

CSW RECEIVES NEH GRANT!



LAST WEEK, CSW was awarded a \$300,000 NEH grant for “Making Invisible Histories Visible: Preserving the Legacy of Lesbian Feminist Activism and Writing in Los Angeles,” a three-year project to arrange, describe, digitize, and make physically and electronically accessible two major clusters of Mazer collections related to West Coast lesbian/feminist activism and writing since the 1930s. This project, which continues CSW’s partnership with the June L. Mazer Lesbian Archives and the UCLA Library, grew out of CSW’s two-year “Access Mazer: Organizing and Digitizing the Lesbian Feminist Archive in Los Angeles” project, which was supported in part by the UCLA Center for Community Partnerships.

The Mazer Archives is the sole archival repository on the West Coast dedicated to preserving lesbian and feminist history. Its holdings include over 3500 books, 1000 unique video and audio recordings, and close to a hundred unprocessed. This project will process and make accessible paper collections and recordings documenting lesbian political acts and effects in their communities, and materials documenting the lives and literary imagination of

this burgeoning community. In addition to providing crucial materials to humanities scholars and historians, the project will also grow the Mazer’s infrastructure, preserving content that exists now while ensuring the future of the Mazer and its collections. Currently, the Mazer does not have the physical space to grow. Moving collections to the UCLA Library gives the Mazer the capacity to collect new materials and will enhance UCLA’s holdings in two significant areas of interest: LGBT archives and Los Angeles collections.

Scholars and historians throughout the world will benefit directly from the primary research materials this project will make available. CSW is delighted we are able to continue this multiyear collaborative project with the Mazer Archive and the UCLA library that will benefit scholars all over the world for years to come!

– KATHLEEN MCHUGH

june 2011

CSWupdate

Staff

How does a migrant's gender affect his or her likelihood of receiving humanitarian-based legal relief?

Gendered Recourse in Humanitarian Paths to Citizenship

BY SARAH J. MORANDO



How does a migrant's gender affect his or her likelihood of receiving humanitarian-based legal relief? My dissertation, an examination of the legal status acquisition process for female and male unauthorized immigrant crime victims in the United States, attempts to provide answers to this critical question.

BLOOD, SWEAT, AND TEARS ON A MIGRANT'S LEGALIZATION JOURNEY

There are three general avenues through which immigrants abroad may legally move to the U.S.; the same three avenues may also be utilized by undocumented migrants who wish to regularize their legal status from within the country, after having resided in the United States without permission from the government.

When potential migrants have *blood* ties to U.S. citizen or Legal Permanent Resident family members, the citizens or residents assert a right for their kin to join them on American soil.

When potential migrants possess unique and valuable skills demonstrable through the literal or proverbial *sweat* of their brows, U.S. employers assert a right to bring the individuals into the country in order to hire them.

Immigrant crime victims, whether having suffered persecution and shed *tears* inside or outside American borders, lack an equivalent U.S. ally to assert a comparable right for them to enter the polity. Such migrants must apply for a form of what the U.S. government calls "humanitarian" legal status without the backing of and credibility associated with having a U.S. family member or employer vouching for them.

Although the United States has enacted federal immigration law and promulgated policies





that aim to protect migrants who are victimized within U.S. territory and abroad, immigrants' "right" to this safety and residence in the United States is not asserted in the same way as that of family-based or employment-based migrant petitioners, nor are their petitions subject to the same adjudicatory vetting process¹. Rather, the claims of victim-based petitioners must be produced and validated by lawyers working in close collaboration with the migrants, and in concert with legal and political institutions of the U.S. state. While migrants may petition for humanitarian-based statuses without the aid of attorneys, having legal representation significantly increases the odds of receiving approvals, particularly in the asylum context (Ramji-Nogales, Schoenholtz, & Schrag, 2007). Not surprisingly, migrant victims often hire lawyers in order to translate their concerns into the language of U.S. humanitarian-based immigration law. This entails demonstrating that they survived a particular type of persecution—one that the U.S. government considers worthy of humanitarian intervention—and that they are deserving of protection by the U.S. government through a grant of legitimate legal status.

1. The United States is also a signatory to the 1967 United Nations Protocol to the 1951 Convention Relating to the Status of Refugees. The international Convention defines who is a refugee, and delineates the rights of individuals who are granted asylum and the responsibilities of nations that grant asylum. Individual state signatories to the Convention are responsible for designing and implementing their own federal laws and policies on refugees, which are supposed to maintain the spirit and intentions of the U.N. initiative.

My dissertation will explore how gendered assumptions regarding who constitutes a “victim,” which are embedded in the structure and content of U.S. immigration laws and carried out in U.S. immigration bureaucracies, influence which migrants apply for humanitarian-based relief and receive approvals. These gendered notions of legal victimhood also influence the work of immigration lawyers on behalf of humanitarian-based petitioners. Attorneys’ perceptions of which migrants are “good” candidates for humanitarian legal relief are shaped by their assumptions and beliefs about who is likely to be granted status by adjudicators at the United States Citizenship and Immigration Services (USCIS) or immigration judges in Immigration Court.²

All immigrants petitioning for U.S. legal status face an immigration legal system that, with respect to other forms of U.S. law, has been characterized as particularly chaotic legislatively as well as inconsistent when it comes

2. Since 2003, the primary immigration adjudicatory agency in the United States has been the United States Citizenship and Immigration Services (USCIS), the adjudicative branch of the Department of Homeland Security (DHS). Immigration Customs and Enforcement (ICE) is the enforcement branch of DHS. Prior to 2003, Immigration and Naturalization Services (INS) was responsible for immigration adjudication and enforcement, under the Department of Justice. The Executive Office for Immigration Review (EOIR), which includes the U.S. Immigration Courts where immigration judges oversee removal proceedings and the Board of Immigration Appeals (BIA), has been part of the Department of Justice since 1983 (Justice, 2010).

to adjudication of petitions (Einhorn, 2009; Legomsky, 2010; Wadhia, 2010). The rules of U.S. immigration law and associated provisions are often unclear, creating confusion for all players in the system: migrant applicants considering appealing to them, lawyers trying to utilize them on behalf of migrant clients, and the decision-makers tasked with approving or denying petitioners’ legal requests. Even when the rules and provisions of immigration law are fairly straightforward, rules frequently force judges and adjudicators to exercise discretion in applying broadly worded statutory or regulatory language to individualized facts, making outcomes unpredictable.

These legal challenges are necessarily heightened when these players are confronted with substantively and procedurally new forms of legal relief. In these cases, petitioners, their attorneys, and immigration decision-makers, including immigration judges in Immigration Court and adjudicators at USCIS, have minimal legal precedents upon which to rely when determining how to proceed. For applicants and their legal advocates, the petitioning process is made more difficult when they are appealing to new laws and procedures for which the adjudication process is still in flux. Similarly, adjudicators and judges are in the position of implementing the law with little clear guidance from statutory text and no



**U.S. Citizenship
and Immigration
Services**

prior written decisions upon which to rely.

While no migrant—whether petitioning through *blood, sweat, or tears* means—is automatically granted a right to enter the formal bounds of the U.S. state and become a politically enfranchised member, it is arguable that *tears*, or humanitarian-based petitioners, face a steeper battle than their *blood* and *sweat* migrant counterparts.

PROVING PERSECUTION

Tear migrants’ legal requests are subject to an exceptionally high burden of proof in comparison to those of family-based and employment-based migrant petitioners. Migrants who are applying for legal status through *blood* ties and *sweat* ties must justify their requests by including such documents as birth certificates, diplomas, and occasionally, DNA tests, to prove the existence of their relationships and abilities. These documents are, for the most part, readily available to applicants, or at least accessible.

Humanitarian-based migrant applicants also must submit secondary evidence to corroborate their contentions of persecution. However,

A photograph of a filing cabinet filled with numerous folders and documents. The folders are mostly brown and are organized into rows on the shelves. Some folders are open, showing stacks of papers inside. The cabinet is light-colored, and the shelves are densely packed with files. The text is overlaid on the lower half of the image.

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the equivalent documentation required by *tear* applicants—including police reports of crimes, for example—might not be available to or even obtainable by applicants. Many humanitarian-based petitioners suffered atrocities that they did not report to police or government authorities due to fear or other reasons. Sometimes representatives of petitioners’ sending-state governments covertly carried out or endorsed the atrocities, and thus, public records of the persecution are not available. In such situations, concrete, tangible, bona fide evidence demonstrating what petitioners experienced literally may not exist—that is, aside from mental, physical, psychological, or emotional scars of their

trauma. It is also important to consider that the circumstances in which humanitarian-based petitioners left their countries of origin may have prevented them from gathering proof of their experiences. Asylees and refugees, for example, often must flee their home countries with little or no planning, whenever an opportunity arises, and do not have time to collect relevant documents verifying their experiences and identities.

SOCIALLY “DESERVING” VICTIMS

While there is certainly discretion involved in the adjudication decisions on family- and employment-based immigration applications, petitions for humanitarian-based forms of relief

are approved *primarily* as a matter of discretion, on a case-by-case basis. There are baseline eligibility requirements that victim-based applicants must first meet. But once they get over those hurdles, they face a highly discretionary adjudicative process that requires them to persuasively demonstrate that their particular applications should be looked upon favorably and granted. Humanitarian-based migrant petitioners must prove that they not only *qualify* for the relief from a rules standpoint, but that they also *deserve* the legal status from a social standpoint. Admission requires immigrant applicants to appeal not just to the laws of the American nation but also its liberal democratic ideals of freedom, justice, and equality (Walzer, 1983).

TEARS AND MORE TEARS: THE HUMANITARIAN PATH TO CITIZENSHIP

Through an ethnographic case study based primarily out of one non-profit organization in Los Angeles, California that aids immigrant victims, my dissertation investigates the legal status acquisition process for humanitarian-based migrants in a chronological fashion. I will be charting the process from the time undocumented victims decide they want to regularize their status and contact immigration attorneys, through the case development phase, when the migrants collaborate with lawyers to produce victim-based petitions for legal status, to the stage of application approval and beyond, documenting the approval's consequences for migrants. I will also explore how immigration lawyers representing migrant victims are drawn to this type of work and how that may affect the outcomes of clients' cases.

My dissertation is based on what will amount to three years of ethnographic participant observation research within the immigration law practice of Equal Justice of Los Angeles³ ("Equal Justice" or "EJLA"). Attorneys at Equal Justice provide free legal and social services to undocumented battered immigrant women escaping domestic violence by seeking legal residency

3. Equal Justice of Los Angeles is a pseudonym, used to protect the confidentiality of the organization, its lawyers and staff, and its clients.

under the 1994 Violence Against Women Act (VAWA)⁴ (by submitting what are called VAWA self-petitions) and the U Visa. EJLA lawyers also aid unauthorized migrant victims of labor and sex trafficking who were brought to the United States as modern day slaves and forced to work in the sex trade, sweatshops, agricultural fields, and private homes for meager or nonexistent pay, by helping them apply for relief under the T Visa.⁵ Another large part of EJLA's immigration practice includes assisting asylees and refugees who are survivors of torture, having fled from their home countries and arrived in the United States. Equal Justice immigration attorneys also provide U.S. citizens, permanent residents, refugees, and asylees with assistance in family reunification matters.

EJLA immigrant clients hail from all corners of the world, including Mexico, Central and South American countries, parts of Africa, the Middle East, and many countries in Asia. They are female and male, adults and children, and with varying language facility in English. All are

4. The Violence Against Women Act ("VAWA") was developed for undocumented victims of domestic violence whose abusers are Legal Permanent Residents or U.S. citizens. See Abriel & Kinoshita (2005), Orloff & Kaguyutan (2002), and Berger (2009) for more information on the Violence Against Women Act and VAWA self-petitioning by migrants.

5. The 2000 Victims of Trafficking and Violence Protection Act (VTV-PA) created the U and T Visas for undocumented survivors of violent crimes who collaborate with U.S. law enforcement in the investigation and/or prosecution of the crimes they experienced; the T Visa was specifically designed for survivors of trafficking. See Kinoshita, Bowyer, & Ward (2010) and Orloff, Isom, & Saballos (2010) for more information on the Victims of Trafficking and Violence Protection Act, and the U and T Visas.

indigent. In 2009, approximately 80 percent of the individuals who received legal assistance at Equal Justice earned less than 125 percent of the federal poverty level⁶. Equal Justice attorneys are nearly all female, and all speak more than one language (and many three or more). A considerable number of the lawyers are immigrants themselves, having moved to the United States as children, teens, or adults; others are U.S.-born children of immigrants.

FROM UNDOCUMENTED VICTIM TO HUMANITARIAN-BASED VISA HOLDER

One chapter of my dissertation begins by pointing out that, as distinct from unauthorized immigrants who are apprehended and *forced to confront* their illicit status, the vast majority of undocumented migrants who apply for humanitarian legal relief proactively *decided to deal with* their irregular status. The migrant victims who become official U.S. asylees or recipients of U Visas, T Visas, or VAWA self-petitions were previously part of the large, heterogeneous group of immigrants living in the United States without bona fide legal status. In this chapter, I explore the joint processes of how undocumented

6. This figure includes individuals who received legal assistance at EJLA in any service area, not just immigration law. The organization offers legal aid in a number of other areas, including but not exclusively housing and eviction defense, family law, and consumer law. I purposely give an approximation of the proportion of EJLA clients that earned below 125 percent the federal poverty level in 2009 to maintain the confidentiality of the organization.

immigrant victims in Los Angeles decide they want to become documented through humanitarian-based means, and how they secure legal aid to obtain the relief. The role of migrants' gender in these processes is something I am examining.

While several forms of humanitarian-based immigration relief exist in the United States, only a narrow group of immigrant victims legally qualify for this relief. Even among eligible immigrant victims, those who seek and are successful in obtaining legal assistance to apply for these forms of legal status are distinct from those who do not. What are the opportunity junctures that filter out immigrant victims who are eligible for the forms of status but do not pursue them? What factors lead immigrant victims to pursue legal help and enable them to ultimately apply for humanitarian-based relief?

I am also exploring the ways in which gender affects how *female versus male* unauthorized immigrants learn about humanitarian relief and access legal aid. Scholars have found that the social networks through which undocumented migrants acquire information about legalization can be highly gendered. Hagan's (1998) analysis of Guatemalan migrants in Houston illustrated how migrants' gendered social relations through neighborhood, work, and voluntary associations differentially affected their access to information about the legalization opportu-

nities available through the 1986 Immigration Reform and Control Act. Female migrants were much less informed than the men about the legalization process because their live-in domestic worker jobs restricted their interaction with others in the community, and therefore their knowledge about the legalization process. Women's economic, social, and geographic isolation as compared to their male counterparts – who worked in larger, more public settings among many employees and were less restricted in their mobility during after-work hours – led to unequal access to the resources provided by social network ties. The greater access enjoyed by the males enabled most of them to gather the information and documentation necessary to legalize, whereas the lesser access restricted females' participation in the programs (see also Granovetter, 1973).

Singer and Gilbertson (2003) also examined gender dynamics present in the legalization process by investigating how male and female Dominican immigrants in New York City perceived the prospect of naturalization and acted on their capability of becoming U.S. citizens. Men imagined that acquiring U.S. citizenship would encourage the reestablishment of traditional gender hierarchies that had attenuated after migration by facilitating greater transnationalism between the Dominican Republic and the United States. For women, however, these

same processes contributed to an inversion of such hierarchies by facilitating their independence and legitimating their individual relationship with the U.S. state (see also Hagan, 1994).

Given that nearly all Equal Justice immigration lawyers are female, I am also investigating how attorneys' gender may affect their lawyering approaches and the legal strategies they employ on behalf of migrant victims. Jack and Jack (1989) discerned that female lawyers tend to be more care-oriented, empathetic, and conciliatory than male lawyers when interfacing with clients, which may translate into their securing more information on more subjects than their male counterparts, thereby giving female lawyers a better grasp of a wider range of client needs and objectives (Menkel-Meadow, 1985).

In considering these questions, I examine various stages of the filtering process through which undocumented victims become humanitarian-based petitioners for legal status. By doing ethnographic fieldwork at the client intake stage of the case evaluation process at several non-profit legal aid organizations in Los Angeles (including Equal Justice), I will determine how potential applicants' qualification for victim-based relief is assessed, from their basic eligibility according to the letter of the law to the more subjective eligibility determination made by attorneys within organizations (which influences the attorneys' ability and willingness

to represent them). I will also utilize data from in-depth interviews with Equal Justice clients and attorneys from EJLA and other Los Angeles non-profit and community-based organizations, to clarify and expand upon what I am able to observe ethnographically. Although fieldwork is still ongoing, what follows is some data and preliminary analysis.

SEEKING AND SECURING LEGAL AID

Not all immigrant survivors of crime (or their non-immigrant counterparts, for that matter) report their victimization experiences to law enforcement or subsequently seek out legal and/or social services. Immigrant crime victims may be unaware of the legal protections they have or the social service agencies that can assist them regardless of legal status (Blum, Heinenon, Migliardi, & White, 2006; Sullivan, Senturia, Negash, Shiu-Thornton, & Giday, 2005). As such, fear of deportation may prevent non-citizen victims of violence from escaping their perpetrators or pursuing help (Hamilton & Chinchilla, 2001; Mahler, 1995). Moreover, some female immigrant victims of domestic violence resist fleeing or reporting their batterers because of cultural and gender norms in ethnic communities that regard domestic abuse as “normal” (Bhuyan & Senturia, 2005; Raj & Silverman, 2002). These limitations, coupled with language

and economic barriers, may dissuade immigrant victims from pursuing aid. The very names of certain humanitarian-based forms of immigration relief may also deter individuals from applying for them. For example, while males are eligible to apply for immigration relief under the Violence Against Women Act, they may believe the relief only applies to females based on its gendered name. Even if male migrants know they may apply for relief under VAWA, they may resist petitioning for a status that was developed with *female* domestic violence victims in mind. Similarly, stigma tied up with claiming legal victimhood may prevent eligible migrants from applying for U or T Visas through the 2000 Victims of Trafficking and Violence Protection Act. Adopting (at least to a certain extent) the victim identity that goes along with applying for a U or T Visa may be unappealing to male or female migrants because of negative associations they or others have of victimhood with weakness or vulnerability (Bumiller, 1988). The impact of legal language on individuals’ willingness to mobilize law on their behalf should not be underestimated (Merry, 1995).

An additional obstacle may present itself once undocumented victims decide they want to regularize their status via humanitarian-based means: finding a lawyer who can verify their eligibility for the relief, is both willing and able to represent them, and for some migrants,

who they can afford. Perhaps not surprisingly, there is high demand among undocumented victims for the services of legal non-profits or community-based organizations that charge low or no legal fees to clients. Attorneys at such organizations are often inundated with requests for help and carry humongous caseloads, so at any given time, they may not possess the resources to represent eligible humanitarian relief applicants. Moreover, lawyers at non-profit and community-based organizations have distinct modes of legal practice that tend to align with their organizational missions and goals; these goals may affect the likelihood of a non-profit attorney accepting an individual’s case, as well as the extent of aid an individual is given. That is, immigrant victims who are deemed eligible for humanitarian-based relief by organizations with the resource capacity to represent them may face an additional hurdle concerning attorneys’ willingness to serve as their legal advocates.

Legal organizations that are flooded with demand can be—and indeed must be—choosy in selecting their clientele. Individuals who are technically eligible for humanitarian-based relief based on the letter of the law may encounter resistance from lawyers who feel their cases are not “compelling” enough or in line with their organizations’ missions. Lawyers may take other factors into account as well. For example, at-



torneys may decline to represent an individual who is technically eligible for a humanitarian-based form of relief because they believe that immigration decision-makers will not find the person's circumstances especially compelling.

Leah, a non-profit attorney in Los Angeles, explained in a January, 2001 interview that

people start lining up on the street outside her organization's office at 2 or 3 A.M. on Sunday night each week, waiting for intake hours to begin on Monday morning. During intake, lawyers evaluate the merits of potential clients' legal situations for free and determine if they can represent them – also without charge. Since many of the potential clients who come to her door for victim-based assistance are technically eligible for the relief, Leah must make judgment calls regarding whose cases she will accept. She articulated how she makes that determination:

Unless my heartstrings are super pulled, I don't accept cases with criminal convictions because they take so many resources, and then I just think about how I'm using all of these resources on this person when there are single moms that have no criminal history that aren't getting seen [and helped]... Generally we have a policy that we don't take the young single dudes with criminal convictions, but then everybody makes exceptions from time to time.

Organizations that are formally committed to protecting victims of crime confront ethical dilemmas when evaluating cases of immigrant victims that have criminal convictions themselves. Individuals with prior criminal convictions are not necessarily ineligible for humanitarian relief.⁷ But in light of their time

7. Certain criminal convictions totally bar individuals from receiving humanitarian-based forms of relief, depending on the type of relief. However, some crimes may be formally "waived" by USCIS adjudicators or immigration judges upon request, allowing individuals to receive the relief on the basis of the case's merits.

constraints and the overarching goals of the organizations in which they work, non-profit lawyers are limited in the extent to which they can assist all eligible migrants, and must decide to help some and not others. Leah expressed reluctance to help a male "criminal" victim at the expense of a female, single mother victim with a clean criminal record. Immigration lawyers considering which cases to accept may take other factors into account when deciding who is the most "deserving" of their help. Their reasoning may also be affected by their anticipation of how immigration judges or USCIS adjudicators will evaluate victims' deservedness for humanitarian-based legal statuses. USCIS explains that the humanitarian-based immigration programs it offers are designed to "assist individuals in need of shelter or aid from disasters, oppression, emergency medical issues and other urgent circumstances."⁸

Attorneys may decline to take cases for individuals who present as technically eligible for humanitarian-based forms of relief because their prior lawyering experience has shown them that certain types of cases are not likely to be approved by immigration decision-makers. Although both types of cases Leah identifies above are for individuals who have survived violent crimes, her remarks convey an understanding that single mothers with no criminal convictions

8. See United States Citizenship and Immigration Services (2009).



tions are likely to promote more sympathy from judges and adjudicators than “single dudes with criminal convictions.”

Cases for “single dudes” in the situation Leah describes may be approvable. However, such cases require attorneys to spend time preparing requests for immigration decision-makers

to “waive” clients’ convictions that make them “inadmissible” for the victim-based statuses. Given the overwhelming demand for attorneys’ services by individuals without any issues needing waivers, it is not particularly surprising that some lawyers – especially non-profit lawyers who have no financial incentive to accept one case over another because they are not being paid by clients and are not working toward the goal of higher billable hours - would likely opt to help individuals whose cases they perceive as more straightforward and simpler to prepare, additionally allowing them to help more people.

Lawyers also perceive cases as straightforward if they believe they are likely to be swiftly approved, based on how USCIS or immigration judges responded to previous migrant clients with similar stories. However, immigration lawyers representing migrants applying for humanitarian relief do not have much to go on in determining who is likely to be considered a “deserving” victim by immigration decision-makers, warranting the U.S. government’s humanitarian intervention and protection. The VAWA self-petition, the U Visa, and the T Visa are fairly new forms of immigration status, so certain kinks associated with the adjudication process surrounding these forms of relief are still being worked out and clarified. Moreover, numerically speaking, relatively few individuals

have received these forms of immigration relief as compared to individuals who have received family- or employment-based relief. Who U.S. immigration agencies consider a “deserving” victim, then, is still unfolding, as attorneys receive approvals and denials for their clients. Accordingly, prudent immigration lawyers continue to be cautious about whom they advise to apply for victim-based forms of relief and whose cases they take.

Lawyers also must consider their reputations with USCIS and Immigration Court when agreeing to represent migrant petitioners before these agencies. If they represent individuals whose situations deviate somewhat from the underlying legislative intent of humanitarian-based immigration relief, lawyers may fear that they will suffer reputational harm that could have negative repercussions impacting the outcome of future clients’ cases. Representing a migrant whose case USCIS or a judge in Immigration Court deems “frivolous”— that is, a waste of time and resources—could tarnish the lawyer’s individual reputation as an ethical attorney who brings credible, worthwhile cases and/or the larger reputation of the organization in which s/he works. Further, USCIS adjudicators and immigration judges may be more suspicious of subsequent cases brought by lawyers or legal organizations that submitted “bogus” petitions in the past. Since humanitarian-based

forms of legal relief are granted almost entirely based on the discretion of adjudicators and judges, one “frivolous” case brought by an immigration lawyer could have serious ramifications for his/her later, more “credible” cases, no matter how sympathetic the client’s circumstances are.

It is inherently risky for undocumented migrants to apply for legal status because it involves exposing their illegality to U.S. government agencies. The consequences of a rejected immigration petition can be especially stark for undocumented migrants. Migrants whose asylum applications are rejected are automatically placed in removal proceedings in Immigration Court, which could result in detention and/or deportation. While the files and identifying information of rejected VAWA self-petitioners and U and T Visa applicants are, by law, not supposed to be forwarded to ICE (which would be likely to result in their deportation), any exposure to U.S. immigration authorities always entails considerable risk and uncertainty. The consequences of a denied immigration petition may also be detrimental to immigration lawyers and the organizations that employ them insofar as rejections could reflect poorly on the lawyering acumen of the organizations or their reputations in the minds of USCIS adjudicators or immigration judges, which could negatively impact the petitions of future clients.



Migrants’ gender and gendered understandings of victimhood in immigration law and enacted within U.S. immigration bureaucracies may affect which migrant victims seek out legal aid, and apply for and ultimately receive humanitarian-based relief. In turn, the notions of gendered victimhood embedded in laws and regulations and effected in U.S. immigration bureaucracies shape the work of immigration lawyers who select clients on the basis of who they believe is likely to receive humanitarian forms of legal status. I hope my research contributes to

our understanding of these complex social processes that have serious, concrete implications for the lives of male and female migrants in the United States.

Sarah J. Morando is a Ph.D. candidate in the Department of Sociology at UCLA. She received the 2010-2011 Paula Stone Legal Research Fellowship in support of her research on women and the law.

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MOVING FROM THE FLESH
feminist-queer thought and action
in LA immigrant rights movements



This article is excerpted from a longer research paper and project examining moments amongst the intersections of immigrant rights, gender justice, and social change. This piece is collaboratively crafted by two Ph.D. students, one in Urban Planning and the other in Women's Studies, as a reflection on their actions with Tod@s Somos Arizona, a grassroots collective. These excerpts emerge from experiences right before a major act of civil disobedience and the ensuing jail time. Both women identify as queer women of color who are also experimenting with a spectrum of queer as an analytic.

THE METHODOLOGY we've employed in this project is meant to merge voices, to inspire a collective "we," reminiscent of *Playing with Fire: Feminist Thought and Activism Through Seven lives in India*,¹ in which a collective of women activists in India ventured to tell intimate narratives of family and organizing, trading in individual experience for collective significance. Just as Andy Smith in "Queer Theory and Native Studies: The Heteronormativity of Settler Colonialism" critiques queer studies for eliding a native voice that has suffered from settler colonialism, we hope, using our juxtaposition of narratives and analysis, to shed queer insight on dominant tropes composing immigrant rights organizing and discourses. Specifically we are interrogating the material and imaginative spaces of Tod@s Somos Arizona, an LA-based anti-racist, immigrant rights, grassroots collective that takes as its central mission: disobeying unjust, racist laws. The collective calls on immigrant rights and human rights advocates to join together in non cooperation and civil disobedience to put an end to Arizona's SB1070 and similar immigration enforcement laws.

This article is heavily informed by Andy Smith's suggestion of a subjectless critique. Striving for subjecthood in a colonial, imperialist state may legitimize silenced and subjugated communities in the eyes of the state, but con-

1. Sangtin Writers. *Playing with fire: feminist thought and activism through seven lives in India*. University of Minnesota Press, Minneapolis: 2006.



tinues logics of state authority that produce subjects who are vulnerable to the state's definitions of subjectivity, however oppressive such logics may be. This implies a subject formed by Western logic, enlightenment and violence that subsumes native, or in this case, immigrant, subjects within a false universal subjecthood.²

2. Andrea Smith, "Queer Theory and Native Studies: The Heteronormativity of Settler Colonialism," *GLQ: A Journal of Lesbian and Gay Studies* 16.1-2 (2010): 45.

ABOLITION + GENDERED VIOLENCE

SETTING: Women's jail after the action. Because all arrested participants refused to show identification, females were labeled as *Jane Doe 1*, *Jane Doe 2*, and so on.

If we abolish the system than who will we turn to when we are cut open, sliced, when our babies have been excavated from wombs, leaving gorges of blood and caves of contempt....How to defer this vengeance...How to think through it, heal through the wounds



their isolation. No one. No one deserves to be isolated from their communities. And they are. Everyday. In Arizona. In Los Angeles. In Iraq. In our homes. In our streets. By our saviors and protectors. By our civilizers.

PERSONAL + POLITICAL

ANOTHER JANE DOE:

It's not about us, it's about the women who can't leave here, this jail. The women who are suffering more profoundly than us. This is about improving their lives.

JANE DOE/PERSONAL NARRATIVE:

Yes, this is about me! It is about individual healing and about the larger collective. I suffer with these women and I cannot extract myself from this shared feeling. I am here as an individual that wants to share the humanity stripped of the women who pound on these doors and keep trying broken phones to get free. There is no sense in this dehumanizing condition. I sit, we sit in this spatial expression of conditional citizenship, not carrying authenticity but still owners of its privilege. I wonder, how do we want to confront power, the arbitrary and expanding power of the prison industrial complex, to release our anger, so that it heals...?

and bandage the perpetrators...how to seek justice instead but not for one, not for my pain, for my mutilated body but for the collective body that has been dislocated and dismembered and tortured, with limbs severed and scattered in diasporas so we forget our unity, forget our codependency forget how we need each other to survive, to move forward, to take steps towards revolution...

I ask my janes, all of us who have entered confinement with open eyes and ready wrists, through choice and through solidarity, how to reconcile this brooding contradiction, how can I forgive brutal violence committed against my girlhood and reverberated in acts of abuse

against those I share flesh with, soul with, trauma with, and resolutely stand by tearing down these walls...we sit in a circle under some semblance of sun strained and filtered through artificial plastic sky, subject to locked doors behind and in front of us, restricted time, herding guards, regiment of time and space and being...I look at them and the choices are pleading through my pores, choices we make, against the men in our lives that have fallen under the blows of colonization, have suffered and then commuted suffering, morphing institutional violence into interpersonal violence, bars too dense and obfuscating to allow compassion in, to allow reflection...in

Sitting here, in the day room, participating in yesterday's action, having this conversation with my fellow janes, exchanging smiles and stories with fellow inmates is all healing for me. There is some deep connection – ineffable – about my life experiences, the pain and violences that I've experienced as a girl, a woman of color, and as someone who has directly

*experienced violence as an expression of colonial legacies. I have been violated at the hands of an undocumented immigrant, as a young person I had to swallow my choice like poison: to consciously put someone in a cage or detention center that I am fully convinced would only add more dehumanization to his life, and to our communities and world. Or to not, and to struggle in a “free” world where exploring for ways to hold him accountable as a human was my only redemption. That’s why I value the anti-violence labors we do as women of color, where we struggle to deal with interpersonal violence as we simultaneously struggle to deal with violence onto our communities: in the form of immigration enforcement and police brutality. We are building consciousness to try and craft alternative ways of holding folks accountable – for remember they are human even after something they’ve done that signals dehumanization to us. We are tying state powers to encode certain bodies as criminal and illegal to sexualized and gendered violence. We are tying this jail space to bodies and the politics of motility to other places, other historical moments. Just by sitting here having this conversation, I can feel my body healing. And I do hurt, as I sit here discussing life with other inmates. They ask questions about our motives. Some wonder why the hell we would lay down on our bodies, inconvenience our locations of privilege for others. Others nod, hear my explanation of *en lak ech*,³ and they need no explanation. There is a love beaming from our conversations—not a romantic love, not the packaging of love that has been delivered to us by Eurocentric, enlightenment notions. Self love. Love of other: black, brown,*

3. Indigenous Mayan code of conduct meaning *I am another Yourself*.

female, undocumented, all defiant to limit themselves to a violent gendered boundary. Radical love.

Tinsley says, “queerness is about marking the violence of normative order;”⁴ it is about making spatial and temporal linkages that were never supposed to be visible. Here, women and queer folks of color were making connections between their life stories, sexual violence, state violence, and expressions of state control: the capacity to manage bodies and subject positionalities through the prison industrial complex. Permitting the conversation to explore such connections can be understood as a radical practice in and of itself. Can this messy, scary, vulnerable and power-full moment of discussion forged in love be framed as a queering of our experience? Can the ineffable energy that was felt in the room be described as forging these spatial and temporal linkages, as painstaking or as joyous as they were in different moments?

Tinsley touches on Sandoval’s notion of a social erotics: “a compass that traces historical linkages that were never supposed to be visible, remembers connections that counteract imperial desires for global southern disaggregation, and puts together the fragmented experiences

4. Omise’eke Natasha Tinsley, “Black Atlantic, Queer Atlantic: Queer Imaginings of the Middle Passage,” *GLQ: A Journal of Lesbian and Gay Studies* 14.2-3 (2008): 199.

of those whose lives, as Butler writes, were never supposed to “qualify as the ‘human’ and the ‘livable.’”⁵ This social erotics can be read of in terms of using same-gender loving as a tool for change. And it can also build on Black Feminist and Chican@ Feminist explorations of the erotic as power, or as Qwo-li Driskell discusses, the erotic as a decolonial tool.⁶

UNRULY BODIES + PUBLIC SPACE

SETTING: Post-jail time reflections.

I think about the exclusions in advocacy. The privilege that we embodied being able to leave jail and also being able to feel safety in entering. I think about Sriram. His non-normative body limited the reaches of his solidarity, excluded him from joining us in that circle on that day where we laid our bodies on toasted pavement and awaited helicopters and army boots and uniforms. Bodies. His body, our body. What prevented him from joining the collective body? What made him say, “I would love to be there but at this moment in my life I’m not willing to be a transgendered person in prison.” The compiled risk, the risk that could mean death. Layers of risk carved on his body: fitting the bill of the dangerous brown man, synonymous with terrorist, being a queer man with a queer body, waiting to be discovered for this inauthentic maleness he claimed. Over breakfast once we talked about his migration and displacement and passing. How performing maleness in the midwest was dif-

5. Tinsley, 208.

6. Qwo-li Driskell, “Double-weaving Two-spirit Critiques: Building Alliances Between Native and Queer Studies,” *GLQ: A Journal of Lesbian and Gay Studies* 16.1-2 (2010).

ferent than performing maleness in California, how had he stayed in the midwest and didn't have to leave to take refuge from a stigmatizing, cruel community maybe he wouldn't have had to take hormones. He migrated and the heteronormative terms changed around him. On every level of sociality he was interrogated, policed, moved and relocated. We risked arrest to signify the constant state terrorism against and harassment of our immigrant communities, we splayed out in the sun completely vulnerable to cars and brutality, and the state herded us by their easily delineable gender categories into separate booking stations, carried and patted the contours of our bodies looking for something, expecting something. Were he there, how would his difference compound and materialize into violence, provoke this heteropatriarchal authority to strike and discipline his unruly body? Could he pass as easy as he did on everyday L.A. streets in the intrusive scrutiny of Parker's Center jail? When they forced him to fit into categories they created. There were everyday risks he took in his defiance to gendered systems that demanded his loyalty, everyday surveillance of his brown, trans body, and everyday stigma he was marked with in all institutions that he had to maneuver in. We embarked on this civil disobedience paying homage to those that underwent everyday disciplining, some of us had, did, were fearful we would, or our children would, but we could be present in that act of defiance and it was a privilege to join hands against oppression out in the open and in the streets. To be public was a privilege.

In Afsaneh Najmabadi's article, "Transing and Transpassing Across Gender Walls in Iran," she speaks of the ways in which government and

religious support of sex reassignment surgeries in Iran is a socially sanctioned and public way to display desire. This "support" by authorities was a cooptation of freedom and transformative justice in an attempt to force gender nonconforming people into heteronormative relations in society. Public discourse framed "transsexuality within a dominant mapping of sexuality that explicitly renders as diseased, abnormal, deviant, and at times criminal any sexual or gender nonconformity..."⁷ The transperson in Iran faced stigma piled onto stigma, as otherness was conflated, deviant gender with deviant sexuality, and so the state, in all of its branches of authority, sought to neutralize the transperson for proper presentation in the public sphere. Sriram's story exposes the challenges and stakes for the transgendered individual in stepping out into public space, into the realm of state sanctioning and punishment. Just as trans people in Iran had to strategically find safe times and places to transition from one gender to another, taking off chadors and applying makeup under bridges and in public toilets, Sriram had to leave the familiarity of his family in the mid west, a private space supposedly protected from state scrutiny, because it put restrictions on his expression, and navigate a different kind of public terror. Heteropatriarchal family structures

7. Afsaneh Najmabadi, "Transing and Transpassing across Sex-Gender Walls in Iran," *Women's Studies Quarterly* 36.3-4 (2008): 24.

compelled him to leave the constraints and judgment of that South Asian community and exchange a private form of violence and intimidation for one which forced him to ask for legitimacy in the public sphere from the state. Here, yet again, Sriram wielded more self-determination but his presence in the public was confined to the periphery. Najmabadi and José Esteban Muñoz use concepts of disarticulation and disidentification to trace the strategies for survival used to effectively navigate public space as a policed public subject. Disarticulation is practiced by transpeople in the case of Iran to disassociate with deviant sexuality, i.e., homosexuality, in order to avoid being further relegated to the margins.⁸ Disidentification, according to Muñoz, works against the dominant ideology and "is meant to be descriptive of survival strategies of subjects that do not conform to normative citizenship."⁹ Sriram, being a transbodied individual, often had to cautiously choose the form and extent of his support for community organizing, perhaps adopting the strategies of both disarticulation and disidentification to preserve a citizen (albeit nonnormative) status that was under contention.

8. Najmabadi, 32.

9. José Esteban Muñoz, "Cruising the Toilet: LeRoi Jones, Amiri Baraka, Radical Black Traditions and Queer Futurity," *GLQ: A Journal of Lesbian and Gay Studies* 16.1-2 (2006): 4.



TOKENIZING + EXCLUSION

SETTING: The night before the civil disobedience and pre-jail, meeting closing remarks.

Lead cis-gendered male organizer, immigrant and elder: I want to take a moment.

A moment to remind us why we are here.

To tap into the experiences of those that we are doing this for. Those immigrants who come here for a better life for themselves and for their families. For their children.

I was recently visiting the U.S./Mexico border. I met with people who told me something that I haven't been able to get out of my mind. I invite you all to this memory, which isn't real in terms of me meeting the woman and hearing her story, but it is real in terms of it happens everyday and the story is well known as a common practice.

Imagine a woman who has traveled two weeks or so, by foot, from central Mexico to a border town. A few weeks before she embarked on her long journey, she went to the local farmacia. Though she is Catholic and this is not approved by her religious laws, she purchased birth control pills. Why? She has started to take them, as so many others have, because of the high chance that she will be raped. Because this is the normal thing to do for women taking the dangerous journey. It is so common to be raped, to be violated in this most intimate way, that women who can afford it take these pills to ensure they won't be impregnated. And this trip across the border is already dangerous in so many other ways: dehydration, sun stroke, starvation, disorientation, death. But a unique issue that women

have to think of is: rape. What if they get pregnant? I mean, what would you do if you got pregnant from such an intimate violation to your body? To your psyche? What if it was a United States border police? What if it was another person attempting to make a better life? Do any of these things matter? How do we live in a world where this is a normal practice. And this woman is perhaps seen as privileged, privileged because she can even AFFORD the birth control pills. Because she has the ability to break a law she believes will impact the fate of her soul. When did privilege become being able to afford birth control pills as you are displaced from your home in the likely event that you will suffer the most intimate and violent of violations: rape?

Tomorrow, Comrades, we put our bodies on the line for this woman and the many others like her. I share this story with you so that as we feel the hot sun on our faces, we remember what thousands go through everyday. And then we remember her, and we remember what women are going through. And we remember that we are taking action against racist laws like SB 1070. But more than just this law, we are taking action against state power, international policies, and the dehumanization of bodies as they try to be human. Let us remember that the discomforts we may feel tomorrow, as we lie in the sun, as we sit in the jail, they are but a little slice of what so many others have to suffer. Ours is but a moment of suffering, compared to the daily violences and specific threats, like rape, that so many of our fellow humans have to experience. Everyday.

Here, in a moment of needing to congeal commitment from a diverse group of activists and organizers, a very particular story is

shared. It is a story of a woman, a woman of color crossing "illegally" into the United States, her vulnerability to an action that is read as the most intimate violation, and not as a specific act of heterosexual, heteropatriarchal and colonial violence.

Why insert this particular perspective and invoke emotive visceral reactions in the imaginations of the organizers at this time? How does such an invocation shape the space in which we think and act for immigrant rights? The token story posed a tragic, female victim whose gender just exacerbated her already tragic situation. This in a context where even though the majority of organizers were "conscious" people of color who have intimately studied imperialism and 3rd world feminism, they were also mostly coming from a Western positionality. Through this position, the consumption of this victim's narrative was easy, as she was painted as distant, exotic, seductive, one to be pitied in the extreme and inhumane violence inflicted against her body. As women and queer people of color in that space we asked ourselves: who has the power to determine whose body is legitimate and whose body isn't, whose oppression counts and whose doesn't, and especially whose violence is private and whose is displayed for voyeurs to consume. Even if, and perhaps especially if, these voyeurs are acting to end violence through expanded rights for im-

migrants. What do we do with that silence when particular bodies and violences are brought in during especially vulnerable moments, knowing that certain violences during this staging and performance highlighting rape against cis-gendered women, are elided? Discussing violence against cis-gendered women as especially brutal, as the most brutal, not only recreates and enforces gender binaries and prescriptions for saving the 3rd world woman, but also completely omits violence faced by queer and trans people. This narrative may have been a point to rally around, a common point of outrage, but it also ranked a certain oppression over others and exotified it in its tokenistic mentioning. Addressing the nature of gendered violence during migration, but only in spectacle, and occluding the possibility of connecting the easily accessible violence against women to violence against gender nonconforming bodies, excludes queer and trans bodies from being within the scope of those immigrants we aim to re-humanize, or highlight as those targetted in dehumanizing practices by the state.

Queer in the sense of loving your kind, when it was supposed to cease to exist; queer in the sense of questioning where and why vital perspectives have been elided within our anti-racist work and liberation work, queer in the sense of decentering a Western-made subject, these are

the interventions we have attempted to make in this collage of narrative, queer theory and memories. As we continue to labor and think at the intersections of gender and immigrant justice, recognizing and asserting the nonnormative in normatively constructed spaces is indeed a challenge, a life-long work. Re-imagining spaces we exist in and re-remembering trauma and solidarity are critical to that project.

Patricia Torres is a Ph.D. student in Department of Urban Planning with interests in urban social change via movement building and healing with multigenerational women, girls and gender non-conforming folks of color. She is currently a Cota-Robles Fellow and a CSW Travel Grant recipient. Since 2004, she has worked as founding staff, Director of Programs and currently as a National Trainer for Girls For A Change, an organization that empowers girls and women to create social change in cities across the United States. She is also a core organizer with INCITE! LA Womyn and Gender Variant Folks of Color Against Violence and Tod@s Somos Arizona, two Los Angeles-based collectives working to fulfill safety and rights for women and immigrants of color.

Naazneen Diwan was born and raised in Cleveland, Ohio. She graduated from the Ohio State University, magna cum laude, with dual degrees in Arabic and Middle East Studies. Following her graduation, she received the prestigious Foreign Language and Area Studies fellowship which allowed her to devote herself to studying Arabic full-time at the University of Damascus in Syria. Here she volunteered with



NAAZNEEN DIWAN AND PATRICIA TORRES

UNICEF and became a translator for a human rights magazine called Al-Thara. Naazneen later returned to Ohio State, completed her Masters in Arabic and began cultivating her passion to teach through beginner and intermediate Arabic language classes. During this time she was the founder and U.S. coordinator of Gender and Emancipation, a transnational project engaging women's rights scholars and activists from four countries. Naazneen is currently a PhD student in the Department of Women's Studies at UCLA. She has taught summer intensive Arabic for three years and introduction to women's studies. She is an active organizer of INCITE! LA. She has dedicated her life to anti-violence work and women's rights.

Photos: On page 16, aerial image of May 6, 2010, direct action (for more information visit <http://todossomosarizona.net/>); on page 17, Tod@s Somos Arizona flyer; on page 18, image of community town hall and theatre event in summer of 2010 in K-Town; on page 19, image from July 2010 direct action; and on page 22, image from Fall 2010 street theatre action in front of city hall.

Q&A with Nilanjana Dasgupta

SPEAKER IN THE WOMEN AND STEM SERIES TALKS ABOUT HOW SHE BECAME INTERESTED IN STUDYING PSYCHOLOGY, CHOICE, AND SOCIAL JUSTICE

I sat down with Dr. Nilanjana Dasgupta, Professor of Psychology at the University of Massachusetts, Amherst, to discuss her influential research on the effect of role models on women's interest in science, technology, engineering, and math (STEM). She talked about the path that led to her social psychological research, provided some advice for graduate students, outlined her current research directions, and discussed the role of choice in understanding why women may or may not enter STEM fields.

What drew you to the field of psychology?

I started as a biology major and had never taken psych as an undergrad. I went to a liberal arts college, and my pre-major advisor suggested I take

a variety of courses; so, I took psychology and loved it. I think the thing I loved about it is that we think we know ourselves, but we don't really. I was fascinated by the idea that you could study the mind using science, not opinion. I didn't want to give up biology, so I ended up doing a psychology major and a neuroscience minor. So when it came to deciding what I wanted to do, I knew I wanted to do research and again I wanted to do both psychology and neuroscience (social cognitive neuroscience didn't exist at the time). I had to make a choice and I chose social psychology because it is the social mind aspect that I liked the most.

How did that lead you into becoming an academic?

I went to graduate school because I was interested in social justice. Part of this interest came because I went from being a majority group member in India and then I came to the U.S., and I suddenly was a minority group member. There were very few people who were brown, and I felt like I stood out. In some sense, my experience of immigration was like being a participant in a pre-test/post-test study where I had previously been in the “high-status condition” and post-immigration I was in the “low-status condition.” I got interested in social justice and psychology allowed me to answer questions about social justice. These were questions that I wanted to ask due to personal interest, but now I was able to ask and test these questions more broadly and scientifically.

In the first year of graduate school I began to really wonder if doing research was the way I wanted to pursue social justice or if I wanted to do something grassroots or NGO related. I decided, alright – I would go and do my masters and then I would decide if this was something I really liked or not. After I finished my masters, I liked it enough to continue, but it wasn't until my third year that something finally clicked and I got it; I realized I was good at empirical research, I loved it, and was no longer floundering. Of course, there was a big gap between the change I wanted to see and the research I was doing. However, that gap exists in a different way between grassroots action and

actual change. I realized I wanted to pursue social change in terms of research.

How did you get interested in STEM?

I am interested in when and how societal stereotypes become a part of our own choices and decisions and when people do things that defy societal stereotypes. My own research has had a lot to do with changing stereotypes and attitudes toward other people (outgroups) but I became more interested in the other less studied and more politically difficult question – When do people fall into stereotypes and, without realizing it, carry them out in their own decisions – especially when they feel like personal choices? I can easily imagine studying it in terms of any underrepresented group in any life domain – in business, in law, in science, academia, sports, etc. Women in the sciences are clearly an underrepresented group so I thought I'd start there and later broaden to other groups.

What do you say to those, specifically with women in STEM, who say it's just a woman's choice to not be in the field and that it's not stereotypes or stigma, it's a choice.

I think in our lay understanding of choices, we think of choice as being entirely free. That anything a person chooses, by definition, is something that is guided by that person's intrinsic motivation, by their talent, or any factor they choose. Either way it is their choice and that justifies any group differences we might observe. However, I

don't think women's professional and academic decisions in STEM fields constitute a free choice in the way that non-psychologists think about choice. I think it's a constrained choice, at best. This is likely to be true for many other groups that are either underrepresented in a profession and about whom there are these doubts about ability. For majority groups in the same professions who are not burdened by negative stereotypes, the choice is less constrained and more free. If we can equate this and give everybody equal freedom to choose their intellectual and professional paths, then however we end up, we could live with that. There's a lot we can do to make it a freer choice for women and underrepresented minorities in STEM and that's the goal of my research.

What else are you working on in terms of research at the moment?

These days, my professional interests are about taking the work I do on implicit bias or implicit stereotypes and applying it to different domains outside of psychology – to law, natural sciences, education, and policy. The most fun time I have is when I go and talk about the work I do to legal scholars and judges about how implicit bias informs anti-discrimination law. I also enjoy talking to school principals and superintendents about how kids might get more or less interested in science depending on who teaches the subject or because of things that happen in the classroom. I then use their help to enhance my research. They

will have some insights that I, as someone who doesn't work in the schools, don't have. I can use their insights to test more questions. A lot of what I do is really interdisciplinary these days.

Secondly, with some of my graduate students, I've become really interested in 1) the effects of multiculturalism and colorblindness and similar ideologies on people's attitudes, and support or opposition to public policy. Of particular interest is the general assumption that multiculturalism is a good thing and colorblindness is a bad thing. That's the narrative we tell. But my students, and a lot of other research, are showing that it isn't as simple as that. Multiculturalism leads to positive effects for some groups and does nothing for other groups. Colorblindness leads to positive effects for some groups and negative effects for others. Also, colorblindness has different components. There is colorblindness in terms of ignoring race and there's colorblindness as in we are all part of the same national group. The implications of the two different versions are very different. We are interested in the different, and sometimes non-obvious influence of promoting each of these ideologies and their effects on people's policy support and attitudes.

What are your thoughts on the field of psychology and how it's changing?

I think the field of psychology is changing in two ways, and both of them are good. One is that we are becoming more interdisciplinary. It's not as

much about basic behavioral research using just psychological theories. Now we are going into many more directions like psychology and neuroscience, law, health, computer science, linguistics, etc. All of those interdisciplinary sub areas really benefit our field because they bring in new ideas, research, methodology.

Secondly, there is a better connection between basic and applied research today than there was 15 years ago when I was in graduate school. I am a big fan of this. I think that research which takes a basic finding grounded in theory, and then applies it successfully to a specific problem out there in the field is a huge benefit for our field and our theories. Sometimes, things work out very well, and other times we see that things aren't so clear which require modifications to the theory. In the work that I do, I have ended up doing research where some of it is in the lab and other parts of it are in the field. I package them together in the same paper. I start with a question that I think is interesting, then I do some lab experiments and test parallel field environments. I think it's good because it allows us to test our theories, and ensures our work will have more of an effect in the domains where we want it to have an effect.

Who were some of your mentors and who you really looked up to.

The first and obvious person who had a big effect on me going into a research field was my mother, who was a professor of physiology. I think my in-

terest in biology came from her, but I think I didn't want to go into research because I wanted to be different from her, but I ended up doing what she did. Very ironic.

My interest in the human mind over anatomy came from four key people. The first two were my undergraduate advisors: Fletcher Blanchard, a social psychologist, and Brenda Allen, a developmentalist. Fletcher was interested in race and prejudice, and so it was through him that I got interested in prejudice and stereotyping. The two of them were incredibly good undergrad mentors and got me interested in the nitty-gritty research. The third very important mentor who refined my interest in social psychology was Mahzarin Banaji, my graduate advisor. My enjoyment thinking about interdisciplinary ideas and speaking with interdisciplinary audiences comes from Mahzarin. She is a "big ideas" person who is great at translating our science to different audiences. Watching Mahzarin speak to (and write for) different audiences had a huge effect on me in graduate school. Finally, the person who taught me about self-discipline in research and writing is Tony [Greenwald]. Tony has a way of working where he is able to screen everything out and get things done. That is a very important skill I learned from him.

Ines Jurcevic is a Graduate Student in Social Psychology in the Department of Psychology at UCLA.

Q&A with Joshua Aronson

SPEAKER IN THE WOMEN AND STEM SERIES TALKS ABOUT HIS FAMILY, RESEARCH METHODOLOGY, AND MAKING THE WORLD A BETTER PLACE

I had the pleasure of sitting down with Dr. Joshua Aronson, Associate Professor of Applied Psychology at New York University Steinhardt School of Culture, Education, and Human Development, and co-author of the article on stereotype threat that launched an entire field of research, to discuss the challenges and rewards of a career in academia. What follows are his reflections on entering the field of social psychology, insights gained from moving his stereotype threat research from the lab to the field, and why he is convinced that he has found the best teacher in the entire world.

What drew you into this field?

I always loved psychology as an undergraduate. I was absolutely intent on not following in my father's footsteps—he's an eminent social psychologist [Dr. Elliot Aronson]—and my mom's a psychologist, too. I think everyone in my family is genetically tuned to the social psychological, make-the-world-a-better-place wavelength, but I thought I'd be a clinical psychologist. I took a year and did internships in clinical psychology and very quickly realized that I didn't want to do that because I felt like I couldn't control anything. I couldn't just sit back and watch as people's lives stayed entrenched in their problems, and that didn't feel right to me. So I went back to the university, took a graduate course in experimental social

psychology and just felt like, "I like this." My need to control and manipulate was very satisfied by that, and it was fun. It just seemed to come really naturally to me.

I went off to grad school and worked with professor Ned Jones [at Princeton University] who was one of the great attribution people. I didn't love attribution as a thing to study but I really loved my mentor and learned a lot from him. We did some pretty cool studies together that nobody has ever read. That first project with my advisor was related, now that I think about it, to the stuff that I eventually did. It was about how teachers determine how smart their students are when they're in the process of teaching them. So it's a really interesting attributional problem: I'm, in a way, inducing your behavior but then I have the attributional task of asking, "Are you smart?" That's an interesting motivational and inferential process that happened and what we found was really interesting: If your job is to help somebody become smarter versus just boosting their performance you'll be more attentive to signs of learning. Now when I think about the educational paradigm in this country, it's incredibly relevant. I'm surprised it hasn't been cited more because we've shifted from a school system that is about teaching kids important stuff to one that has as its prime directive to get test scores up. Much of what we found in that paper is being played out in schools across the country now. That is, if you're not going to get

your test score up, I'm not going to think much of you. It's tragic in some ways but it's interesting to me how the very framework I studied many, many years ago is now front and center in education. Yet we're pushing harder and harder on students even though the effects are not that good, and we should have known. Had they read that study...!

Has transitioning from conducting studies in the lab to the field influenced how you think about the problems you study?

Often when you go into the field you realize you've been studying the wrong thing in the lab. [Social psychologist] Bob Cialdini tells this great story of how he's analyzing his data in the basement of the Ohio State psych department, which is located under the football stadium, and he's thinking, "How can I get this effect to go from .07 to $p < .05$?" Meanwhile, the whole place is shaking and he thinks to himself, "Maybe I'm studying the wrong thing." That was my experience when I went from the lab into the school -- that although I really believe in what I'm doing, maybe I'm studying the wrong thing. The stuff we found in the lab on stereotype threat and the little tweaks that we do are really important. And really good teachers do this stuff all the time. But there's so much more that happens in classrooms that social psychologists haven't really thought about and I think have been embarrassed, in a way, to think about. It's been a wonderful experience to see that there are big things going on that we're not even studying.

I am excited about hopefully getting to be on the forefront of that kind of thing.

Along those lines, what advice would you have for researchers who are interested in moving in the direction of translational research?

What happens when you become a faculty member is you stop running your own subjects. Every year you get farther away from the people that you talk about in your research. So what I've found, and which has been really eye-opening, is to go to where the phenomena are. If you're studying a problem, definitely bring it into the lab but get into the field so that you're not removed from the phenomenon as it occurs in the real world. It's a great way to get ideas, too. The first time I went into a school, all these hypotheses just starting springing up in my head. So that would be my advice: Don't become a one-trick pony where all you do is lab work. Learn to do it well but then stay connected to the phenomenon and to the larger problem so that you really know what you're talking about.

Can you describe what your research method looks like when you're in the field? Are you mainly observing students and teachers?

Sometimes. I went back to school as a high school teacher last year. I wanted to be Bob Cialdini. He's one of my favorites because no one does a progression of studies better than Bob Cialdini. But it's not the best thing about him. The best thing about

him is that he learned which questions to ask by going into the field and hanging out with the people who were natural persuaders. And I held that up as sort of a gutsy, man-in-full kind of psychologist. I'd been saying that for a few years and then I found myself thinking, "You really ought to start walking the walk." So I took the opportunity to teach high school for a year and it was really hard but really eye-opening.

You never look at a phenomenon the same way once you've been inside it and I think it's made me infinitely wiser. And I don't accept certain arguments anymore. For example, in the education world, we sort of have a really intense blame game going on. So before it was "the schools are bad." Then it was "the parents are bad" and "the kids are stupid." And now it's the teachers' turn. Everyone's angry at the teachers: "They're greedy, lazy, and can't get the test scores up." I think anyone who says that should immediately be signed up to be a teacher because you cannot maintain the opinion that it's your fault after being a teacher.

We did an experiment where I would teach 2 or 3 different groups of students. I was the same guy in every situation but all it took was one student and he screwed up the whole feel of the classroom. I was an ineffective teacher in one situation—and I think I'm a pretty good teacher—but all of a sudden my power was gone in that situation. It's something that I believed in the abstract as a social psychologist – that situations matter – but

when you are part of the situation, and you feel powerless all of a sudden because of one kid, then you can no longer blame teachers. We've bell-curved the students; we've bell-curved the teachers. And I think if we really want to get it right we have to bell-curve the situation. We have to ask: What are the qualities of these situations that promote learning, engagement, happiness, and curiosity? Ask questions about the situation rather than about the individual player in the situation. I think that's the only approach that makes sense to me now and I wouldn't feel it with such conviction if I hadn't played every single role in that drama.

Being in the field gives you great insight into possible solutions, too. I observe, teach, and do experiments in the high school. And the other way that I'm doing it is by finding out who is doing really great things in the classroom. I go to them and I put them under a microscope. What's making them so successful? And the most gratifying experience I've had lately is finding who I think to be the best teacher I've ever seen in the world. I didn't find her by looking at test scores; she found me because I gave a talk on encouraging girls in math and science. At the end of the talk she came up to me and said, "I do all of those things... I think I'm a very successful teacher."

So I looked into her. She was Principal of the Year two years running in Maryland. When she came into her school as the principal, zero percent of the kids were scoring proficient on the state-

wide test. It's this run-down little school. Most of the kids live in trailers and some of them have never met one of their parents because they're in jail or because they were murdered. Within two and a half years, everyone's proficient and 60% of the kids are scoring at advanced levels. Well, you do that in a lot of different ways but a lot of what she does are these little social psychological tweaks that shape the way the kids are seeing their life in the school. When you go to this school, you start envying these kids because they're getting this first-class education. And it's not the way the current administration would envision how you get high test scores. None of this Atkins diet way of getting to proficiency. There's not a thing the kids do that doesn't have meaning in some way, that doesn't make them feel more connected to the school. It's more like they're doing science rather than just learning science. I could go on and on about how this works but the basic point is that it's validated social psychology. It's not the children's fault. They come from low IQ parents and bad situations and poverty, but they can do just as well as anyone else because they have a teacher and mostly a principal who is willing to do anything to make their learning experience meaningful and to make them feel accepted. It's something that every kid should get and very few do.

How did you become interested in studying women in STEM fields?

The women research came later for me. When I took a faculty position in Texas one of my first and best students, Catherine Good, heard me give a talk about the Steele and Aronson paper about Black students. She was in math education and immediately changed majors to start working with me. She wanted to do studies on women so that's what we did. When we went into schools we studied all the kids. There were girls, Latinos, and Black kids. We just took whoever came and we got great effects with the girls. I have to say that at this point, now that I'm in schools a lot and read all the data, I think that to talk about women and math as a crisis bewilders me. I don't think women are actively discriminated against as much as some reports have suggested. And, girls are better than men in every other way. If you look at all the data, they're better writers and readers; they're graduating from high school with higher grades; they're going to college in higher numbers; they're very effective leaders. I think that women are taking over and I think the numbers are looking great when you compare them to 30 years ago.

I asked a group of kids when I was teaching high school to probe what they thought about stereotypes. They hadn't even heard that girls are not as good at math so things are really changing rapidly. The status of Blacks is a much bigger priority for me and it keeps me awake at night because

when Black students fail, they end up in prison. It is just so sad and so unnecessary.

Besides the school principal in Maryland, what researchers, writers, or thinkers influence and inspire you?

So many of them. Carol Dweck's learning versus performance orientation research was a big early influence. Claude [Steele] obviously. I went to work with him on self-affirmation and I resisted working on what he was then referring to as "stigma vulnerability" because I didn't feel like I had any insights about that. Lo and behold, when I designed the first stereotype threat studies on the Black students and saw the effects, I was completely hooked. Interviewing every single one of those students and they had no clue that their brain had just been compromised by this little detail. So I haven't gotten over that. My dad has been a huge influence. I think I share with him a certain boredom and impatience with trivial stuff. That if this is not the study that you always dreamed about doing then why are you doing it? I love the way he writes, the way he talks, and how he gets exuberant about stuff. Other [psychologists] include Bob Cialdini, Tim Wilson, and Dan Gilbert. Ed Deci and [Richard] Ryan, I love their stuff and how much care there is for human beings while at the same time it's very hard-nosed science. There's a choice one makes: Do you want to do social psychology or humanistic social psychology? I've always been attracted to not just seeing the world as it is and

saying here's why, but seeing what could be and saying why not? Psychology is not physics. It was borne out of a tradition of how are we going to understand people so that we can create a better world for them and I'm proud to be part of that tradition.

Given the positive mentoring experiences you've had, what advice do you have for graduate students?

As a graduate student your job is to spend as much time in the lab as possible and really understand how to do research. Work very hard. Gain the knowledge about your field and become proficient at the methodologies while in graduate school. And, don't worry about having a big idea. Just study what you're passionate about and find most interesting.

Amy Williams is a Ph.D. student in Social Psychology in the Department of Psychology at UCLA. Her research focuses on identifying and developing stereotype threat interventions that can be used to buffer against multiple forms of stereotype threat.



MEDIA IMAGES AND SCREEN REPRESENTATIONS OF NURSES

CONFERENCE REVIEW BY BEN SHER

Impressive in scope, the conference incorporated presentations by nurses, journalists, academic scholars, activists, and major players in the entertainment industry.

THE THING about stories is, they're sort of the intellectual diet of society. We learn about the world through the stories we tell," said Joseph Turow, Robert Lewis Shayon Professor of Communication at University of Pennsylvania's Annenberg School. "We re-enforce our ideas about society through the stories we tell. People learn about occupations through stories, about what's good and bad, about romance. Over time systematic presentations of certain people, certain ideas, certain worlds, bring people behind the scenes. And whether they know it or not, [audiences] learn about how certain occupations act, how they're supposed to do things...When it comes to health care, and specifically the representations of doctors and nurses, it is influential on how we perceive the fields."

Thus began Turow's presentation, "Playing Nurse, Playing Doctor," in which he insisted that media representations must be studied in order to assess their impact on audiences' perceptions of the world in which they live. This idea was at the core and foundation of the conference "Media Images and Screen Representations of Nurses." Taking place on May 12, the event was

organized by MarySue Heillemann, Associate Professor in The UCLA School of Nursing, with assistance from Ph.D. student Heather Collette-VanDeraa and Professor John Caldwell in the Department of Cinema and Media Studies. It was cosponsored by The Center for the Study of Women and The UCLA Chapter for the American Assembly of Men in Nursing.

Impressive in scope, the conference incorporated presentations by nurses, journalists, academic scholars, activists, and major players in the entertainment industry. Their topics ranged from representations of nurses smoking in advertising throughout the 20th century to methods by which nurses can influence and improve upon their often offensive depictions on contemporary television. The first half of the day-long conference, which will be covered in this article, began with presentations by Turow and Sandy Summers, who presented a multifaceted portrait of the ways in which nurses have been represented in media since the 1950s, and the historical, cultural, and industrial events that have informed these depictions.

Turow discussed the development of medical shows on television, which were inspired *Dr.*

Kildare, MGM's B-movie series of the 1930s. Studio head Louis B. Mayer dictated that filmmakers idealize Dr. Kildare and his mentor, Dr. Gillespie, making them perfect in terms of societal norms. "This developed a formula dictating what made successful programs about physicians: [They had to be] hospital based, doctor centered, and usually involving a younger and an older doctor," said Turow. Unfortunately, this idealization and emphasis of physicians relegated nurse characters to the sidelines. For example, in the film series, Dr. Kildare's girlfriend was a nurse. However, little attention was paid to the character until she was run over by a car in its final entry. Turow argued that these plot structures gave birth to the media's inaccurate notions that nurses are peripheral, unimportant, and exist only as lovers to physicians, which have endured throughout the decades.

One of the first shows to make an effort to break this pattern was *The Nurses*, which



ran from 1962 to 1965 on CBS. It starred Shirl Conway as the older, wiser nurse (a Dr. Kildare equivalent), and ballet dancer Zena Bethune as her young protégé. The American Medical Association strongly influenced medical shows that preceded *The Nurses* (forbidding studios to shoot in their hospitals without their script approval of each episode). Herbert Brodtkin, the head producer of *The Nurses*, resisted the influence of The American Nurses Association and instead hired an acquaintance, a professional nurse, to be an advisor on the show. The series' representation of nurses, like many socially concerned television series, contained both progressive and reactionary elements. Turow described an exemplary episode in which a juvenile delinquent comes to the hospital suffering from low self-esteem that has manifested itself as terrible headaches. In a move that was highly unusual in popular culture at the time, the hospital staff brings in an African American social worker to help them to find a cure for the boy's ailments.

Turow showed a clip from the episode, in which a physician, the head nurse, and the social worker argue about the best treatment for their patient. The physician emphasizes the patient's physical problems, the social worker insists upon the sociological reasons for his illness, and the head nurse argues that the boy needs maternal nurturing and loving kindness, and that she should bring him milk and cookies. In the end, the social worker is proved to be correct, and the nurse acknowledges it. While the nurse's agency in this episode is relegated to the feminine

sphere and eventually overturned by her patriarchal co-workers, the majority of the teleplay represented the characters as equals, reflecting the beginning stages of the Civil Rights movement and second wave feminism. Similarly striking is the episode's representation of women and African Americans fighting together for each other's causes: in the episode, a nurse aggressively takes the juvenile delinquent to task for referring to his social worker using a common pejorative term used to describe African Americans.

While *The Nurses* showed promise on an artistic and sociological level, CBS' programmers said that the show was problematic because it was too difficult to find ways in which to make nurses central. In the middle of the series' run the head of CBS programming forced the show to become a soap opera, and changed its title to *The Doctors and the Nurses*. "Shirl Conway said at least they should have called it *The Nurses and the Doctors*," noted Turow.

Julia (1968-1971), starring Diahann Carroll, emerged at the height of second wave feminism and in the wake of the Civil Rights movement. "In those days, the designation of 'nurses' indicated professional non-second banana status," said Turow. "Therefore, it was a good place to have an African American actress." The show, a substantial hit, was considered by many to be progressive for its depiction of a professional African American single mother successfully (if sometimes rockily) balancing a career, parenting, friendships, and dating. However, even though Julia worked as a nurse in the health office of



Diahann Carroll starred in Julia from 1968 to 1971, as nurse and a single mother balancing a career, parenting, friendships, and dating.

an aerospace firm, Turow pointed out that the show's focus was not on the details of her career as a nurse, but on her balancing of the personal and the professional. Once again, Julia was, in fact, made "second banana" to her boss at work: a gruff, paternalistic Lou Grant-type who asked questions like "Have you always been a negro or were you just trying to be fashionable?," and made casual, laugh-track inducing statements like "I'm tired of seeing ugly nurses." Although there is much documentation to suggest that *Julia* had a profound influence on many viewers, the show was met with contradictory responses from its black audiences, with some arguing that the show propagated the "Uncle Tom" stereotype. According to Turow, these accusations finally led Carroll to leave the show in 1971.

Turow broadly outlined structural changes that took place on medical shows from 1970 until 2000: the gender and race of physicians became increasingly diverse, there was a shift from the idealization of hospitals to a focus on non-ideal hospital conditions, and, finally, doctors and doctors' personal issues moved to the forefront again. These changes were exemplified by series like *St. Elsewhere* (1982-1988, NBC), *Private Practice* (2007-present, ABC), and *Grey's Anatomy* (2005-present, ABC). As importantly, the shift from network domination to cable programming inspired television producers' growing interest in "niche audiences": perhaps most prominently, women. *Nurse Jackie* (2009-present, Showtime) and *Hawthorne* (2009-present, TNT) have made efforts to portray nurses who are fully realized



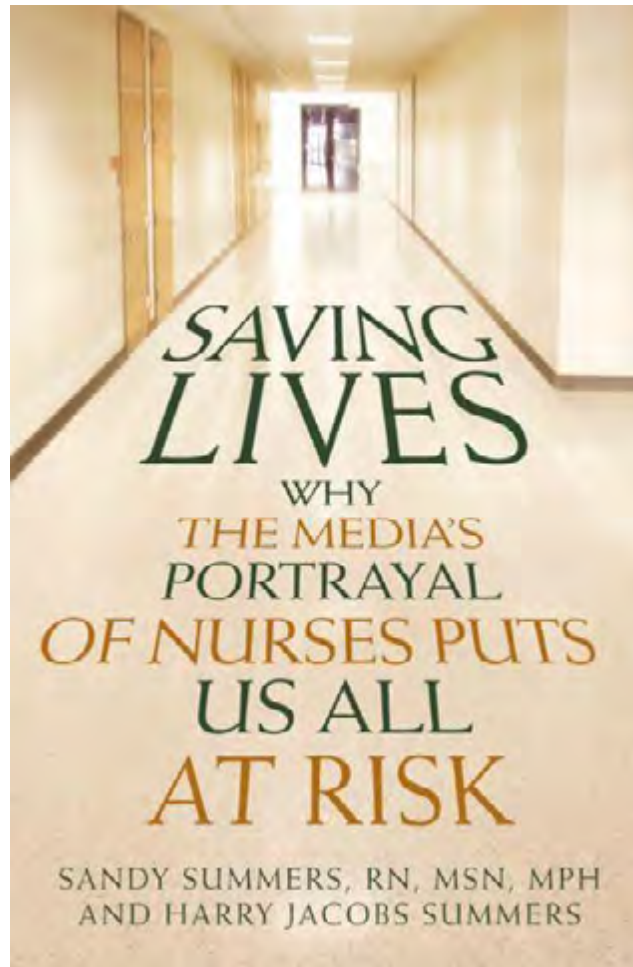
characters. They have also strived to accurately depict the requirements of the job (Summers elaborated on the depictions of nursing in these series, as will be discussed below). While Turow argued that these shows are a step in the right direction, he concluded by stating that the most mainstream depictions of physicians and nurses—those on the major networks—continue to focus on physicians, and relegate nurses to the margins. "Since *ER* there seems to have been a drop in the number of nurses apart from these

shows," said Turow. "On *Grey's* and *Private Practice*, the nurses are faceless people. They simply aren't there." Turow pointed out that television has yet to adopt the concept of the medical team (on which physicians and nurses work together, each serving different, fundamental roles), even though it is a hallmark of contemporary hospitals. Furthermore, Hollywood's historically problematic appropriation of second wave feminism's influence on the workplace may have ironically contributed to nurses' increasing invis-

ibility. "When you have women who are physicians you don't need to have women who are nurses to add some romantic ardor," said Turow.

During a question and answer period that followed Turow's presentation, several in attendance asked what they could do to improve the film and television industries' depictions of nurses. Turow argued that in order to influence the media, proponents of change must make suggestions that would both revise representations *and* appeal to the media industries' "rewards system" (in other words, activists must suggest different kinds of representations that will sell). When one audience member suggested that television depictions of nurses would be highly different if they were created from the perspective of patients, Turow responded: "If you tell someone to do something on the patient's perspective of a nurse, they're going to yawn. When I finished my book I asked writers 'Why don't you do something about the politics of medicine?,' and they said the audience isn't interested. The trick is to figure out how you can propose [such a series in a way that also strongly suggests] that the film will succeed. You're dealing with people who sometimes spend a couple of million on an episode."

Sandy Summers, R.N., M.S.N., M.P.H., the next keynote speaker, demonstrated that nurses can and do strongly influence their depictions in television, film, and advertising from the ground up. Summers is the Founding and Executive Director of The Truth About Nursing, a non-profit organization that seeks to increase public



Summers' recent book argues that most media representations of nurses are not merely offensive, annoying, and in-accurate: they negatively influence the health care that patients receive.

understanding of the central, front-line role that nurses play in modern health care. In particular, the organization's focus is to promote more accurate, balanced, and frequent media portrayals of nurses and increase the media's use of nurses as expert sources. Summers' recent book, *Saving Lives: Why the Media's Portrayal of Nurses Puts Us All At Risk* (co-written with Harry Jacobs Summers) argues that most media representations of nurses are not merely offensive, annoying, and in-accurate: they negatively influence the health care that patients receive in the "real world."

Summers' presentation began with a startling list of data suggesting that the media has contributed to some of the problems that nursing as a profession faces today. She cited a poll in which 24% of participants said that they trusted comedian/Playboy bunny Jenny McCarthy's advice on the dangers of vaccinating children. A study of 1800 private school students taken in 2000 said that boys stopped paying attention when conversations at school about possible career paths turned to nursing because the career didn't pertain to them. The same survey suggested that, because of the media, students felt that they knew more about nurses' love lives than their careers. Another study stated that television depictions of nurses discourage young people from pursuing the profession. Summers argued that these studies exemplify an overall trend in which nurses and their work are devalued and misunderstood, which creates an array of serious problems for health care and its constituents. "If our patients can't respect us, we

can't do our jobs," said Summers. "So we need to build up the respect of the profession so we can enhance nursing care. We are ignored by our colleagues, physicians especially, because they don't respect us." Summers argued that when adults without significant understanding of nursing receive a lifetime of inaccurate, stereotypical messages about the profession, the effects are far-reaching. Public officials and health care decision-makers with little understanding of nurses' importance fail to allocate sufficient funds to nurse staffing, education, and research by, for example, understaffing nurses, which leads to increased patient mortality and promotes a general nursing shortage. She pointed out that there is a dearth of federal funding for nursing. Resident nurses earn one dollar for every 375 dollars earned by resident physicians, and only one dollar out of every 200 dollars in the NIH budget is allocated towards nursing research.

Summers followed her description of this worrisome state of affairs with a comprehensive discussion of the ways in which media (in particular, television shows and advertisements) have repeatedly promoted and naturalized the belief systems that lead to the devaluation of nurses, and its ensuing effects. Clip after clip from hit series like *Grey's Anatomy* (2005-present, ABC) and *House, M.D.* (2004-present, Fox) show physicians "doing all the work" while nurses wander around on the sidelines, mostly cleaning up after them. In one potent example, (Dr.) House is seen caring

for a patient who falls to the floor, leading him to proclaim "Now this is why I invented nurses. Clean up on aisle three!" On a series titled *Off the Map* (2011-present, ABC), a female physician expresses envy that her colleague has gotten to work on challenging medical cases, despairingly stating that "I handed out band-aids today, like a school nurse." In an episode of *Eight Simple Rules* (2002-2005, ABC), a nurse says "Without me, patients could die." When her companion responds "Really?," she says "Well, no, but they could wet their beds."

According to Summers, depictions like these are based on huge misconceptions about what, exactly, nurses do: often, the very jobs that TV shows repeatedly attribute to physicians. "Do physicians do all the healthcare work that matters? That's what it looks like," said Summers. Summers showed a clip from an episode of *Grey's Anatomy* that featured the very common medical show image of a physician successfully defibrillating an unconscious patient.

"Who defibrillates at UCLA? Nurses," said Summers. "Can you imagine if nurses defibrillated on television shows? There would be 16 year old boys lined up around the back to get into nursing school. It's such a high testosterone maneuver. You have to have nerve to do that, but it saves lives. And you have to be smart to read those squiggly lines on the screen. We need credit for the work that we do." Summers counteracted the notion, articulated by Turow, that nurses' work is under-represented on TV shows because it is less flashy and cinematic than that

Summers counteracted the notion, articulated by Turow, that nurses' work is under-represented on TV shows because it is less flashy and cinematic than that of physicians. "Hollywood doesn't think nursing is dramatic enough?" she asked. "They're already showing nursing care all the time. It's plenty dramatic, it's passed the litmus test. But they put it in the hands of physicians."

of physicians. “Hollywood doesn’t think nursing is dramatic enough?” she asked. “They’re already showing nursing care all the time. It’s plenty dramatic, it’s passed the litmus test. But they put it in the hands of physicians.”

Summers emphasized that strengthening representations of nurses in the media will strengthen the nursing profession and, thus, benefit nurses and patients alike. “We’re autonomous professionals,” said Summers. “People don’t know that, they have no idea that we have independent thoughts in the healthcare setting, we intervene to save patient’s lives, we coordinate the healthcare team, we’re educated researchers, educators, and advocates. It is our job to teach the wider public about the value of nursing, because if we don’t strengthen the nursing profession we can’t help our patients to survive... That is why it is important to spread this information through the media.”

Like Turow, Summers praised recent TV series like *Nurse Jackie* and *Hawthorne* which, she stated, are groundbreaking for their accurate depictions of nurses’ work. She showed clips of Nurse Jackie making vital decisions in the treatment of patients, a clip in which Hawthorne kicks out a physician who wants to interview a patient so that she can administer treatment, and another clip in which nurses collaborate in order to assess the best ways in which to treat a critically ill baby (these sequences pointedly counteracted another series of clips in which nurses deferred to physicians, or were presented as powerless and wholly dependent on the instruction of phy-

sicians). Summers stated that her organization doesn’t insist that the media portrays politically correct, idealized nurses, the sorts of characters that people who criticize the notion of “positive representations” are against. In fact, the “angelic nurse” is another stereotype her organization protests. First and foremost, her organization demands accurate, multi-faceted representations.

“People don’t like Nurse Jackie because she’s a bad person, but she’s an excellent clinician,” said Summers. “The series shows that nurses save lives, and though the message may be delivered through a very flawed human being, we still learn through the show what nurses do for their patients... This is great stuff that we need the public to learn.”

Summers finally outlined some of the ways in which her organization has helped to improve representations of nurses, and decrease or revise ones that are offensive and/or in-accurate. In particular, she discussed the ways in which The Truth About Nursing has organized successful press and letter-writing campaigns to protest and revise depictions of nurses on television and in print media. In 2010 the organization launched a campaign in the Associated Press against the reality TV show *Dr. Oz*, which featured a weight-loss segment in which women dressed in provocative “nurse” costumes (fitting the “naughty nurse” stereotype) “got sexy” and danced with Dr. Mehmet Oz. Eventually, the staff of the show issued an apology to the Associated Press, Oz added a nurse blogger to his website, and finally featured an actual nurse on the se-



“People don’t like Nurse Jackie because she’s a bad person, but she’s an excellent clinician,” said Summers.

ries. In response to a commercial for Dentyne Ice gum in which “naughty nurses” were lured into bed by male patients, the organization launched a letter-writing campaign that resulted in 1500 letters of protest. When these letters went ignored, Summers called the top executives at Cadbury Schweppes (who produce the gum) every day for a week, leaving five minute voice-mails explaining why the ad was highly problematic, and promoted sexual harassment in the workplace. After a week, the CEO of Cadbury Schweppes issued an apology and announced that they would pull the ad. When the makers of *E.R.* had the character Abby triumphantly leave her nursing profession to attend medical school, The Truth About Nursing protested “for years” to *E.R.*’s creators, pointing out that there is data showing that nurses who go to graduate school are much more likely to go to graduate school for nursing, rather than medical school. Years later, Sam, another nurse character on the series, went to nursing school.

Summers concluded her speech with a call to action, suggesting that nurses at UCLA should start a chapter of The Truth About Nursing, contribute to the organizations’ letter-writing campaigns, and visit www.truthaboutnursing.org, which features a section titled “100 Things that We Can Do to Improve Images of Nursing in the Media.”

“You guys are right here, right where all of the Hollywood damaging stuff is produced,” said Summers. “Nurses in Bangladesh can’t even get married because they’re equated with prosti-

tutes. That idea comes from here: our Hollywood. I believe it is our civic duty to repair the situation, to improve the world's respect for nursing, so we can do a better job not just helping the lives of nurses, but improving patient care."

After taking in two presentations that powerfully demonstrated the ways in which media representational strategies are both highly problematic and difficult to change, it was refreshing to watch CSW Director Kathleen McHugh's interview with Richard Harding, a film producer passionately dedicated to social justice. Harding is the President and CEO of Sixth Sense Productions and the founder of Malaria Now, a not-for-profit dedicated to protecting children in Kenya from malaria. He played a key role in financing the Golden Globe and Oscar nominated film *Hotel Rwanda* (2004), about a hotel manager who saved 1,000 potential victims of the genocide of the Hutus and the Tutsis in Rwanda in 1994. His most recent project, *The First Grader* (2010), is based on the true story of an 84 year old former Mau Mau resistance fighter in Kenya who takes his government's "education for all" promise literally and insists on being admitted into elementary school, so that he can learn to read. The film was runner up for the People's Choice Award at The Toronto Film Festival, second only to *The King's Speech* (2010). The main focus of the interview was Harding's next project, a film about a group called "The Benghazi Six" in press headlines.

The screenshot shows the website for Sixth Sense Productions Inc. The header features the company logo, which is a stylized eye with a blue flame-like shape inside, and the text "SIXTH SENSE PRODUCTIONS INC." Below the header is a navigation menu with links for "WHAT'S NEW", "THE COMPANY", "WHO WE ARE", "PROJECTS", "SCRIPT SUBMISSIONS", "PRESS", and "CONTACT US". The main content area is titled "THE BENGHAZI SIX" and contains the following information:

- Status: Active Development
- Genre: Political Thriller
- Director: TBA
- Writer: Cynthia Hagan
- Producers: Richard Harding, Sam Feuer
- Synopsis: THE BENGHAZI SIX tells the true story of 5 Bulgarian Nurses and a Palestinian Doctor who have been falsely accused and sentenced to death twice in Libya on charges of deliberately infecting over 400 children with the HIV/AIDS Virus. They were also held accountable for the deaths of more than 50 of those children.

Below the synopsis, there are two paragraphs of text:

Libyan dictator Moammar Khadaffi declared that medics conspired with the American CIA and the Israeli Mossad to maliciously infect the children in order to cause an outbreak of the HIV/AIDS Virus in Libya. The accused, now known as The Benghazi Six, have been tried and sentenced to death twice in a series of trials and appeals. They were held on death row in a Libyan prison until their recent release from prison on July 24, 2007 after more than 8 years in a complicated legal and political battle.

This tragic story combines global politics with human injustice. How a government conspiracy has cost the lives of innocent children while using the 5 Bulgarian Nurses and the Palestinian Doctor as scapegoats, only to cover up a government scandal.

Below is a short documentary:

At the bottom of the page, there is a footer with the same navigation menu and copyright information: "© 2008 SIXTH SENSE PRODUCTIONS INC. SITE BY: FROG ON TOP STUDIOS".

Sixth Sense Productions's current project is a film about The Benghazi Six, five nurses from Bulgaria and a Palestinian doctor, who were accused by the Libyan government, led by Muammar al-Gaddafi, of infecting 450 babies with the AIDS virus. It was later proven that the infections were the results of poor sanitary conditions in the Libyan hospital, and began before the Benghazi Six arrived.

The Benghazi Six were five nurses from Bulgaria and a Palestinian doctor who moved to Benghazi, Libya, to work in a hospital and make extra money for their families at home. The Libyan government, led by Muammar al-Gaddafi, falsely accused the group of infecting 450 babies with the AIDS virus. It was later proven that the infections were the results of poor sanitary conditions in the Libyan hospital, and began before the Benghazi Six arrived.

“What happened in the hospital was that Libyan nurses,” said Harding, “don’t feel that little babies have diseases that they can spread to others. So nurses shared needles among babies, and that’s what created the mess. There was no sanitation. These Bulgarian nurses were so well-trained that they could not practice in this way. They brought their own sanitized needles, their own soap, their own gloves, but whatever they did they were threatened, and people said ‘If you don’t like it, go home.’”

Indeed, it has been suggested that one of the reasons that the nurses were singled out is because they fought the dangerous conditions in the hospital. Their identities as both clinical and residential outsiders made them especially vulnerable.

“Gaddafi needed a scapegoat,” said Harding. “And the only nurses he chose were those who came from a country that had no backing from the USA. They chose these nurses because there was nothing that they could do.”

The group was tortured, beaten, forced to confess to crimes that they did not commit, and sentenced to death three times over a period of nine years. “I’ll tell you how bad the torture



“Gaddafi needed a scapegoat,” said Harding. “And the only nurses he chose were those who came from a country that had no backing from the USA. They chose these nurses because there was nothing that they could do.”

was," said Harding. "I wanted a woman to write the screenplay so it could come from her point of view, and I had two ladies read the treatment. It was raw, nothing was edited, and we gave it to the writers to adapt it so that American audiences could go through it. One of the women called her agent crying and said 'I won't write this because I can't read it,' and another woman said 'I can't write this, it's too horrible.' But these nurses wanted to tell the stories of what they went through—how nurses, who are here to help people, went through this."

The Benghazi Six were finally freed in 2007, after France intervened to liberate them. Harding became interested in making a feature film about the group after his creative partner, Sam Feuer, read an article about them while they were still on Death Row. "The first thing I asked was, what can we do as human beings to free these nurses?" said Harding. "Because these are ladies that were brought to Libya to care for people, to heal people, and for them to be treated in this manner struck me as a great injustice. And making a movie about this was one way to see how we could avoid having something like this happen in the future."

Harding also wanted to make a mainstream film about the Benghazi Six because he felt that the film, and its production, could be instrumental in helping them to get released. "I got the rights while these nurses were on Death Row. I called my lawyer and asked 'How do we go about getting the rights?,' and he said 'Richard, if you were on Death Row, would you be concerned about being in a movie?'" said Harding. So we had to fly to Libya with their sisters and

relatives to get the rights to tell the story, and we said that we'd get behind these people and use our power to support them."

The news of the film's production did, indeed, interrupt the status quo in Libya surrounding their case. "There was an uproar, and I think a lot of it had to do with the fact that these were nurses," said Harding. "It brought a lot of attention to the case. And eventually we were able to get the nurses to give us the rights to make the film. By then the French had gotten on board to help the situation. The headlines wrote 'Hollywood producers come to Bulgaria to help the nurses, and Gaddafi has a heart attack.' Some people said it had to do with the fact that we were making the movie... We got calls once a month from the Libyan embassy asking how we were going to portray them."

Harding stated that, like the Truth About Nursing organization, the makers of the Benghazi Six film are highly concerned with presenting an accurate depiction of these nurses, their jobs, and their story: "These are very strong women, and I give them great credit. 95% of the story is based on what we got from them, and we couldn't write it any other way. For them it is very important that nurses are portrayed very positively, like Sandy was saying, and that is something that we will stand by. We made a promise to the ladies that we would do them right and show who nurses are, and also show the injustices that were done to them."

In the question and answer session with the audience that followed Harding's interview, Summers asked that the film devote at least a small amount of time to showing the nurses

saving the lives of children and to representing them as "autonomous, skilled, educated professionals." "That's one of the things that the nurses requested," said Harding. "That we show them doing positive things, whether saving a life or taking care of kids, and we plan on doing that. I think it's important [that I] be here today to emphasize in my mind how important this is. I don't do TV. But I would love to do a TV show from the perspective of nurses."

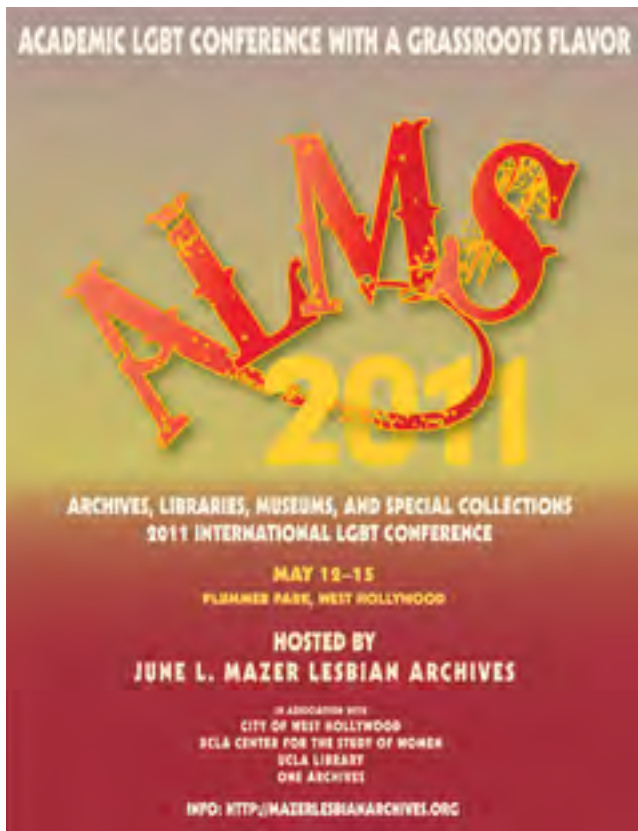
The conference's presenters and curators did an outstanding job of painting a portrait of the ways in which nurses have been, and continue to be, represented in multiple forms of media, the cultural reasons for these representations, and their cultural effects. The morning's presentations ended on an encouraging note. Harding's statement that he would take the discourse presented at the conference into consideration while producing the next mainstream movie about nurses demonstrated that events like the conference, and the work of Turow, Summers, Harding, and the institutions with which they are affiliated, are not only important because they increase our awareness of media depictions of nurses and their cultural impact. They are important because they truly have the power to influence them.

"I like you, and I think that the work you are doing is very important," Harding told Summers. "And I hope that I never receive a phone call from you."

Ben Sher is a graduate student in the Department of Cinema and Media Studies and a writer for CSW Update.

ALMS 2011

Preserving the Collective History of the LGBT Community



CLEVE JONES, a quintessential AIDS and LGBT activist, gave the closing keynote address at this year's Archives, Libraries, Museums, and Special Collections (ALMS) 2011 International LGBT Conference. His talk covered many topics: working with Harvey Milk, the importance of activists to concern themselves with matters beyond their own interests, the NAMES Project AIDS Memorial Quilt, and his current work with the *Courage Campaign* and *Unite Here*. There was one topic he discussed, however, that crystallized the importance of the annual ALMS conference and its importance to those who are involved with archives, libraries, museums, and special collections that collect, preserve, and exhibit the materials and stories from the LGBT community. A main difference in, Jones said, and a distinct challenge for, the

LGBT community is that there is limited shared, collective history of this otherwise diverse minority group. Archives, libraries, museums and special collections, both grass-roots and institutional, are uniquely situated to remedy this problem of archiving the collective history for the LGBT community. The presentations, discussions, performances, and tours included in this year's conference show that although exceptional work has been done to preserve the history of the LGBT community, there are still hurdles to overcome and work to be done.

The conference began on the evening of May 15, 2011 with a program by Marie Cartier, Professor of Gender and Women's Studies at California State University Northridge, visual performance artist, and queer activist, entitled "Baby You Are My Religion: Theology, Theory, and

Praxis of Mid-20th Century Butch Femme Culture and Community.” Friday morning, Lillian Faderman, the internationally renowned scholar of gay and lesbian history, ethnic history, and literature, gave the opening keynote address. The breakout sessions on Friday included, among other things, presentations discussing the importance of community history, grassroots LGBT information organizations, the creation of global reference sources for LGBT materials, institutional archive expectations for donors of LGBT materials, the institutional documentation of transgendered persons, and the importance of professional relationships among community based LGBT information organizations with mainstream museums, libraries, and archives.

Friday afternoon and evening took the conference proceedings to UCLA’s campus for tours, panels, and presentations about the community-university partnerships happening at UCLA that help to preserve LGBT history. One of these impressive partnerships is titled “The Outfest Legacy Project for LGBT Film Preservation.” This partnership is a collaboration between Outfest and the UCLA Film and Television Archive. This project is the only program in the world dedicated to preserving LGBT movies. The collection boasts more than 15,000 films and the presentation at the *ALMS Conference* showed some historic highlights from the collection. The “Access Mazer” project is also a prime example of university partnership with grassroots information organizations. Facilitated by UCLA

Center for the Study of Women, the “Access Mazer” project helped establish a relationship between CSW, the UCLA Library, graduate students in the Department of Information Studies at UCLA, and the June L. Mazer Lesbian Archives—the sole archival repository on the west coast dedicated to preserving lesbian and feminist history. The partnership resulted in the processing and digitizing of several collections in the archive pertaining to Los Angeles history and made them accessible on the website of the UCLA Library and at the Online Archive of California. An introduction to the partnership was given by Julie Childers, Assistant Director of UCLA Center for the Study of Women, and tours of the Special Collections at UCLA and Mazer Ephemera at UCLA were given by Tom Hyry, Director of Special Collections at UCLA, Ann Giagni, President of the Board for the Mazer Archives, and Susan Anderson, Curator at UCLA Library. Friday concluded with tours of the June L. Mazer Lesbian Archives and the ONE: National Gay and Lesbian Archives and a celebratory party at the HERE Lounge in West Hollywood.

The conference continued on Saturday at Plummer Park in West Hollywood with three more breakout sessions and tours of UCLA’s William’s Andrew Clark Memorial Library and the June L. Mazer Lesbian Archives. The breakout sessions continued with the themes of the previous day’s presentations as well as presenting new topics for discussion. A Saturday morning session was dedicated to discussing

the issue of how to deal with art in an archive, specifically addressing the art collection at the ONE Archives. Another panel addressed the issue of accessing, documenting, and accessing sex materials and pornography in an institutional archive. A practical panel addressing the best practices for archiving film and video was offered, as well as a panel about finding and searching for LGBT material in institutional archives. On Saturday afternoon the panel presentations included a roundtable with LGBT activists who have been arrested for their activist work in the LGBT community, a discussion and presentation of LGBT home movies, and a panel discussing the future of LGBT history in archival repositories.

Sunday morning, as a conclusion to the conference, Sharon Raphael and Mina Meyer displayed a quilt made from T-shirts worn by them in their 40 years of activism. In this touching presentation, the couple shared their stories of activism and their own history as a lesbian couple, growing up across the street from each other, losing touch in their late teens and early adulthood, then reconnecting after 20 years. Their story was so wonderful that an audience member suggested retelling it on film. Their story also inspired other audience members to reminisce on their own activist activities and share those stories with the group.

Another exciting development that took place Sunday morning was the announcement of the location for ALMS 2012: Amsterdam! A

representative from IHLIA, an international gay/lesbian library, archive, information, and documentation centre about homosexuality and sexual diversity, and the sponsor of next year's conference, showed a video about the work of the archive and the preliminary plans for next year's conference. The conference will be held in August of that year and will coincide with Amsterdam's Gay Pride Week.

The presenters at this year's conference ranged from graduate students, professional librarians and archivists, faculty, to LGBT activists and addressed various issues including the collection, preservation, and accessibility of LGBT materials. The tours of the various LGBT archives, both grass-roots and institutional, displayed the types of import work being done to preserve the collective history of the LGBT community. Jones, in his closing keynote speech, gave an important example of how preserving the history and stories of the LGBT community makes a huge difference in advocating for LGBT rights in the U.S. In Jones's work to take the case of Proposition 8 in California to the U.S Supreme Court he has been working with Ted Olson, David Boies lead counsel for the effort to overturn the California same-sex marriage ban. Jones relayed a conversation he had with Olsen about how this case should be approached in the U.S Supreme Court. Olsen told him "you have to make it clear to them [U.S Supreme Court Justices] the tide of history... In the grand sweep of history, they have to see the inevita-

IHLIA (in Amsterdam) will host ALMS 2012!

bility and decide if they want to be on the right side or the wrong side of history." This is how the preservation and collection of LGBT history makes a real difference in the fight for basic civil liberties. This is why LGBT archives and the ALMS Conference are so important. Carving out a time for activists, grass roots archives, and

institutions to come together and share their work and build bridges among each other is essential for ongoing advocacy for LGBT rights.

Lindsey McLean is a graduate student in the Department of Information Studies and a writer for CSW Update.

Penny Kanner

HER SUPPORT RECOGNIZES THE ACHIEVEMENTS OF WOMEN GRADUATE STUDENTS



BARBARA "PENNY" KANNER received a Ph.D. in the Department of History at UCLA. Kanner has taught at UCLA Extension, Mount St. Mary's College, Occidental College, and held a faculty appointment at UCLA. She has been a Research Scholar at the Center for the Study of Women since 1990. She authored a number of works on British women's autobiographies including *Women in Context: Two Hundred Years of British Women Autobiographers, a Reference Guide and Reader* (Prentice Hall, 1997). Her research interests also include bibliomethodology as an analytical tool. In her essay, "Growing into History" in *Voices of Women Historians* (Indiana University Press, 1999), she noted that she endowed the Mary Wollstonecraft Award at the Center for the Study of Women in 1983 after "seeing that professional encouragement for women graduate students was pitifully inadequate in all disciplines." More recently, she generously endowed the George Eliot Dissertation Award and the Elizabeth Blackwell, M.D., Awards. She has served as President of the West Coast Association of Women Historians and the Conference Group on Women's History.

Stephanie Amerian

MARY WOLLSTONECRAFT DISSERTATION AWARD



STEPHANIE AMERIAN received her Ph.D. in U.S. History from UCLA for her dissertation titled, “Fashioning a Female Executive: Dorothy Shaver and the Business of American Style, 1893-1959.” President of Lord & Taylor department store in New York City from 1945 to 1959, Dorothy Shaver was the first woman to work her way up the corporate ladder at a major firm before the 1980s. Stephanie argues that Shaver’s unique success stemmed from her ability to marshal her cultural capital in the form of art, fashion, and design expertise, and her social capital with the design community, other professional women, businessmen, and government leaders to create a unique “personality” for Lord & Taylor, as both a leader in American fashion and an engaged citizen. Fellowships and grants from the Graduate Division, the History Department, and the Center for the Study of Women at UCLA supported her dissertation, and Stephanie has presented her research at the Huntington Library, the University of Texas at Austin, and the University of Wolverhampton in England. Her next project will continue to examine twentieth-century issues of gender and consumerism in American society and culture.

Christina Larson

ELIZABETH BLACKWELL, M.D., AWARD

CHRISTINA LARSON is a doctoral student in the psychology department at UCLA. In 2006, she received a bachelor's degree from Washington University in St. Louis with a dual major in psychology and cognitive neuroscience and a minor in anthropology. Before coming to UCLA, she worked as a research assistant at UC Santa Barbara under the NIH Director's Pioneer Award granted to Dr. Leda Cosmides. She received an M.A. in social psychology at UCLA in 2009 and is also pursuing a minor in quantitative psychology. Larson works with Marie Haselton, an Associate Professor in the Departments of Psychology and Communication Studies. Larson's research examines women's behaviors in long-term romantic relationships from an evolutionary perspective. Her current focus is how women's feelings about their partners and their relationship are influenced by cycling reproductive hormones associated with the ovulation cycle, and the impact of exogenous contraceptive hormones on this relationship.



Yafeng Zhang

ELIZABETH BLACKWELL, M.D., AWARD



YAFENG ZHANG was born in Taiyuan, Shanxi, China. He received a Bachelor's degree in bioinformatics from Zhejiang University, Hangzhou, China, then entered a graduate program in biostatistics at the University of Minnesota. In the summer of 2009, he graduated from University of Minnesota with a Master's in biostatistics. Thereafter, he joined the Department of Biostatistics at UCLA as a Ph.D. student. Yafeng was awarded a 2011 Elizabeth Blackwell, M.D., Award as recognition of the article on "Familial aggregation of hyperemesis gravidarum," which is extreme, persistent nausea and vomiting during pregnancy that may lead to dehydration. The article, which he co-wrote with Rita M. Cantor, Ph.D.; Kimber MacGibbon, RN; Roberto Romero, M.D.; Thomas M. Goodwin, M.D.; Patrick M. Mullin, M.D., M.P.H.; Marlena S. Fejzo, Ph.D., has been accepted for publication in the *American Journal of Obstetric Gynecology*.

Jean Stone

HER GENEROSITY SUPPORTS STELLAR YOUNG SCHOLARS AND THEIR RESEARCH



JEAN STONE, born Jean Factor, collaborated with her husband, Irving Stone, as a researcher and editor on eighteen biographical novels. For over five decades, she was involved with and supported UCLA. Stone had a long and productive relationship with CSW. Her relationship with CSW began with her participation in the Friends of CSW in the late 1980s. Stone, who passed away in 2004, cared deeply about the graduate students whose research on women embodied the promise of the next generation of women scholars. Her commitment to graduate students is reflected in the dissertation fellowships she established. On more than one occasion, she noted how much pleasure she derived from supporting stellar young scholars and their research. She established two fellowship programs: The Jean Stone Research Fellowship, which funds a doctoral student engaged in research on women and/or gender, and The Paula Stone Legal Research Fellowship, which honors her daughter and which helps fund a promising law or graduate student advanced research project focusing on women and the law. In addition to the fellowships she established during her life, her legacy to UCLA now includes the Irving and Jean Stone Dissertation Year Fellowships.

Vivian Davis

IRVING AND JEAN STONE DISSERTATION YEAR FELLOWSHIP



VIVIAN DAVIS is a doctoral candidate in the Department of English at UCLA. Her research interests include the literature of the long eighteenth century, drama and performance studies, and studies in gender and sexuality. A native of Virginia, she has spent the past year teaching courses in the Department of English and the Department of Women's Studies at Virginia Commonwealth University. Her dissertation is titled "Tragic Laughter, Comic Tears: Mixed Genres and Emotions in the Eighteenth Century." The project analyzes the unlicensed mixtures of tragedy and comedy that appeared in the playhouses, poetry, and novel pages of the period. As the ability to feel deeply became instrumental to the constitution of English civil society, the prohibition on mixtures of tragedy and comedy offered a classical framework with which to conceptualize the emotional limits of a rapidly expanding nation. The dissertation explores the ways in which the generic indeterminacy and emotional confusion produced these "mongrel" forms, as they were frequently termed, and functioned as a means to negotiate constructions of race, gender, and the body.

Nathalie Ségeral

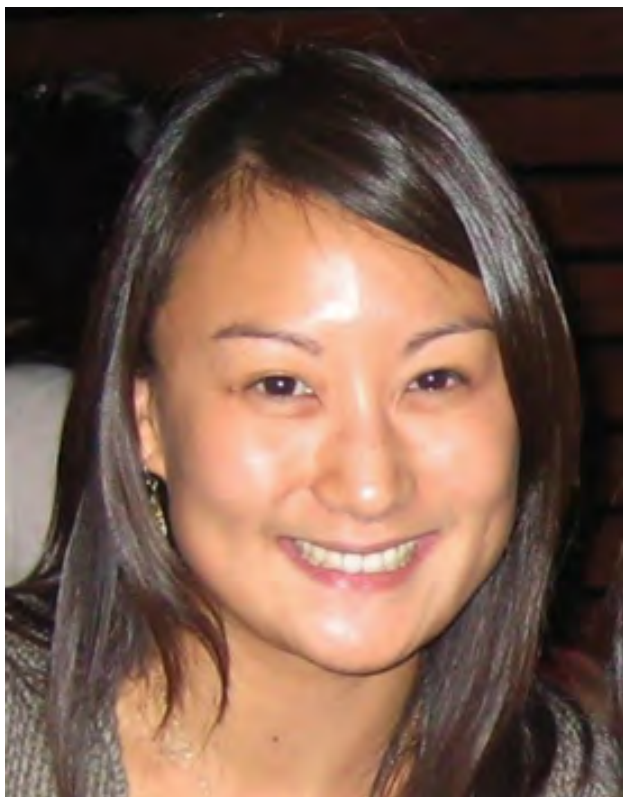
IRVING AND JEAN STONE DISSERTATION YEAR FELLOWSHIP



Nathalie Ségeral is a Ph.D. Candidate in the Department of French and Francophone Studies. She holds an M.A. in Comparative Literature and a B.A. in Philosophy and English Literature. Before moving to the U.S., she taught French in New Zealand. Her dissertation project is entitled “Reclaimed Experience: Gendering Traumatized Memory in Slavery, Holocaust, and Madness Narratives.” Her research investigates the literary devices used by women writers in order to reappropriate their stories, thereby challenging their positions as reified subjects of male historical and psychoanalytical narratives. More specifically, her dissertation focuses on the recurring tropes of tormented motherhood/lineages and subverted fairytales that circulate through various texts aiming at gendering traumatic experiences, so as to read in conversation these marginalized collective memories of women suffering from a double alienation.

Jennifer Tsui

IRVING AND JEAN STONE DISSERTATION YEAR FELLOWSHIP



JENNIFER TSUI is a Ph.D. candidate in the Department of Health Services in the School of Public Health. She holds an M.P.H. in epidemiology from Columbia University and a B.A. in molecular and cell biology from UC Berkeley. Her primary research interests include women's health disparities, cancer prevention and control, and access to care among underserved communities. Her dissertation project, titled "Exploring the Roles of Geographic and Neighborhood Level Factors on HPV Vaccine Access and Uptake among Low-income Populations in Los Angeles County," examines barriers to cervical cancer prevention among ethnic minority girls that rely on the health care safety-net system. She hopes this work will help to guide local public health policy as well as increase our understanding of low HPV vaccine uptake among low-income adolescent girls. Tsui is also involved with studies focused on reducing disparities in cancer prevention at the UCLA Jonsson Comprehensive Cancer Center and collaborates regularly with the Los Angeles County Department of Public Health.



Alice Wieland

IRVING AND JEAN STONE DISSERTATION YEAR FELLOWSHIP



ALICE WIELAND is a Ph.D. candidate at the Anderson School of Management. Her research agenda focuses on how gender effects decision-making as it relates to competitive, risky, entrepreneurial, and business decisions. Additionally, Wieland is also interested in how cognitive buffers can be activated in defense of cues that nonconsciously trigger conformance to stereotypes. Ms. Wieland holds an M.B.A. degree from the Marshall School of Business, USC (2003), an M.A. in Social-Organizational Psychology from Columbia University (2000), and a B.S. in Accountancy from the Stern School of Business, NYU. Before entering the Ph.D. program at Anderson, she worked for several years as a public accountant, consultant, and finance manager.

Jennifer Moorman

JEAN STONE DISSERTATION RESEARCH FELLOWSHIP



JENNIFER MOORMAN is a Ph.D. candidate in Cinema and Media Studies, with a Concentration in Women's Studies. This year, she acted as the 2011 Thinking Gender Conference Coordinator. She has published articles on the politics of LGBTQ online pornography, and on the representation of queer and bisexual women on television. She is currently working on her dissertation, tentatively titled "The Softer Side of Hardcore? Women Filmmakers in the Adult Video Industry," which examines the cultural production and gendered experiences of women directors and producers of adult video.

Kimberly Clair

JEAN STONE DISSERTATION RESEARCH FELLOWSHIP



KIMBERLY CLAIR is a doctoral candidate in the Department of Women's Studies at UCLA. Her dissertation, "The Art of Resistance: Trauma, Gender, and Traditional Performance in Acehese Communities, 1976-2010," examines the significance of traditional dance, music, and theater practices for Acehese survivors of a separatist conflict and the 2004 Indian Ocean tsunami. She has published in the journal, *Indonesia*, and presented her research in Southeast Asia and the United States. Her research interests include feminist performance theory, cultural constructions of identity and trauma, the intersections of art and violence, and Southeast Asian performance.

Anna Corwin

JEAN STONE DISSERTATION RESEARCH FELLOWSHIP



ANNA CORWIN is a graduate student in the Department of Anthropology. Her dissertation is titled “Prayer and Care: How Elderly Nuns Sustain Well-being.” It has been documented that Catholic nuns age more “successfully” than their lay counterparts, experiencing increased physical and mental health at the end of life. Anna’s research strives to understand how prayer and social support contribute to elderly nuns’ physical and emotional well-being at the end of life. She received her B.A. from Smith College, and her M.A. in linguistic anthropology from Northern Arizona University.

Amanda Spgar

JEAN STONE RECRUITMENT FELLOWSHIP



AMANDA APGAR is a Southern California native. After graduating from high school in Orange County, she attended The Fashion Institute in Los Angeles and received a degree in Fashion Design. She worked in the clothing industry for six years before returning to school at California State University, Long Beach, with a Modern Jewish Studies major and Middle Eastern Studies minor. Her coursework included culture, history, religion, Hebrew and Arabic. Upon graduating in 2010, she spent a month in the West Bank and Israel working with peace activists and women's groups. Her research interests include gender, national identities, social movements, and Abrahamic religions. She is thrilled to have been accepted into the Ph.D. program in the Department of Women's Studies.

Leticia Soto

JEAN STONE DISSERTATION RESEARCH FELLOWSHIP



LETICIA SOTO Leticia Soto is a Ph.D. candidate in the Department of Ethnomusicology, with a Concentration in Women's Studies. Her dissertation, entitled "How Musical is Woman?: Performing Gender in Mariachi Music," aims to not only unveil the cultural and musical multilayered transformations that result from women's participation in this male-dominated Mexican tradition, but also to analyze its broader impact on a cultural expression characterized by gendered stereotypes grounded in longstanding social and cultural ideologies. Her research is informed by over twenty years of performance experience as a violinist and vocalist in renowned mariachi groups. In 2007, she refounded UCLA's Mariachi Uclatlán and was its co-director for two years.

Cassia P. Roth

PAULA STONE LEGAL RESEARCH FELLOWSHIP



CASSIA P. ROTH is a Ph.D. student in the Department of History and a concentrator in Women's Studies. Her dissertation connects socioeconomic changes during turn-of-the-century Rio de Janeiro to women's reproductive practices, while focusing on the structural inequalities inherent in a class- and race-based society. This project will investigate how and why the Brazilian state criminalized reproductive practices, mainly abortion and infanticide, from 1830-1940. This project uses both Brazilian criminal code and criminal investigations and court cases of abortion and infanticide to examine both changes in the Penal Code and its actual jurisprudence.

Caitlin Patler

PAULA STONE LEGAL RESEARCH FELLOWSHIP



CAITLIN PATLER is a Ph.D. student in the Department of Sociology. She uses mixed methods to analyze the impacts of immigration status on the lives of undocumented young adults in the U.S. Patler is a National Science Foundation Graduate Research Fellow, a Ford Foundation Pre-Doctoral Diversity Fellow, and a researcher with UC-ACCORD. Before graduate school, Patler spent six years working for the Coalition for Humane Immigrant Rights of Los Angeles (CHIRLA), where she helped develop the first statewide network of undocumented students in the nation. In 2010, Patler published “Alliance-Building and Organizing for Immigrant Rights: The Case of the Coalition for Humane Immigrant Rights of Los Angeles” in *Working for Justice: The L.A. Model of Organizing and Advocacy* (Milkman et. al., Eds., Cornell University Press). Her project is titled “Undocumented & Unafraid: Immigrant Young Women Mobilize the Law.” She received her B.A. in Sociology and Chicana/o Studies from UCLA in 2003, and her M.A. in Sociology from UCLA in 2009. Patler is tremendously grateful to the hundreds of undocumented students who have shared their stories with her, and is committed to fighting beside all of them in the collective struggle for justice.

Constance Coiner



COINER AWARDS HONOR THEIR MEMORY

Ana Duarte-Coiner



Constance Coiner, 48, and her daughter, Ana Duarte-Coiner 12, were among the passengers who perished on TWA flight 800. Coiner designed her own individual Ph.D. program in American Studies at UCLA, bringing together her interests in working-class literature and history. Her dissertation, which she completed in 1987, received the very first Mary Wollstonecraft Dissertation Award. Since 1988, she had been on the faculty at the State University of New York, Binghamton. Born while Constance was completing her doctorate, Ana Duarte-Coiner helped lead her team to a city softball championship in 1995, excelled as a student, was a reporter on a children's television program, and was also an accomplished pianist and member of her school's varsity tennis team.

Miriam Melton-Villanueva

CONSTANCE COINER GRADUATE FELLOWSHIP



MIRIAM MELTON-VILLANUEVA was born in Mexico City. Her scholarship is informed by a deep interest in bringing marginalized groups into history and consciousness. Her chapter, entitled “On Her Deathbed: Beyond the Stereotype of the Powerless Indigenous Woman,” in *Documenting Latin America: Gender, Race, and Empire* demonstrates how to use notarial records that were written in indigenous communities to describe the life of native women in the colonial period. She received her MA and C. Phil. in 2008 and is currently working on a dissertation in the Department of History, entitled “The Nahuas at Independence: central Mexican Indigenous Society in the First Decades of the Nineteenth Century,” which counters the common assumption of decline and collapse of indigenous communities. She enjoys research in provincial archives and learning Nahuatl to help her interpret her native language sources. She received this fellowship for her research focusing on feminist and working-class issues and for her demonstrated excellence in teaching and her commitment to teaching as activism.

Myrna A. Hant

ESTABLISHED RENAISSANCE AWARD TO REWARD THE REBIRTH OF ACADEMIC ASPIRATIONS



MYRNA A. HANT received her Ph.D. in Education from UCLA with a dissertation entitled “Life Satisfaction of the Well Elderly.” She had previously completed two Master’s degrees, one in English Literature and the other in Business Administration. Dr. Hant was inducted into Phi Beta Kappa and Phi Delta Kappa for her Bachelor’s in Sociology from UCLA. She also received a Certificate in Gerontology from the University of Southern California. She was a college administrator at Chapman University as well as an instructor in Women’s Studies. Presently she teaches Women’s Studies courses as well as courses focusing on later life issues. She has been a CSW Research Scholar since 2001. She is also Chair of the Board of P.A.T.H. (People Assisting the Homeless). In 2006, she established the Renaissance Award, an undergraduate scholarship that rewards the rebirth of academic aspirations among women whose college careers were interrupted or delayed by family and/or career obligations and that encourages achievement in the pursuit of a bachelor’s degree at UCLA.



Vara Baucom

RENAISSANCE AWARD RECIPIENT



VARA BAUCOM began her journey to UCLA when she was a child who learned to love reading very early in life. As the child of an immigrant mother and a father born and raised in the South, she found that her experiences were not often reflected in public school curricula, which led her to intellectually disengage from the classroom. Her passion for reading, however, led her to the public library where she devoured books on feminism and philosophy. After leaving high school, she worked full-time for four years before realizing that her hunger for intellectual stimulation, personal exploration, and social change needed to be fully engaged. At Los Angeles City College, Vara learned that she could foster social change by exploring her personal experiences through academics. Involvement with the Center for Community College Partnerships led her to UCLA. Through courses in the Department of Women's Studies at UCLA, Vara is realizing a lifelong dream of studying gender issues, as experienced and expressed throughout the world, in a cohort, and is currently conducting research on Latina Angelenos who listen to heavy metal music. Her plans include pursuing a Ph.D. in Women's Studies.

Teresa Anne Pitts

RENAISSANCE AWARD RECIPIENT



TERESA ANNE PITTS transferred to UCLA from Santa Monica College where she studied while working full-time as an instructor at Time Warner Cable, in 2010. She is a member of Phi Theta Kappa International Society and a lifetime member of Alpha Gamma Sigma Honor Society. A junior with a major in English and a Minor in Civic Engagement, she is a member of the UCLA Honors Program, Academic Advancement Program (AAP) and Sigma Tau Delta International English Honor Society. She is currently doing a civic engagement internship with Upward Bound, where she has been a volunteer since 2009, helping high school students realize their dreams of being the first in their families to attend a four-year university. This summer she is taking a Master's Prep Course to further her plans of obtaining her Master's Degree and Ph.D. She was awarded the President's Volunteer Service Award by Alpha Gamma Sigma Honor Society for volunteering over 100 hours of volunteer service and is one of 24 national recipients of the 2011 Thurgood Marshall Gold Standard Scholarship. Helping to motivate people to persevere through challenges continues to be one of her priorities.

Policy Brief Award

PROMOTING AND SUPPORTING OUTSTANDING APPLIED FEMINIST SCHOLARSHIP



FUNDED BY A GENEROUS ANONYMOUS DONOR, the Policy Brief Award, which makes its debut this year, recognizes outstanding applied feminist scholarship by graduate students. Partnering with Michelle Johnson, an Assistant Professor in the Department of Social Welfare and a CSW Faculty Affiliate, we developed a call for graduate student policy briefs in the area of “Food In/Security: Local, National, or Global Problems and Solutions.” Through this unique partnership, students generated a first draft as an assignment for Professor Johnson’s fall quarter class, for which they received academic credit, and then revised the draft for submission to CSW for consideration for this award. The pool of applicants was strong, but three emerged as clear winners. The briefs will be published in our newsletter and on our site at the California Digital Library. In addition, they will be distributed to key community partners and public officials.

Brandy Barta

POLICY BRIEF AWARD



BRANDY BARTA is an M.S.W. student in the Department of Social Welfare. She obtained her B.A. from Boston University with a major in Psychology and minors in Statistics and Biology. From 2008 to 2010, she served as a Peace Corps Volunteer on an indigenous reservation in Panama as a community development worker. She received the CSW Policy Brief Award for a brief entitled “US Farm Bill Makes Women and Children Food Insecure.”



Luis Quintanilla

POLICY BRIEF AWARD



LUIS QUINTANILLA is an M.S.W. student in the Department of Social Welfare. He received a B.A. from San Francisco State University in Raza Studies and Psychology. Luis seeks to address the mental health needs of the Latin@ community through social justice and the inclusion of cultural models of healing in community mental health settings. He received the CSW Policy Brief Award for a brief entitled “Reductions in the Supplemental Nutrition Assistance Program (SNAP) Increase Health Risks for Food Insecure Women.”

Tanya Trumbull

POLICY BRIEF AWARD



TANYA TRUMBULL is an M.S.W. candidate in the Department of Social Welfare. She received her B.S. from Vanderbilt University, where she was awarded the Chancellor's Scholarship for Outstanding Minority Youth. Trumbull is a member of the Social Welfare Latino/a Caucus and served on the M.S.W. Planning Committee for the 2010-11 Immigration Lecture Series. As a Graduate Student Researcher, she is also working with Assistant Professor Michelle Johnson, Ph.D., on the publication of an article examining food insufficiency among Latino/a caregivers. Her interest in issues of food access began following a month-long volunteer experience on a community farm in Costa Rica. She received the CSW Policy Brief Award for a brief entitled "Reducing Food Insecurity Among Female Farm Workers and their Children."



KEEP IT GREEN!



KEEP IT GREEN!

SUSTAINABILITY TIPS AND TECHNIQUES

Use Biodegradable Sunscreen!



New reports indicate that the chemicals in the sunscreen we most commonly use are doing some serious damage to our oceans—especially coral reefs. It is estimated that around 10% of the world's coral reefs are polluted by the chemicals in sunscreen. This pollution increases the number of viruses in the water around the reefs, which in turn affects the green algae that grows on them. This small change creates an imbalance in the marine food chain. Also, the chemicals Butylparaben and Benzophenone-3 commonly found in non-biodegradable sunscreen have been found to increase risks of cancer, endocrine problems, and allergies in humans. So this summer, stay healthy and use biodegradable sunscreen!

– Lindsey McLean

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