



fall 2014



ucla center for the study of women presents

THURSDAY

**November 20**

4 to 6 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 Maylei Blackwell, Associate Professor,  
Department of Chicana Studies at UCLA

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# 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 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

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# 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 Olowagali, 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.

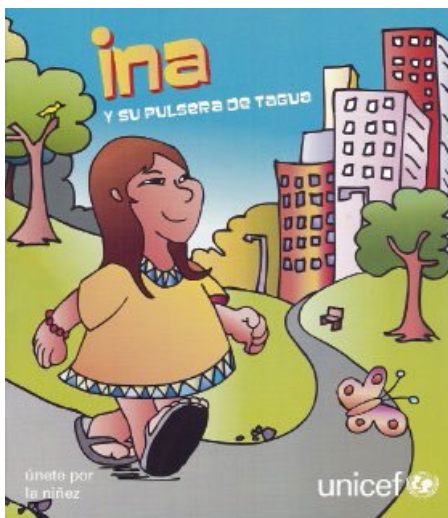
Henríquez also served as Executive Coordinator for the Continental Network of Indigenous Women of America, a network of indigenous women's organizations from North, Central, and South

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

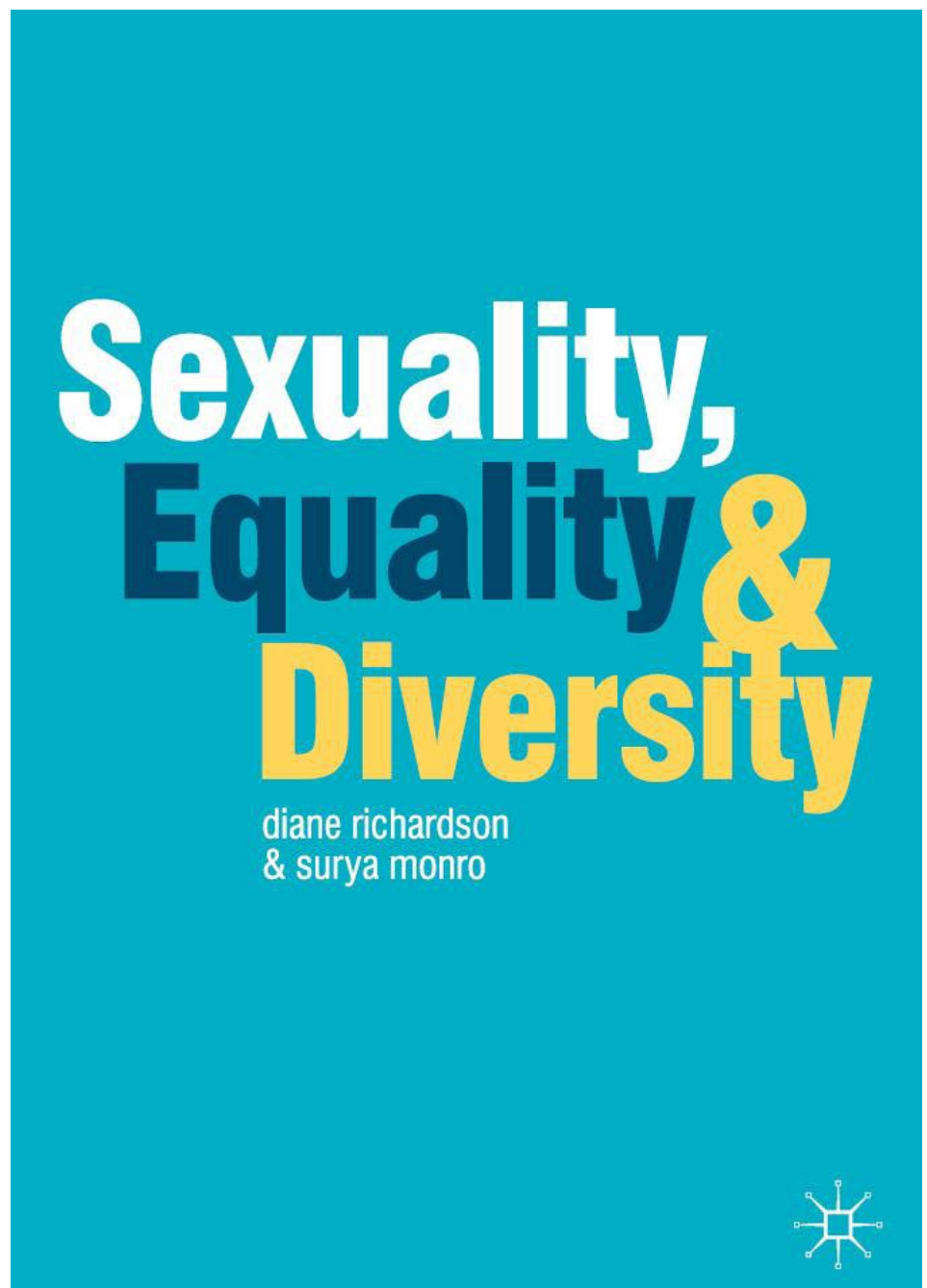
in my current work while I am at UCLA.

*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.

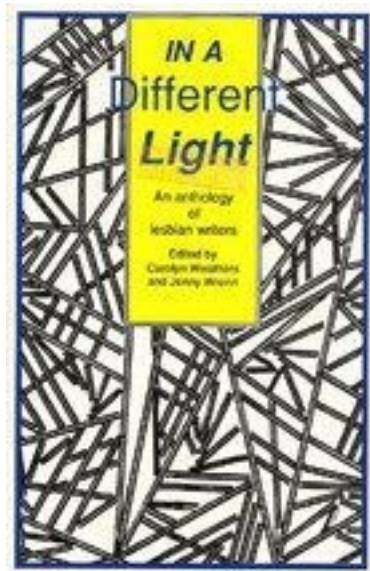
As a publicist at Cal State L.A., Bradley also had the exceptional backing of California State University Los Angeles Public Affairs director and former Santa Monica



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 OWENWALD

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



MAY 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,  
Jude 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

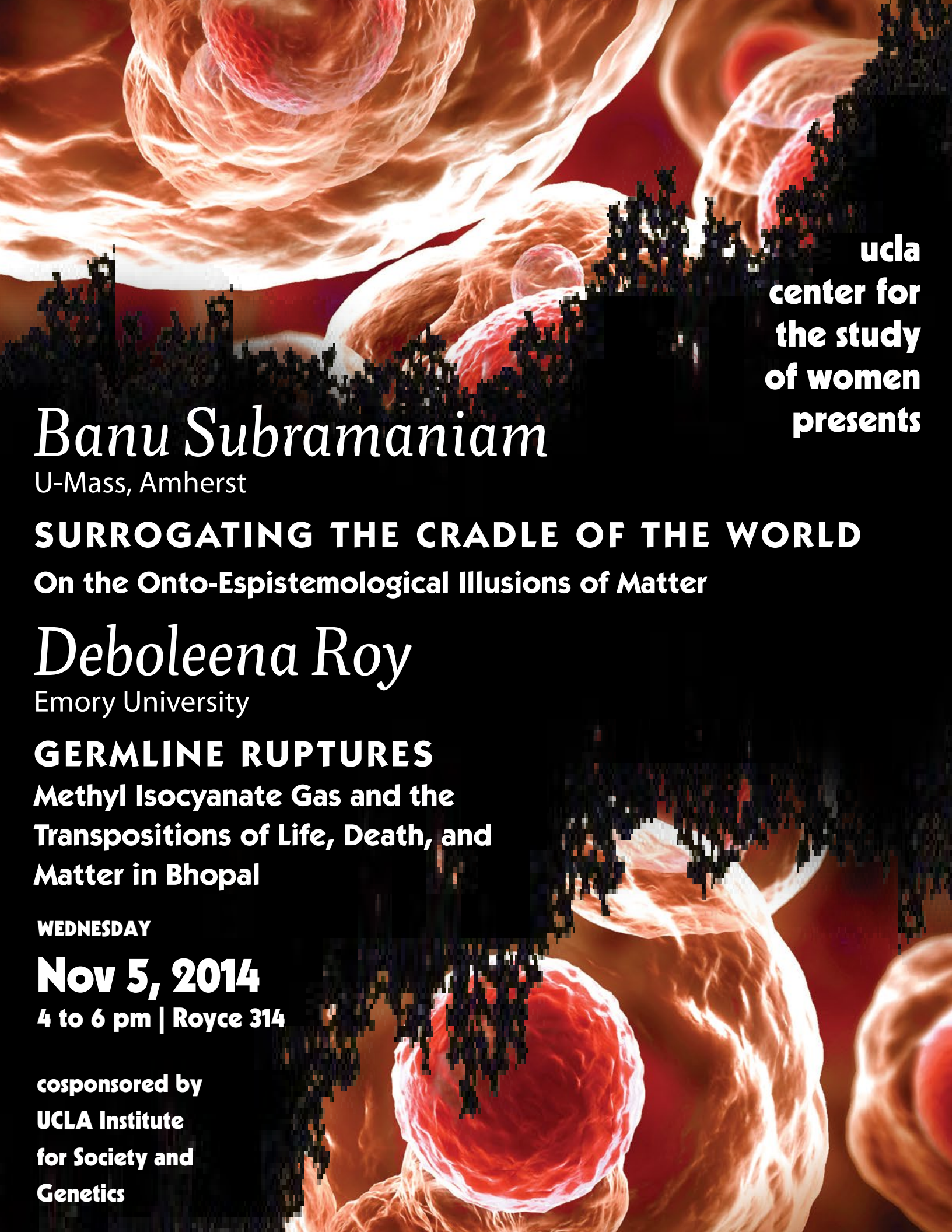
January 23 Janet Silverstein,  
Adele Renault  
February 6 Sarah Schulman,  
Carla Tomaso  
March 6 Jacqueline de Angelis,  
Sandra Scoppettone  
April 3 Terri de la Pena,  
Canyon Sam  
April 24 Monique Wittig  
May 15 Jane DeLynn,  
Jennifer Levin  
May 22 June Jordan  
June 5 Lori Anderson,  
Eloise 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.

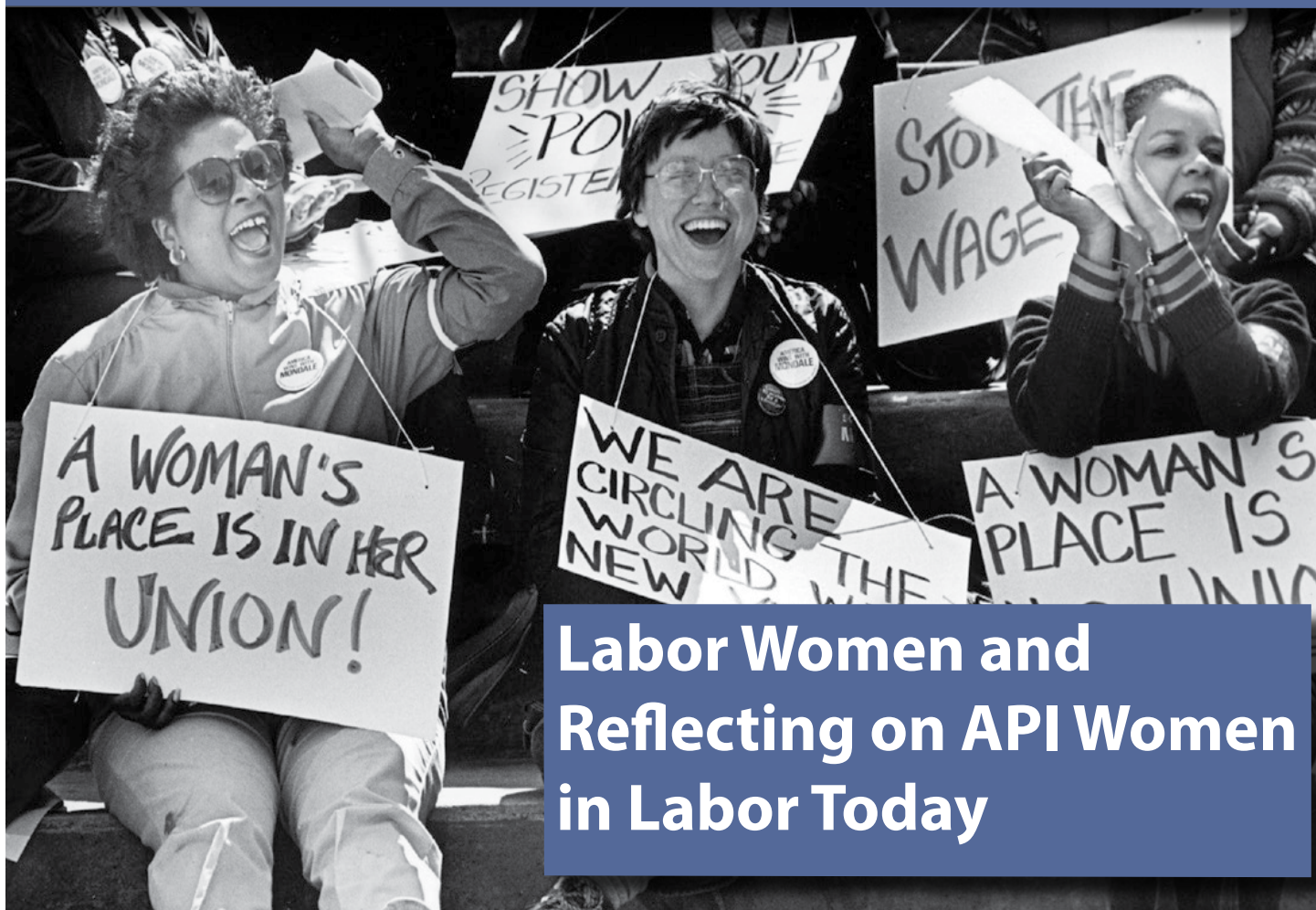
Students are invited to submit briefs with policy recommendations on topics related to women in the informal economy, including immigration, female entrepreneurship, health (including mental health) and health care issues, transportation, public safety, or housing. Possible topics include global-level 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>



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### 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*

