from fascism.
14. My study is partially a response to Luisa Passerini's focus on women's migration in her introduction to *Women Migrants from East to West: Gender, Mobility and Belonging in Contemporary Europe*. Oxford: Brghahn, 2007.
15. I carried out this research thanks to the gracious financial support of the UCLA Center for European and Eurasian Studies and the UCLA Center for the Study of Women.
16. Interview with Ingrid Beatrice Coman, summer 2011. Italics are her own.

COLUMN ONE

## Bangladesh women find liberty in hard labor

*The garment factory workers toil for paltry wages. But such jobs have also afforded Bangladeshi girls a measure of independence in a traditional Muslim society.*

A year after Rana Plaza collapse, consumers demand more accountability



After Bangladesh Factory Collapse, Bleak Struggle for Survivors

Report on Deadly Factory Collapse in Bangladesh Finds Widespread Blame



U.S. Retailers Decline to Aid Factory Victims in Bangladesh

made in  
bangladesh  
fabriqué au  
bangladesh

A few miles away, at a rehabilitation center for the disabled, Rehana Khatun is learning to walk again. She lost both legs in the Rana Plaza collapse and worries that she is not improving because her prosthetic replacements are bulky and uncomfortable. She is only 20 and once hoped to save money so she could return to her village and pay for her own wedding.

Media headlines and photos illustrate competing representations of women in Bangladesh following the collapse of the Rana Plaza garment factory. These serve as a prime example of how existing assumptions and biases can be easily reinforced and consequently detract from productive social change. Image by Carolyn Abrams

# The Reality of the Researcher

## *Addressing Assumptions and Biases*

BY CAROLYN ABRAMS AND ANA G. LUNA

**E**THICS IN FIELDWORK has long been a popular topic of conversation. Researchers from diverse disciplines have focused on the position, privilege, and power of the practitioner. Through debate and discussion, academics and practitioners have identified research assumptions and biases as key influencers in research design, collection, and evaluation. However, despite frequent discussion, assumptions and biases continue to significantly skew research perspectives, therefore blocking productive social change. Moreover, within the area of international development and women's studies, an apparent disconnect prevails between practitioner's conceptual understanding and their willingness to actively address researcher realities.

In an effort to bridge the conceptual and the practical, this article examines the role of the researcher within the context of fieldwork. Through the exploration of objectivity and power distribution, we acknowledge contemporary tradeoffs, challenges, and strategies faced by researchers in designing, conducting, and interpreting data. In doing so, this article dis-

cusses the realities faced by researchers and provides best practices for addressing assumptions and biases.

### **Researching Women: An Objective Science?**

In the past, social science and international development were purported to be objective and neutral, while simultaneously generalizing the female perspective and experience (Kabeer 1994; Bernard 1973; Callaway 1981; Smith 1988). Women were conceptualized in limited capacities (as housewives, caregivers, dependents, mothers) (Abrams, Luna, 2014, p. 35) and their experiences were regarded as anecdotal or feminine (p. 38). Observing "the production of knowledge as partial and gendered" (Mackinnon, 1982), Mackinnon and other second-wave feminist researchers argued 'objectivity' to be a flawed methodological stance, of which objectification is the social practice (Maynard, 1994). Many female-oriented researchers continue to support this critique by focusing on the "general inequalities and oppression experienced by women, as well as less biased and partial ways of re-

searching and representing the social world" (Maynard, 1994).

During the last ten years, second-wave feminist writings have developed approaches and tools focused on the theoretical appropriateness of methods and technique. These contributions have influenced conceptual frameworks in the study of other oppressed and minority groups (such as gays, lesbians, ethnic minorities, people with disabilities, and children) (Ali et al. 2000; Lewis and Lindsay, 2000; Plummer, 1995; Thomas 1999). Comparatively, very little research and writing has been dedicated to contributing actionable solutions, especially with regard to data analysis and research methods (Maynard 1994; Melissa and Bryman, 2004). This lack creates a noticeable tension, between what we, as researchers, preach and what we practice.

As this applies to objectivity, many social researchers would agree, in theoretical settings, that complete freedom from bias and personal value systems is ultimately unattainable (Melissa and Bryman, 2004). However, in the real world context of the



Female factory workers gather in the urban slums of Bangladesh to discuss workplace and household vulnerabilities with ActionAid researcher, Ana G. Luna, and partner organization, PSTC. Photo by Ana G. Luna

practicing researcher, methods, approaches, findings, and frameworks remain “riddled with unacknowledged personal beliefs, assumptions, and biographies” (Maynard, 1994, 138).

The following are indicators of an “objective” researcher:

- Ignoring how the personal cultural or religious beliefs of the researcher impact the framing, collecting, and interpreting of data (Holland, 1998; DeVault, 1999)
- Overlooking how personal perspective of the researcher changes and influences the research process (Skeggs, 1997; Mischler 1979)
- Downplaying research choices, challenges, and assumptions in creating design interventions, frameworks, procedures, and coding categories (Bryman, 1998; Bryman and Burgess 1994)

Practitioners who deny their inherent assumptions and biases, in an attempt to appear or achieve objectivity, gloss over the role of the researcher (Maynard, 1994, 141) and deny the influence the researcher has in shaping the reality experienced by female subjects (Maynard, 1994, 141). Doing so reduces researched women to static objects and generalized stereotypes and threatens the general purpose of female-focused research. Instead of viewing objectivity as an achieved state of mind where the analyst must bury existent biases or values, we urge fellow researchers to pursue objectivity as a “process in which all evidence is marshaled in the creation of knowledge, including

the hidden and unexplained cultural agendas, and assumptions of the knower/researcher are called into account” (Harding, 138). Thus, in defining objectivity as a developmental challenge, researchers must seek to discern between weak and strong objectivity. (See “Researcher Toolbox.”)

### **Power Hierarchy: The Researcher Versus the Researched**

Perceived as well as exercised power play a theoretically recognized—but practically ignored—dimension in the research process (Melissa and Bryman, 2004). Such imbalances in research expectations, duties, and privileges extend from the field to the office environment.

In practice, the researcher and the participant both engage in a mutual creation and collection of data (Harding, 1987). Despite this putative cooperation-oriented exchange, however, the balance of power is often skewed in favor of the researcher. The researcher expects women to reveal details of their experiences, while providing nothing personal of their own (Skeggs, 1997). The researcher also exercises the right to contextualize, interpret, define, and omit details of women’s experiences on a consistent basis (Maynard, 1994). Charged with design, collection, and evaluation duties, the researcher constructs social realities and frameworks while seeking answers (Maynard 1994; Melissa and Bryman 2004). In this way, the questions researchers ask, the way researchers locate themselves within their own questions, and the purpose of their work influence the mechanics, outcomes, and quality of research (Maynard 1994).

*As a product of human interaction and cooperation, power imbalances ultimately shift relationships and shape behaviors of both the researched and the researcher.*

As a product of human interaction and cooperation, power imbalances ultimately shift relationships and shape behaviors of both the researched and the researcher. Passive researchers, either unaware or unwilling to address this power imbalance, often risk offending, exploiting, misinterpreting, and/or endangering study participants (Olesen, 2011; Olesen 1994).

That said, it is not always possible or realistic to know what has been influential to the participant and her/his range of feelings. In the field, many researchers find it difficult to make sure that what is being understood by the interviewer is being understood by the interviewee (Maynard, 1994). After all, most intervention types are linguistically heavy, yielding a multitude of rhetoric. Terms containing multiple meanings, definitions, and operational capacities require the researcher to identify and address discrepancies in the use and meaning of language during an interview and/or during analysis (Melissa and Bryman, 2004). Addressing the social reality that practitioners enter when executing research, we challenge researchers to recognize and reveal “what is usually hidden and unacknowledged as visible and part of the equation” (Maynard, 1994). (See “Researcher Toolbox.”)





Drawings and maps detail the physical and social risks from the perspective of the researched. In this photo, women draw and explain the hardships associated with living next to an active railroad. Photo by Ana G. Luna

# RESEARCHER TOOLBOX

## 10 Ways to Address Researcher Bias and Assumptions

Aiming to increase the credibility, replicability, and transparency of research, we collected and created a list of best practices. Some techniques have existed for decades, while others are new. At the core is the guiding principle that “a researcher’s background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication of conclusions” (Malterud, 2001, p. 483-484). The following techniques aim to increase cohesion between theory and practice and also establish greater credibility and replicable research.

### **Create and Develop**

**A Reflexive Journal:** This form of documentation provides a space for the researcher/investigator to record their methods, reasoning, decisions, and details about their project. Ongoing entries allow the researcher/investigator to reflect upon the research process and observe changes in their own values and perspectives. Given the influential nature of these changes, such a journal can provide greater insight into the research process.

**A Researcher Autobiography:** A researcher autobiography allows researchers to reflect and document how gender, class, race, religion, previous experience, and personal

assumptions influence research design and analysis. Separate from the reflexive journal (which is completed throughout the research process), a researcher autobiography is completed in advance. This tool has the potential to identify how social and technical choices impact research design, methods, interpretation, and community relationships.

### **Reports that Document Frameworks, Definitions, and Procedures:**

In producing research reports and publications, the author can provide further transparency by divulging (however briefly) initial assumptions, core beliefs, and values that may have influenced research design, collection, and analysis. This practice can serve as a disclaimer to the reader and can encourage greater understanding of the research process.

### **Incorporate**

**Multiple Investigators:** By involving numerous investigators, the researcher creates an environment in which a multiplicity of knowledge, perspectives, and understandings can be incorporated into the research process (whether complementary or divergent). In doing so, there is an opportunity to cultivate a reflexive dialogue and therefore identify and challenge assumptions and bias. The goal here is not to reach an “objective” truth but rather to gather the most information to help present and interpret research findings.

**Video and Audio Recordings or Photos:** Utilizing such documentation provides a practical way to capture important details of the research process. This material includes—but is not limited to—conversations, tone, emotion, body language, and environmental factors. Each of these tools can provide context, enable the researcher to refer back for further observation and analysis, and prevent oversights and mis-documentation. Most notably, these tools give others the opportunity to make observations and draw their own conclusions, which further challenges researcher assumptions and bias.

**Clarification:** This process questions the use and meanings of terms during the data collection process. By defining relevant terms and incorporating clarifying questions throughout the research process, and particularly when interviewing, the researcher can provide a better understanding for how they intend language to be used and interpreted. This practice can help prevent misunderstandings and promote greater consistency in the data collection process.

### **Recognize and Record**

**Moments of Difficulty and Challenge:** To increase transparency and clarity in the research process, practitioners should embrace difficulties and challenges. Discussing and describing decision-making and rationality creates cohesion between



research questions, methods, and outcomes, and thereby increases the quality and accessibility of research.

**Body Language:** Non-verbal exchanges, laughter, or distress are non-explicit cues that can be helpful indicators when interviewing and collecting data. By documenting various forms of expression, the researcher can record key reactions that might otherwise be dismissed or left unnoticed. As a result, the researcher provides a clearer picture of the research subject and avoids the misrepresentation of findings.

### **Approach**

**Interviews as Storytelling:** In an effort to address uneven balances in power, some practitioners have chosen to approach interviews through storytelling. Through this method, practitioners increase the respondent's ability to shape and contextualize their experiences. In addition, feelings, behaviors, and values are more accessible to the researcher and available for clarification and analysis.

**Methods and Analysis:** Variations of participatory structures and quasi-validation processes have been in existence for decades. Aimed at increasing cooperation between the researcher and the researched, quasi-validation processes or participatory structures increase the agency of respondents. Possessing increased ownership through use of this method, respondents are far more likely to provide genuine responses and feedback. This method also increases the researcher's ability to clarify terms and address challenges/threats to study validity.

Focus groups and map making activities were structured by the researcher and facilitated by local community women. In this way, female participants played an active role in shaping discussions surrounding community challenges and triumphs.

Photo by Ana G. Luna



**Ana Luna and Carolyn Abrams at Marquette University, where they presented their research at the Sexuality, Human Rights, and Public Policy Conference**

Carolyn Abrams (shown above right) graduated from the UCLA Luskin School of Public Affairs with a Master of Urban and Regional Planning. Her research primarily focused on international development, gender equity, and access to resources. She is passionate about social justice and hopes to provide a voice for underrepresented communities in the public policy making process. Her long-term goal is to become a policy analyst and create legislation that addresses our most pressing social needs.

Ana G. Luna (shown above left) holds a Master's degree in Urban Planning from UCLA Luskin School of Public Affairs. With extensive academic training in research design, development, and analysis, Ms. Luna has collaborated with sugarcane farming communities in Uganda, African-American sex workers in the USA, Mexican garment factory workers in USA, and female heads-of-household

in India, Bangladesh, and Pakistan. She continues to work in international development as a research and cross-cultural communications consultant.

A CSW Travel Grant supported the presentation of this research.

#### Works Cited

- Abrams, Carolyn, and Ana Luna. "A Forgotten Dimension: The Significance of Power Dynamics in Assessing Female Employment and Empowerment in Urban Bangladesh." *Critical Planning* 21.1 (2014).
- Ali, Suki, Kelly Coate, and Wangūi wa Goro, eds. *Global Feminist Politics: identities in a changing world*. Psychology Press, 2000.
- Bryman, Alan. "Quantitative and qualitative research strategies in knowing the social world." (1998).
- Bryman, Alan, and Bob Burgess, eds. *Analyzing qualitative data*. Routledge, 2002.
- DeVault, Marjorie L. *Liberating method: Feminism and social research*. Temple University Press, 1999.
- Farmer, Paul. "On suffering and structural violence: a view from below." *Daedalus* (1996): 261-283.

- Harding, Sandra G., ed. *Feminism and methodology: Social science issues*. Indiana University Press, 1987.
- Kabeer, Naila. *Reversed realities: Gender hierarchies in development thought*. Verso, 1994.
- Maynard, Mary. "Methods, practice and epistemology: The debate about feminism and research." *Researching women's lives from a feminist perspective* 10 (1994): 26.
- Malterud, Kirsti. "Qualitative research: standards, challenges, and guidelines." *The Lancet* 358.9280 (2001): 483-488.
- Melissa A Hardy, and Alan Bryman, eds. *Handbook of data analysis*. Sage, 2004.
- Mishler, Elliot G. "Meaning in context: Is there any other kind?." *Harvard Educational Review* 49.1 (1979): 1-19.
- Plummer, Ken. *Telling sexual stories: Power, change and social worlds*. Routledge, 2002.
- Olesen, Virginia. "Feminist qualitative research in the millennium's first decade." *NK Denzin & YS Lincoln (2011)*. *The Sage Handbook of Qualitative Research* (2011): 129-146.
- Olesen, V. "Feminisms and Models of Qualitative Research" in Denzin, N. and Lincoln, Y.(eds) *Handbook of Qualitative Research*. (1994).
- Skeggs, Beverley. *Formations of class & gender: Becoming respectable*. Vol. 51. Sage, 1997.
- Thomas, Carol. *Female forms: Experiencing and understanding disability*. McGraw-Hill International, 1999.



1. Judit Hersko, *Clione antarctica*, 2009, digital photograph.  
Courtesy of the artist

# JUDIT HERSKO'S POLAR ART

## *Anthropogenic Climate Change in Antarctic Oceanscapes*

BY LISA E. BLOOM

In what ways can art portray “the violence of delayed effects”? (Nixon 2011: 2-3) a phrase used by Rob Nixon in his book *Slow Violence and the Environmentalism of the Poor?* (Nixon 2011: 2-3) How might it do so in a way that goes beyond the socio-political phenomena in question to address the emotional disturbance of living amidst these delayed effects? In what ways can environmental and climate change that still can't be seen or felt introduce an age of dread and change our perceptual habits much as, say, Marshall McLuhan felt that new technology such as the telegraph did in an earlier era?

This article focuses on environmental work by an artist that attempts to visually address new forms of art, seeing, feeling and sociality that are coming into being in the age of the Anthropocene. In what follows, I bring together issues in

“critical climate change” scholarship to examine aspects of feminist and environmentalist art in the work of Judit Hersko.

Scientists agree that climate change in the polar regions is taking place at two to three times the rate of elsewhere on the globe. This is especially important in 2014 when we saw both the western and now in 2015 the eastern fringes of Antarctica “pass a crucial tipping point, condemning to collapse – either melting, or sliding in the ocean, leading in the future to massive coastal flooding” (*Science and Research News*, 2014). The word “collapse” implies a sudden process, since in human terms ice sheets usually disappear slowly, but the pace in parts of the Antarctic is accelerating. Understanding such a story might also be about comprehending how it is rapid in geological terms but not fast enough to continuously capture news headlines.

Compared to the scientific communities, artists' communities tolerate and even encourage eccentric practices and even aesthetic extremism in the name of innovation. Though the art world has not engaged fully with these critical global issues, some artists around the world are working on these problematics that are so critical to our times of how to represent the delayed effects of these environmental disasters that are at once intimate, yet far-off in time and far-away in distance. Judit Hersko creates aesthetically rich and provocative art installations and performance works that focus on anthropogenic climate change and crises concerning our marine life in Antarctica, focusing on two transparent planktonic snails: *Clione antarctica* (sea angel) and the microscopic *Limacina helicina* (sea butterfly) (figure 1). These writings on her art and performance piece “Pages from

2. Herbert C. Ponting, *Barne Glacier*, December 2, 1911, photograph.  
Courtesy of Scott Polar Research Institute,  
University of Cambridge



the *Book of the Unknown Explorer*” (2008-2012) are taken from my book project, tentatively titled “Contemporary Art and Climate Change of the Polar Regions: Gender After Ice.” The artworks discussed here and in my book project suggest how visions of the polar regions and elsewhere present us with new understandings of a world now under threat from climate change. These show not just variables related to the weather but also basic transformations of culture and the sense of loss and uncertainty that is connected with that.

This article also builds on research from *Gender on Ice: American Ideologies of Polar Expeditions* (Bloom, 1993); a special issue of *The Scholar*

*and the Feminist*, co-edited with Elena Glasberg and Laura Kay (Bloom and Glasberg, 2008); and “Disappearing Ice and Missing Data: Visual Culture of the Polar Regions and Global Warming” (Bloom and Glasberg, 2012). *Gender on Ice* invited us to consider how conventional polar narratives about science, travel, gender, and race, as well as concepts of nationhood, attitudes towards nature, technology, and the wilderness were being reimagined during the late nineteenth and early twentieth century. Springboarding from the earlier study, the new book project draws on a range of representations within contemporary art production to rethink these narratives as the polar regions have shifted from the last space of

heroic exploration to the first place of global decline. In the earlier era, the polar regions had been overrun by heroic bodies and narratives. Now it has been overrun by the harshest effects of a warming planet.

In an age that celebrates instant spectacles, the slow-paced and open-ended side of anthropogenic climate change, except in catastrophes of spectacular destruction like hurricanes, typhoons, and cyclones, creates representational obstacles that can hinder efforts to mobilize citizens when our evidence does not have the desired closure that the media seeks. Thus one of the tasks of my book project and this article is to elucidate these complex images of global warming that are neither spec-

tacular nor instantaneous but rather incremental.

The majority of these new kinds of images contrast with the older heroic and melodramatic tropes of polar-exploration photographs made by the celebrated “Heroic Age” photographers Herbert G. Ponting (1870-1935) and Frank Hurley (1885-1962). In Hurley’s “A Blizzard at Winter Quarters,” (1911-1914), silhouetted figures struggling against the wind and cold are superimposed onto a windy Antarctic landscape near the Mawson base to illustrate the narrative of heroic life and death struggle—one of the more common narrative tropes of Antarctic exploration narratives and photographs. Ponting’s image of the Barne Glacier (*figure 2*) emphasizes the magnitude of this uninhabitable landscape. The epic scale of the glacier dominates Ponting’s photograph to such an extent that the figure is dwarfed. In many ways this image provides an ideal example of sublime wilderness since it shows the inhospitable male space of the Antarctic as a testing ground in which isolation and physical danger combine with overwhelming beauty.

As the world grows steadily more unpredictable with climate change, I use the term “anthropogenic landscapes” to also rethink our notion of landscapes that have changed due to human-induced greenhouse-gas emissions. The terms “anthropogenic landscapes” or “human-transformed landscapes” signal how human-induced climate change is irrevocably altering our relationship towards the wilderness and disrupting our ordinary ways of knowing and seeing.

(Bampton, 1999) The shift in perception I am suggesting follows environmentalist’s Bill McKibben’s thinking when he renamed Hurricane Sandy a “Frankenstorm” because of its hybrid nature and some “spooky combination of the natural and the unnatural” (McKibben, 2012) The term “anthropogenic landscapes” displaces the question of a simple mastery over nature (or vice versa) that is often associated with the conventional landscape tradition and notions of the natural sublime. It also makes us radically question the ways in which we understand and interact with what used to be known as “nature.” These ideas are gaining momentum in the arts, humanities, and social sciences as evidenced by ongoing conferences on the Anthropocene around the world even as the geologic time scale of the term itself is still contested by the Royal Geological Society. The Anthropocene thesis announces a paradigm shift in its claim that humankind is the driving power behind planetary transformation, an idea popularized by Nobel laureate and chemist Paul Crutzen. Crutzen is saying that the human being has become something much larger than a simple biological agent. As historian Dipesh Chakrabarty puts it, “Humans now wield a geological force to have an impact on the planet itself. To call human beings geological agents is to scale up our imagination of the human.” The consequences of this are enormous according to Chakrabarty “since it shifts the temporal parameters away from the expectation of continuity to contemplate the idea of extinction, that is to say, a future

without ‘us’” (Chakrabarty, 2009).

In the anthropogenic landscape, the polar regions may still be places of fascinating and forbidden beauty, but the awe once reserved for Ponting’s or Hurley’s photographs of untrammelled nature, now stems from the uncertainties resulting from the gradual human destruction of nature transformed—the Anthropocene. By refusing to approach the idea of a wilderness or sublime landscape as separate from the human or the animal, some of the artwork here makes us more aware of how the earth and human systems are intimately entwined. The threat this process evokes yields a different kind of horror as these places undergo accelerated warming.

By focusing on the work of Judit Hersko, a woman artist who traveled to Antarctica, this article turns a feminist lens on what is still often seen as a very masculinist heroic geographical site and questions the claim that these heroic concepts were left behind in the last century.<sup>1</sup> This is not to beg the essentialist question but to ask how her work has changed our ways of seeing this region as a primary site of the contemporary experience of the sublime and climate change (Morley, 2010). This article investigates the new stories and images that are produced by women artists to re-visualize the Antarctic and examines the impact that the older aesthetic traditions of the sublime—as well as the genres of literary fiction, science fiction, and horror—have had on their work. It calls attention to the shift in the

1. See Barczewski (2007), Collis (2008), Rosner (2008 and 2009), and Dodds (2009).



scales of terror in these women's artwork. In the images of these artists we are no longer dealing with an inhuman scale. Unlike the photographs of Ponting and Hurley, these landscapes do not overwhelm our categories of understanding.

## In and out of place

### Judit Hersko's "Pages from the Book of the Unknown Explorer"

One representative artist of this project who deals directly with many of the key issues around gender, art and climate change is Judit Hersko. A Professor at California State University San Marcos, Hersko traveled to Antarctica on a National Science Foundation Artist's and Writer's Grant in 2008. Her "Pages from the Book of the Unknown Explorer" (2008-2015) undoes the current revival of interest in polar narratives from earlier eras and the older images by Hurley and Ponting that mythologized the enterprising male explorer of the nineteenth and early twentieth century. Driven as she is with questions of time, perception, and shifting notions of nature, Hersko creates an alternate photographic and cinematic history of exploration and climate science in Antarctica. To do so, she rethinks the landscape of Antarctica that is on the verge of disappearing due to anthropogenic pollution through a unique rewriting of a Jewish woman's presence in Antarctic history.

With one hundred and twenty images, Hersko presents her recent work as a lecture—part fantasy and

part history—that incorporates photographic and cinematic documentation as well as artwork about Anna Schwartz, a fictional Jewish female explorer, photographer, and Antarctic biologist from the 1930s (figure 3). In Hersko's narrative, Anna appears on Admiral Byrd's 1939 expedition and, while passing as a white man, becomes the only woman at that time to work as a biologist and photographer in Antarctica.<sup>2</sup> Schwartz' trip to Antarctica by its very choice of dates evokes the 1939 invasion of Poland when Eastern European Jews, such as Schwartz, were loaded into boxcars and sent to concentration camps in Europe. In this respect, the juxtaposition of Antarctica in the late 1930s with the contemporary debates around climate change today raises questions later in Hersko's narrative about how she connects the present to the past through a vision of traumatic catastrophe (Bloom, 2006).

For her narrative, Hersko draws on both a rich artistic and literary tradition, the literary including Ursula Le Guin's short story "Sur" (1982), a utopian feminist fictional account in which a party of South American women reach the South Pole in 1909, two years before the official arrival of Amundsen and Scott.<sup>3</sup> Hersko's work is influenced by the women characters in Le Guin's fantasy who do not feel compelled to leave any record, or proof,

2. See Judit Hersko's website: <http://www.judithersko.com/> for images and a full description of her Antarctic, work-in-progress art project, "From the Pages of the Unknown Explorer." Also see Hersko (2009 and 2012).

3. See Le Guin, (1982), Glasberg (2012) and Leane (2009).

of their presence at the South Pole, as evidenced by one of the characters' activities of fashioning sculptures from ice. Like the disappearing ice sculptures in Le Guin's short story, Hersko's artwork and narrative can be preserved only in Hersko's ephemeral art, not in monuments that celebrate male narratives and imagery of the Heroic Age.

Hersko draws her aesthetic from an earlier historical moment of surrealist photography by using photocollages, transparent sculptures (figures 4 and 5), and cinematic projections to emphasize the shadow, light, and transparency of images and place. To do this, she draws on forms and styles rarely if ever used in relation to Antarctica. Inspired by the surrealist albums of Victorian women, who invented a method of photocollage later adopted by avant-garde artists, Hersko borrows this aesthetic style to visually render the placement of people in circumstances they could ordinarily not inhabit. To reveal how visually out of place Schwartz might have been on these expeditions, Hersko creates compelling photomontages that place the fictional explorer, into already existing photographs of Antarctic exploration (figure 5). These images of the "Unknown Explorer" depart from the images of the traditional sublime and its heroic masculinity and are much more in keeping with her interest in making visible threats from global warming that take time to wreak havoc. She highlights what otherwise might be difficult to see—two transparent planktonic snails the *Clione antarctica* (sea angel) and the microscopic

*Limacina helicina* (sea butterfly)  
(figure 1)<sup>4</sup>

These snails (figure 4) were plentiful in the days of the unknown explorer. Because of ocean acidification, their shells are now dissolving. The danger that interests Hersko is less spectacular and less familiar to the public than are dramatic popular images of the contemporary sublime and of apocalyptic climate change. But Hersko's invented narrative highlight aspects of global warming that escape notice because they happen at microscopic levels and rates so slow that transformation is too gradual to note. In some ways her work addresses the failure of perception and cognition, the result of which is our inability to deal with critical changes facing us over extended time.

Hersko's art explores representations of these microscopic creatures at a moment when they are disappearing, thereby creating a melancholic aesthetic that engages with the photographic materials from the past but gives them a new value that is different from the period from when they were made. The melancholia of her work has parallels to Walter Benjamin's conception of surrealist allegory, as she engages us to think of these planktonic snails as having ceased to exist while we are presented with a fictional narrative and images about the first time they were documented in the 1930s by Schwartz (Benjamin, 1999). As her work aesthetically activates these lost images, they begin to signify

4. Hersko has been working with biological oceanographer Victoria Fabry, and her artwork on climate change and planktonic snails is an outgrowth of that collaboration.



from both moments in time, almost simultaneously. In the place of the heroic portraits of Byrd and his men, the minimal scale of Hersko's portrait of the "Unknown Explorer" emphasizes the contingent nature of Schwartz' heroism as well as the surprising obsession and motivation from another time for her clandestine expedition to Antarctica—the seemingly insignificant documentation of microscopic creatures. These

3. Judit Hersko, *Portrait of Anna Schwartz*, 2008, cast silicone. Courtesy of the artist

details enforce the illusion of factuality that the story seeks to create and set up a creative engagement between the unknown explorer and her otherwise ordinary microscopic pteropods that are slowly perishing in the present. We never learn whether the unknown explorer's reasons to escape is connected to the Holocaust, but the evocation of



Kingdom:	Animalia
Subkingdom:	Kingdom: Animalia
Phylum:	Mollusca
Class:	Gastropoda
Subclass:	Caudofoveata
Superorder:	Caudofoveata
Order:	Caudofoveata
Suborder:	Caudofoveata
Family:	Caudofoveata
Genus:	Caudofoveata
Species:	Caudofoveata

*Simulium* is the exclusive food source of *Ulione* Antarctic  
Throughout the *Antarctica* *Ulione* is the exclusive food source of *Simulium* Antarctic  
They grow in *Antarctica* *Ulione* is the exclusive food source of *Simulium* Antarctic  
They grow in *Antarctica* *Ulione* is the exclusive food source of *Simulium* Antarctic

Kingdom:	Animalia
Subkingdom:	Animalia
Phylum:	Mollusca
Class:	Gastropoda
Subclass:	Caudofoveata
Superorder:	Caudofoveata
Order:	Caudofoveata
Suborder:	Caudofoveata
Family:	Caudofoveata
Genus:	Caudofoveata
Species:	Caudofoveata



4. Judit Hersko, *Pteropods* (from the scientific notebooks of Anna Schwartz), 2008, cast silicone. Courtesy of the artist



this possibility seems to foreshadow further catastrophe for her pteropods (figure 4). The persistence of this past in her narrative evokes the future. Significantly, Hersko's reference to this history is tempered by her own personal relationship to the Holocaust and how her own parents survived Nazi persecution.

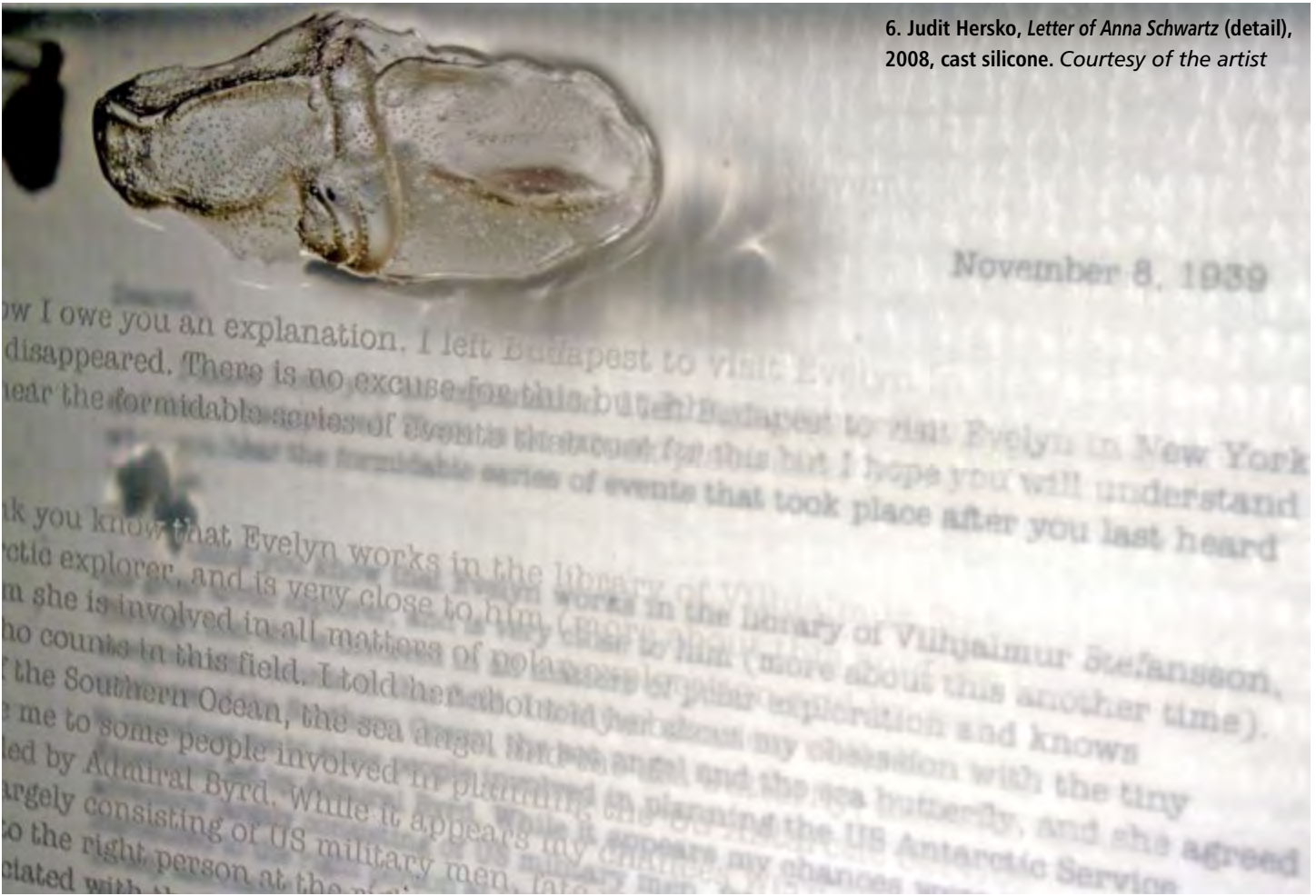
Hersko's narrative and archive are symbolic since they imagine what Jewish women's contribution to science, polar exploration, and art history might have been in Antarctica's early history if women's relationship to Antarctica were not merely speculative during Schwartz' era. For this reason, Hersko's fictional narrative insists that one must take into account the imaginative histories that run alongside actual polar histories. Her archive of images on Antarctica is suitably dreamlike and

includes projected cinematic images, etched photographic images on glass and silicone (figures 3, 4, and 6), and photomontages that deliberately draw on photographic tropes from the period to give the pictures a "reality effect" (figure 5). At the same time, her work disorients us since she puts people and organisms in an order and place they would not normally inhabit such as the unlikely inclusion of Schwartz at the time that Jews in Europe were fleeing the Nazis. Namely, by shifting the history of Antarctic exploration even slightly, Hersko alters our perception of the present and helps us understand how the rhetoric of both Antarctic exploration narratives and polar climate change bears the imprint of gender and Jewishness.

However, her goal is not to obtain mastery over trauma by render-

5. Judit Hersko, *With Scott at the Pole* (collage by Anna Schwartz), 2011, digital collage. Courtesy of the artist

ing it in terms of existing cultural codes but to foreground and make connections between the affective consequences of the Holocaust and climate change. In its drive to obtain mastery over trauma by rendering it legible in terms of existing cultural codes, her performance piece appears to disregard what Cathy Caruth calls "the event's essential incomprehensibility, the force of its affront to understanding" (Caruth, 1995, p. 154). Yet, for all its investment in a surrealist aesthetic, the work remains haunted by a traumatic history that exceeds and breaks down accustomed habits of thought, narration, and visualization.



6. Judit Hersko, *Letter of Anna Schwartz (detail)*, 2008, cast silicone. Courtesy of the artist

## conclusion

Recent artworks by Hersko reveal new perspectives from artists who are restaging the politics of gender, Jewishness, and climate change in Antarctica from a feminist perspective to make us think about microscopic life in the deepest realm of the polar oceans. Hersko brings us back to the earlier days of polar explorers and the epic by inserting her unknown Jewish woman explorer in her fantasized re-enactment of the Byrd expedition. She returns to the heroic registers of the early twentieth century to perversely restage a masculinist imperial past within a neo-liberal present to tell stories about an absent subjectivity.

She uses this as an occasion to make a statement on the belatedness of woman's place in polar narratives and a lost or obscured perception.

Hersko is engaging these regions in new ways by searching for alternative narratives and aesthetics in the very dramatic contemporary situation of climate change without falling into the old heroic/melodramatic tropes of the sublime. She does this specifically by drawing comparisons between two holocausts to move us away from the purely visualizable as the basis for knowledge. Consequently, her work does not offer the unimaginable scale that we associate with the sublime. Instead, it plays off the epic quality of these male heroic narratives and images. She does this through a fic-

tional biography of a Jewish woman explorer whose intimate relationship with tiny snails in the 1940s later becomes significant for polar science in the present.

Hersko's viewpoints suggest some important new directions in contemporary art, and in the process, her work makes us think about how feminist perspectives have contributed to making us think critically about the conservative apocalyptic versions of the contemporary sublime and a kind of neo-liberal aesthetics that is at the heart of current discussion in climate change, art history as well as Antarctic discourses. Viewers' aesthetic experience of her work is not just about landscape and the masculinist heroic subjectivity but also subjectivity itself, be it male or

female since her narrative is about rethinking polar oceanscapes where marine life is on the verge of disappearance due to anthropogenic climate change. What she mourns in her work like the holocaust she evokes is the eventual disappearance of species, the loss of certainty, and the disruption of the stable coordinates of time and space.

*Lisa Bloom is a CSW Research Scholar. Her interdisciplinary research and pedagogical interests cut across numerous fields including science studies, critical gender studies, media and film studies, cultural studies, visual culture, and the history of art. She received a CSW Tillie Olsen Grant to support this research.*

## REFERENCES

- Alaimo, Stacy. 2015. "Your Shell on Acid: Material Immersion, Anthropocene Dissolves," in progress.
- Barczewski, S. 2008. *Antarctic Destinies: Scott, Shackleton, and the Changing Face of Heroism*. London: Hambledon & London.
- Bampton, M. 1999. "Anthropogenic Transformation," in *Encyclopedia of Environmental Science*, D. E. Alexander and r. W. Fairbridge (eds.). Kluwer Academic Publishers, Dordrecht, The Netherlands.
- Benjamin, W. (1999) *The Arcades Project*. Trans. Howard Eiland and Kevin McLaughlin. Cambridge: Harvard University Press.
- Bloom, L. 1993. *Gender on Ice: American Ideologies of Polar Expeditions*. Minneapolis: U of Minnesota Press.
- Bloom, L., E. Glasberg and L. Kay. 2008. "Introduction to Gender on Ice." *The Scholar and the Feminist* 71. [http://sfonline.barnard.edu/ice/intro\\_01.htm](http://sfonline.barnard.edu/ice/intro_01.htm)
- Bloom, L. 2006. *Jewish Identities in American Feminist Art : Ghosts of Ethnicity*. London: Routledge.
- Bloom, L. and E. Glasberg. 2012. "Disappearing Ice and Missing Data: Visual Culture of the Polar Regions and Global Warming." In Polli, A. and Marsching, J. (eds.), *Far Fields: Digital Culture, Climate Change, and the Poles*, Intellect Press, 117-142.
- Caruth, C. 1995. "Recapturing the Past." Introduction. *Trauma: Explorations in Memory*. Ed. Cathy Caruth. Baltimore: Johns Hopkins UP, 1995. 155-7.
- Collis, C. 2009. "The Australian Antarctic Territory: A Man's World?" *Signs: Journal of Women in Culture and Society* 34: 514-519.
- Chakrabarty, D. 2009. "The Climate of History: Four Theses." *Critical Inquiry* 35 (Winter).
- Dodds, K. 2009. "Settling and Unsettling Antarctica," *Signs: Journal of Women in Culture and Society* 34: 505-509.
- Farley, R. 2005. "By Endurance We Conquer: Ernest Shackleton and Performances of White Male Hegemony." *International Journal of Cultural Studies* 8.2: 231-254.
- Glasberg, E. 2012. *Antarctica as Cultural Critique: The Gendered Politics of Scientific Exploration and Climate Change*. London: Palgrave Macmillan.
- Hersko, J. 2012. "Pages from the Book of the Unknown Explorer." In *Far Field: Digital Culture, Climate Change, and the Poles*, edited by Jane D, Marsching and Andrea Polli,. Bristol: Intellect Press, 61-75.
- Hersko, J. 2009. "Translating and Retranslating Data: Tracing the Steps in Projects that address climate change and Antarctic science." Published in *eScholarship*, University of California, December 12, 2009, <http://escholarship.org/uc/item/40z2b75n>
- Jones, A. 2006. *Self/Image: Technology, Representation and the Contemporary Subject*.
- Jones, L. 2014 *The Last Road: Anne Noble*. Auckland, New Zealand: Clouds.
- Le Guin, Ursula. 1982 . "Sur." *Compass Rose Stories*. Harper and Row.
- Leane, E. 2009. "Placing Women in the Antarctic Literary Landscape," in *Signs: Journal of Women in Culture and Society*, 2009, vol. 34, no, 3, 509-514.
- McKibben, Bill. 2012. "Why 'Frankenstorm' is Just Right for Hurricane Sandy." *The Daily Beast*. <http://www.thedailybeast.com/articles/2012/10/26/bill-mckibben-on-why-frankenstorm-is-just-right-for-hurricane-sandy.html>
- Morley, S. 2010. *The Sublime: Documents of Contemporary Art*. London and Cambridge: Whitechapel Gallery and MIT Press.
- Newhouse, K. 2008. "Connie Samaras: V.A.L.I.S.." *X-TRA Contemporary Art Quarterly* 10:4 (Summer).
- Nixon, R. 2011. *Slow Violence and the Environmentalism of the Poor*. Cambridge: Harvard University Press.
- Noble, A. 2011. *Ice Blink*. Auckland: Clouds, 2011.
- Rosner, V. 2009. "Gender and Polar Studies: Mapping the Terrain." *Signs: Journal of Women in Culture and Society* 34: 489-494.
- Rosner, V. 2008. "Where No Woman Has Gone Before." *Women's Review of Books* 35: 21-24.
- Science and Research News. 2014. "Ice Sheets may have already passed point of no return." Monthly archives: June 2014. Science Q Publishing Group. <https://journalpublication.wordpress.com/2014/06/>



# INFLAMMATION AND DEPRESSION

*Why do women have a higher risk for depression than men?*

**BY MONA MOIENI**

**A**ROUND THE WORLD, more than 350 million people suffer from depression [1]. It is the leading cause of disability worldwide [1], and it has been estimated that the annual cost of depression in the United States is about \$80 billion due to health care costs and lost productivity [2]. While both men and women can become depressed, women are twice as likely as men to experience depression [3-6], whether depression is defined as a diagnosed mental disorder or depressive symptoms [7]. This sex difference in rates of depression is well-documented and cross-cultural [6, 8]. It is also not explained by sex differences in reporting or recalling of symptoms or seeking help for symptoms [9]. In fact, this sex difference in depression has been described as one of the most robust findings in psychopathology research [10, 11].

Why are women so much more

likely to get depressed than men? Researchers have proposed several theories to explain these sex differences in depression. One of the many factors thought to contribute to the sex difference in depression is women's greater dependence on social relationships. That is, women tend to prefer close emotional communication and social intimacy, and it has been suggested that this greater emphasis on close personal connections in women can interact with stressful negative life events (especially social ones) and other factors (e.g., anxiety, hormonal changes) to result in greater rates of depression in women [10].

What else may be causing this sex difference? Another place to look to understand this difference would be to understand the relationship between inflammation, which is our immune system's first line of defense against injury or infection, and depression. In response to

injury or infection, the body releases proinflammatory cytokines, which help the body fight off the injury or infection. In addition to fighting off infection, proinflammatory cytokines also communicate with the brain [12, 13] to cause a set of symptoms called "sickness behavior," which includes symptoms such as fatigue, anhedonia (i.e., inability to experience pleasure), and increased sensitivity to pain [14-17]—symptoms that we typically associate with being sick. It is thought that this response is adaptive because it allows the body to focus its energy on recovering from the illness rather than spending its energy on other things, so that your body can recuperate.

Interestingly, these sickness behavior symptoms strongly resemble symptoms observed in depressed individuals. In fact, experimental work has also shown that when you give a healthy group of people a substance that causes inflammation,



they show increases in depressed mood [18] as part of the sickness behavior symptoms. Another consequence of inflammation that is particularly relevant to understanding sex differences in depression is that inflammation can also trigger social withdrawal [14, 17] and lead to feelings of social disconnection [19, 20]. Feelings of social disconnection or loneliness play a critical role in the onset and perpetuation of depression [21], and as mentioned earlier, social factors may be key in understanding the sex differences in depression. Thus, it may be important to understand social psychological changes due to inflammation in order to better understand the relationship between inflammation and depression, particularly to understand why women are so much more likely than men to develop depression.

Other work also supports the idea that inflammation may be contributing to depression [13, 22]. For example, individuals with inflammatory diseases are far more likely to experience depression [23-25], and patients with major depression who are otherwise healthy have been found to have increased inflammatory markers [26]. There are also sex differences in inflammatory processes, such that women show greater inflammatory reactivity [27], and women are also two to nine times more likely to develop autoimmune disorders, which are often associated with increased inflammation [28, 29]. Thus, there seems to be support from multiple lines of research for this idea that inflammation may be leading to the development of de-

pression for some patients and that understanding this relationship may be helpful in understanding why women develop depression more than men.

While we know that inflammation can lead to depressed mood and feelings of social disconnection, and understanding the relationships between these things may help us better understand sex differences in rates of depression, the majority of the experimental work looking at the effects of inflammation on sickness behavior in humans has surprisingly focused on samples consisting of only men. By studying the differences between men and women in this kind of research, we may develop a better understanding of some reasons why women are more at risk for developing depression. Thus, our research group at UCLA conducted a study to help fill this gap in the scientific literature. We examined both men and women in order to determine whether there are sex differences in the effect of inflammation on depressed mood and social disconnection, which may ultimately have implications for understanding sex differences in depression.

In our study, we had a large sample (115 total subjects) made up of both men and women. All participants came to the UCLA Clinical and Translational Research Center (CTRC) in the morning, and about 90 minutes after they got to the CTRC, a nurse gave them either a placebo or a substance known to cause an inflammatory response in a safe, acute manner. This inflammatory-inducing substance is called endotoxin and it is derived from

the cell wall of the *E. coli* bacteria. When given to human subjects in a controlled setting, it triggers a short-lived inflammatory response in a safe manner. By experimentally inducing inflammation using endotoxin, we could look at whether inflammation *causes* changes in depressed mood and social disconnection, and thus we could examine whether there are sex differences in biological indicators of inflammation and self-reports of depressed mood and feelings of social disconnection in response to inflammation. Because women are more likely to experience depression, are more sensitive to social cues, and are more likely to develop certain inflammatory disorders, we expected that women would show greater inflammatory responses, depressed mood, and feelings of social disconnection in response to the endotoxin compared to placebo.

The inflammatory effects of endotoxin are fairly acute; so, the study lasted only one day. Endotoxin reaches its inflammatory peak about 2 hours after injection, and participants were released from the study 6 hours after the injection, once their symptoms returned to normal. All participants left the study feeling as well as they did when they started. Throughout the study day, we also measured the things we were interested in examining in this study. Thus, participants had their blood drawn so that we could look at inflammatory measures (i.e., proinflammatory cytokines). We were also interested in how depressed participants were feeling, and so we asked them to rate, for example, how “sad”

and “blue” they felt. Because we were interested in feelings of social disconnection, we asked them how much they would agree with statements like “I feel lonely” or “I feel disconnected from others.”

As expected, women, compared to men, reported greater depressed mood in response to the endotoxin. In addition, women also reported greater feelings of social disconnection in response to the endotoxin than men. Finally, although we expected that women would show greater inflammatory responses compared to men, we did not find that to be the case. We found no differences between men and women in the increase in inflammatory measures in response to endotoxin. However, we did find that for the women in our sample, those who showed greater increases in inflammation also reported feeling more socially disconnected. This relationship between the magnitude of the inflammatory response and feelings of social disconnection was not present for men.

What do these findings mean for understanding sex differences in depression? First, we found that women showed greater increases in depressed mood in response to an inflammatory challenge. This finding may mean that women are more sensitive to the mood changes that may accompany an increase in inflammation. Inflammation is thought to contribute to depression in at least some patients; thus, this could potentially mean that women are developing depression more often than men in part because they could be more sensitive to the emotional changes that can result from inflammation.

WHAT DO THESE FINDINGS  
MEAN FOR UNDERSTANDING SEX  
DIFFERENCES IN DEPRESSION?  
FIRST, WE FOUND THAT WOMEN  
SHOWED GREATER INCREASES IN  
DEPRESSED MOOD IN RESPONSE TO  
AN INFLAMMATORY CHALLENGE. THIS  
MAY MEAN THAT WOMEN ARE MORE  
SENSITIVE TO THE MOOD CHANGES  
THAT MAY ACCOMPANY AN INCREASE  
IN INFLAMMATION.

We also found that women in our study reported greater feelings of social disconnection in response to an inflammatory challenge. Additionally, greater increases in inflammatory activity were directly associated with greater feelings of social disconnection in women, but not in men. This may also help us understand why women develop depressive disorders more often than men. As discussed earlier, feelings of social disconnection can contribute to depression,

and it has been suggested that one reason that depression occurs more often in women than men is women’s greater dependence on social relationships. Here, we found that women may be more sensitive to the social psychological changes that accompany inflammation, which may also be influencing women’s vulnerability to developing depression.

In addition to providing insight into the sex difference in depression, this study may also have other impli-

cations for women's health. Because these findings suggest that women are more sensitive to the emotional and social changes that accompany increases in inflammation, this may indicate that women with chronic inflammatory disorders may be more susceptible to developing depression. Of course, further work would need to be done in order to make any clinical recommendations, but the current findings would support the idea that physicians may want to especially monitor women with chronic inflammatory disorders (e.g., rheumatoid arthritis), as they may have a heightened risk for developing depressive disorders.

These findings are particularly important because the vast majority of studies looking at the effect of inflammation experimentally in humans have been done in samples exclusively made up of men. Given that we found sex differences in our study, it would be important for future studies looking at the emotional and social consequences of inflammation to include women in their samples. Because the participants in our study were young (mean age = 24) and healthy, future studies should be done in older and clinically depressed samples in order to better understand the findings from this study.

Indeed, it would be important to replicate and extend these findings before making any firm conclusions about the implications for depression. However, when combined with future studies, these findings may help us understand the relationships between inflammation and depression, as well as why women

are so much more likely than men to develop depression. Ideally, our findings will be built upon by other researchers, and together, we can build a rich, nuanced understanding of the complex relationships between sex, inflammation, social factors, and depression. Ultimately, a better understanding of these relationships may hopefully allow us to help those at-risk for and living with depression.

*Mona Moieni is a fourth-year Ph.D. student in the Department of Psychology at UCLA, majoring in social psychology and minoring in health psychology and quantitative psychology. Her research focuses on understanding the interactions between biological and social psychological processes, as well as how these relationships are relevant to health and aging. Moieni's research is currently supported by a pre-doctoral National Research Service Award (NRSA) from the National Institute on Aging (F31AG048668). She received the CSW Elizabeth Blackwell, MD, Graduate Award in 2015. Contact her at mona16@ucla.edu.*

*Author's Note:* This article was based on research conducted by Mona Moieni, Michael Irwin, Ivana Jevtic, Richard Olmstead, Elizabeth Breen, and Naomi Eisenberger, which is currently in press at *Neuropsychopharmacology*. This research was supported by funding from the National Institute of Mental Health (R01MH091352) to Naomi Eisenberger, Associate Professor in the Department of Psychology at UCLA.

#### REFERENCES

1. World Health Organization Depression Fact Sheet. October 2012, <http://www.who.int/mediacentre/factsheets/fs369/en/>.
2. National Alliance on Mental

Health, <http://www2.nami.org/Template.cfm?Section=Depression&template=contentmanagement/contentdisplay.cfm&ContentID=67727>.

3. Grigoriadis, S. and G. Erlick Robinson, Gender issues in depression. *Annals of Clinical Psychiatry*, 2007. 19(4): p. 247-255.
4. Kessler, R.C., K.A. McGonagle, M. Swartz, D.G. Blazer, and C.B. Nelson, Sex and depression in the National Comorbidity Survey I: Lifetime prevalence, chronicity and recurrence. *Journal of affective disorders*, 1993. 29(2): p. 85-96.
5. Weissman, M.M., R.C. Bland, G.J. Canino, C. Faravelli, S. Greenwald, H.-G. Hwu, P.R. Joyce, E.G. Karam, C.-K. Lee, and J. Lellouch, Cross-national epidemiology of major depression and bipolar disorder. *JAMA*, 1996. 276(4): p. 293-299.
6. Weissman, M.M. and G.L. Klerman, Sex differences and the epidemiology of depression. *Archives of general psychiatry*, 1977. 34(1): p. 98.
7. Nolen-Hoeksema, S., Gender differences in depression. *Current directions in psychological science*, 2001. 10(5): p. 173-176.
8. Kuehner, C., Gender differences in unipolar depression: an update of epidemiological findings and possible explanations. *Acta Psychiatrica Scandinavica*, 2003. 108(3): p. 163-174.
9. Wolk, S.I. and M.M. Weissman, Women and depression: an update. *American psychiatric press review of psychiatry*, 1995.
10. Cyranowski, J.M., E. Frank, E. Young, and M.K. Shear, Adolescent onset of the gender difference in lifetime rates of major depression: a theoretical model. *Archives of General psychiatry*, 2000. 57(1): p. 21-27.
11. Hyde, J.S., A.H. Mezulis, and L.Y. Abramson, The ABCs of depression: integrating affective, biological, and cognitive models to explain the emergence of the gender

- difference in depression. *Psychological review*, 2008. 115(2): p. 291.
12. Dantzer, R., J.C. O'Connor, G.G. Freund, R.W. Johnson, and K.W. Kelley, From inflammation to sickness and depression: when the immune system subjugates the brain. *Nature reviews neuroscience*, 2008. 9(1): p. 46-56.
  13. Raison, C.L., L. Capuron, and A.H. Miller, Cytokines sing the blues: inflammation and the pathogenesis of depression. *Trends in immunology*, 2006. 27(1): p. 24-31.
  14. Dantzer, R., Cytokine-induced sickness behavior: where do we stand? *Brain, behavior, and immunity*, 2001. 15(1): p. 7-24.
  15. Dantzer, R. and K.W. Kelley, Stress and immunity: an integrated view of relationships between the brain and the immune system. *Life sciences*, 1989. 44(26): p. 1995-2008.
  16. Dantzer, R. and K.W. Kelley, Twenty years of research on cytokine-induced sickness behavior. *Brain, behavior, and immunity*, 2007. 21(2): p. 153-160.
  17. Kelley, K.W., R.-M. Bluthé, R. Dantzer, J.-H. Zhou, W.-H. Shen, R.W. Johnson, and S.R. Brossard, Cytokine-induced sickness behavior. *Brain, behavior, and Immunity*, 2003. 17(1): p. 112-118.
  18. Reichenberg, A., R. Yirmiya, A. Schuld, T. Kraus, M. Haack, A. Morag, and T. Pollmächer, Cytokine-associated emotional and cognitive disturbances in humans. *Archives of general psychiatry*, 2001. 58(5): p. 445-452.
  19. Eisenberger, N.I., T.K. Inagaki, N.M. Mashal, and M.R. Irwin, Inflammation and social experience: an inflammatory challenge induces feelings of social disconnection in addition to depressed mood. *Brain, behavior, and immunity*, 2010. 24(4): p. 558-563.
  20. Hannestad, J., N. DellaGioia, N. Ortiz, B. Pittman, and Z. Bhagwagar, Citalopram reduces endotoxin-induced fatigue. *Brain, behavior, and immunity*, 2011. 25(2): p. 256-259.
  21. Heinrich, L.M. and E. Gullone, The clinical significance of loneliness: A literature review. *Clinical psychology review*, 2006. 26(6): p. 695-718.
  22. Raison, C.L. and A.H. Miller, Is depression an inflammatory disorder? *Current psychiatry reports*, 2011. 13(6): p. 467-475.
  23. Covic, T., S.R. Cumming, J.F. Pallant, N. Manolios, P. Emery, P.G. Conaghan, and A. Tennant, Depression and anxiety in patients with rheumatoid arthritis: prevalence rates based on a comparison of the Depression, Anxiety and Stress Scale (DASS) and the hospital, Anxiety and Depression Scale (HADS). *BMC psychiatry*, 2012. 12(1): p. 6.
  24. Duivis, H.E., P. de Jonge, B.W. Penninx, B.Y. Na, B.E. Cohen, and M.A. Whooley, Depressive symptoms, health behaviors, and subsequent inflammation in patients with coronary heart disease: prospective findings from the heart and soul study. *American journal of psychiatry*, 2011. 168(9): p. 913-920.
  25. Margaretten, M., L. Julian, P. Katz, and E. Yelin, Depression in patients with rheumatoid arthritis: description, causes and mechanisms. *International journal of clinical rheumatology*, 2011. 6(6): p. 617-623.
  26. Howren, M.B., D.M. Lamkin, and J. Suls, Associations of depression with C-reactive protein, IL-1, and IL-6: a meta-analysis. *Psychosomatic medicine*, 2009. 71(2): p. 171-186.
  27. O'Connor, M.-F., S.J. Motivala, E.M. Valladares, R. Olmstead, and M.R. Irwin, Sex differences in monocyte expression of IL-6: role of autonomic mechanisms. *American journal of physiology-regulatory, integrative and comparative physiology*, 2007. 293(1): p. R145-R151.
  28. Whitacre, C.C., Sex differences in autoimmune disease. *Nature immunology*, 2001.
  29. Whitacre, C.C., S.C. Reingold, P.A. O'Looney, E. Blankenhorn, F. Brinley, E. Collier, P. Duquette, H. Fox, B. Giesser, W. Gilmore, R. Lahita, J.L. Nelson, C. Reiss, P. Riskind, and R. Voskuhl, A Gender Gap in Autoimmunity: Task Force on Gender, Multiple Sclerosis and Autoimmunity\*. *Science*, 1999. 283(5406): p. 1277-1278.

...it is Chatterjea's vision for a woman of color dance company that responds to Fanon's concluding thoughts about colonized peoples creating a new history that does not draw upon European institutions but rather focuses on building and making new discoveries...

# MIXING PUPPETRY WITH ETHNOGRAPHY, part two

## *The “Fugitive” Terms of Contemporary Indian Dance*

BY ALESSANDRA WILLIAMS

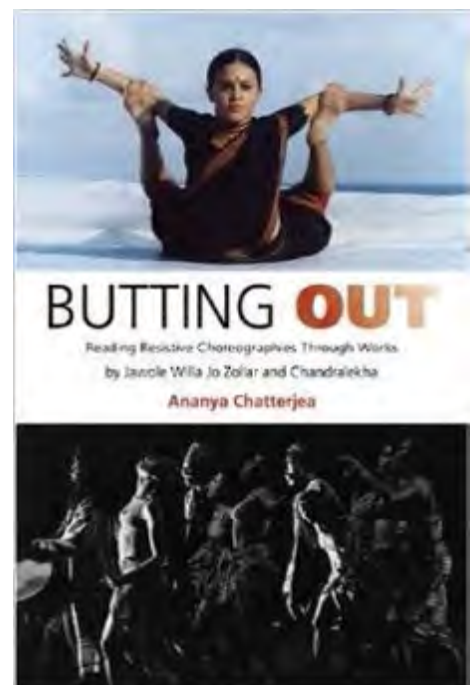
**I**N A PREVIOUS ARTICLE, “Mixing Puppetry with Ethnography,” (*CSW Update*, October, 2012), I examined the world premier of *Moreechika, Season of Mirage* by the primarily women of color dance company Ananya Dance Theater (ADT) in Port-of-Spain, Trinidad. I concluded this essay by assessing the comments of ADT’s artistic director and choreographer Ananya Chatterjea, who posited that the term “contemporary” has been hijacked” or inaccessible to artists of color neglecting to follow the standards of Euro-American modern dance such as a pointed foot. Here, I start to foreground my contribution to Chatterjea’s ideas.

In *Butting Out: Reading Resistive Choreographies through Works by Jawole Willa Jo Zollar, and Chandralekha* (Wesleyan, 2004), Chatterjea examines how the dance aesthetic of two women choreographers of color redirects the terms of “post-modern” from the mere presumption that only dance-makers invested in experimentation with Western mod-

ern forms establish the cutting-edge; rather, the dances of radically-inclined artists such as Jawole Willa Jo Zollar and Chandralekha redefine the postmodern through progressive inquires into the techniques and cultural histories of communities of color. My dissertation follows a method of analyzing the dances of a choreographer of African descent and of South Asian descent by examining Chatterjea’s dances alongside the works of choreographer David Roussè. Specifically, artists Zollar and Roussè both focus on African American cultural histories and artists Chandralekha and Chatterjea both explore contemporary Indian aesthetics. However, while Chatterjea prefaces *Butting Out* by discussing her struggle to stage Indian aesthetics amidst failed norms of “East” and “West” in dance production, I locate my self-reflexivity within my earlier work as a woman community activist of African descent. Through such a lens, this essay begins to rethink Chatterjea’s interest in the “fugitive” terms of contemporary

dance amongst artists of color.

Ananya Chatterjea co-convenes the “Dancing Fugitive Futures” symposium in September of 2012 at the University of Minnesota, Twin Cities. Chatterjea discusses ways of negotiating hierarchies in contemporary dance with artists Makeda Thomas, Michael Sakamoto, Santee Smith, Donald Byrd, Reggie Wilson, and co-Convener Thomas DeFrantz. In the opening comments,



Chatterjea suggested the concept of “contemporary” be dealt with by working “outside of Western dance” or being “contemporary without the Western,” albeit “there is not a lot of space for that to happen.” Offering demonstration for precisely how an artist best articulates the contemporary through Indian aesthetics, she references the choreography of Chandralekha who “manages to focus on deconstructing Bharatanatyam and finding contemporary dance language that spoke to contemporary realities.”

All the artists’ presentations reveal great complexity, yet symposium participants share a major concern for dancers of color. A dilemma surfaces in Santee Smith’s “inter-tribal” method in which she trains artists to do her work who are not necessarily from a culturally specific background. Chatterjea names the terms of Smith’s approach as not concerning itself with a simplistic hybridity or mere fusion of creative practices. Donald Byrd deepens the symposium’s inquiry into this issue of cultural particularity by wondering how to handle past works such as *The Minstrel Show*, which was originally staged in the early 1990s, as well as how to sustain persons of African descent in his company that is based in Seattle. To highlight the urgent need for long periods of time to make choreography, Chatterjea further deliberates on Smith and Byrd’s concern through discussing the problem of artists of color not being encouraged to work on their craft. A conversation about the relationship between dancers and choreographers peaks Reggie Wil-

son’s interest as an issue of power that he chooses to explore in his current work, the *Moses(es)* project, by posing questions about leadership and his relationship to dancers. Returning to cultural material as well as questioning the meaning of bodies navigating space leads Wilson to define his work as “post-African-neo-hoodoo-modern-dance,” though he has not yet succeeded in making his chosen category widely accepted. Through such polemic, Chatterjea suggests the work of radical artists of color is “fugitive” because it continues to change. Co-convenor Thomas DeFrantz defines the term “fugitive” as an escaped slave. “The script is on the wall,” says DeFrantz. Artists continue to reinvent themselves to escape “the future we have been scripted into,” posits Chatterjea. Favoring an effort to have knowledge of past events so that futures escape fugitive conditions, Chatterjea asks: how do we keep “ourselves running from the script of tradition” and “keep the next generation running with us?”

During the concluding remarks, DeFrantz recognizes my having have been a dedicated witness throughout the conference proceedings and requests that I contribute some responses to the concerns raised by choreographers. I ask whether they may consider producing a shared objective on how dance passes down ongoing reconfigurations of historical legacies. Deeply embedded into my query about collective aims consists of training as a community organizer in which persons directly impacted by an issue establish a goal to be achieved. My proposal for the

symposium reenacts my own practice of utilizing the tools of activism that I first learned from my mother who was an organizer in the Phillips neighborhood of Minneapolis and that I extended through training and leadership as an adolescent peer educator in this same community. Later, dancing for ADT in 2008 while campaign coordinating for the HIRE Minnesota Coalition—which secured public dollars in support of renewable energy jobs for people of color—forged my interests in approaching dance through a lens of community activism. Such a method has critical implications for theorizing ADT’s work because, following the symposium, Chatterjea offers a presentation during the performances of *Morechika* in Philadelphia, in which she describes how the company began creating alliances with activists in Phillips in 2006 to connect dance to community activism—that is, to link up the artwork of raising questions with organizing goals in measurability and policy-making. I will offer a thorough account of this distinction between dance and community activism in another essay. In the following analysis, I seek a response to my query on collective objectives by, first, defining the terms of the contemporary through choreographer of color Ananya Chatterjea and, second, comprehending how her experimentation with contemporary Indian forms engenders its own aims to build solidarity with artists of color.

Chatterjea’s discussion of an earlier collaboration with DeFrantz helps to comprehend the “fugitive” as a shared initiative of contem-



## ANANYA DANCE THEATRE

### NEXT EVENT

JUN 13, 2015 @ 4:30PM  
Lecture: Hollins University

### LATEST NEWS

MAY 30, 2015

#### ADT dancers conduct field research for "Roktim" at St. Paul's Frogtown Farm

The dancers of Ananya Dance Theatre visited Frogtown Farm, near Minnehaha and Lexington avenues in St. Paul, May 30, as part of their research for the creation of Roktim: Nurture...



Ananya Dance Theatre is the leading creator of contemporary Indian dance in the global arts and social justice movement. Invoking the work and dreams of women of color, we radically reframe the ground on which we dance, inspiring our audiences through visual and emotional engagement.

porary choreographers of color, or negotiating a struggle to sustain those dancers who are equipped with technique qualifications and radical politics so that their choreographic works continuously recreate aesthetic traditions. Two months after the symposium, I interviewed Chatterjea about her choreography for ADT and she recalled constructing the piece titled *Encounters with DeFrantz*. To bring into fruition her initial interest in learning how a gay African American man and a South Asian woman meet across difference, she had to navigate musical challenges during their rehearsals. Chatterjea remembers deciding with DeFrantz to follow percussionist Akili Jamal Haynes's "one"—that

is, the recurring beat determined by this musician—because she and DeFrantz consistently failed to meet each other's "one." These choreographers decided to maintain a "three-ring circle of listening," which consisted of Haynes's "one," DeFrantz's "four," and her "three." Chatterjea calls this effort an act of "multiple listening," in which she found a tangible approach to meet an artist who identified differently in terms of race, gender, and sexuality. DeFrantz and Chatterjea integrated an auditory practice based on attentiveness to the other's rhythm. This awareness that was constructed as a result of solidarity built a foundation from which Chatterjea created artistic intersections across different

Ananya Dance Theater describes itself as "a professional, contemporary Indian dance company comprised of women artists of color. We describe ourselves as cultural activists, working through dance and artistic processes to engage audiences, build community, and move towards justice and beauty." Their website is <http://www.ananyadancetheatre.org>.

racial ideologies with women artists of African descent.

One day before the symposium, DeFrantz facilitates the audience "talk back" on September 9 following an ADT performance of *Moreechika, Season of Mirage*. DeFrantz asks that Chatterjea discuss the music in *Moreechika* and she asks for further



elaboration from her collaborator Laurie Carlos who had been co-conceiver of *Moreechika*. Carlos describes the ADT artists as well as collaborators, including those of European descent, who contributed to the vocal composition and poetic narrative. Carlos had been the original composer of the “Lady in Blue” persona from *For Colored Girls who have Considered Suicide/ When the Rainbow is Enuf* in its earliest renditions in the 1970s. Whereas the previous analysis of the symposium reveals how co-conveners DeFrantz and Chatterjea find new ways of intersecting through critical listening, my interview with Carlos illuminates how differences in racial ideologies coalesce in dance.

Chatterjea’s objective to create space for diverse women dancers of color to move together originates in the concern she explicates during the symposium about aiming for persons of color to meet one another without having to “pass through whiteness in order to meet each other,” or having to be grounded in Euro-American ballet, modern, or a postmodern experimental form to dance together. Carlos does not share Chatterjea’s concern for white supremacy because she comprehends such ideologies as a “myth” that “has no real power unless you internalize it.” Some relation between their alternative perspectives develops when considering Frantz Fanon’s (1963: 250) postulate that the oppressed struggle against subordination by being aware of how to put an end to the fallacies implanted in their personality by colonialism. Carlos’s admittance that white suprem-

acy “exists in terms of institutional” problems, but refusal to “believe in it” or allow herself to “live racially,” supports Fanon’s aims for the colonized to resist incorporating certain ideas into their consciousness. Using Fanon to explicate the differences between Chatterjea and Carlos brings forth the nuances involved in how artists of color position themselves against white supremacist ideologies. It is Chatterjea’s vision for a woman of color dance company that responds to Fanon’s concluding thoughts about colonized peoples creating a new history that does not draw upon European institutions but rather focuses on building and making new discoveries on humanity. Though maintaining a distinct position as an artist of color seeking to inquire into contemporary structures of oppression, Chatterjea acknowledges the role played by Carlos when ADT began incorporating women artists of European descent and a gay, male artist of African descent into the company. During post-*Moreechika* discussions, Chatterjea informs audiences that Carlos “has given me the courage to move forward in this journey” because few dancers can do the extensive ADT research that requires deep spiritual, emotional, and mental labor.

In the following month, dialogues enacted by Chatterjea as well as dancers during ADT’s tour of *Moreechika* in Philadelphia in October clarify the kind of study the company requires. During an open lecture at Temple University on October 5, Chatterjea describes ADT artists as “cultural activists” through their research on unknown,

hidden, and suppressed histories. From Chatterjea’s description of dancers’ investigations, founding company member Hui Wilcox, an artist in ADT since its beginning in 2004, uses the questions and answers session to insert a conversation about the conflict endured by dancers who carry out the necessary research and still struggle to remain grounded in community. In response, Chatterjea suggests that dancers share each other’s stories to create a Global South alliance in which artists enact a transnationalism that refuses to be divided from one another’s experiences.

Two days following Chatterjea’s lecture, Wilcox further describes her understanding of a cultural activist method that inquires into the culturally and nationally diverse stories of ADT artists. In my interview with Wilcox during the Philadelphia staging of *Moreechika*, she offered insight into how she engaged with the shadow puppets that I had been projecting on the wall during performances. These hungry ghosts had extended bellies that signified the physical results of starvation or suffering from ingesting unhealthy food for Wilcox whose grandmother had endured multiple famines in China, and following that period, had stored bags of grain, rice, and flour in fear of another. Through this history, Wilcox constructed a story for how she might exist as a hungry ghost: “I had this narrative to myself. I am a hungry ghost. Reincarnated in different forms. In [the section of *Moreechika*] ‘Almost Gone,’ I’m wrapped in plastic. My tongue—capitalism—clogged in a

machine. We are a hungry ghost. So I try to connect those pieces.” As Wilcox’s two daughters sat with me while I rehearsed with the hungry ghosts in preparation for Philadelphia performances, they observed and occasionally demonstrated their own ideas about how to maneuver puppets. From discussing how this play with the figures sparks her children’s interest, Wilcox dreams for her children to “have a community, a real community, of real women,” because “my kids are my future—that’s also part of healing.” By describing how the hungry ghosts resonate with her familial history as well as her daughters, Wilcox shows how cultural activism participates in M. Jacqui Alexander’s concept of “The Crossing” as a metaphor of the Middle Passage and those enslaved Africans who were disembodied and the experiences they might be still longing to articulate. Alexander discusses ways of recreating such histories of disembodiment to encourage living relationally—or as Wilcox frames it, to heal from a past of physical degradation to meet diverse women across difference. Through artists such as Wilcox, choreographers of color negotiate the fugitive terms of contemporary dance by carrying out the research necessary to enact “The Crossing” or to reinvent the past traditions, aesthetics, and culturally based histories of the historically disenfranchised.

Such rigorous engagement with cultural histories as a dancer of color provides the research building blocks to support the architecture of Chatterjea’s politicized experimen-

tation with Indian dance. Chatterjea expresses her aims to “deconstruct the sari on her body” as a result of the past conditions in which classical aesthetics were formed in post-colonial India. During the introductory statements at the symposium, she broadly refers to the major historical ruptures that constructed classical dance. In terms of the Odissi form, prominent gurus such as Kelucharan Mohapatra, dance practitioners such as Sanjukta Panigrahi, and scholars such as Kalicharan Patnaik formed the Jayantika project that created a standard Odissi technique in 1957. Wondering about how her expression of the contemporary diverges from this historical meeting between artists and scholars that developed a classical script for Odissi, she poses the question about what it means to “claim a radical space” in which the merging of realities into an ideal beauty or the presentation of form as having a seamless history is replaced with a choreographer’s direct address to internal hierarchies of gender and class so that relationships across difference can be discovered. Chatterjea’s claim to the title “contemporary Indian dance” emerges as a call for contemporary choreographers of color to share her objective to situate themselves within fugitive conditions—that is, a radical postmodern dance practice in which choreographers transcend cultural limitations by building solidarity with artists inquiring into the aesthetic forms of communities of color and the cultural activist research of their dancers.



*Alessandra Williams (shown above) is a Ph.D. student in Culture and Performance in the Department of World Arts and Cultures at UCLA. She received a CSW Travel Grant in 2014 to support her research.*



CSW Awards Luncheon, May 11, 2015. Back row, from left to right, Karna Wong, Nina Flores, Preeti Sharma, Jessica Lynne Harris, and Naazneen Diwan; front row, from left to right, Merima Tricic, Adella Gorgen, Rosie Vartyter Aroush, Jasmine Phillips, and Tira Okamoto. Not pictured: Cassia Roth, Mona Moieni, Amanda Nguyen.



Rosie Vartyter Aroush receives the Jean Stone Graduate Fellowship from Michelle Erai, an Assistant Professor in Department of Gender Studies



Virginia Coiner Classick (center) presents Constance Coiner Awards to, from left to right, Merima Tricic, Naazneen Diwan, Preeti Sharma, and Adella Gorgen.



Jessica Lynne Harris receives the Penny Kanner Graduate Fellowship from Rachel Lee, Director of CSW.



Tira Okamoto receives the Elizabeth Blackwell Award from Rachel Lee, Director of CSW.



From left to right, Brenda Johnson-Grau, Skye Allmang, and Policy Brief Prize recipients Nina Flores and Karna Wong.

# CSW AWARDS 2015

*CSW's annual awards luncheon, which took place on May 11, 2015, honored and celebrated a group of amazing scholars, activists, and mentors.*

**A**t the annual awards luncheon on May 11, 2015, CSW honored and celebrated the achievements of our student awardees, whose work carries forward the mission of feminism. In addition, we recognized the mentorship commitment and success of UCLA faculty; the generosity of our donors, whose support makes these awards possible; and the dedicated service of the selection committees, which include UCLA faculty, CSW research scholars, and CSW staff.

## CONSTANCE COINER AWARDS

The Constance Coiner Undergraduate and Graduate Awards honor the lives of Dr. Constance Coiner, 48, and her daughter, Ana Duarte-Coiner 12, who died on TWA flight #800 in June of 1996. Constance Coiner designed her own individual Ph.D. program in American Studies at UCLA, bringing together her interests in working-class literature and history. Her dissertation was completed in 1987. While at UCLA, Constance Coiner received numerous awards and became in 1988 the first recipient of the CSW Mary Wollstonecraft Award. She joined the faculty at the State University of New York, Binghamton, in 1988.

Born while Constance was completing her doctorate, Ana Duarte-Coiner helped lead her team to a city softball championship in 1995, excelled as a student, was a reporter on a children's television program, and was also an accomplished pianist and member of her school's varsity tennis team.

Constance Coiner's book, *Better Red: The Writing and Resistance of Tillie Olsen and Meridel Le Sueur*, published in 1995 by Oxford University Press, brilliantly illuminated the feminism of these early working-class writers with ties to the Communist Party. A pioneering voice for feminist scholarship on women of the working class, Dr. Coiner became at SUNY Binghamton and within the Modern Language Association a well-respected and beloved mentor to women students who sought to do as she had done by forging links between women's lives and work, between American feminism and the political left, between oral history and literary theory.

The members of the selection committee for these awards are Virginia Coiner Classick, Dr. Coiner's sister; Karen Rowe, Professor of English and founding director of CSW; and Katherine King, Professor of Comparative Literature and Classics.

Virginia Coiner Classick, who is an active advocate on social issues, including women and violence, presented this year's graduate fellowships to Naazneen Diwan, Gender Studies, and Preeti Sharma, Gender Studies. The undergraduate awards went to Adlay (Adella) Gorgen, English, and Merima Tricic, World Arts and Culture and Political Science.

## ELIZABETH BLACKWELL, MD, AWARDS

This award recognizes an outstanding research report, thesis, or article related to women and health or women in health-related endeavors. It is named for Elizabeth Blackwell, MD, the first woman to graduate from medical school. Penny Kanner, who generously funded this and other CSW awards, received a Ph.D. in the Department of History at UCLA. She has taught at UCLA Extension, Mount St. Mary's College, and Occidental College. She has been a Research Scholar at the Center for the Study of Women since 1990.

The members of the selection committee for the undergraduate award this year are May Wang, Professor of Community Health Sciences in the Fielding School of

Public Health, and Ellen Dubois, Professor of History. They selected Tira Okamoto, an undergraduate in the Department of World Arts and Cultures/Dance, for her paper titled “Naked in Their Eyes: A Case Study on Sexual Harassment in Amman.” The selection committee called the paper “a thoughtful examination of sexual harassment of Jordanian women. Sexual harassment is considered a serious public health issue by the World Health Organization and Tira’s work is impressive for an undergraduate student.”

The members of the selection committee for the graduate award were Muriel McClendon, Professor of History, and Paula Tavrow, Adjunct Associate Professor of Community Health Sciences in the Fielding School of Public Health. Two students were selected and will split the award this year: Mona Moeni, a doctoral student in Psychology, for her paper titled “Sex differences in depressive and socioemotional responses to an inflammatory challenge: Implications for sex differences in depression” and Cassia Roth, a doctoral student in the Department of History, for her paper titled “A Miscarriage of Justice.”

McClendon had noted that Roth’s work “expertly brings together and expands on problems in the history of science and public health, gender studies, legal history and the history of race. In it, she examines the role that women’s reproduction played in state-building efforts in early twentieth-century Brazil. Her research shows that the state monitored and criminalized traditional reproductive practices in order to institutionalize

the medical profession. At the same time, however, it did not improve available obstetric services. The result, Ms. Roth demonstrates, was the creation of a “culture of denunciation surrounding poor women’s lives. . . .” Her recommenders praise her originality, her research skills and her analytical power. The committee was similarly impressed by her project and is delighted to award her the Elizabeth Blackwell, MD, prize.”

“Mona Moieni is being awarded the Elizabeth Blackwell, MD, prize,” noted Tavrow, “due to her stellar academic accomplishments. She is creative thinker and a gifted writer, and has already been highly productive. According to her mentors, Mona is a “rising young star in the field of psychology and social neuroscience.” Her interests are primarily in pain and health. Mona’s research has demonstrated, for the first time, in a large sample, that an experimental inflammatory challenge leads to greater increases in depressed mood and feelings of social disconnection in women than in men. In other words, Mona discovered that women are more negatively affected by inflammation than are men. This is very important because previous research on inflammation and depression had focused on men and missed the stronger association among women. Mona is poised to make exciting contributions in the future to the fields of social psychology, health psychology and psychoneuroimmunology.”

## **PENNY KANNER DISSERTATION RESEARCH FELLOWSHIP**

This award was also generously funded by Penny Kanner. It replaces two that were given for completed dissertations—the Mary Wollstonecraft Award and the George Eliot Award. The two awards were combined into this fellowship, which was named in her honor by CSW to acknowledge Penny’s profound commitment to feminism and to CSW. The Penny Kanner Dissertation Research Fellowship is a fellowship that funds an exceptional dissertation research project pertaining to women or gender that uses historical materials and methods.

The members of the selection committee for the awards this year are Kathryn Norberg, Associate Professor of History, and Chandra Ford, Associate Professor of Community Health Sciences in the Fielding School of Public Health. This year, the recipient is Jessica Lynne Harris, Department of History, for her dissertation prospectus, “Exporting Mrs. Consumer: The American Woman in Italian Culture, 1945-1975.” In selecting Harris for the award, the committee noted that she “is particularly imaginative in her use of sources, consulting both the advertisements for cosmetics that appeared in the mainstream women’s press and the criticisms of consumption offered by the Catholic and the Communist women’s publications. Harris adds new depth to our notions about the growth of consumerism by recognizing that women were assailed by conflicting forces, be they capitalist, Catholic, or Communist. Harris

provides a complex analysis of the birth of Italian consumerism while shedding new light on how the Cold War affected women both in the US and in Europe.“

## **PAULA STONE LEGAL RESEARCH FELLOWSHIP**

Also made possible through the generosity of Jean Stone, this award was created to honor her daughter, Paula Stone. It supports research that focuses on women and the law with preference given to research on women in the criminal/legal justice system. The members of the selection committee for this award are Tzili Mor, CSW Research Scholar, and Courtney Powers, Lecturer in Law.

The award goes to Jasmine Phillips, UCLA School of Law. The committee selected Jasmine’s proposal “for its originality, innovative approach, and thoughtful justification for a comparative study of policing, re-entry, and incarceration with an emphasis on women of color.” They also applauded “the proposal’s strong links with re-entry work in the US and with the South African organization, Sonke Gender Justice, which has an established and fruitful collaboration with UCLA law’s health and human rights project and which will provide needed support for the research portion to take place in South Africa.”

## **JEAN STONE DISSERTATION FELLOWSHIP**

The Jean Stone Dissertation Research Fellowship is an award that

provides support for a doctoral student engaged in research focusing on women and/or gender. It was funded by the late Jean Stone, born Jean Factor, who collaborated with her husband, Irving Stone, as a researcher and editor on eighteen biographical novels. For over five decades, she was involved with and supported UCLA. Stone had a long and productive relationship with CSW. She cared deeply about the graduate students whose research on women embodied the promise of the next generation of feminist scholars. The members of the selection committee for the awards this year are Grace Hong, Associate Professor of Gender Studies, Linda Sax, Professor of Education, and Michelle Erai, Assistant Professor of Gender Studies. The recipient is Rosie Varyter Aroush, a PhD candidate in Near Eastern Languages and Culture for her project titled, “Experiences of Lesbian, Gay, Bisexual, and Transgender Armenians in Los Angeles and Yerevan: Family Relationships, Identity Negotiation, and Community Involvement.”

## **POLICY BRIEF PRIZE**

The Policy Brief Awards, which is funded by the Irving and Jean Stone Endowment, recognize outstanding applied feminist scholarship by graduate students. This year, we distributed a call for submissions on the topic of “Women in the Informal Economy: Global Challenges, Local Solutions.” We are pleased to recognize two briefs. They will be published later this year in print and also on the CSW site at the Califor-

nia Digital Library. The members of the selection committee for the awards this year are Chris Tilly, Professor of Urban Planning and Director of the Institute for Research on Labor and Employment, Brenda Johnson-Grau, Managing Editor at CSW, and Skye Allmang, doctoral student in Social Welfare.

Amanda Nguyen, a doctoral student in Economics, received the award for her brief, “Improving the health and well-being of sex workers in the underground commercial sex economy.” The committee “appreciated Amanda’s clear analysis, thorough documentation, and sensible policy recommendations.” Nina M. Flores, a doctoral student in Urban Planning at the Luskin School of Public Affairs, and Karna Wong, a doctoral student in Urban Planning at the Luskin School of Public Affairs, received the award for their brief, titled “Redefining A Happy Ending: Rights For Massage Parlor Workers.” The committee noted that their brief “made a strong case for additional protections for massage workers.”

CSW is pleased to support and recognize all these impressive scholars, activists, and mentors. We look forward to following them as they build their careers.

UCLA CENTER FOR THE STUDY OF WOMEN PRESENTS

# THINKING GENDER

25TH ANNUAL GRADUATE STUDENT  
RESEARCH CONFERENCE



APRIL 23/24, 2015

UCLA COVEL COMMONS • CSW.UCLA.EDU • OPEN TO THE PUBLIC

VIDEOS NOW AVAILABLE FOR YOUR VIEWING  
PLEASURE ON THE CSW YOUTUBE SITE:  
<https://www.youtube.com/user/UCLACSW/videos>



DIRECTOR

Rachel Lee

Professor, English/Gender Studies

MANAGER

Kristina Magpayo

MANAGING EDITOR

Brenda Johnson-Grau

ADMINISTRATIVE SPECIALIST

Liliya Teper

PROGRAMMING COORDINATOR

Kimberlee Granholm

OFFICE COORDINATOR

Gerleroz Exconde

EDITORIAL ASSISTANTS

Radhika Mehlotra, Paola Navarro, Sally  
Marquez, and Skye Allmang.

---

UCLA CENTER FOR

THE STUDY OF WOMEN

1500 Public Affairs Building/Box 957222

Los Angeles, CA 90095-7222

campus mailcode: 722203

[www.csw.csw.ucla.edu](http://www.csw.csw.ucla.edu)

[csw@csu.ucla.edu](mailto:csw@csu.ucla.edu) • [cswpubs@csu.ucla.edu](mailto:cswpubs@csu.ucla.edu)

---

**ON THE COVER:** Featured in this issue are:  
*top row from left to right*, Lisa Bloom and  
Rachel Lee; *2nd row from left to right*, Preeti  
Sharma, Renata Reford, and Tira Okamoto;  
*3rd row from left to right*, Alessandra Williams  
and Mona Moieni; *4th row from left to right*,  
Jessica Lynne Harris, Naazneen Diwan, Karna  
Wong, Rosie Vartyter Aroush, and Nina Flores;  
*Bottom row from left to right*, Jasmine Phillips,  
Merima Tricic, and Adella Gorgen.





winter 2015



ucla center for the study of women

*research that rethinks*



# New Directions in Black Feminist Studies

SPEAKER SERIES CURATED BY GRACE HONG BEGINS ON JAN 29

**N**ew Directions in Black Feminist Studies is a lecture series featuring three scholars who represent the best of contemporary Black feminist scholarship. This series will contribute to the renewed energy around African American studies at UCLA, with the recent departmentalization of African American Studies and Angela Davis's recent residency in the Department of Gender Studies. It is curated by Grace Kyungwon Hong, organized by the Center for the Study of Women and cosponsored by Ralph J. Bunche Center for African American Studies, Labor Studies Program, Institute for American Cultures, Department of English, Department of Gender Studies, Department of African American Studies, and International Institute.

The speakers are Amber Jamilla Musser, an Assistant Professor of Women, Gender, and Sexuality Studies at Washington University in St. Louis; Talitha LeFlouria, an Assistant Professor of History at Florida Atlantic University; and Tiffany Willoughby-Herard, an Assistant Professor of African American Studies at UC Irvine. All these scholars have new books that articulate significant scholarship.



## **Amber Jamilla Musser**

Amber Jamilla Musser is an Assistant Professor of Women, Gender, and Sexuality Studies at Washington University in St. Louis. Musser obtained her Ph.D. in the History of Science from Harvard University. Prior to that, she obtained a Master's degree in Women's Studies from Oxford University, and a Bachelor of Arts degree in Biology and History and Science from Harvard University. Her work focuses on the intersection of race, sexuality, and affect. She teaches undergraduate- and graduate-level classes such as "Me, Myself, and I: Introduction to Identity Politics," "People, Populations, and Places: Sexuality and the State," and "Thinking Through the Body."

*Masochism is important not for its essence but because it exists as a set of relations among individuals and between individuals and structures. This mobility makes it a useful analytic tool; an understanding of what someone means by masochism lays bare concepts of race, gender, power, and subjectivity. Importantly, these issues converge on the question of what it feels like to be enmeshed in various regimes of power.*

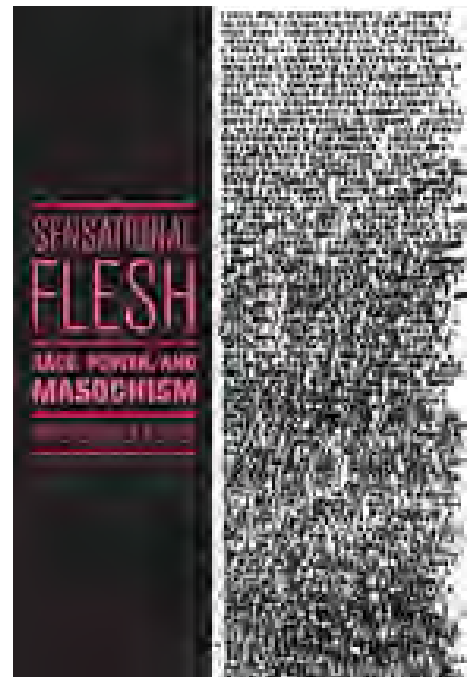
*—Amber Jamilla Musser*

One of her early articles, titled “Reading, Writing, and the Whip” (*Literature and Medicine*, Fall 2008, 204-222), she explores early psychological theories about masochism, and the relationship between some of these early theories and how masochism was written about in the literature at that time. Specifically, Musser looks at the work of Dr. Richard von Krafft-Ebing, an Austrian psychiatrist writing in the late nineteenth century and at how Krafft-Ebing drew upon the work of authors such as Sacher-Masoch and Rousseau.

In a recent article, titled “Objects of Desire: Toward an Ethics of Sameness” (*Theory & Event* 16:2 [2013]), Musser examines “objectum sexuality, an orientation in which people sexually orient themselves toward objects” and “reflects on what constitutes sexuality, the nature of intimacy, and the agency of objects.” In this highly cogent and thoughtful essay, she argues that “there is something more radical at stake in objectum sexuality. While recognizing objectum sexuality as a category of sexual orientation does provide us with the opportunity to think about intimacy as it has been refigured by neoliberalism, I argue that we view Erika’s relationship to objects as a mode of desubjectification, more precisely, as a mode of becoming-object. This notion of becoming-object exploits the discourse of sameness, but inverts it. Instead of asking how are objects like subjects, the question becomes how are subjects like objects. This shift opens a window into what desub-

jectification can mean for questions of relationality and ethics in queer theory.” This insight leads Musser to the assertion that “This embrace of objects, of alterity, threatens to obliterate the subject/object divide and with that reframes anti-relationality as desirable and provides a way to imagine what an ethics of sameness might look like. This valorization of sameness also opens a productive conversation between theorists who advocate anti-relationality, those who work on new materialisms and those who focus on affect.<sup>60</sup> The resonances between the dissolution of the self, an investment in animacy (and its attendant politics of non-hierarchy), and affective attachments provide the ground for this new ethics and illuminate objectum sexuality’s potentiality in a spectrum of life beyond the neoliberal.”

Her new book, *Sensational Flesh: Race, Power, and Masochism* (NYU Press, 2014), uses masochism as a lens to examine how power structures race, gender, and embodiment in different contexts. It has been called “A lively and enlightening contribution to queer studies, investigating affect and embodiment as avenues for the radical reinvigoration of how we experience and think about raced, gendered, and sexualized subjectivities” by Darieck Scott, Associate Professor of African American Studies and African Diaspora Studies at UC Berkeley and author of *Extravagant Abjection*. “In everyday language, masochism is usually understood as the desire to abdicate control in exchange for sensation—pleasure,



pain, or a combination thereof, “ says Scott. “Yet at its core, masochism is a site where power, bodies, and society come together. Sensational Flesh uses masochism as a lens to examine power structures race, gender, and embodiment in different contexts.... Engaging with a range of debates about lesbian S&M, racialization, femininity, and disability, as well as key texts such as Sacher-Masoch’s *Venus in Furs*, Pauline Réage’s *The Story of O*, and Michel Foucault’s *History of Sexuality*, Musser renders legible the complex ways that masochism has been taken up by queer, feminist, and critical race theories.”

Jean Walton, Associate Professor of English, Women’s Studies, and Film Studies at the University of Rhode Island and author of *Fair Sex, Savage Dreams: Race Psychoanalysis, Sexual Difference*, also lauds the book, noting that “Sensational Flesh explores the material aspects of power—how, in a Foucauldian sense, it is “felt” in the

*This bold, brilliant, beautifully written book—a significant contribution to the fields of prison history, southern history, African American history, and gender studies—shows why charting the struggles in convict women’s lives matters for understanding the emergence of modernity in the New South. Talitha L. LeFlouria rejects a recent and popular thesis that convict labor was simply slavery that persisted, while also illuminating how beliefs about race and sex forged in slavery carried on to shape modernity and the prison system.*

*—Mary Ellen Curtin,  
American University,  
| in her review of  
Chained in Silence*

body—unpacking the bodily, sensational dimensions of subjectivity. Comprehensive and exhaustive in scope, Musser leaves no stone unturned in her consideration of “masochism” in all its different formulations, and in the often-contradictory ways it has been deployed.”

In her talk, “Riddles of the Sphinx: Kara Walker and the Possibility of Black Female Masochism,” she will consider how we can understand black female masochism—the willful and desired submission to another. Masochism is a difficult subject to broach, but black female masochism is even more so because it threatens to produce subjects who embrace myriad systems of historical and cultural forms of objectification. Further, black female masochism is difficult to theorize because masochism as a concept requires an understanding of agency, which has been elusive for black women to claim. Through a reading of some of Kara Walker’s work, this talk looks at how we have traditionally understood black female sexuality and female sexual passivity to think about the ways that discourses of race and sexuality converge and diverge.

Uri McMillan, Assistant Professor in the Department of English at UCLA, who taught Sensational Flesh in his “Queer of Color Theory” graduate seminar in the fall of 2014, will be the respondent for the lecture, which takes place on January 29, 2015, from 4 to 6 pm in Royce 306.



## **Talitha LeFlouria**

Talitha LeFlouria is Assistant Professor of History at Florida Atlantic University where she specializes in the study of Black women and convict labor in the post-Civil War South. She teaches undergraduate and graduate courses in African-American and African-American women’s history. She received her Ph.D. in History from Howard University. As a graduate student, she worked as a park ranger and a historian for the National Parks Service at the Frederick Douglass National Historic Site. In 2009, she authored a booklet titled, *Frederick Douglass: A Watchtower of Human Freedom*, which “weaves together the most intricate and personal facets of Douglass’ life, especially those preserved here at Cedar Hill.”

Her research was featured in the 2012 Sundance-award-nominated documentary, *Slavery by Another Name*, based on Douglas Blackmon’s Pulitzer Prize-winning book on convict leasing in the southern states.

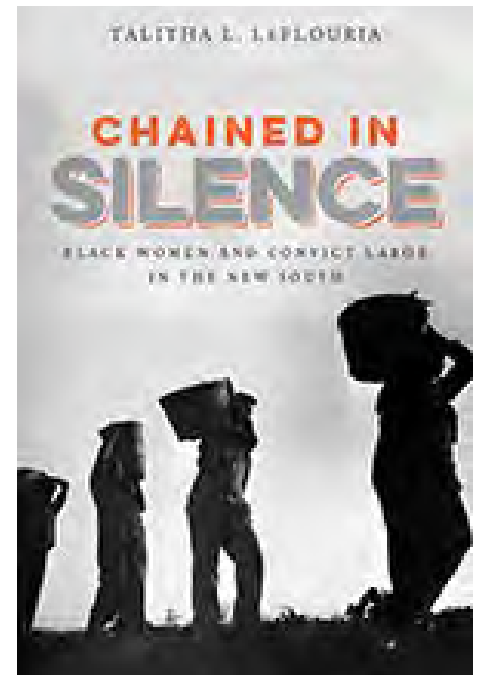


Also in 2012, her article, “The Hand that Rocks the Cradle Cuts Cordwood: Exploring Black Women’s Lives and Labor in Georgia’s Convict Camps, 1865-1917” (*Labor* 8:3 [2011], 47-63) was nominated for the A. Elizabeth Taylor Prize from the Southern Association of Women Historians. This essay examines the historical context and design of Georgia’s forced convict labor system, as well as the women’s responses to the abuses they experienced as prisoners within the system. In the article, she describes how, as Southern states began to rebuild after the Civil War, white politicians and plantation owners attempted to maintain their racial privileges and to obtain cheap or low-cost labor that would allow many Southern industries to continue on as they had before the war. The convict labor system was one way to do this, as African Americans were disproportionately represented in the criminal justice system, and could be contracted out to work on major reconstruction projects, such as the Macon & Brunswick, Macon & Augusta, and Air-Line railroads. Black female prisoners, who made up approximately 3 to 5% of Georgia’s prison population, participated in these work projects, in addition to farming, brickmaking, and coal and iron production. The women experienced physical abuse, rape, and disease. In LeFlouria’s words, “The contest waged between black female convicts and their oppressors did not always result in victories. However, these women were willing to challenge encroachments

on their self-worth and fought hard to preserve their humanity within a dehumanizing system built on terror and control” (p. 63).

Her new book *Chained in Silence: Black Women and Convict Labor in the New South* has recently been published by University of North Carolina Press and already garnered many positive reviews. “Chained in Silence is a pathbreaking addition to the growing body of historical research on black women and the U.S. justice system,” asserts Kali Gross, Associate Professor and Associate Chair of the African and African Diaspora Studies at the University of Texas-Austin. “Through painstaking, exhaustive research, [LeFlouria] maps black women as sentient beings (humans who had lives, loves, triumphs, and sorrows) and as prison laborers brutalized by the vicissitudes of convict leasing. Moreover, by historicizing the evolution of convict leasing and black women’s plight therein, LeFlouria ultimately provides a much-needed raced and gendered context for the agro-industrial penal complex operating in parts of the South today.”

In a talk titled “Living and Laboring off the Grid: Black Women Prisoners and the Making of the “Modern” South, 1865-1920,” which will take place on February 12, 2015, from 4 to 6 pm in Royce 306, LeFlouria will provide an in-depth examination of the lived and laboring experiences of imprisoned African-American women in the post-Civil War South, and describe how black female convict



labor was used to help construct “New South” modernity. Using Georgia—the “industrial capital” of the region—as a case study, she will analyze how African-American women’s presence within the convict lease and chain gang systems of the “empire state” helped modernize the “New South,” by creating a new and dynamic set of occupational burdens and competencies for black women that were untested in the free labor market. In addition to discussing how the parameters of southern black women’s working lives were redrawn by the carceral state, she will also account for the hidden and explicit modes of resistance female prisoners used to counter work-related abuses, as well as physical and sexualized violence.



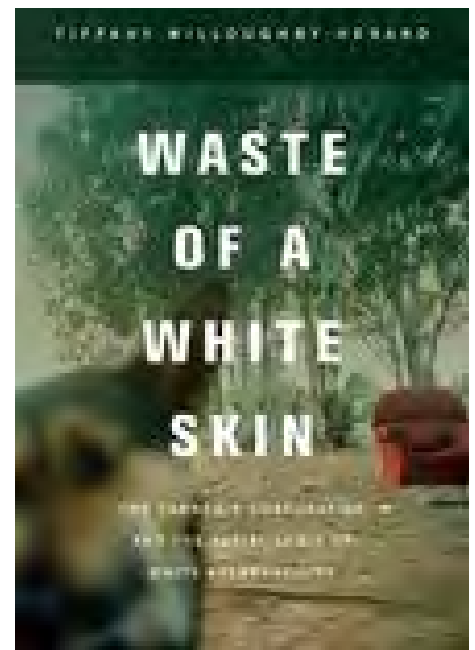
## **Tiffany Willoughby-Herard**

Tiffany Willoughby-Herard is Assistant Professor of African American Studies at UC Irvine, and works on comparative racialization in the South African and North American contexts, Black political thought, and African feminisms. Her book, *Waste of a White Skin: Carnegie and the Racial Logic of White Vulnerability*, has just been published by UC Press. The publisher calls it “A pathbreaking history of the development of scientific racism, white nationalism, and segregationist philanthropy in the U.S. and South Africa in the early twentieth century, *Waste of a White Skin* focuses on the American Carnegie Corporation’s study of race in South Africa, the Poor White Study, and its influence on the creation of apartheid.” Using black feminism, black internationalism, and the

black radical tradition, Willoughby-Herard explores the effect of politics of white poverty on black people’s life, work, and political resistance. In particular, this groundbreaking book examines the philanthropic institution of the Carnegie Foundation, contributed to the constitution of apartheid as a process of knowledge production in South Africa. Her manuscript examines U.S. complicity in constructing notions of whiteness, arguing that the Carnegie Commission Study of Poor Whites helped create knowledge production process central to apartheid, in particular scientific racialism. In so doing, she examines the role of this supposedly benevolent U.S. philanthropic organization in the production of social science knowledge as a form of legitimation for the racial violence of apartheid. She thus makes the argument that whiteness is a global phenomenon, one that links white racial formations transnationally, by demonstrating the ways in which the United States not only produced whiteness within its own territorial boundaries, but is implicated in white Afrikaner racial formation as well. As Dr. Willoughby-Herard demonstrates, The Carnegie Commission Study legitimated a number of violent practices that attempted to discipline poor whites into bourgeois respectability. These practices were very much organized around gender and sexual normativity, and included genetic monitoring, sterilization, mental testing, and forced removals and detentions. In this way, this essay demonstrates that

eugenicist tactics were brought into being through deployment not only against non-whites, but on what she calls “contingent” whites as well. In so doing, Dr. Willoughby-Herard argues that whiteness is not a monolithic racial formation, but a complex and internally differentiated one. This project is thus an important contribution to whiteness studies, which tends to situate whiteness as simply privilege. By tracing the violent process by which poor whites were forced to become white, this project reveals the exact process of production and the precise effect of the scientific racialism that would underwrite the system of apartheid.

Willoughby-Herard’s talk, “I Write What I Like”: The Politics of Black Identity and Gendered Racial Consciousness in Meer’s *The Black Woman Worker*,” which takes place from 4 to 6 pm in Haines 135 on February 26, examines Fatima Meer’s *Black Woman Worker: A Study in Patriarchy and Woman Production Workers in South*




Africa (1990), which raised critical questions about how the concept of gendered black consciousness articulated with racial colonialism, segregation, and apartheid. Like other books published in its time, *Black Woman Worker* resulted from a robust confluence of political activity, autonomous research, and careful attention to the politics of publishing. While the radical black feminism of that era was becoming coherent as a set of consistent political philosophies across the Americas and on the African continent, according to Willoughby-Herard, it was anticipating, laying ground work for, and helping to establish the publishing audience that constitutes current interests in comparative black feminist studies, black feminist internationalism, African feminisms, and African gender studies. Our histories of the making of “the working class” and “left” have been shaped forever by the role played by research on black working women as servants, migrant laborers, domestics, and enslaved people. Following Pumla Gqola and Zine Magubane, she will examine and offer an account of how the contested and complex political identity of “blackness” was articulated in this moment, why this set of nested categories was necessary for Meer and her collaborators, and the cultural work that it did to bind together African, Indian, and so-called “Coloured” women in a context of extraordinary state and vigilante violence.

Faculty Curator for the series is Grace Kyungwon Hong, Associate Professor, Departments of Asian


ucla center for the study of women presents WINTER 2015

# NEW DIRECTIONS in Black Feminist Studies


FEATURING



**Jan 29** 4 pm | Royce 306  
**Riddles of the Sphinx**  
**KARA WALKER AND THE POSSIBILITY OF BLACK FEMALE MASOCHISM**  
**Amber Jamilla Musser**  
*Assistant Professor of Women, Gender, and Sexuality Studies, Washington University in St. Louis*



**Feb 12** 4 pm | Royce 306  
**Living and Laboring off the Grid**  
**BLACK WOMEN PRISONERS AND THE MAKING OF THE “MODERN” SOUTH, 1865-1920**  
**Talitha Leflouria**  
*Assistant Professor of History, Florida Atlantic University*




**Feb 26** 4 pm | Heins 128 (Bunche Library)  
**“I Write What I Like”**  
**THE POLITICS OF BLACK IDENTITY AND GENDERED RACIAL CONSCIOUSNESS IN MEER’S THE BLACK WOMAN WORKER**  
**Tiffany Willoughby-Herard**  
*Assistant Professor of African American Studies, UC Irvine*

cosponsored by Department of English, Ralph J. Bunche Center for African American Studies, Labor Studies Program, Institute for American Cultures, Department of Gender Studies, International Institute, and Department of African American Studies

FACULTY CURATOR SERIES  
 organized by Grace Kyungwon Hong, Associate Professor, Department of Gender Studies and Department of Asian American Studies

ucla center for the study of women  
 research that rethinks • csw.ucla.edu



American Studies and Gender Studies at UCLA. Her publications include *The Ruptures of American Capital: Women of Color Feminism and The Culture of Immigrant Labor* (University of Minnesota Press, 2006) and *Strange Affinities: The Gender and Sexual Politics of Comparative Racialization* (Duke University Press, 2011), co-edited with Roderick A. Ferguson. Recent articles include “Neoliberalism,” (forthcoming in *Journal of Critical Ethnic Studies* 1.1), “Ghosts of Camptown,” (forthcoming in *MELUS*), “Existentially Surplus:

Women of Color Feminism and the New Crises of Capitalism” (*GLQ: A Journal of Gay and Lesbian Studies* 18.1 (Fall 2011): 87-106). Her current book project is currently titled “Between Life and Death: Women of Color Feminism and the Impossible Politics of Difference.”



# How Cuba Changed my Life

BY JENNIFER L. MONTI

STILL REMEMBER receiving the acceptance email for the paper I was to present in Cuba at a week-long conference that proposed to celebrate the bicentenary anniversary of Gertrudis Gómez de Avellaneda's birth, one of the pillars of Cuban literature. I will never forget the happiness I felt when I was notified; not only was I going to Havana for a week but I was also going to present a paper on one of the best novels I had ever read.

The novel, titled *Sab*, is the story of a slave in 1840s Cuba. Despite having been abolished in a number of Latin American countries, Cuba still practiced slavery in the mid-1800s. Slavery played a crucial role in the production of sugar, cotton and tobacco, three of the island's most lucrative products. However, the detail that caught my attention from the first pages of the novel was that Sab (the main character) is not presented as a typical slave: he does not work in the plantations, he can read and write—and even knows some Shakespeare, he is very close to his masters, and, as the narrator explains, he is oftentimes mistaken for a white man. Slavery, and the description of its terrible practices,

is present throughout the novel, but it occupies a marginal space. The readers are aware that Sab is a slave, but not because of the life he leads; rather, they know because Sab himself tells them and speaks openly about it.

I found it challenging to agree with critics who proposed that *Sab* is clearly an abolitionist novel. Slavery is present, and criticized throughout the work; however, the narrator never proposes its full abolition, nor does (s)he argue that slaves should gain the freedom and rights that other members of society possess. Instead, what is blatantly present is the criticism towards the misogynistic aspects of the Cuban patriarchal society, where all women were seen as simple possessions that could be bought and sold by their male counterparts. As Sab himself explains, “slaves can at least change their master, they can hope that by accumulating gold they will be able to buy their freedom, one day. Women, instead, as they lift their frail hands and their outraged forehead to ask for freedom, hear the monster with its sepulchral voice yelling: “To the grave”<sup>1</sup> (translation mine).

<sup>1</sup> Gertrudis Gómez de Avellaneda, *Sab*, 1841. Ed. José Servera. Cátedra: Madrid 1997, pp. 270-271.

Although it is still too early to speak of feminism at the time this novel was written, in my essay I argue that the main aim of Avellaneda's work is to defend women and denounce their position in society. Throughout my paper I pose five questions, and suggest five possible answers, to demonstrate that the novel is not, in fact, abolitionist, but rather pre-feminist, while also presenting some anti-slavery characteristics. Despite some opposing voices in the audience, I noticed that many of the people who were attending the conference agreed with me, and supported my feminist reading of the novel.

My week-long stay in Cuba did not only allow me to present a paper in front of a crowd of renowned scholars, to make important connections for my future academic career, and to receive feedback on my work; I was also exposed to a completely different reality than what I had been used to up to that moment. Aside from never having been to a Latin American country, I had also never traveled to a country where communism was the main political ideology. Although I believed I was prepared for what I would see in Cuba, once I reached the island I





realized that the reality was completely different than anything I had read in books, or heard on the news. This concerned both the positive aspects and the negative ones.

Let's start with my experience at the Aeropuerto Internacional José Martí. After arriving on time, and waiting in line for passport control for about thirty minutes, it was finally my turn. I was a little nervous because I did not personally hold my Cuban visa in my American passport; rather, it was waiting for me in the Havana airport. All I had to do, according to the travel agency, was call the travel agent upon arrival and wait for him to bring me the visa. Simple enough, I thought. I ended up waiting for three hours because no one seemed to be able to locate such person, and no one else in the entire airport was able to help me. Growing up in Italy taught me a great deal about patience, and given that I was prepared for some sort of delay, this small incident did not affect my mood. On the contrary, I was able to notice details that I simply would have missed, had I gone through passport control without any problems. What caught my attention was that music was playing and that a music television station was turned on. I couldn't help but smile seeing how everyone who worked in that airport appeared to be so full of life, despite the serious and formal location.

As I walked out of the airport to catch a taxi, I immediately noticed the amount of people, of all ages, who were waiting outside

of the airport doors. I decided to ask someone why there was such a numerous crowd, and the man kindly answered that all those families were either bringing a family member to the airport or picking someone up. As I thought about the international airports in the United States—jammed with cars stopped near the curbs of each terminal to drop people off, quickly hug them and kiss them goodbye, and drive off just as hurriedly—I realized what a different reality it was. Dropping someone off, or picking someone up, in Cuba, was a family affair: everyone wanted to be a part of it, by either saying goodbye to someone, or greeting them upon their return. Parents, siblings, children, grandparents, friends: everyone wanted to witness such an important event.

The two elements that literally penetrated my soul, during and after my trip, were the music and the people. I perceived Cuban music as a constant soundtrack. With its melody, rhythm, and melancholy, I felt that it accompanied everyone's life on the island. I suppose this happens because music has the power of uniting people from different backgrounds and different life situations, and of bringing everyone to the same level. Some of the songs I heard were tremendously nostalgic, yet they were truly beautiful. They gave me the shivers by just listening to them once, and as much as I can try, it is very complicated to put into words what I felt through their melody.

Aside from hearing music in the streets, at cafes, in restaurants,

and even in the hotel lobby, I was lucky enough to be invited to a concert, sponsored by the conference organizers, where traditional Cuban songs were played. The enthralling aspect of the concert was that these songs were not simply famous Cuban melodies; given that the aim of the conference was to celebrate an important woman writer, the repertoire was composed of songs that were either written and sung by women, or dedicated to them. I will forever remember that as one of the singers started warbling the lyrics to "Yolanda", perhaps one of the most famous and beautiful Cuban melodies, the whole crowd chimed in as well, transforming that moment into a heartfelt experience.

The Cuban people I met were the most heartwarming aspect of the trip. I am not only speaking about the conference participants, who belonged to numerous Cuban cultural organizations and associations, but also the people I met on the street, in restaurants, and in hotels. What struck me most was their incredible generosity, a generosity that I had never personally experienced. It reminded me of the stories my Italian grandmother used to tell me of the situation during, and right after World War Two, when most people were poverty-stricken, yet they were able to show their generosity towards those who needed it most. The reality that I saw in Cuba deeply reminded me of my grandmother's stories. Despite having close to nothing, many of the people I met were able to give me more than I

Catedral de la Virgen María de la Concepción  
Inmaculada de La Habana



could have ever imagined, from a kind word, to an interesting piece of information regarding Havana, to a book on the history of the city. It was amazing for me to see how, despite living in a difficult political, social, and economic situation, the spirit of these people could not be broken. There was a kindness in their words, something that I had never really experienced neither in Italy nor in the United States. And, quite honestly, it was refreshing to establish relationships with people face to face, by speaking to them, and not through the ever-so-present technology on which we are all so dependent.

All in all, Cuba changed my life. As I was trying to explain my experience to my family I could find no other word but “soul-filling,” since that’s exactly how I felt as I was leaving the island. Despite my short stay, the days I spent there showed me a new reality and a new way of looking at life. As I was boarding the plane to Miami I decided that Cuba, with its positive and negative traits, would stay with me forever. In that moment I consciously took action to incorporate some aspects of Cuban literature in my doctoral dissertation, to help shed some light on the reality of a country that is oftentimes judged and misunderstood because of a lack of correct information. It was a cathartic experience that continued after I returned to the United States, as I felt that I had learned so much from the Cuban people, and from the country itself.



Given the recent events that are taking place between Cuba and the United States, I believe it to be even more crucial to not simply dismiss the importance and the beauty of this Caribbean country because of what people might think of it, or might have heard on the news, or might remember from old history lessons. The conference I attended, and my experience as a tourist in Havana, proved to me how important it is to study and know a country’s past, to better understand and appreciate its present.

*Jennifer Monti is a first-year doctoral student in the Department of Spanish and Portuguese at UCLA. Her interests include Catalan female literature of the nineteenth and twentieth Centuries, transatlantic studies with an emphasis on Cuba, and the representation of women through photography and pornography. She received a travel grant from CSW to present her conference paper, titled “Sab, la mujer y la esclavitud: cinco preguntas (y respuestas) para refutar el género abolicionista,” at the XXIV Congreso Anual de la Asociación Internacional de Literatura y Cultura Femenina Hispánica (AILCFH), which was held in Havana, Cuba.*



BY PATRICIA MORENO

# Health, Immunity, and the Pursuit of Happiness

*The Relationship between Positive Emotions and Inflammation in Breast Cancer Survivors*

**A** RECENT STUDY conducted by UCLA researchers examines the relationship of positive emotions and inflammation in women diagnosed with breast cancer, a disease that affects 1 in 8 women in the United States.

Although the field of psychology has traditionally focused on the study of negative psychological experiences (for example, depression, anxiety, and stress), more recent evidence supports the importance of positive emotions for both psychological and physical wellbeing. In cancer patients and survivors, the experience of positive emotions is associated with improved adjustment, including lower anxiety, depressive symptoms, pain, and fatigue as well as better quality of life (Baker, Denniston, Zabora, Poland, & Dudley, 2002; Guadagnoli

& Mor, 1989; Schroevers, Sanderman, Sonderer, & Ranchor, 2000). Not only are positive emotions important for psychological adjustment, they also predict important physical health outcomes. Positive emotions prospectively predict improved outcomes for a wide variety of diseases (Cohen & Pressman, 2006) as well as longer survival in both cohorts of initially healthy populations and patient populations (Chida & Steptoe, 2008). Moreover, limited preliminary evidence suggests that positive emotions may predict improved cancer survival (Levy, Lee, Bagley, & Lippman, 1988; Prinsloo et al., 2014).

Despite accumulating evidence supporting the association of positive emotions with improved psychological and physical health,

the mechanisms that underlie this relationship have not been determined. The overarching aim of our research was to better understand the relationship of positive emotions with intermediate biological processes that may underlie its association with improved health over time. More simply, we wanted to know: how do positive emotions “get under our skin” to influence health?

One plausible mechanism may be inflammation. The immune system is comprised of a variety of cells and organs that function to protect us from threats, including pathogens (for example, bacteria) and altered host cells (for example, cancer cells). One of the primary processes by which the immune system responds to threats is inflammation. Inflammation is the

process by which immune cells are brought to an affected area so that threats are prevented from spreading and subsequent tissue repair can take place. Macrophages, a class of immune cells, play a particularly important role in the inflammatory process by both destroying pathogens and releasing signaling proteins called cytokines that coordinate immune responses. Cytokines that promote inflammation are classified as proinflammatory and are often assessed as markers of inflammation. Well studied proinflammatory cytokines include interleukin 1 (IL-1), C-reactive protein (CRP), and tumor necrosis factor (TNF- $\alpha$ ).

Although inflammation is an adaptive and necessary response of the immune system, chronic low-grade inflammation in the absence of an activating agent is maladaptive. This form of unremitting inflammation is associated with all-cause mortality (Harris et al., 1999) and a variety of diseases (Papanicolaou, Wilder, Manolagas, & Chrousos, 1998; Pradhan, Manson, Rifai, Buring, & Ridker, 2001), including the development and progression of tumors (Mantovani, Allavena, Sica, & Balkwill, 2008). Importantly, inflammation is regulated by other physiological systems, including the sympathetic nervous system and HPA axis, which are sensitive to psychological experiences—providing a plausible pathway by which psychological processes may influence inflammation.

Examining predictors of inflammation in breast cancer survivors

is of particular interest given that inflammation in the cancer context is associated with behavioral symptoms, including fatigue and depression (for example, Bower et al., 2011; Seruga, Zhang, Bernstein, & Tannock, 2008; Soygur et al., 2007), and also predicts cancer progression and mortality. Thus, we wanted to examine the association of positive emotions and markers of inflammation in women with early-stage breast cancer who were followed for a year after treatment with surgery, radiation, and/or chemotherapy.

Although some evidence suggests that positive emotions are associated with lower levels of inflammation (Steptoe, O'Donnell, Badrick, Kumari, & Marmot, 2008; Steptoe & Wardle, 2005), results have been mixed (Constanzo et al., 2004; Lutgendorf et al., 2001; Ryff, Singer, & Dienberg Love, 2004; Sepah & Bower, 2009). Therefore, our research group decided to more closely examine a less-studied dimension of positive emotions: level of arousal (Russell, 1980). High arousal positive emotions are more activated and involve more energy, such as excitement and enthusiasm, while lower arousal positive emotions are less activated and involve less energy, such as contentment and serenity. Importantly, affective arousal has consequences for physiological arousal (Dockray & Steptoe, 2010; Pressman & Cohen, 2005) and the sympathetic nervous system is differentially sensitive to high versus low arousal positive emotions. Indeed, evidence suggests that

high arousal positive emotions are associated with greater activation than low arousal positive emotions (Pressman & Cohen, 2005). Given that the sympathetic nervous system regulates the immune system (Irwin & Cole, 2011), these differences in turn could have implications for inflammatory processes.

## Method

Women who participated in our study came for an in-person appointment at UCLA at three time points: within three months of completing their primary breast cancer treatment (that is, surgery, radiation therapy, and/or chemotherapy) for a baseline assessment and 6 and 12 months after baseline for follow-up assessments. Our sample of 181 women completed psychosocial questionnaires at baseline and provided blood samples at each time point to be analyzed for markers of inflammation. The experience of high arousal positive emotions during the past month was assessed using the positive affect subscale of the Positive and Negative Affect Scale (PANAS; Watson, Clark, & Tellegen, 1988) and the experience of low arousal positive emotions during the past week with the PANAS-X, an expansion of the original PANAS questionnaire (Watson & Clark, 1999). Given previous research establishing the relationship of both negative emotions and fatigue with inflammation, validated measures of negative emotions (PANAS; Watson et al., 1988) and fatigue (Fatigue Symptom Inventory; Hann et al.,

1998) were also included in order to determine whether any associations between positive emotions and inflammatory markers were independent (that is, not simply driven by a lack of negative emotions or fatigue). Inflammation was assessed by downstream markers of proinflammatory cytokine activity, including the interleukin-1 receptor antagonist (IL-1ra), a marker of IL-1 $\beta$  activity; the soluble tumor necrosis factor (TNF) receptor type II (sTNF-RII), a marker of TNF- $\alpha$  activity; and C-reactive protein (CRP), a correlate of IL-6 activity.

## Results

We found that higher levels of high arousal positive emotions predicted lower levels of the soluble tumor necrosis factor receptor type II (sTNF-RII), one month after primary treatment completion and at 6 and 12-month follow-ups. Importantly, effects of high arousal positive emotions were observed in analyses controlling for negative emotions, indicating that the effects of high arousal positive emotions are independent of negative emotions and are not merely driven by the absence of negative emotions. However, the relationship of high arousal positive emotions with sTNF-RII did not hold over and above fatigue. Thus, women's endorsement of high arousal positive emotions (for example, "active," "alert," "excited") may highly overlap with energy and vigor, the absence of which is associated with elevated inflammatory activity in breast cancer survivors (Bower et al., 2011; Bower, Ganz, Aziz, & Fahey,

2002). Furthermore, we found that higher levels of low arousal positive emotions predicted lower levels of the C-reactive protein (CRP) one month after primary treatment completion and at 6 and 12-month follow-ups. The relationship of low arousal positive affect and CRP remained significant in analyses controlling for negative emotions and fatigue, indicating that low arousal positive emotions may have distinct associations with CRP.

Although positive emotions have been postulated to exert influences on health and physiology (Pressman & Cohen, 2005), our finding that fatigue accounted for the association of high arousal positive emotions with sTNF-RII in this sample of early-stage breast cancer survivors may suggest an important qualification. It is well documented that proinflammatory cytokines act on the brain and can induce a specific constellation of behavioral symptoms termed sickness behavior (Dantzer & Kelley, 2007; Dantzer, O'Connor, Freund, Johnson, & Kelley, 2008), including fatigue. Thus, it is possible that the inverse association of high arousal positive emotions with sTNF-RII in this and other studies may reflect higher levels of inflammation acting on the brain—leading to both greater fatigue and lower high arousal positive emotions. Indeed, the induction of inflammatory cytokines leads to reductions in high arousal positive emotions (Späth-Schwalbe et al., 1998).

On the other hand, given the association of lower arousal

positive emotions with dampened sympathetic activation as well as the influence of sympathetic activation on inflammation (Irwin & Cole, 2011), our finding that low arousal positive emotions were uniquely associated with lower levels of CRP independent of fatigue is noteworthy. It is plausible that lower arousal positive emotions exert an influence on CRP by reducing engagement of stress-response systems, like the sympathetic nervous system, given strong evidence that stress is associated with increased levels of CRP (Glaser & Kiecolt-Glaser, 2005; Hänsel, Hong, Cámara, & von Känel, 2010; Miller & Blackwell, 2006). In light of the current findings as well as mixed results produced by previous studies examining positive emotions and inflammatory markers, we strongly encourage researchers in the future to consider possible bidirectional associations between positive emotions and inflammation.

## Conclusions

Our results indicate that the relationship of high arousal positive emotions (for example, "active," "alert") with sTNF-RII may be driven by the overlap of high arousal positive emotions with fatigue while the association of low arousal positive emotions and CRP may be unique. Future research should consider affective arousal when examining the association of positive emotions with inflammation as this facet of positive emotions may have important implications for interpretation of results. Specifically,



bidirectional associations between both high and low arousal positive emotions and inflammation should be considered and is an important topic for future research.

*Author's note:* This article was based on research conducted by Patricia Moreno, Andrew Moskowitz, Patricia Ganz, and Julienne Bower that is currently under review for publication. This research was supported by the National Cancer Institute (R01 CA 109650) and the Breast Cancer Research Foundation. Patricia also received a CSW Travel Grant to support this research.

## References

- Baker, F., Denniston, M., Zabora, J., Polland, A., & Dudley, W. N. (2002). A POMS short form for cancer patients: Psychometric and structural evaluation. *Psycho-Oncology*, 11(4), 273–281. doi:10.1002/pon.564
- Bower, J. E., Ganz, P. A., Aziz, N., & Fahey, J. L. (2002). Fatigue and proinflammatory cytokine activity in breast cancer survivors. *Psychosomatic Medicine*, 64(4), 604–611.
- Bower, J. E., Ganz, P. A., Irwin, M. R., Kwan, L., Breen, E. C., & Cole, S. W. (2011). Inflammation and behavioral symptoms after breast cancer treatment: Do fatigue, depression, and sleep disturbance share a common underlying mechanism? *Journal of Clinical Oncology*, 29(26), 3517–3522. doi:10.1200/JCO.2011.36.1154
- Chida, Y., & Steptoe, A. (2008). Positive psychological well-being and mortality: A quantitative review of prospective observational studies. *Psychosomatic Medicine*, 70(7), 741–756. doi:10.1097/PSY.0b013e-31818105ba
- Cohen, S., & Pressman, S. D. (2006). Positive affect and health. *Current Directions in Psychological Science*, 15(3), 122–125. doi:10.1111/j.0963-7214.2006.00420.x
- Constanzo, E. S., Lutgendorf, S. K., Kohut, M. L., Nisly, N., Rozeboom, K., Spooner, S., ... McElhaney, J. E. (2004). Mood and cytokine response to influenza virus in older adults. *The Journals of Gerontology Series A: Biological Sciences and Medical Sciences*, 59(12), 1328–1333. doi:10.1093/gerona/59.12.1328
- Dantzer, R., & Kelley, K. W. (2007). Twenty years of research on cytokine-induced sickness behavior. *Brain, Behavior, and Immunity*, 21(2), 153–160. doi:10.1016/j.bbi.2006.09.006
- Dantzer, R., O'Connor, J. C., Freund, G. G., Johnson, R. W., & Kelley, K. W. (2008). From inflammation to sickness and depression: When the immune system subjugates the brain. *Nature Reviews Neuroscience*, 9(1), 46–56. doi:10.1038/nrn2297
- Dockray, S., & Steptoe, A. (2010). Positive affect and psychobiological processes. *Neuroscience & Biobehavioral Reviews*, 35(1), 69–75. doi:10.1016/j.neubiorev.2010.01.006
- Glaser, R., & Kiecolt-Glaser, J. K. (2005). Stress-induced immune dysfunction: Implications for health. *Nature Reviews Immunology*, 5(3), 243–251. doi:10.1038/nri1571
- Guadagnoli, E., & Mor, V. (1989). Measuring cancer patients' affect: Revision and psychometric properties of the Profile of Mood States (POMS). *Psychological Assessment: A Journal of Consulting and Clinical Psychology*, 1(2), 150–154. doi:10.1037/1040-3590.1.2.150
- Hann, D. M., Jacobsen, P. B., Azzaello, L. M., Martin, S. C., Curran, S. L., Fields, K. K., ... Lyman, G. (1998). Measurement of fatigue in cancer patients: Development and validation of the Fatigue Symptom Inventory. *Quality of Life Research: An International Journal of Quality of Life Aspects of Treatment, Care & Rehabilitation*, 7(4), 301–310. doi:http://dx.doi.org/10.1023/A:1008842517972
- Hänsel, A., Hong, S., Cámara, R. J. A., & von Känel, R. (2010). Inflammation as a psychophysiological biomarker in chronic psychosocial stress. *Neuroscience & Biobehavioral Reviews*, 35(1), 115–121. doi:10.1016/j.neubiorev.2009.12.012
- Harris, T. B., Ferrucci, L., Tracy, R. P., Corti, M. C., Wacholder, S., Ettinger Jr, W. H., ... Wallace, R. (1999). Associations of elevated interleukin-6 and C-reactive protein levels with mortality in the elderly. *The American Journal of Medicine*, 106(5), 506–512. doi:10.1016/S0002-9343(99)00066-2
- Irwin, M. R., & Cole, S. W. (2011). Reciprocal regulation of the neural and innate immune systems. *Nature Reviews Immunology*, 11(9), 625–632. doi:10.1038/nri3042
- Levy, S. M., Lee, J., Bagley, C., & Lippman, M. (1988). Survival hazards analysis in first recurrent breast cancer patients: Seven-year follow-up. *Psychosomatic Medicine*, 50(5), 520–528.
- Lutgendorf, S. K., Reimer, T. T., Harvey, J. H., Marks, G., Hong, S.-Y., Hillis, S. L., & Lubaroff, D. M. (2001). Effects of housing relocation on immunocompetence and psychosocial functioning in older adults. *The Journals of Gerontology Series A: Biological Sciences and Medical Sciences*, 56(2), M97–M105. doi:10.1093/gerona/56.2.M97
- Mantovani, A., Allavena, P., Sica, A., & Balkwill, F. (2008). Cancer-related inflammation. *Nature*, 454(7203), 436–444. doi:10.1038/nature07205
- Miller, G. E., & Blackwell, E. (2006). Turning up the heat inflammation as a mechanism linking chronic stress, depression, and heart disease. *Current Directions in Psychological Science*, 15(6), 269–272. doi:10.1111/j.1467-8721.2006.00450.x
- Papanicolaou, D. A., Wilder, R. L., Manolagas, S. C., & Chrousos, G. P. (1998). The pathophysiological roles

- of interleukin-6 in human disease. *Annals of Internal Medicine*, 128(2), 127–137. doi:10.7326/0003-4819-128-2-199801150-00009
- Pradhan, A., Manson, J., Rifai, N., Buring, J., & Ridker, P. (2001). C-reactive protein, interleukin 6, and risk of developing type 2 diabetes mellitus. *JAMA*, 286(3), 327–334. doi:10.1001/jama.286.3.327
- Pressman, S. D., & Cohen, S. (2005). Does positive affect influence health? *Psychological Bulletin*, 131(6), 925–971. doi:10.1037/0033-2909.131.6.925
- Prinsloo, S., Wei, Q., Scott, S. M., Tannir, N., Jonasch, E., Pisters, L., & Cohen, L. (2014). Psychological states, serum markers and survival: Associations and predictors of survival in patients with renal cell carcinoma. *Journal of Behavioral Medicine*, 1–9. doi:10.1007/s10865-014-9578-1
- Russell, J. A. (1980). A circumplex model of affect. *Journal of Personality and Social Psychology*, 39(6), 1161–1178. doi:10.1037/h0077714
- Ryff, C. D., Singer, B. H., & Dienberg Love, G. (2004). Positive health: Connecting well-being with biology. *Philosophical Transactions of the Royal Society of London. Series B: Biological Sciences*, 359(1449), 1383–1394. doi:10.1098/rstb.2004.1521
- Schroevers, M. J., Sanderman, R., Sonderen, E. van, & Ranchor, A. V. (2000). The evaluation of the Center for Epidemiologic Studies Depression (CES-D) scale: Depressed and positive affect in cancer patients and healthy reference subjects. *Quality of Life Research*, 9(9), 1015–1029. doi:10.1023/A:1016673003237
- Sepah, S. C., & Bower, J. E. (2009). Positive affect and inflammation during radiation treatment for breast and prostate cancer. *Brain, Behavior, and Immunity*, 23(8), 1068–1072. doi:10.1016/j.bbi.2009.06.149
- Seruga, B., Zhang, H., Bernstein, L. J., & Tannock, I. F. (2008). Cytokines and their relationship to the symptoms and outcome of cancer. *Nature Reviews Cancer*, 8(11), 887–899. doi:10.1038/nrc2507
- Soygur, H., Palaoglu, O., Akarsu, E. S., Cankurtaran, E. S., Ozalp, E., Turhan, L., & Ayhan, I. H. (2007). Interleukin-6 levels and HPA axis activation in breast cancer patients with major depressive disorder. *Progress in Neuro-Psychopharmacology and Biological Psychiatry*, 31(6), 1242–1247. doi:10.1016/j.pnpbp.2007.05.001
- Späth-Schwalbe, E., Hansen, K., Schmidt, F., Schrezenmeier, H., Marshall, L., Burger, K., ... Born, J. (1998). Acute effects of recombinant human interleukin-6 on endocrine and central nervous sleep functions in healthy men. *The Journal of Clinical Endocrinology & Metabolism*, 83(5), 1573–1579. doi:10.1210/jcem.83.5.4795
- Stephens, A., O'Donnell, K., Badrick, E., Kumari, M., & Marmot, M. (2008). Neuroendocrine and inflammatory factors associated with positive affect in healthy men and women: The Whitehall II Study. *American Journal of Epidemiology*, 167(1), 96–102. doi:10.1093/aje/kwm252
- Stephens, A., & Wardle, J. (2005). Positive affect and biological function in everyday life. *Neurobiology of Aging*, 26(1, Supplement), 108–112. doi:10.1016/j.neurobiolaging.2005.08.016
- Watson, D., & Clark, L. A. (1999). The PANAS-X: Manual for the positive and negative affect schedule-expanded form.
- Watson, D., Clark, L. A., & Tellegen, A. (1988). Development and validation of brief measures of positive and negative affect: *The PANAS scales*. *Journal of Personality and Social Psychology*, 54(6), 1063–1070. doi:10.1037/0022-3514.54.6.1063



Patricia Moreno is a Ph.D. candidate in Clinical Psychology at UCLA. Her primary research interests are coping, emotion regulation, and ethnic minority status in the context of chronic illness and cancer as well as psychoneuroimmunology and pathways by which psychological factors influence pathological disease processes. Her dissertation aims to elucidate the function and biological correlates of positive emotions in the context of chronic stress and breast cancer. She is also currently training at the Simms/Mann UCLA Center for Integrative Oncology where she provides psychotherapeutic services to cancer patients and their family members.

162

BH. AN. 511 O. CA. CT4.0.492  
1908

1505  
do 905

Nº: 1505  
NºGP: 905



Fls. \_\_\_\_\_

JULY

*Prisão em 31.7.1908*

*Al. Lourenço*

# 4.º Cartorio do Tribunal do

DO

## DISTRITO FEDERAL

JUIZ

ESCRIVÃO

*D.º Pedro Trancellini*

*J.º de Albuquerque*

JUSTIÇA

A  
R

*Gloria Lourenço da Silva*

*Artigo 228º uniu. do Código Penal*

### AUTUAÇÃO *diante*

Gloria Lourenço. (AN) CA.CT4.0.492 (1908)

# Murdering Mothers

Infanticide, Madness, and the Law, Rio de Janeiro, 1890-1940

BY CASSIA ROTH

In 1923, the Rio de Janeiro public prosecutor charged twenty-five-year-old Portuguese immigrant Maria de Jesus for the crimes of both abortion and infanticide.<sup>1</sup> Maria stated that she had miscarried a five-month-old fetus at the Eunice Hotel where she worked as a maid. She then disposed of the cadaver by cutting off its head, flushing the body down the toilet, and throwing the head into the backyard. The police investigation found that Maria had recently given birth and that the child was full term. The prosecutor pressed charges despite the legal discrepancies inherent in accusing Maria of both abortion, which implied the expulsion of a dead fetus, and infanticide, which required a live birth and then death.

The prosecutor condemned Maria by highlighting her lack of maternal instincts. “The accused, demonstrating not to possess any vestiges of maternal sentiment...killed the fruit of her womb...” In her statement Maria emphasized her confused mental state

1. An earlier version of this article was presented at the Brazilian Studies Association (BRASA) Conference in London, UK on August 20-23, 2014. All translations are mine unless otherwise noted.  
(AN) CT, Cx.1978 N.1036 (1923).



after the delivery. Her defense lawyers also highlighted her altered mental capabilities. The presiding judge pronounced the prosecutor's argument without basis (*improcedente*) and absolved Maria de Jesus of all charges. The judge argued that the court could not charge Maria for both abortion and infanticide at the same time, and Maria de Jesus went free. I argue that Maria's fate demonstrates a larger legal trend in infanticide cases in the Rio de Janeiro courts: the persistent gap between the letter of the law codified in the crime of infanticide (Article 298 of the 1890 Penal Code, in effect until 1940) and its application in infanticide trials. Maria de Jesus is just one of the many women who allegedly practiced infanticide that was found not guilty or was absolved.

This legal breach, which existed on multiple levels, worked in favor of women who practiced infanticide. Most basically, the judicial system's inefficiencies prevented these cases from going to trial. Turn-of-the-twentieth-century Brazil hoped to erase its history of slavery and monarchy through the modernization of the legal system.<sup>2</sup> But these attempts were frustrated by an overworked and understaffed court system.<sup>3</sup> More specifically, when the courts did prosecute women for infanticide, the jury acquitted the women.

In fact, juries either found women not guilty or acquitted them for acting in an altered mental state, an idea included in Article 27§4 of the 1890

Penal Code. While the medical and legal professions harshly condemned infanticide, and the 1890 Penal Code criminalized women for the practice, the application of the law proved more irregular in its understanding of responsibility. The law required that infanticide be punished, yet I suggest that its custodians were reluctant to do so. Punishment came from the gossip and denunciation that led to a police investigation and the social shame that followed the trial.

To understand the nature of this breach between law and practice, we must examine the legal definition of infanticide in the 1890 Penal Code. Article 298 declared "To kill a newborn, this is, an infant, in the first seven days of its life, by employing direct and active methods, or by denying the victim the care necessary for the maintenance of life and to prevent its death."<sup>4</sup> Prison time ranged from 6 to 24 years. The law also referred to honor. A woman charged under the first paragraph of Article 298 faced reduced prison time: between 3 to 9 years. "If the crime was perpetrated by the mother to hide her own dishonor." The "defense of honor"—here the dishonor brought on by a child born out of wedlock—was an explicit part of infanticide law in the 1890 Penal Code.<sup>5</sup> It reduced the prison time. But this clause was not as important as the idea of mental instability in the application of the law.

The Penal Code indirectly allowed for the complete decriminalization of infanticide through the positivist-in-

fluenced Article 27§4. The article said: "The following [persons] are not criminals: Those who are found to be in a state of complete deprivation of the senses and intellect (*privação de sentidos e inteligência*) in the act of committing the crime."<sup>6</sup> People who were "mentally disturbed" when they committed the crime could be absolved. Now an act's "criminality" depended on the person and their mental state. This is how a woman found guilty of committing infanticide but found acting under a disturbance of the senses was subsequently absolved of the crime. The momentary "deprivation of the senses" argument, accepted by the jury, was the manner in which women often escaped punishment for infanticide. They were found guilty of killing their newborn child but were absolved on acting in this altered state. Women were most often not held responsible for killing their newborn child, and thus the honor clause—or the reduction in prison time—was unnecessary. The Penal Code through Article 27§4 created a space for infanticide to go unpunished, and the practice of the law took full advantage of this gap. The defense's utilization of this clause for acquittals was not specific to infanticide, however. Men accused of "crimes of passion," or the murder of their wives, were also absolved under this article.<sup>7</sup> However, jurists

6. In 1922, this was modified to read "disturbance of the senses," (*perturbação de sentidos*) which proved a "useless modification," as it did not change the application of the law. This change was Decreto N.4780, 27 Dezembro 1923, Art. 38. Antonio José da Costa e Silva, *Código Penal dos Estados Unidos do Brasil comentado*, vol. 1 (São Paulo: Companhia Editora Nacional, 1930), 194.

7. Susan K. Besse, "Crimes of Passion: The Campaign Against Wife Killing in Brazil, 1910-1940," *Journal of Social History* 22, no. 4 (Summer 1989): 653-66; Magali Gouveia Engel, "Paixão, crime e relações de gênero (Rio de Janeiro, 1890-1930)," *Topoi*, no. 1 (2000): 153-77; Rachel Soihet, *Condição feminina e formas de violência: mulheres pobres e ordem urbana*,

2. Amy Chazkel, *Laws of Chance: Brazil's Clandestine Lottery and the Making of Urban Public Life* (Durham, NC: Duke University Press, 2011), 27.

3. This inefficiency is not particular to fertility control cases. See *Ibid.*, 5, 90, 254. Keith S. Rosenn argues that "bureaucratic red tape" dates back to the colonial period in Brazil. "Brazil's Legal Culture: The Jeito Revisited," *Florida International Law Journal* 1, no. 1 (Fall 1984): 10, 35-37.

4. João Vieira de Araujo, *O Código Penal interpretado*, vol. 2 (Rio de Janeiro: Imprensa Nacional, 1902), 2.

5. This phrase is taken from Sueann Caulfield, *In Defense of Honor: Sexual Morality, Modernity, and Nation in Early-Twentieth Century Brazil* (Durham, NC: Duke University Press, 2000).

74  
- 42

Serviço Medico-Legal da Policia do  
Districto Federal

Deffesa  
1.º Districto

Rio de Janeiro, 31 de Yulho de 1908

Crocquis do terraço-area da casa n.º 12 do Beco da Badalua



Legenda

- A - Porta dando para o terraço, em cuja soleira foram encontradas duas manchas de sangue.
- B - Grade com peitoral de madeira
- C - Porta da latrina em cuja parte superior e externa e inferior e interna foram encontradas manchas de sangue.
- D - Eluro coroado de telhas dando para o telhado da Bibliotheca da Faculdade de Medicina, em qual foi encontrada a mancha n.º 1.

A map of where Gloria Lourenço's infant was found. (AN) CA.CT4.0.492 (1908)

190 *Q*

N. *114*



JUIZO DA NONA PRETORIA  
DO  
DISTRICTO FEDERAL

Escrivão -- J. Macedo

*St. Justica* *St.*  
*Laura Sobral* *Requere*

*Processo Crime*  
*St. 298 do Código*

*As Justas e clem. Julho de mil e*  
*quinhentos e noventa e cinco Capital*  
*de São Paulo em Anterior au*  
*to a denuncia e processo que*  
*se segue do qual sou o*  
*procurador e pretor do Juizo*  
*penal do mesmo e sou o*  
*procurador e pretor do Juizo*  
*penal do mesmo e sou o*  
*procurador e pretor do Juizo*  
*penal do mesmo e sou o*

criticized the use of Article 27§4 in crimes of passion cases but supported its utilization in infanticide trials.<sup>8</sup>

This research is based on 18 infanticide trials under the 1890 Penal Code. Only nine cases made it to a jury trial. Five of the cases never went to trial due to bureaucratic delays. Three were incomplete and one, the case of Maria de Jesus, was declared unfounded (*improcedente*). Of the nine that did go to trial, in four cases, the jury found the woman not guilty of committing infanticide.<sup>9</sup> In three cases, the woman was found guilty of infanticide but absolved for acting in a mentally altered state.<sup>10</sup> In only one case was the young girl found guilty of infanticide and *not* found acting in a mentally altered state.<sup>11</sup> Because the public prosecutor charged her under the honor clause of Article 298 and asked for the lightest sentence, Helena Teixeira spent the minimal time in prison, three years. In Rio de Janeiro infanticide cases, women were most likely to be found not guilty or absolved.

To convince the jury of a woman's criminal responsibility, the prosecution relied on two strategies: honor and motherhood. The prosecution either sympathetically emphasized with a woman's efforts to hide her dishonor or harshly condemned the infanticide as a rejection of the woman's maternal

*1890-1920* (Rio de Janeiro: Forense Universitária, 1989), 279, 287, 299–300.

8. For critiques see Besse, "Crimes of Passion," 658; Engel, "Paixão, crime e relações de gênero," 168–169. For support in infanticide cases see, da Costa e Silva, *Código Penal*, 1:198; Galdino Siqueira, *Direito Penal brasileiro*, 2nd ed., vol. 1 (Rio de Janeiro: Livraria Jacyntho, 1932), 350.

9. (MJ) RG.13243 Cx.1403 (1902); (MJ) RG.13244 Cx.1403 (1903); (AN) CA.CT4.0.376 (1907); (MJ) RG.4382 Cx.577 (1910).

10. (AN) CA.CT4.0492 (1908); (TJRJ) Cx.01.722.639-9 Pos.7.G6.S5.1438 (1911); (MJ) RG.13245 Cx.1403 (1904).

11. (TJRJ) Cx.01.803.478-01 Pos.G4.S8.2336 (1912).

instincts. For example, in the 1892 trial of Celina de Souza, the prosecutor declared that Celina was a "criminal woman (*parturiente*)...a barbaric, cruel and inhumane woman, that robbed the life of her own newborn child."<sup>12</sup> She was charged with Article 298 without the honor clause. While the judge issued an arrest warrant, Celina disappeared and the case never went to trial. The district police chief in Laura Sobral's 1902 infanticide trial argued that she threw her newborn child into a neighboring yard both to "conceal her shame," and "due to [her] lack of maternal affections."<sup>13</sup> The public prosecutor agreed with the district police chief. Laura had acted "in the certain intention of hiding her dishonor." She was charged under the honor clause of Article 298. But the jury found her not guilty of killing her child.

In the scandalous 1908 trial of Gloria Lourenço da Silva, in which Gloria confessed to decapitating and dismembering her newborn child, although one she declared a stillbirth, the public prosecutor condemned Gloria for her lack of maternal instincts.<sup>14</sup> He argued that Gloria "practiced the infanticide, revealing an unedited ferocity. The evidence of the crime practiced by the accused is complete and reveals the cynicism with which she proceeded..." But the prosecution still charged her under the honor clause. The jury found Gloria guilty of infanticide to hide her dishonor, but that she had acted in a momentary lapse of

12. (AN) OI.0.PCR.3075 (1892).

13. (MJ), RG.13243 Cx.1403 (1904).

14. (AN) CA.CT4.0492 (1908).

reason. She was absolved.

Similar to the prosecution, the defense utilized notions of honor in an effort to reduce possible prison time, but they also relied heavily on the idea of a disturbance of the senses, employing Article 27§4. Laura Sobral's defense lawyer declared that she was unaware that she had been pregnant and that she had lost consciousness during the birth. When she awoke, she found the dead infant next to her.<sup>15</sup> Her lawyer argued that "The patient was in the complete impossibility to render assistance to the newborn because she was alone and without reason when the unhappy child was born..." Gloria Lourenço's defense lawyer had the difficult position of defending a woman who had allegedly decapitated and dismembered her newborn child. He argued that the child had only been mutilated after its death, when Gloria had acted under "a complete perturbation, or even, a privation of the senses and of reason."

The defense's use of the loss of reason, encapsulated in Article 27§4 of the 1890 Penal Code, and, more importantly, the jury's acceptance of this argument, had serious implications for the re-definition of infanticide in the 1940 Penal Code, still in effect today. The crime of infanticide changed to include the concept of post-partum madness or what was earlier defined as a momentary loss of reason as the only circumstance under which the crime could be committed. Article 123 of the 1940 Code stated

15. (MJ) RG.13243 Cx.1403 (1902).



“To kill, under the *influence of the post-partum state*, one’s own child, during or immediately after the birth.” The prison time ranged from one to six years. In other words, after 1940, only a mother acting in a “post-partum state,” implying irrationality, could commit infanticide. Otherwise it would be considered homicide. While scholars have successfully argued that the 1940 redefinition of the crime of infanticide reduced it to a *mother* acting in a state of post-partum irrationality, they have not demonstrated the legal practice behind that change.<sup>16</sup> Jurists in their re-writing of the Penal Code eliminated the main caveat that defense lawyers used to absolve their clients. By redefining the crime of infanticide as occurring *only* in a state of post-partum irrationality, the 1940 Penal Code erased the one avenue women had for being acquitted. After 1940, it was possible for more women to be condemned. Post-partum madness was explicitly part of the crime and thus could not be used as an exception.

The 1940 Code also erased the honor clause for infanticide. But this had less of an impact on the actual sentencing of women in the 1890 Code than the idea of post-partum irrationality. In only one case was the woman, Helena, found guilty of committing infanticide and not found as acting in a state of deprivation.<sup>17</sup> Thus, in only this case did the honor clause reduce the amount of time the wom-

an spent in prison. While the honor clause hypothetically allowed for a reduction in the sentence, infanticide cases rarely arrived at guilty verdicts. While the honor clause played a role in forming the views of the court and the public, in terms of judicial decisions, the woman’s mental state was more important. The removal of the honor clause in the 1940 Code reflects the less important position it played in judicial decisions under the earlier 1890 Code.

So what does this tell us about legal practice and gender roles during Brazil’s modernization process? Scholars have demonstrated the importance of women’s honor in forming the family, the basis of the “new” Brazilian nation.<sup>18</sup> The medical and legal professions viewed women’s honor—based on their sexuality (or their fidelity within marriage and their virginity outside of it)—as so important it must be written into law. However, in infanticide trials honor played a less important role than medical discourses on women’s behavior, such as the idea of post-partum madness. If we expand out discussion beyond infanticide to include abortion, we find that honor also did not play a major role in legal decisions under the 1890 Penal Code. Although the conservative ruling elite dominated public discussions of honor, an important gap existed between perceptions of Brazil’s social norms and their reality.

18. Susan K. Besse, *Restructuring Patriarchy: The Modernization of Gender Inequality in Brazil, 1914-1940* (Chapel Hill, NC: University of North Carolina Press, 1996); Caulfield, *In Defense of Honor*; Martha de Abreu Esteves, *Meninas perdidas: os populares e o cotidiano do amor no Rio de Janeiro da Belle Époque* (Rio de Janeiro: Paz e Terra, 1989); Soihet, *Condição feminina e formas de violência*.

16. Fabíola Rohden, *A arte de enganar a natureza: contracepção, aborto e infanticídio no início do século XX* (Rio de Janeiro: Editora Fiocruz, 2003), 140.

17. (TJRJ) Cx.01.803.478-01 Pos.G4.S8.2336 (1912).



Cassia Paigen Roth is a Ph.D. Candidate in History with a Concentration in Gender Studies at UCLA. Her dissertation highlights how the intersection of medicine, state formation, and women’s reproductive experiences was central to Brazilian modernization. Cassia argues that turn-of-the-century Rio de Janeiro saw the creation of a criminal culture surrounding pregnancy and childbirth, which situated poor women on the margins of the one role the Brazilian state considered appropriate for women: motherhood. The discourse on what constituted normative motherhood—based on class and race—influenced how the state criminalized fertility control and treated pregnancy in general. She received the Penny Kanner Dissertation Research Award in 2014.



**Matthew L. Basso**

University of Utah

WED **January 28**

12:30 pm | Public Policy 5391

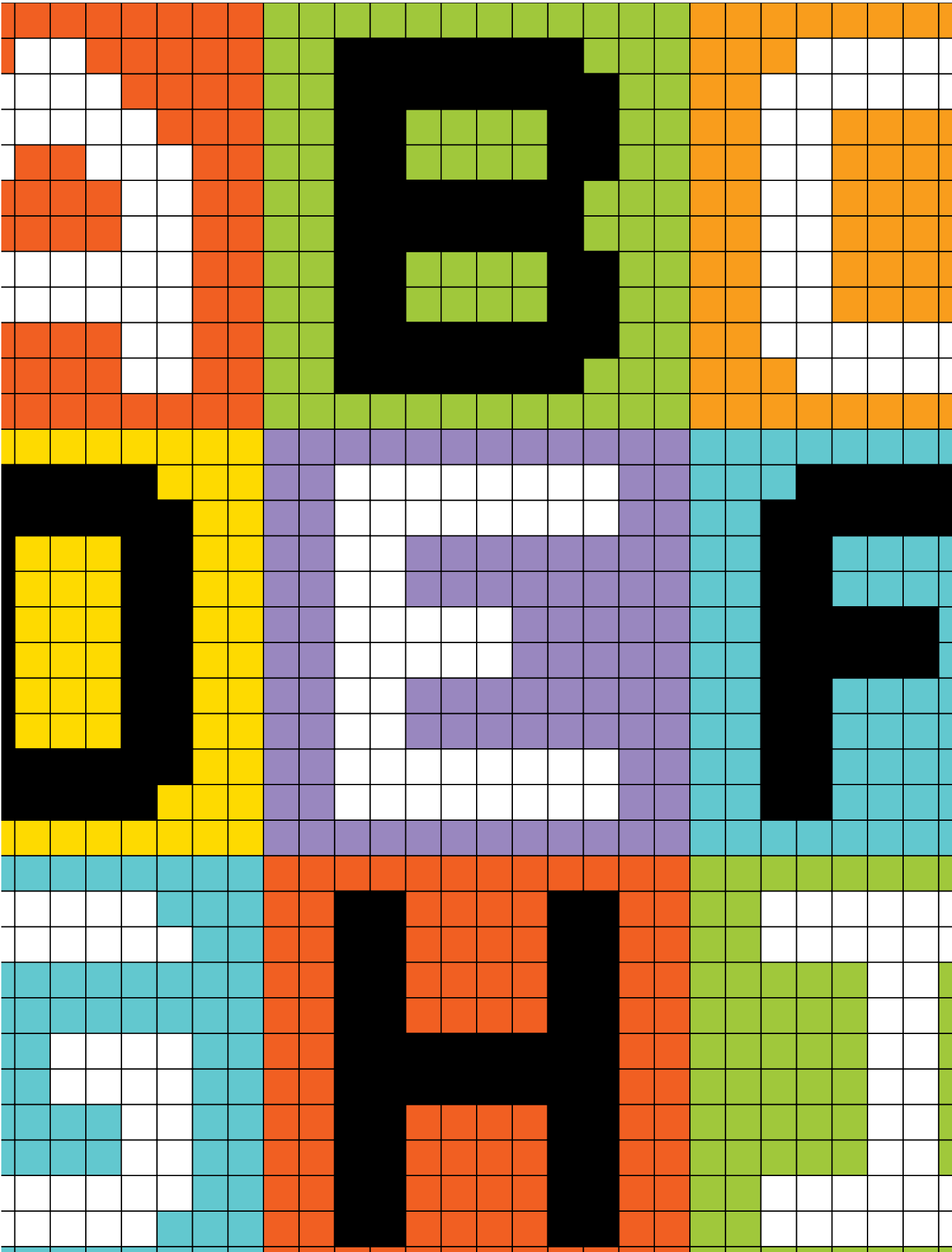
**DISCUSSANT:**

**Sarah Haley**

Department of Gender  
Studies at UCLA

**MEET  
JOE COPPER**

**MASCULINITY & RACE ON MONTANA'S  
WORLD WAR II HOME FRONT  
MATTHEW L. BASSO**



# Lessons from Disability and Gender Studies for the K-12 Classroom

BY ANGELICA MUÑOZ

**T**HIS PAST SUMMER I WAS fortunate to attend the Institute for the Recruitment of Teachers' (IRT) summer workshop in Andover, Massachusetts. My summer was filled with challenges and motivation from the IRT as I participated in a rigorous graduate preparatory program with a group of talented and passionate individuals dedicated to dismantling educational disparities and creating an equitable society. My days consisted of graduate-like seminars and facilitation on dense theory, which challenged me academically and personally. Furthermore, I received feedback from the IRT faculty, which allowed me to reflect on my teaching methodology and practices as a future educator. Engaging with challenging text not only helped prepare my peers and me for the rigors of graduate study but served as a reminder to our motivations for pursuing higher education.

My summer days in Andover also consisted of inspirational presentations and discussions from IRT faculty and special guests. I was

given support and mentorship in advocating for the injustices I am most passionate about from the IRT faculty and my colleagues. I often found myself discussing in seminar on the inequities that students with disabilities endure in the educational system. Moreover, my IRT experience stimulated me to deeply reflect on my entire undergraduate experience in particular, my community work, research involvements, and those who have helped me along my educational journey at UCLA. Most significantly, the IRT provided me with an opportunity to critically contemplate on my future profession as a public school teacher and why to implement theory into my practice. My engagement with my peers and faculty encouraged me to me reflect on readings I encountered in my gender studies classes. Specific text that I read in my courses influenced my thought process about K-12 education, particularly in regard to students with disabilities.

I became interested in the field of disability studies after my family and I witnessed the challenges my

nephew endured. Observing his difficulties and my family's struggles in alleviating them, motivated me to learn about scholarship in the field. "A lecture in the "Bodies" seminar by Michelle Erai, Associate Professor in the Department of Gender Studies at UCLA provided me with a critical understanding of "violence" and how it pertains to societal views on disability. In the class, I began to understand how disability is often understood from a medical diagnosis and thus, a limited understanding of disability prevails (Kluth 1). Moreover, I learned people with disabilities are using a social rights model for understanding disability. This model critiques the social and physical barriers that produce inequality for individuals with disabilities. The social rights model also construes disability is a social construction (2).

Through Erai's mentorship I was fortunate to meet scholars in the fields of special education and disability studies. She introduced me to Juliann Anesi, who is a doctoral student in Special Education



Juliann Anesi (left) with Angelica Muñoz

at Syracuse University. Juliann has provided invaluable mentorship in support of my work and path to graduate school. Through Juliann's mentorship I have been able to further reflect on how the social model of disability can help to elucidate the educational inequality that students in special education endure (Gallagher et al 1).

Through the resources that Juliann provided, I learned about special education history. In 1975 the Education of All Handicapped Children Act was passed to allow children with disabilities to receive a free education (Connor and Ferri 63). Before 1975, more than 3 million children with disabilities received poor educational services (63). Additionally, 1 million did not receive any educational services (63). Despite advocacy efforts to ensure an equitable education, students with disabilities are taught in separate classrooms (Erevellas 25). It is estimated that there are over five million students with disabilities who are being taught in self-contained classrooms and kept in isolation from their peers (25).

Often unchallenged, it is understood as "standard" for educating students with disabilities. To understand and learn more about the history of segregating students with disabilities from general education classrooms, I pursued historical research on California's juvenile justice system from young women.

During my senior year, I conducted a research project for my senior thesis under the faculty mentorship of Erai and Grace Hong, Associate Professor in the departments of Gender Studies and Asian American Studies. My research focused on California's first female reformatory school, the Ventura School for Girls (VSG) and its establishment during the Progressive Era in Los Angeles (1910-1920). Founded during a time in the early twentieth-century when the eugenics movement was influential, the school was established for the "reformation" of young women.

My methodology for this project was archival analysis, which I learned about in "African American Women's History," a class taught by Sarah Haley, an Assistant Professor in the departments of Gender Studies and African American Studies. The class provided me with a unique opportunity of understanding the limitations and significance of utilizing historical documents for understanding American society. Furthermore, I was first exposed to conducting archival research in Erai's seminar, "Queer Things." In the seminar, my colleagues and I analyzed artifacts through various theoretical lenses. The class provided me with the supplementary support I needed to conduct historical archival research on the VSG. As I continued my research, I

learned that the school's historical information was poorly documented. Because of sexist ideologies about gender, school officials believed that young women were permanently "morally corrupted" and could not be "reformed" (Chávez-García 10). As a result, the presence and history of the young women was inadequately documented in school records (10).

In my research, I analyzed the form of "care" that was provided in the school. Hong fostered and encouraged my curiosity for critically examining the notion of "care" in the reformatory. Throughout my research, I noticed that specific forms of "care," punishment, and curriculum were used to "help rehabilitate" young women. The majority of these practices were dehumanizing. The young women endured various forms of institutional and gender-based violence from reformatory officials. Conducting research on the VSG allowed me to understand that studying and addressing educational disparities requires a multidisciplinary lens. Throughout my research I realized I gained a critical understanding of special education by analyzing the field through various theoretical concepts coming from disability, feminist, and postcolonial studies.

Furthermore, this project would have not been complete if it were not for the helpful mentorship and resources I received from Miroslava Chávez-García, who is a Professor and Vice-Chair in the Department of Chicana and Chicano Studies at UC Santa Barbara. Chávez-García shared with me valuable information on the school, which provided me with a historical and social understanding of the reformatory.

I was fortunate to present my research on the VSG with the support of Erai, Hong, and the Department of Gender Studies at the Society for Disabilities Studies (SDS) Conference in Minneapolis, Minnesota, in June of 2014. I first learned about the SDS conference from Anesi. Attending the SDS conference allowed me to network and meet scholars in disability and special education studies. Attending the conference was a delightful experience. I was able to learn about emerging issues and research in both disciplines and about disability history and the disability rights movement.

Throughout my undergraduate experience, I have also been privileged to engage with the Los Angeles community. I was a part of the Mentors Empowering and Nurturing through Education (M.E.N.T.E.) at UCLA program and the Community Programs Office Student Association (CPOSA). The CPOSA supports the development of 30 “student-initiated and student run” organizations within the Community Service Learning Center (CSLC). The CSLC is housed in the Community Programs Office, a campus entity. These organizations are located within the fields of health, education, and social justice. M.E.N.T.E. is a mentoring and tutoring program for high-school students in South Los Angeles and is part of the education group in the CPOSA. Through my involvement, I received mentorship and support from Vusi Azania and Ashley Long in leadership skills and community work in Los Angeles. These two inspired, challenged, and encouraged me to think creatively and critically

about working in the community and with my colleagues.

Throughout my participation in the M.E.N.T.E. program, I was fortunate to work with youth as they prepared for higher education. My mentoring sessions consisted of discussing college life and how to navigate institutions of higher education with young women and men. Furthermore, my colleagues and I received instrumental mentorship from Antonio Martínez, a former graduate student. Martínez provided workshops on the significance of critically reflecting on our role as mentors and our engagement with the high-school students.

My undergraduate experiences have substantially influenced my goals. I am working in an elementary school. With assistance from the IRT program, I am applying to graduate school programs in education. I am so grateful for the experiences and opportunities that I have been fortunate to receive and to those who I have met along my educational journey. I am especially thankful to the UCLA Center for the Study of Women for providing me with an opportunity to share my work with the UCLA community. All these experiences—in academia and in the community—have positively influenced my practices as a future educator. Reflecting on these experiences has made me realize the importance of inclusive education and ensuring all students have access to the general curriculum. I hope to continue carrying Constance Coiner’s vision of social change and use the classroom as a space to promote and inspire students with a critical understanding about the world in which they live.



*Recipient of the CSW Constance Coiner Award in 2014, Angelica Muñoz (shown above with her mother) graduated with a degree in Gender Studies and a minor in Labor and Workplace Studies in June of 2014. Her honors project analyzed the educational curriculum at the California School for Girls during the early twentieth century in Los Angeles. While at UCLA, she was also involved in the M.E.N.T.E. program and Community Programs Office Student Association. With the motivation from her family she plans to pursue graduate study in education with a focus on disability studies.*

## REFERENCES

- Chávez-García, Mirsoslava. *States of Delinquency: Race and Science in the Making of California’s Juvenile Justice System*. Berkeley and Los Angeles: The University of California Press, 2012. Print.
- Connor, David J., and Beth A. Ferri. “The Conflict Within: Resistance to Inclusion and Other Paradoxes in Special Education.” *Disability & Society* 22.1 (2007): 63-77. Print.
- Erevelles, Nirmala. “Educating Unruly Bodies: Critical Pedagogy, Disability Studies, and the Politics of Schooling.” *Educational Theory*: 25-47. Print.
- Gallagher, Deborah J., David J. Connor, and Beth A. Ferri. “Beyond the Far Too Incessant Schism: Special Education and the Social Model of Disability.” *International Journal of Inclusive Education* (2014): 2-23. *International Journal of Inclusive Education*. Web. 10 June. 2014.
- Kluth, Paula. “Toward a Social Model of Disability.” *Disability Studies for Teachers* (2006): 1-2. Print.

25TH ANNUAL GRADUATE STUDENT RESEARCH CONFERENCE

# THINKING GENDER 2015

Power, Contested  
Knowledge, and  
Feminist Practices



ASSOCIATE DIRECTOR

Rachel Lee

Associate Professor, English and Gender  
Studies

ASSISTANT DIRECTOR

Pamela Crespin, Ph.D.

MANAGING EDITOR

Brenda Johnson-Grau

ADMINISTRATIVE SPECIALIST

Liliya Tepper

ADMINISTRATIVE SPECIALIST

Kimberlee Granholm

THINKING GENDER COORDINATOR

Chien-Ling Liu

ASSISTANTS

Bessie Sanchez, Gerleroz Exconde, Isabel  
Melendez, Radhika Mehlotra, Paola Navar-  
ro, Sally Marquez, and Skye Allmang.

---

UCLA CENTER FOR

THE STUDY OF WOMEN

1500 Public Affairs Building/Box 957222

Los Angeles, CA 90095-7222

campus mailcode: 722203

[www.csw.csw.ucla.edu](http://www.csw.csw.ucla.edu)

[csw@csu.ucla.edu](mailto:csw@csu.ucla.edu) • [cswpubs@csu.ucla.edu](mailto:cswpubs@csu.ucla.edu)

---

**ON THE COVER:** Featured in this issue are  
*top row from left to right, Talitha LeFlouria,  
Angelica Muñoz, middle row from left to right,  
Tiffany Willoughby-Herard, Amber Jamilla  
Musser, Cassia Paigen Roth, Grace Hong;  
bottom row from left to right, Jennifer Monti,  
Patricia Moreno*



## **Blog posts**

Rebecca M. Herzig, keynote speaker for Thinking Gender 2015, Skye Allmang, 4/7/2015

Thinking Gender 2015, Chien-Ling Liu, 3/18/2015

Kath Weston, 2/17/2015

Cowspiracy: The Sustainability Secret (2014), 2/10/2015

New Directions in Black Feminism Studies: Tiffany Willoughby-Herard, 2/3/2015

New Directions In Black Feminism Studies: Talitha LeFlouria, 2/3/2015

New Directions in Black Feminist Studies: Amber Jamilla Musser, 2/3/2015

Angela L. Robinson, Dana M. Linda, 1/7/2015

Thinking Gender 2015, Chien-Ling Liu, 11/13/2014

Sonia Henríquez, 11/5/2014

Queers w/o Borders: 2014 UCLA Queer Graduate Student Conference, Min Joo Lee, 11/1/2014

Banu Subramaniam, Devin Beecher, 10/16/2014

From Chiapas to the UN: Women in the Struggle for Indigenous Rights, 10/2/2014



## Videocasts

### *Life (Un) Ltd*

Deboleena Roy

Banu Subramaniam

### *Women's Activism and International Human Rights:*

Margarita Gutierrez

Sonia Henríquez

### *New Directions in Black Feminist Studies*

Tiffany Willoughby-Herard

Talitha LeFlouria

Amber Jamilla Musser

### *Thinking Gender 2015*

The HeLa Bomb and the Science of Unveiling

The Politics of Ignorance: Occupational Health, Material Bodies, and Breast Cancer

Gender and the Dead in St. Giles Cripplegate

Redefining 'Virgin Birth' After Kaguya: Mammalian Parthenogenesis in Experimental Biology

Women in Revolt: from the French Revolution to #GamerGate

"Parenting is not a job... it's a relationship": Recognition and Relational Knowledge...

Everyday Developers: Amateur Game Development on the Borders of Industry

Gendered Pathways to Hire: Employer Trade-offs and Candidate Gender in the Hiring Decision

The Butlerian Parody, A Political Liberation of Bodies?

Keep Love Strong: Iams, Homecoming, and Heteronormativity

The Teasing Commodity: Navigating Subject and Object in the Sexual Economy of Neo-Burlesque

Inserting Stereotypes: Human, Companion Species & Testicles

The Right to a Mad Mind: A Conversation of Medical Knowledge and...

Ready for Combat: Women and Militarized Armed Struggle in Southern Africa

Hegemonic Masculinity and Motherhood in South Korea: The Sewol Incident as a "Women Issue"

Making Docile 'Female' Bodies: Biopower and Virginity Examinations in Turkey

"We" are All Terrorists: Scripting Affects in Airport Space

Body Trouble: Female Embodiment and the Subversion of Iran's Gender Norms in Mania Akbari's Cinema

Creating and Contemplating (In)visibilities: The Challenge of 'Coming Out' as Cosmetically Altered

Contemporary Chinese Women Intellectuals: Recipient and Source of Empowerment

Mélange of Voices: Female Candidates of 2014 Election in Aceh

Reclaiming Representation: A Disruption of American Indian (Women) Tropes in Julie...

From the Rags to Riches: The Class, Status, and Power of Clothing among Ancient  
Maya Women

The Limits of Political Thought: Tactics, Consumption, and Resistance...

How to Have a Theory of Queer Blood

The Taboo Issue: Black Queerness, Privacy, and Collective Memory in Sports

Queering Dracula's Red Lips

'I'm Becoming a Dude': Sarah Silverman and the (Mis)Appropriation of the Male  
Body

Counseling Blind: Consciousness-raising and the Creation of New Intervention...

Project Home Los Angeles: Gender-responsive Training by, and for, Women with...

Weapons of the Weak: Female Activists in Hong Kong Umbrella Movement

Everybody's Right to Their Own Fantasy: Korean Television Dramas and Their Fan-  
Made Videos

Reconfiguring a Perfect Butch Idol from a Homoeroticized West in Online Chinese  
Queer Gossip

Women's Rights in Public Address: A Feminist Rhetorical Analysis

## Appendix 7. Staff and Personnel

Last Name	First Name	Payroll Title	Primary Assignment or Project	% of Time	Start Date	End Date
<b>Academic Exempt</b>						
Marchant	Elizabeth	Director	Administrator	Stipend	7/1/14	12/31/14
Lee	Rachel	Associate Director	Life (Un)Ltd	20%	7/1/14	3/31/15
Lee	Rachel	Director	Administrator	33%	4/1/15	6/30/15
<b>Professional Staff</b>						
Crespin	Pamela	Assistant Director I, Supervisor	Administrator Personnel & Payroll	100%	7/1/14	5/31/15
Nighman	Bret	Management Services Officer II	Administrator Personnel & Payroll	25%	4/1/15	5/31/15
Do-Nguyen	Van	Sr Administrative Analyst	Advisor Fiscal Management Personnel & Payroll	20%	7/1/14	7/31/14
Granholtm	Kimberlee	Program Representative I	Event Programming	60%	7/1/14	6/30/15
Johnson-Grau	Brenda	Senior Editor	Publications	50%	7/1/14	6/30/15
Teper	Liliya	Administrative Specialist	Fiscal Management	100%	7/1/14	6/30/15
Magpayo	Kristina	Management Services Officer II	Administrator Personnel & Payroll	100%	6/1/15	6/30/15
<b>Student Employees</b>						
Allmang	Skye	GSR III	Publications	24%	7/1/14	9/30/14
Allmang	Skye	GSR IV	Publications	24%	10/1/14	5/31/15
Kumar	Mahati	GSR III	Publications	24%	10/31/14	12/31/14
Tran	Sharon	GSR II	Research Support	15%	7/1/14	9/30/14
Tran	Sharon	GSR V	Research Support	15%	10/1/14	6/30/15
Liu	Chien-Ling	GSR VI	Thinking Gender Coordinator	25%	10/1/14	12/31/14
Liu	Chien-Ling	GSR VI	Thinking Gender Coordinator	50%	1/1/15	3/31/15

Liu	Chien-Ling	GSR VI	Thinking Gender Coordinator	25%	4/1/15	6/30/15
Mehlotra	Radhika	GSR III	Life (Un)Ltd	25%	10/1/14	6/30/15
Exconde	Gerleroz	Clerk	General Office	49%	7/1/14	6/30/15
Buenrostro	Eliana	Assistant I Work Study	General Office	49%	6/27/14	9/30/14
Buenrostro	Eliana	Assistant I Work Study	General Office	13%	10/1/14	1/31/15
Jo	Yoonhee	Student III	General Office	13%	9/13/14	6/30/15
Marquez	Sally	Assistant I Work Study	NEH/Mazer	50%	7/1/14	9/30/14
Marquez	Sally	Assistant I Work Study	Events Publications	13%	10/1/14	6/30/15
Melendez	Isabel	Assistant I Work Study	General Office	13%	10/1/14	6/30/15
Navarro- Gallegos	Paola	Assistant I Work Study	Publications	49%	6/27/14	9/30/14
Navarro- Gallegos	Paola	Assistant I Work Study	Publications	13%	10/1/14	6/30/15

## Appendix 8. Fiscal Summary

<b>ACCOUNT/FUND INFORMATION</b>				
<b>444071 Accounts</b>				
<b>Faculty Support, Contracts &amp; Grants &amp; UC Funding</b>	<b>Fund</b>	<b>Beginning Balance</b>	<b>Expenses</b>	<b>Remaining Balance</b>
Kathleen McHugh, Women in LA Project	05399	\$3,405.00	\$3,405.00	\$-
Rachel Lee	19933	\$11,528.10	\$5,156.66	\$6,371.44
Elizabeth Marchant	05399	\$16,390.76	\$16,390.76	\$-
Patricia Greenfield, Weaving Generations (Spencer Fdn grant)	79720	\$7,581.16	\$297.79	\$7,283.37
<b>444074 Accounts</b>				
<b>CSW Operations/Administration</b>	<b>Fund</b>	<b>Beginning Balance</b>	<b>Expenses</b>	<b>Remaining Balance</b>
19900 Academic	19900	\$40,058.36	\$40,058.36	\$-
19933 Academic	19933	\$11,882.34	\$11,882.01	\$0.33
19900 Operations	19900	\$260,086.06	\$249,742.50	\$10,343.56
19933 Operations	19933	\$59,061.24	\$22,332.99	\$36,728.25
19935 Operations	19935	\$32,672.52	\$23,682.95	\$8,989.57
69996 Operations	69996	\$-	\$-	\$-
<b>CSW Operations/Programs</b>	<b>Fund</b>	<b>Beginning Balance</b>	<b>Expenses</b>	<b>Remaining Balance</b>
05399 Funds	05399	\$4,506.27	\$329.47	\$4,176.80
19900 Funds	19900	\$10,856.45	\$2,128.80	\$8,727.65
19933 Funds	19933	\$79,745.81	\$48,829.91	\$30,915.90
19935 Funds	19935	\$3,250.00	\$3,250.00	\$-
Operations/Special Workshop Fund, Office of Faculty Diversity	19900	\$10,856.45	\$2,128.80	\$8,727.65
Conferences/Life Unltd	19933	\$8,644.18	\$3,194.74	\$5,449.44
<b>CSW Publications</b>	<b>Fund</b>	<b>Beginning Balance</b>	<b>Expenses</b>	<b>Remaining Balance</b>
19933 Funds	19933	\$4,000.00	\$4,000.00	\$-
<b>CSW Development</b>	<b>Fund</b>	<b>Beginning Balance</b>	<b>Expenses</b>	<b>Remaining Balance</b>
The Irving & Jean Stone Graduate Fellowship Fund (student prizes)	13216	\$1,000.00	\$1,000.00	\$-
Patricia Zukow-Goldring, Caregiver Research	42647	\$5,686.53	\$883.16	\$4,803.37

The UCLA Fdn/Meridel Le Sueur	50396	\$3,786.79	\$2,999.48	\$787.31
The UCLA Fdn/Travel Grant Fund	52386	\$606.97	\$606.97	\$-
The UCLA Fdn/Tillie Olsen Fund	52753	\$1,366.84	\$1,366.84	\$-
The UCLA Fdn/Faculty Research Fund	53380	\$426.29	\$-	\$426.29
The UCLA Fdn/Penny & Ed Kanner Fund (student prizes)	56024	\$2,000.00	\$2,000.00	\$-
The UCLA Fdn/Estrin Family Lecture Series	56579	\$136.83	\$-	\$136.83
The UCLA Fdn/Twin Pines Travel Grant Fund	56580	\$6,899.89	\$5,350.00	\$1,549.89
The UCLA Fdn/CSW Innovation Fund	55562	\$2,631.10	\$1,399.47	\$1,231.63
Various Donors	53073	\$2,456.35	\$-	\$2,456.35

<b>CSW Conference Fund</b>	<b>Fund</b>	<b>Beginning Balance</b>	<b>Expenses</b>	<b>Remaining Balance</b>
CSW Conference Income Fund	266174	\$480.14	\$480.14	\$-
CSW Conference Expenses Fund	66174	\$480.14	\$-	\$480.14

#### 774074 Accounts

<b>CSW Operations/Undergraduate Fellowships</b>	<b>Fund</b>	<b>Beginning Balance</b>	<b>Expenses</b>	<b>Remaining Balance</b>
Various Donors	53073	\$1,000.00	\$-	\$1,000.00
The UCLA Fdn/Penny & Ed Kanner Fund	56024	\$-	\$-	\$-
The UCLA Fdn/Constance Coiner Fund	56406	\$2,250.00	\$2,250.00	\$-

#### 784074 Accounts

<b>CSW Operations/Graduate Fellowships</b>	<b>Fund</b>	<b>Beginning Balance</b>	<b>Expenses</b>	<b>Remaining Balance</b>
The Irving & Jean Stone Graduate Fellowship Fund	13216	\$180,681.52	\$6,005.00	\$174,676.52
The Jean Stone Regents Fund	34539	\$1,803.05	\$-	\$1,803.05
The UCLA Fdn/Jean Stone Fund	56114	\$6,000.00	\$6,000.00	\$-
The UCLA Fdn/CSW Innovation Fund	55562	\$-	\$-	\$-
The UCLA Fdn/Penny & Ed Kanner Fund	56024	\$3,000.00	\$3,000.00	\$-
The UCLA Fdn/Constance Coiner Fund	56406	\$3,000.00	\$3,000.00	\$-

<b>Work-Study Funds</b>	<b>Fund</b>	<b>Beginning Balance</b>	<b>Expenses</b>	<b>Remaining Balance</b>
President's Work-Study Program	19971	\$2,607.00	\$2,607.00	\$-
Operations/Federal Work-Study Program	23497	\$-	\$-	\$-
Academic/Federal Work-Study Program	23497	\$-	\$-	\$-
Federal Work-Study FY13/14 Johnson 6/14	23493	\$(42.00)	\$(42.00)	\$-

Federal Work-Study FY13/14 Johnson 6/15	23472	\$2,636.71	\$2,679.58	\$(42.87)
Graduate Master's Program 6/15	23474	\$9,966.56	\$9,966.56	\$-

**Appendix 9. Development Funds**

<b>Fund Title</b>	<b>Beginning Balance</b>	<b>Income &amp; New Contributions</b>	<b>Realized Gain/Loss &amp; Adjustments</b>	<b>Transfer To University &amp; Adjustments</b>	<b>Expenditure</b>	<b>Ending Balance</b>
<b>Endowment Regental - Principal</b>						
CENTER FOR THE STUDY OF WOMEN	\$15,229.22	\$-	\$1,110.87	\$(1,526.40)	\$-	\$14,813.69
STONE, IRVING & JEAN GRAD STDT FLSHP	\$1,954,305.28	\$-	\$20,878.17	\$(74,201.86)	\$-	\$1,900,981.59
<b>Subtotals</b>	<b>\$1,969,534.50</b>	<b>\$-</b>	<b>\$21,989.04</b>	<b>\$(75,728.26)</b>	<b>\$-</b>	<b>\$1,915,795.28</b>
<b>Endowment Regental - Income</b>						
STONE, IRVING & JEAN GRAD STDT FLSHP	\$193,141.47	\$26,505.15	\$-	\$62,308.18	\$18,200.03	\$263,754.77
CENTER FOR THE STUDY OF WOMEN	\$1,808.35	\$545.02	\$-	\$1,281.88	\$-	\$3,635.25
<b>Subtotals</b>	<b>\$194,949.82</b>	<b>\$27,050.17</b>	<b>\$-</b>	<b>\$63,590.06</b>	<b>\$18,200.03</b>	<b>\$267,390.02</b>
<b>Current Expenditure - Regental</b>						
GOULD FOUNDATION-NORBERG/INDEF	\$-	\$-	\$-	\$-	\$-	\$-
TILLIE OLSEN RESEARCH SCHOLARS	\$5,686.53	\$-	\$-	\$-	\$883.16	\$4,803.37
VARIOUS DONORS-DIRECTOR INDEF	\$3,456.35	\$-	\$-	\$-	\$-	\$3,456.35
<b>Subtotals</b>	<b>\$9,142.88</b>	<b>\$-</b>	<b>\$-</b>	<b>\$-</b>	<b>\$883.16</b>	<b>\$8,259.72</b>
<b>Endowment Foundation</b>						
UCLA FDN/PENNY & ED KANNER PRIZE FUND	\$111,069.12	\$4,824.58	\$2,208.22	\$-	\$5,000.00	\$113,101.92
UCLA FDN/JEAN STONE FUND	\$128,651.40	\$6,378.03	\$2,919.25	\$-	\$6,042.00	\$131,906.68
UCLA FDN/THE CONSTANCE COINER FUND	\$54,116.73	\$2,666.70	\$1,220.55	\$-	\$5,250.00	\$52,753.98
UCLA FDN/TWIN PINE TRAVEL FUND	\$62,202.14	\$3,144.19	\$1,439.10	\$-	\$5,350.00	\$61,435.43
<b>Subtotals</b>	<b>\$356,039.39</b>	<b>\$17,013.50</b>	<b>\$7,787.12</b>	<b>\$-</b>	<b>\$21,642.00</b>	<b>\$359,198.01</b>
						\$-
<b>Current Expenditure - Foundation</b>						
UCLA FDN/MERIDEL LE SUEUR FUND	\$4,036.79	\$-	\$-	\$-	\$2,999.48	\$1,037.31
UCLA FDN/MANDEL FUND FOR THE CENTER OF T	\$2,678.48	\$-	\$-	\$-	\$-	\$2,678.48
UCLA FDN/CENTER FOR THE STUDY OF WOMEN G	\$606.97	\$105.00	\$-	\$(6.83)	\$609.75	\$95.39



UCLA FDN/TILLIE OLSON RESEARCH SCHOLARS	\$1,366.84	\$600.00	\$-	\$(39.00)	\$1,382.75	\$545.09
UCLA FDN/CENTER FOR THE STUDY OF WOMEN F	\$8,058.01	\$-	\$-	\$-	\$-	\$8,058.01
UCLA FDN/CSW INNOVATION FUND	\$8,930.20	\$588.34	\$-	\$(38.23)	\$1,413.08	\$8,067.23
UCLA FDN/FRIENDS OF THE UCLA CENTER FOR	\$1,959.36	\$140.00	\$-	\$(9.10)	\$3.71	\$2,086.55
UCLA FDN/GRADUATE STUDENT RESEARCH SUPPO	\$20.00	\$-	\$-	\$-	\$-	\$20.00
UCLA FDN/ESTRIN FAMILY LECTURE SERIES	\$5,337.27	\$-	\$-	\$-	\$-	\$5,337.27
<b>Subtotals</b>	<b>\$32,993.92</b>	<b>\$1,433.34</b>	<b>\$-</b>	<b>\$(93.16)</b>	<b>\$6,408.77</b>	<b>\$27,925.33</b>
<b>GRAND TOTAL</b>	<b>\$2,562,660.51</b>	<b>\$45,497.01</b>	<b>\$29,776.16</b>	<b>\$(12,231.36)</b>	<b>\$47,133.96</b>	<b>\$2,578,568.36</b>