



MYRNA HANT SPOKE ON "TELEVISION'S MATURE WOMEN,
A CHANGING MEDIA ARCHETYPE" ON NOVEMBER 7

CSW update

DECEMBER 06

REVIEW BY MIGNON R. MOORE

Wini Breines Speaks on *The Trouble Between Us*

EXAMINING WHITE AND BLACK FEMINIST RACIAL
POLITICS IN THE LATE 1960S AND 1970S

WINI BREINES, you are a brave woman." I shared this sentiment with her during the Q&A portion of the talk she gave on her November 6th visit to UCLA. Dr. Winifred Breines, Professor of Sociology and Women's Studies at Northeastern University, had come to speak about her new book *The Trouble Between Us: An Uneasy History of White and Black Women in the Feminist Movement*. The crowd in Royce Hall that afternoon was a diverse mixture of students, young faculty, more

seasoned feminist scholars, and older activists who had directly participated in the movements about which Breines had written. Women of various racial and ethnic backgrounds had come to hear Breines share her perspective on how race influenced the development of the women's movement. Her book analyzes a mixture of archival data, memoirs, primary and secondary accounts, interviews, and conversations to construct a story of white and black feminist racial politics in the late 1960s and 1970s.

continued on page 10

NEW!!

Out of the Shadows: Contributions of Twentieth-Century Women to Physics



Edited by Nina Byers
and Gary Williams

This new volume by two UCLA professors provides an accurate and authoritative description of the women who made original and important contributions to physics in the twentieth century, documenting their major discoveries and putting their work into its historical context. Each chapter concentrates on a different woman, and is written by a physicist with considerable experience in their field. The book is an ideal reference for anyone with an interest in science and social history.

<http://www.cambridge.org/us/catalogue/catalogue.asp?isbn=0521821975>



SHADYA

FREE SCREENING: December 10, 3 pm, Fine Arts Theatre

Seventeen-year-old Shadya Zoabi is a world champion in karate. Despite her father's support, her brothers and other members of their small Arab village in northern Israel feel that karate is not an appropriate pursuit for a young Muslim woman. This documentary tells the story of a girl who strives to succeed on her own terms—while remaining committed to her life in her community. Patti Giggans (Peace Over Violence), Gil Hochberg (CSW), and David Pine (Americans for Peace Now) will participate in a Q & A following the screening. The screening is free, but to guarantee admission, you must RVSP via email to lareservations@yahoo.com before 5 pm on Friday, December 8th. Presented by Independent Lens and ITVS Community Cinema. Series sponsored by City of West Hollywood, Fine Arts Theatre, International Documentary Association, KCET, and Shortfuzed.com. Co-sponsored by Americans for Peace Now and Peace Over Violence and CSW.



▶ WINI BREINES SPEAKS ON *THE TROUBLE BETWEEN US*
BY MIGNON R. MOORE 1, 10-11



▶ FROM THE ASSISTANT DIRECTOR BY APRIL DE STEFANO 3



▶ A NEW LOOK AT WOMEN'S SEXUALITY AND SEXUAL ORIENTATION
BY LINDA D. GARNETS AND LETITIA ANNE PEPLAU 4-5



▶ POSTCOLONIAL FEMINIST RE-PRESENTATIONS
OF DISABILITY (STUDIES) BY JULIE C. NACK NGUE 6-7



▶ REVISING TO PUBLISH BY VANGE HEILIGER 8-9

GENDER & SCIENCE CONFERENCE 12

CSW ANNOUNCEMENTS 13

**CSW update is a monthly PDF/
web publication of the UCLA
Center for the Study of Women.**

DIRECTOR:

Kathleen McHugh

EDITOR/DESIGNER:

Brenda Johnson-Grau

ASSISTANT DIRECTOR:

April De Stefano

FINANCIAL MANAGER:

Van DoNguyen

ADMINISTRATIVE ASSISTANTS:

Young Lee, Jessie Babiarz

EDITORIAL ASSISTANTS:

Alessandra Brophy, Amy Chen,
Sarah Cho

**UCLA CENTER FOR THE
STUDY OF WOMEN**

BOX 957222
PUBLIC POLICY 1400H
LOS ANGELES, CA 90095-7222

CAMPUS MAILCODE: 722203

310-825-0590
310-825-0456 (FAX)
CSW@WOMEN.UCLA.EDU

PUBLICATIONS UNIT

BOX 951504
2210 ROLFE HALL
LOS ANGELES, CA 90095-1504

CAMPUS MAILCODE: 150402

310-206-5487
CSWPUBS@WOMEN.UCLA.EDU

From the Assistant Director



April de Stefano

This issue of the newsletter marks the end of a very successful fall quarter for CSW. Both longtime supporters and newcomers participated in a range of CSW-sponsored events and programs: attending stimulating lectures, submitting proposals for Thinking Gender, participating in roundtables, and utilizing support grants. Many thanks to everyone for supporting our programming and sharing our mission: presenting the wealth of current research and critical thinking on women and gender. We are fortunate that this issue of the newsletter captures some of these events and research activities.

In her insightful article on Wini Breines's lecture of November 6, Assistant Professor Mignon R. Moore observes of Breines's scholarship: "Few topics bring to the surface such feelings of fear and anxiety than a discussion of racism in the women's movement." Moore's review encapsulates Breines's candid examination of the courage of black and white feminists in the second wave and the inability of white feminism in the 1960s to effectively reach across the gulf created by structural racism. Importantly, Breines's scholarship reveals the paradigm shifts that began in the 1970s—shifts that allowed for the construction of, in Moore's words, "an antiracist feminist movement."

Professors Linda D. Garnet and Letitia Anne Peplau call for a needed paradigm shift in the current conceptualization of women's sexuality in "A New Look at Women's Sexuality and Sexual Orientation." They argue for a centering of women's experiences that

allows for sexual fluidity, a clearer social contextualization of women's sexual orientation, and an acknowledgement of the significance of intimacy as well as sexual activity. Professor Garnet presented a talk based on her and Professor Peplau's collaboration on November 2. Her presentation was part of the Women's Studies Lesbian Speaker Series. CSW and the Williams Institute co-sponsored the event.

In her CSW Travel Grant report, Julie Nack Ngué, a doctoral candidate in French and Francophone Studies, astutely recaps the tribulations and exhilarations of embarking on a dissertation project in the emerging field of disability studies. Her particular interest is in the oft-segregated fields of disability, postcolonial, and women's studies.

Like Julie, who well articulates the highs and lows of dissertation planning, Vange Heiliger, a graduate student in Women's Studies, writes about the all-important topic of publishing articles in peer-reviewed academic journals. New graduate students often find the prospect of publishing not only daunting but simply unfathomable. She reveals in her report, "Revising to Publish," the value of formal training—and mentoring—in the art of article revision.

Bravery, struggle, shifting paradigms, anxiety, and exhilaration—sounds like it's time for the winter break. We hope you enjoy this last CSW newsletter of 2006. Have wonderfully restful and happy holidays. And best wishes for renewed creativity in the joyful pursuit of knowledge and truth in 2007!

A New Look at Women's Sexuality & Sexual Orientation

by Linda D. Garnets and Letitia Anne Peplau

A New Look: Women's Sexuality

Women's sexual orientation is potentially fluid, is shaped by life experiences, and can change over the life span.

Intimate relationships are often more central to women's sexual orientation than sexual behavior.

A lesbian sexual orientation does not result from biological abnormalities. Biological influences on sexual orientation are limited and indirect.

Women's sexual orientation is shaped by such social and cultural factors as women's education, social status and power, economic opportunities, and attitudes about women's roles.

There is no single developmental pathway leading to a heterosexual, bisexual, or lesbian outcome.

Scientific evidence points toward a significant paradigm shift

in conceptualizing women's sexuality and sexual orientation. When theorists generalize about both sexes, they tend to take male experience as the norm and may ignore unique aspects of women's sexuality. Yet a growing body of research indicates that the nature and development of sexual orientation are different for women and men. We have proposed a new paradigm that puts women's experiences at center stage. For example, an understanding of women's sexual orientation requires recognition of women's position in society. The experiences of women and men are different in part because of inequalities in their social and economic status and because of social attitudes about women's "proper" roles and behaviors. These, in turn, are shaped by the cultural and ethnic context of women's lives.

Scientific research has refuted many common myths and offers a new view of women's sexual orientations. A new view emphasizes several well-documented findings, which includes the following:

- Women's sexual orientation is potentially fluid, is shaped by life experiences, and can change over the life span.
- Intimate relationships are often more central to women's sexual orientation than sexual behavior.
- A lesbian sexual orientation does not result from biological abnormalities. Biological influences on sexual orientation are limited and indirect.
- Women's sexual orientation is shaped by such social and cultural factors as women's education, social status and power, economic opportunities, and attitudes about women's roles.
- There is no single developmental pathway leading to a heterosexual, bisexual, or lesbian outcome.

Several key elements of the new paradigm deserve comment.

continued

The Fluidity of Women's Sexuality & Sexual Orientation

The concept of erotic fluidity is the cornerstone of the new paradigm for understanding women's sexualities and sexual orientations. Scholars from many disciplines have noted that women's sexuality tends to be fluid, malleable, shaped by life experiences, and capable of change over time. Female sexual development is a potentially continuous, lifelong process in which multiple changes in sexual orientation are possible. Women's sexuality is responsive throughout the life span to a wide range of social, cognitive, and environmental influences. Women who have had exclusively heterosexual experiences may develop an attraction to other women, and vice versa. Baumeister (2000) reviewed three kinds of evidence of women's greater erotic plasticity than men's: greater changes in women's sexual attitudes and behavior over time; social and cultural factors that influence women more; and a lower consistency between women's sexual attitudes and behavior.

The Importance of the Social Context

The new paradigm recognizes that the patterning of women's erotic and romantic attractions is profoundly influenced by the historical, cultural, and social context of women's lives. Although passion and sexual desire are experienced as intensely personal and unique, they are in fact shaped by cultural beliefs about gender and sexuality, by kinship systems, by economic opportunities, by social status and power, by attitudes about women's roles, by whether or not sexual identities are recognized in a given culture, and by attitudes of acceptance versus rejection toward sexual minorities. For example, in some cultures, same-sex attachments are socially approved and widespread; elsewhere they are stigmatized and hidden. In some settings same-gender relationships for women co-exist with heterosexual marriage; in other settings women are more likely to form exclusive relationships with either a same-gender or other-gender partner.

The Importance of Relationships

Increasingly, researchers with diverse theoretical orientations have suggested that love and intimacy are more important for understanding women's sexuality than men's sexuality. That is, girls and women tend to have a relational



Linda Garnets presented this research in a talk in the Women's Studies Lesbian Speakers Series on November 2. The event was co-sponsored by CSW and the Williams Institute.

or partner-centered orientation to sexuality, and boys and men tend to have a recreational or body centered orientation. Researchers' tendency to accord greater weight to sex than to relationships may be an unintended legacy of male-centered thinking. If we were to conceptualize sexual orientation on the basis of women's experiences, we might well rename it "relational orientation," and then note that eroticism can be a vital component of intimate relationships. Models of women's sexual orientations must pay attention to the importance of personal relationships as an essential element in sexual desire and erotic attraction. Successful models will address not only the experiences of sexual minority women but also the experiences of heterosexual women.

REFERENCES

- "Women's Sexualities: New Perspectives on Sexual Orientation and Gender," edited by Letitia Anne Peplau and Linda D. Garnets, *Journal of Social Issues* 56 (2000).
- "Gender differences in erotic plasticity: The female sex drive as socially flexible and responsive." Baumeister, R. F. *Psychological Bulletin* 126 (2000): 347-374.

Linda Garnets (shown above) has been an affiliated professor of psychology, women's studies, and LGBT studies since 1987. She is nationally known for her publications and presentations on lesbian and gay psychology, including a co-edited anthology titled, *Psychological Perspectives on Lesbian, Gay, and Bisexual Experiences*. She can be reached at lgarnets@ucla.edu.

Anne Peplau has been a Professor in the Department of Psychology at UCLA since 1973. She has served as Associate Director and Acting Co-Director of the Center for the Study of Women. She is currently Director of the NSF-funded UCLA Interdisciplinary Relationship Science doctoral training program. She can be contacted at lapeplau@ucla.edu;

by Julie C. Nack Ngue

Postcolonial Feminist Re-presentations of Disability (Studies)



SOCIETY FOR DISABILITY STUDIES
Annual Meeting 2006
Washington, D.C.

A FEW DAYS AFTER PASSING MY dissertation orals, feather in cap, I found myself excitedly explaining my project to a Comp Lit professor (Finally, I thought, I can talk about my project with a smile and a certain air of—dare I say—confidence!). When I told him that I was doing a disability studies reading of novels by African and Caribbean women whose protagonists are typically read as “alienated,” he looked not impressed but dubious—and fairly amused. “Be careful,” he said, “we’re not even sure that’s a real field of studies yet.” But isn’t that what they said for so long about Women’s Studies and Postcolonial Studies? “Yes,” he admitted. And finally, “Well, good luck to you.” After an awkward adieu, I returned to my prospectus with, let’s say, a tempered zeal.

Thanks to a CSW Travel Grant, however, my enthusiasm returned when I tested the waters before the newest of my colleagues and critics—scholars of disability studies. Presenting a paper at the annual SDS (Society for Disability Studies) conference in Washington, D.C. was crucial for the development of my research not only as a DS scholar but also as a women’s studies and postcolonial studies scholar. Despite the profusion of cases of physical and psychological disability and chronic disabling illness in postcolonial literature, the number of scholars who seek to integrate disability studies research into a study of these literatures is disappointingly few. And it should be said that within disability studies itself, there is still much work that needs to be done considering the analytical categories of race, class, and gender of those cultural contexts outside the United States and Western Europe. I am happy to say that my next presentation at SDS in 2007 will be on a panel with two other scholars whose work, like mine, seeks to draw productive links between the oft-segregated fields of disability, postcolonial and women’s studies.

continued

Contrary to most critical studies of Francophone Caribbean and African women's fiction, my dissertation adopts a broader analytic framework which draws not only from postcolonial studies and feminist theory, but also from disability studies, the history of medicine, and the medical humanities. In step with disability studies scholars such as Catherine Kudlick and Rosemarie Garland Thomson, I read the disabilities of the novels' protagonists not only in terms of their material realities but their problematic historical and contemporary cultural constructions. As numerous feminist theorists have shown, women's bodies and women's health are inextricably bound up in relations of power that define notions of normalcy and normative health within a given cultural context. As such, my analyses focus not only on the subjective experience of illness or disability but on the naming of the ill or disabled subject and how she names herself within the multiple discourses of illness and disability, whether Western, African or Caribbean, colonial or contemporary. These novels, I argue, at once acknowledge the weight of these idioms and signs while simultaneously repositioning and destabilizing their authority. Unable to overcome illness or disability and their concomitant discourses, they propose new ways of living with, or very close to these states of being, all the while rewriting their languages and meanings. Following Gayatri Spivak, I would suggest that these writings reveal a commitment to an ethics of disability. Not only do they respond to the daily struggles in postcolonial women's lives but they call for new relationships to all subjects of illness or disability.

For example, my first chapter argues that the novels *Amour* (1968) by Haitian author Marie Chauvet and *Juletane* (1979) by Guadeloupien-Senegalese writer Myriam Warner-Vieyra, which depict women whose bodies are marked by sexual and racial difference read as aberrance, articulate a new politics of "staring back." As mixed-race, childless women, like the "monstrous" mulattos of colonial-era racial biology, they become the object of the stare, in Rosemarie Garland Thomson's understanding (2001). Such compulsory visibility and enforced pathologies, however, do not keep them from staring back and indicting their observers and abusers. Their journals, I argue, complicate the notion of legibility. In my second chapter, I examine how the autobiographical narratives by Guadeloupien novelist Maryse Condé (*Heremakhonon*, 1976) and Senegalese author Ken Bugul (*Le baobab fou*, 1982), while exposing the psychic and somatic crises that follow in colonialism's wake, illustrate the limits and limitations of narratives of disability and illness. Not only do Bugul and Condé critique Western and indigenous discourses of healing which

often deny the ill or disabled subject any place outside the paradigm of cure or tragic end, but they interrogate the very possibility of expressing or transmitting one's narrative of illness or disability. In the final chapter, I move on to more contemporary portraits of disability in the politically and socially corrupt postcolonial space. Senegalese Fama Diagne Sène's *Le Chant des ténèbres* (1997) and Bugul's *La Folie et la Mort* (2000) comment on the place of the 'madwoman' and her political, medical and socio-cultural treatments in modern-day Africa. While their protagonists resemble docile bodies, in Foucault's terms, their narratives reveal the power of bodies that defy conformity and reclaim subjectivity through their very mobility and grotesqueness.

Like postcolonial scholarship, disability studies address and redresses those master narratives—of imperialism, of medicine, of culture—that have defined and circumscribed the subject. In this way, one can start to imagine new languages of illness and disability through which negative implications are destabilized and effectively refigured. Through these works, I argue, we can identify other possible figures of illness and disability which challenge the dominant paradigms of women's bodily and psychic health which seek to exclude, deny, or eliminate the lived experiences of postcolonial women. Indeed, disability as material thing and as a category of analysis is crucial to our understanding of postcolonial literatures, no matter what some scholars might have to say. My project, grounded in the triumvirate of "new" fields, might benefit from some luck, to be sure. But I am hoping that its voice will emerge from its irreverence—confident and triumphant.



Julie Nack Ngue is a doctoral candidate in the UCLA French and Francophone Studies Department and holds a *Maitrise* (Master's) in French from Cheikh Anta Diop University in Dakar, Senegal. Her dissertation, written under the direction of Françoise Lionnet, considers selected

novels by Francophone African and Caribbean women within a disability studies framework to illustrate the ways in which these texts refigure oppressive discourses of illness and disability. Her research interests include postcolonial literatures and theory, narratives of illness and disability, feminist theory, and disability studies. In addition to publishing an interview with Senegalese novelist Fama Diagne Sène in *Mots pluriels* (20), she has two forthcoming publications, a chapter in a book anthology on Ken Bugul and an article in "Intersecting Gender and Disability Perspectives in Rethinking Postcolonial Identities," a special issue of the journal *Wagadu*.



Revising to PUBLISH

**WENDY BELCHER
INSTRUCTS FLEDGING AUTHORS
IN SUMMER COURSE**

A Report by Vange Heiliger

© Photographer: Aron Hsiao | Agency: Dreamstime.com

IMAGINE MY SURPRISE at hearing these instructions from a teacher: “I want you to try putting the minimum work needed into this.” I never expected to be told to do less work for anything related to school—especially not for the enigmatic honor of getting published in a peer-reviewed journal. Wasn’t publication by the not-yet-hooded reserved for the most hard-working graduate students? For the overachiever who sacrificed sleep, relationships, and any semblance of a social life in exchange for the dreary pallor of a library tan? Yet this was Wendy Belcher’s practical advice to me when I confessed I was sick of thinking about men and vasectomy and was dreading revising my article for publication.

“Writing and Publishing the Academic Article” is a summer-long course taught by editor and writer Wendy Belcher. Offered as a perk to those students in the Graduate Summer Research Mentorship (GSRM) program, the workshop demystifies the process of publication and offers hands-on experience at revising one’s own work for publication. Some of the most valuable aspects of the class included being accountable on a weekly basis for progressing with a particular aspect of editing and having a concrete

timeline for completing the editing process and submitting the article for publication. Most importantly, Wendy emphasized finding balance in key aspects of academic work that can too easily take over a graduate student’s (or professor’s) life: reading, writing, teaching, and meetings.

Being given permission to not make rewriting a five-year-old paper my entire life meant that I could enjoy and learn from Wendy’s weekly assignments. And I won’t deny that not having grades, funding, or advancement contingent upon my writing performance allowed me to be more experimental, both with my writing style and my writing practices. By writing practices, I mean when, where, how, and how often I write. For example, when Wendy assigned my class of 20 graduate students the task of writing a minimum of fifteen minutes every day, I took the opportunity to try writing at different times of day and in different locations. A nightowl accustomed to composing on my computer, I was surprised to learn how much I enjoy writing while drinking my morning coffee, using a blue ballpoint pen and a spiralbound notebook. When I got to a stage in my writing and editing where I needed to use my computer, I discovered the trick of taking my laptop to a humid

continued

It's funny how graduate school is meant to prepare graduate students for a life in academia, and yet certain aspects of being a successful professor—like publishing—may be left to graduate students and young faculty to figure out on their own. Wendy Belcher's "Writing and Publishing the Academic Article" course helps demystify the process of publishing in a peer-reviewed journal and gives graduate students practical tools for achieving this necessary element of academic success.

pizza joint around the corner. The forced discomfort and lack of Internet access meant I sped through my typing as quickly as possible, avoiding the hours of procrastination with the email, websurfing, and household chores calling me at home. Tasks completed in record time, it was a relief to enjoy my evenings without a writing deadline hanging over my head.

The publishing class also shaped the way I structured my GSRM paper. I read for the mentorship on a daily (Monday through Friday) basis and wrote notes in the margins of articles. Every dozen or so articles, I typed up my reading notes along with the relevant bibliographic information. It seems obvious in retrospect, but it had never occurred to me that this was a fantastic way to compile an annotated bibliography. And once I had the annotated bibliography, it was an easy process to locate themes across the literature, to locate gaps in the field, and to decide what my argument would be. The publishing class additionally required students to do research on which journals we might want to publish in and to get the necessary contact details, word counts, and formatting requirements necessary to be considered for publication in that particular periodical. It has been easier to see a path for publication of my GSRM article because of the knowledge and skills I acquired from the publishing class.

It's funny how graduate school is meant to prepare graduate students for a life in academia, and yet certain aspects of being a successful professor—like publishing—may be left to graduate students and young faculty to figure out on their own. Wendy Belcher's "Writing and Publishing the Academic Article" course helps demystify the process of publishing in a peer-reviewed journal and gives graduate students practical tools for achieving this necessary element of academic success.

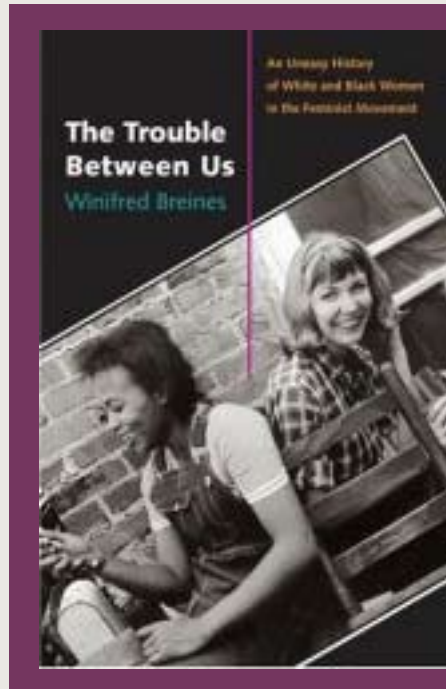


Evangeline M Heiliger is in her third year of the Women's Studies Ph.D. program at UCLA. Her major research interests include the science and politics of sustainable living. Her dissertation analyzes a social history of coffee with a focus on women's fair-trade and organic coffee cooperatives in Latin America.

continued

I told Professor Breines she is brave because her topic is a difficult one to address and is emotionally charged on several fronts. Her work “seeks to answer a highly sensitive question among former participants: Why didn’t a racially integrated women’s liberation movement develop in the United States?” One might have expected women to unite on a mass scale across racial and class lines around the central goals supported by the women’s movement. Educated white women activists, the leaders of that movement, assumed women would “unite around their commonalities and that their differences would not be so critical to their political identities.” “We imagined naively, that our ‘I’ was ‘we’; we thought all women were us, and we were all women. Of course we knew better even then” (p.7). Breines argues that a racially integrated movement did not develop in the 1960s because of differences in the perceptions and experiences of white and black women around race. She says the story of race in the women’s movement “lies precisely in the profound racial distance and tentative reconciliation between women, which is a microcosm of the racial project of American society during the past half century” (p.7).

Becoming interested in this topic in reaction to a charge that the women’s movement was racist, Breines identifies herself as a “white woman and a former activist from this period,” who was “mystified and irritated” about this accu-



sation, made by black women during the height of the movement as well as in writings by second-wave feminists. She and other women who organized and participated in the movement prided themselves on a belief system and political identity that was specifically anti-racist, and a goal of building an interracial feminist movement. She says her position as a middle-class, liberal white person caused her to assume that racial differences between activists were “relatively unimportant.” But she says “I was wrong.” “It was beyond my comprehension that whites who were opposed to racism could be unconsciously racist.”

She says the issue of “feminist racism” is unfamiliar to most people, who identify the women’s movement as being about gender, not race. Few topics bring to the surface such feelings of fear and anxiety than a discussion of racism in the women’s movement.

The Trouble Between Us: An Uneasy History of White and Black Women in the Feminist Movement *Winifred Breines*

Oxford University Press

2006

280 pages

Breines calls it “a raw subject replete with silence, resentment, and uncertainty” (p.15). Many of the leaders of the women’s movement had also participated in the 1960s civil rights movement, and brought fond memories and nostalgia for those first experiences of integration into their assumptions about how black and white women might also unite around gender issues. Breines moves away from a nostalgic portrait to focus on white and black feminists’ political histories as a way to understand the difficulties each group faced in crossing the color line in the late 1960s. She says that both white and black women were

“forced to acknowledge differences they did not know they had, did not want to have, and that nevertheless deeply divided them. Idealistic notions of racial togetherness and community became casualties. White nostalgia had to be discarded.

continued

Wini Breines, *continued from page 10*

Eventually the problem they faced was to find their way back to each other, to discover and devise political connections.” (p.17)

They learned that in order to be inclusive, they had to lose some of their ideals, to construct relationships based on who they were and not who they wanted to be or wanted others to be. Breines takes us full circle from a goal of integration to a politics of separation to tentative efforts in the late 1970s to reconnect by first acknowledging differences and making a conscious effort to construct an antiracist feminist movement together.

So many of the stories and experiences during the movements of the 1960s have come to be taken for granted by the current generation of young adults. However, her work importantly “recalls how dramatic those years were and how those movements significantly shaped the ways we currently understand gender, race, sexuality, inequality, and other structural features of life.” In her talk as well as in her writing, the language Breines uses is at times powerful and sobering. When she speaks of the way racism operates as a social structural system, the frankness with which she writes makes these sentiments echo loudly, even while her voice is relatively soft-spoken. This system, she says, is really at the heart of the issue.

It is clear that one intended audience for this work is Breines’ compadres in the movement—the white women

>> Breines argues that a racially integrated movement did not develop in the 1960s because of differences in the perceptions and experiences of white and black women around race. She says the story of race in the women’s movement “lies precisely in the profound racial distance and tentative reconciliation between women, which is a microcosm of the racial project of American society during the past half century.”

with whom she worked tirelessly for gender and other social equalities, as well as the black women that socialist feminist groups sought to include in their struggle. Several former activists commented during Breines’ talk that they agreed with the way she portrayed their experiences during the movement. As a young African-American scholar, my feelings based both on her talk as well as her book, are that Breines “got it right” in the sense that her representation of black feminists’ critique of how race was dealt with in the women’s movement effectively captured the voices of that group during that time.



Mignon R. Moore is an Assistant Professor in Sociology and African-American Studies at UCLA. Her research interests are in family, gender, racial/ethnic identities, sexuality, urban poverty, and adolescence. She is at work on a manuscript currently titled “Invisible Families: Gay Identities, Relationships and Motherhood among Black and Latina Women.”

ucla center for the study of women

Gender & Science

A PUBLIC CONFERENCE

EXPLORING THE

INTERSECTIONS

BETWEEN SCIENCE

AND POWER AND HOW

THESE INTERSECTIONS

SHAPE LIVES

friday

february 23

**sequoia room,
ucla faculty center**

8 am to 5:30 pm

for more information, visit www.csw.ucla.edu

Denise Roman

CSW Research Scholar Denise Roman has been awarded a fellowship from the American Council of International Education, which is funded by the U.S. Department of State. The funding covers three full months of research for her project on “the trafficking of women” from Romania.

Deadline is near: Faculty Curator Grants

CSW is seeking applications from faculty interested in proposing a programming concentration for Fall or Winter quarter of the 2007–2008 academic year. Such a concentration might be “Women and the Arts” or “Global Trafficking in Women” or “Women, Science, and Technology.” Ideally, the proposed concentration will represent the research concerns of a number of scholars at UCLA. For more information, visit our website: http://www.csw.ucla.edu/faculty_funding.html

DEADLINE IS DECEMBER 15.

Cookie Chats

The Publications Unit hosts a monthly open house for students and others interested in writing for the newsletter. Next one is tentatively scheduled for January 17th at 1 pm in Rolfe 2203.

Have a Good Holiday

UCLA will be closed from December 25th to January 2nd.



Thinking Gender 2007

Don't miss it! More than 75 presenters will share their research and insights in this annual event. Free and open to the public! No registration required. Parking at UCLA is \$8.