A. MISSION

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

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

B. SUMMARY OF ACCOMPLISHMENTS

Life(Un)Ltd. Project

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

Faculty Curators Program

The Faculty Curator program is a competitive grant for UCLA faculty that provided funds for a themed speaker series. The theme reflects the research interests of faculty and students at UCLA. CSW builds its lecture program for one academic quarter around the selected roster of speakers. The Faculty Curator program allows CSW public
programming to more closely align with faculty research in various stages of development. This program also forges closer intellectual connections between UCLA faculty and scholars invited to speak at the Center. To this end, speakers may give a public lecture and participate in a workshop with UCLA faculty and graduate students.

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

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

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

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

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

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

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

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

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

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

Publications and Social Media

During this year, four CSW Update newsletter issues (Fall, Winter, Spring, Summer), three Spotlight on Faculty Research at UCLA mini-newsletters (Law and Human Rights, Affect Theory, and Reproductive Health), and fourteen blog posts were published. See Appendix X. Blog posts have received more than 5000 views this year. 41 videocasts were posted on YouTube and received 1,311 views: 2 from Life (Un)Ltd, 2 from Women’s Activism and International Indigenous Rights, 3 from New Directions in Black Feminist Studies, and 34 from Thinking Gender 2015. Our Twitter feed has 344 followers; our Facebook page has 1171 followers and our average reach is around 1,700; and our Pinterest account has 159 followers. See Appendix 6 for newsletter issues.
Thinking Gender 2015, CSW’s 25th Annual Graduate Student Research Conference, expanded to a two-day event at UCLA’s Covel Commons this year and added a keynote address, poster exhibition (open to undergraduates), awards for papers and posters, student travel grants, and workshops.

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

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

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

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

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

See Appendix 5 for complete program.

C. RESEARCH, TEACHING, AND PROGRAMMING

1. Core and Affiliated Faculty

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

2. External Funding

Extramural Funding

SPENCER FOUNDATION GRANT
PI: Professor Patricia Greenfield (UCLA)
Co-PI: Professor Ashley Maynard (University of Hawaii)
Grant Title: Social Change, Informal Education, Human Development, and the Shift to Formal Education: Studying Three Generations of Mothers and Children over 43 Years in a Maya Community in Chiapas, Mexico
Award Amount: $40,000
Grant Period: 09/01/12-08/31/14 – extended to 09/30/16

Development Funding

IRVING & JEAN STONE STUDENT FELLOWSHIP ENDOWMENT
Award Amount: $2,000,000
Awarded: June 2008

**MERIDEL LE SUEUR FUND (ANONYMOUS DONOR)**
Award Amount: $100,000
($20,000 per year for 5 years)
Awarded: FY08/09

**PENNY AND ED KANNER/CSW INNOVATION FUND**
Award Amount: $20,000
Awarded: $10,000 FY11/12 and $10,000 FY12/13

3. Scholarly and Instructional Activities

a. Visiting Scholar

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


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

c. Events

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

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

2/12/15  Talitha LeFlouia  34  Ralph J. Bunche Center for African American Studies, Labor Studies Program, Institute for American Cultures, Department of English, Department of Gender Studies, Department of African American Studies, International Institute, Mellon Postdoctoral Program in the Humanities "Cultures in Transnational Perspective," and the African Studies Center.


2/27/15  Life (Un) Ltd: Kath Weston  39  Department of Anthropology

3/4/15  Geographies of Gender, Militarism, and Climate Change with Lisa Bloom, Ayano Ginoza, and Sharon Traweek  15

Spring  
4/23/15  Thinking Gender  130  Graduate Division, History of Science Colloquium

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

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

No changes were made to the budget during this transitional period. In March, a staff reorganization plan was put in place: the Assistant Director position was eliminated and a new position, Management Services Officer II, was added.
Appendix 1. Faculty Affiliates

Eric Avila
Associate Professor, Chicano Studies and History

Anurima Banerji
Assistant Professor, World Arts and Cultures

Victor Bascara
Associate Professor, Asian American Studies

Janet Bergstrom
Professor, Cinema and Media Studies

Kathryn Bernhardt
Professor, History

Maylei Blackwell
Assistant Professor, Chicana/o Studies

Jennie E. Brand
Assistant Professor, Sociology

Joseph Bristow
Professor, English

Lia Brozgal
Assistant Professor, French and Francophone Studies

Greg Bryant
Assistant Professor, Communication Studies

Taimie Bryant
Professor, Law

Lucy Burns
Associate Professor, Asian American Studies

Allison Carruth
Assistant Professor, English

Sue-Ellen Case
Professor and Chair, Theater Critical Studies

Jessica Cattelino
Associate Professor, Anthropology

King-Kok Cheung
Professor, English

Susan Cochran
Professor, Epidemiology

Kimberle Crenshaw
Professor, Law

Esha Niyogi De
Lecturer, Writing Programs

Elizabeth DeLoughrey
Associate Professor, English

Robin L.H. Derby
Assistant Professor, History

Helen Deutsch
Professor, English
Ellen DuBois
Professor, History
Christine Dunkel Schetter
Professor, Psychology
Jo-Ann Eastwood
Assistant Professor, School of Nursing
Nina Sun Eidsheim
Assistant Professor, Musicology
Lieba Faier
Assistant Professor, Geography
Allyson Nadia Field
Assistant Professor, Cinema and Media Studies
Aisha Finch
Afro American Studies and Gender Studies
Chandra Ford
Assistant Professor, Community Health Services
Susan Leigh Foster
Professor, World Arts and Cultures
Lorrie Frasure
Assistant Professor, Political Science
Jodi Friedman
Associate Clinical Professor, Medicine
Nouri Gana
Assistant Professor, Comp Literature & Near Eastern Languages and Cultures
Alicia Gaspar de Alba
Professor and Chair, Chicana/o Studies
David Gere
Co-Chair and Associate Professor, World Arts & Cultures
Jessica Gipson
Assistant Professor, Community Health Services
Paola Giuliano
Assistant Professor, Anderson School of Management
Phillip Atiba Goff
Assistant Professor, Psychology
Andrea S. Goldman
Associate Professor, History
Yogita Goyal
Assistant Professor, English

Patricia Greenfield
Professor, Psychology
Lourdes Guerrero
GME Analyst, David Geffen School of Medicine
Sondra Hale
Professor Emerita, Anthropology and Gender Studies
Sandra Harding  
*Professor Emerita, Social Sciences and Comparative Education*

Cheryl Harris  
*Professor, Law*

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

Kelly Lytle Hernandez  
*Associate Professor, History*

Andrew Hewitt  
*Professor and Chair, Germanic Languages*

Frank Tobias Higbie  
*Associate Professor, History*

Gil Hochberg  
*Associate Professor, Comparative Literature*

Grace Hong  
*Associate Professor, Asian American Studies*

Louise Hornby  
*Assistant Professor, English*

Carollee Howes  
*Professor, Education*

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

Margaret Jacob  
*Professor, History*

Robert Jensen  
*Associate Professor, Public Policy*

Kerri L. Johnson  
*Assistant Professor, Communication Studies*

Sarah Kareem  
*Assistant Professor, English*

Benjamin R. Karney  
*Associate Professor, Psychology*

Andrea Kasko  
*Assistant Professor, Bioengineering/ Biomedical Engineering*

Cheryl Keyes  
*Associate Professor, Ethnomusicology*

Katherine King  
*Professor, Classics and Comparative Literature*

Gail Kligman  
*Professor, Sociology*

Hannah Landecker  
*Associate Professor, Sociology*

Anna Lau  
*Associate Professor, Psychology*

Elisabeth Le Guin
Associate Professor, Musicology
Jacqueline Leavitt

Professor, Urban Planning
Gia Lee

Acting Professor, Law
Rachel Lee

Associate Professor, English/Gender Studies
Françoise Lionnet

Professor, French and Francophone Studies
Arthur Little

Associate Professor, English
Christine Littleton,
Vice Provost, Office of Faculty Development and Diversity; Professor, Law
Susanne Lohmann

Professor, Political Science
Marissa Lopez

Assistant Professor, English
Neil Malamuth

Professor, Communication Studies and Psychology
Purnima Mankekar

Associate Professor, Gender Studies/ Asian American Studies
Elizabeth Marchant

Chair, Gender Studies, and Associate Professor, Comparative Literature and Gender Studies
Victoria Marks

Professor, World Arts & Cultures
Saloni Mathur

Associate Professor, Art History
Valerie Matsumoto

Associate Professor, History
Vickie Mays

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

Associate Professor, History; Chair, European Studies Interdepartmental Program
Kirstie McClure

Associate Professor, Political Science
Kathryn McDonnell

Assistant Professor, Classics
Patricia McDonough

Professor and Vice Chair, Education
Claire McEachern

Professor, English
Kathleen McHugh

Professor, English and Cinema & Media Studies
Anne Mellor
Professor, English
Sara Melzer
Associate Professor, French and Francophone Studies
Sean Metzger
Assistant Professor, Performance Studies
Claudia Mitchell-Kernan
Professor, Anthropology
Mignon R. Moore
Assistant Professor, Sociology
Mitchell Morris
Associate Professor, Musicology
Amir Mufti
Associate Professor, Comparative Literature
Edith Mukudi Omwami
Asst Professor, Social Sciences and Comparative Education
Harryette Mullen
Professor, English
Laure Murat
Assistant Professor, French and Francophone Studies
Barbara Nelson
Dean and Professor, Public Policy
Sianne Ngai
Associate Professor, English
Kathryn Norberg
Associate Professor, History
Chon Noriega
Professor, Film and Television; Director, Chicano Studies Research Center
Felicity Nussbaum
Professor, English
Frances Olsen
Professor, Law
Vilma Ortiz
Associate Professor, Sociology
Sherry Ortner
Professor, Anthropology
Sule Ozler
Associate Professor, Economics
Carole Pateman
Professor, Political Science
Carol Pavlish
Assistant Professor, Nursing
Maria Cristina Pons
Associate Professor, Chicana/o Studies
Lucia Re
Professor, Italian
Janice Reiff  
Associate Professor, History
Ted Robles  
Assistant Professor, Health Psychology/Sociology
Karen Rowe  
Professor, English
Abigail C. Saguy  
Professor, Sociology
Linda J. Sax  
Professor, Higher Education and Organizational Change
Brooke Scelza  
Assistant Professor, Anthropology
James Schultz  
Professor, Germanic Languages
Jenessa Shapiro  
Assistant Professor, Psychology
Aparna Sharma  
Assistant Professor, World Arts and Cultures
Jenny Sharpe  
Professor, English
Seana Shiffrin  
Associate Professor, Philosophy
Margaret Shih  
Associate Professor, Anderson School of Management
Shu-Mei Shih  
Professor, Asian Languages and Cultures
Susan Slyomovics  
Professor, Anthropology
Monica L. Smith  
Professor, Anthropology
Zrinka Stahuljak  
Assistant Professor, French and Francophone Studies
Jennifer Steinkamp  
Professor, Design | Media Arts
Lara Stemple  
Director of the Graduate Studies Program, Law
Brenda Stevenson  
Professor, History; Chair, Interdepartmental Program in Afro-American Studies
Caroline Streeter  
Assistant Professor, English
Saskia Subramanian  
Asst Research Sociologist, Psychiatry, Biobehavioral Science
Mariko Tamanoi  
Associate Professor, Anthropology
Paula Tavrow
Adjunct Associate Professor, Public Health
Shelley Taylor

Professor, Psychology; Director, Social Neuroscience Lab
Kevin Terraciano

Professor, History
Mary Terrall

Associate Professor, History
Chris Tilly

Professor, Urban Planning; Director, Institute, Labor and Employment
Cristina Tirado

Adjunct Associate Professor, School of Public Health
Sharon Traweek

Associate Professor, History
Belinda Tucker

Professor, Psychiatry and Behavioral Science; Associate Dean, Graduate Division
Dawn Upchurch

Professor, Public Health
Charlene Villaseñor Black

Associate Professor, Art History
Juliet Williams

Associate Professor, Gender Studies
Gail Wyatt

Professor in Residence, Psychiatry and Biobehavioral Science
Mary Yeager

Professor, History
Noah Zatz

Professor, Law

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

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

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

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

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

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

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

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

Kim Elsesser
Research interests: Gender in the workplace; bias against female leaders; sexual harassment; barriers to cross-sex friendships and mentor
relationships at work; gender discrimination

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

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

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

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

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

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

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

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

**Karon Jolna**
*Research interests:* women, diversity and leadership; preparing the next generation for leadership; pedagogy and online education.
Penny (Barbara) Kanner  
*Research Interests:* Bibliomethodology as an analytical tool; British women’s autobiographies; gender studies; women in history; British women in WWII

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

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

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

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

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

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

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

Rebekah Park  
*Research interests:* gendered memories, Argentine political prisoners, human
rights issues related to race, class, public health and poverty

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

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

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

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

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

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

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

Patricia Zukow-Goldring  
*Research interests:* Women's studies; women, child development, and cultural knowledge; speech and early childhood development
Appendix 3. Student Awards, Grants, and Fellowships

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

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

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

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

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

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

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

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

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

Penny Kanner Dissertation Research Fellowship

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

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

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

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

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

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

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

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

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

Members of the selection committee were Chris Tilly, Professor of Urban Planning and Director of the Institute for Research on Labor and Employment; Brenda Johnson-Grout, Managing Editor at CSW; and Skye Allmang, doctoral student in Social Welfare. They selected Amanda Nguyen, a doctoral student in Economics, for her brief, “Improving the health and well-being of sex workers in the underground commercial sex economy.” The committee “appreciated Amanda’s clear analysis, thorough documentation, and sensible policy recommendations.” Nina M. Flores, a doctoral student in Urban Planning at the Luskin School of Public Affairs, and Karna Wong, a doctoral student in Urban Planning at the Luskin School of Public Affairs, received the award for their brief, titled “Redefining A
Happy Ending: Rights For Massage Parlor Workers." Their brief "made a strong case for additional protections for massage workers."
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<th>First</th>
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<td>Bailey</td>
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<td>Anthropology</td>
<td>Trauma Stories and Transformations: Situating Turning-Point Narratives by Female Tribal College Students</td>
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<td>Bayraktar</td>
<td>$400</td>
<td>World Arts and Cultures</td>
<td>Hip Hop with Darbuka: New Artistic Genres in Gentrified Istanbul</td>
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<td>Ariana</td>
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<td>Health Implications of Intersectional Approaches to Race, Sexual Identity, and Gender Identity and Expression</td>
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<td>Fehrenbacher</td>
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<td>Community Health Sciences/Public Health</td>
<td>Determinants of consistent condom use among sex workers in India: Testing competing hypotheses of perceived risk, empowerment, and financial security and Perceived Job Insecurity and Life Satisfaction: Testing a Causal Model of Job Stress</td>
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<td>Higher Education and Organizational Change - GSEIS</td>
<td>Understanding the Role of Faculty in the Computer Science Gender Gap</td>
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<td>English</td>
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<td>Monti</td>
<td>$400</td>
<td>Spanish and Portuguese</td>
<td>“Sab, la mujer, y la esclavitud: cinco preguntas (y respuestas) para refutar el género abolicionista”</td>
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<td>Resendiz</td>
<td>$375</td>
<td>Chicano/Chicana Studies</td>
<td>Coming Out of the Shadows: Queering Activist Performances, Finding Disruptions, and Letting the Wild Tongues Speak in the Immigrant Rights Movement</td>
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<td>David</td>
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<td>Money, Morals, and Condom Use: The Politics of Health in the Adult Film Industry</td>
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<td>Gender Studies</td>
<td>The Thread Between Them: Race, Gender, and Intimacy in Los Angeles’ South Asian Threading Salons</td>
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<td>Gitanjali</td>
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<td>Gender Studies</td>
<td>Desire, Sexuality and Bodies: Mothers and Daughters in Stockton, California</td>
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<td>Historical Revisionism on the Modern Italian Stage: Anna Banti’s Corte Savella (1960)</td>
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<td>The Senecan Lair: Art, Multitude, and the Oriental Captive Girl</td>
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<td>Alessandra</td>
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<td>World Arts and Cultures</td>
<td>Choreographing Decolonized Labor: The Social Movements of REALITY, Ananya Dance Theatre, and HIRE Minnesota in the Settler Colonial U.S.</td>
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<td>Adriane</td>
<td>Wynn</td>
<td>$500</td>
<td>Health Policy Management/ Public Health</td>
<td>A study to assess the acceptability and feasibility of screening and treatment of curable sexually transmitted infections during antenatal care at Princess Marina Hospital</td>
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### Appendix 4. Award Committee Members

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<thead>
<tr>
<th>Award Type</th>
<th>Committee Member(s)</th>
<th>Title</th>
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<tbody>
<tr>
<td>Undergrad/Grad</td>
<td>Virginia C. Classick</td>
<td>Donor</td>
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<td>Karen Rowe</td>
<td>Professor</td>
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<td>Katherine King</td>
<td>Professor</td>
<td>Comp Lit and Classics</td>
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<td>Mary Wang</td>
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<td>Ellen DuBois</td>
<td>Professor</td>
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<td>Muriel McClendon</td>
<td>Professor</td>
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<td>Paula Tavrow</td>
<td>Associate Professor</td>
<td>Public Health</td>
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<td>Graduate</td>
<td>Kate Norberg</td>
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<td>Chandra Ford</td>
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<td>Grace Hong</td>
<td>Professor</td>
<td>Gender Studies</td>
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<td>Linda Sax</td>
<td>Professor</td>
<td>Education</td>
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<td>Michelle Erai</td>
<td>Assistant Professor</td>
<td>Gender Studies</td>
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<tr>
<td>Graduate</td>
<td>Tzili Mor</td>
<td>Research Scholar</td>
<td>CSW</td>
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<tr>
<td></td>
<td>Courtney Powers</td>
<td>Lecturer</td>
<td>Law</td>
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<tr>
<td>Graduate</td>
<td>Chris Tilly</td>
<td>Professor</td>
<td>Urban Planning</td>
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<tr>
<td></td>
<td>Brenda Johnson-Grau</td>
<td>Managing Editor</td>
<td>CSW</td>
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<td></td>
<td>Skye Allmang</td>
<td>Doctoral Student</td>
<td>Social Welfare</td>
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<td>Graduate</td>
<td>Azza Basarudin</td>
<td>Research Scholar</td>
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<td>Catherine Christensen</td>
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<td>Natalie Hansen</td>
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<td>Mirasol Enriquez</td>
<td>Research Scholar</td>
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UCLA CENTER FOR THE STUDY OF WOMEN PRESENTS

THINKING GENDER

25TH ANNUAL GRADUATE STUDENT RESEARCH CONFERENCE

APRIL 23/24, 2015

UCLA COVEL COMMONS • CSW.UCLA.EDU • OPEN TO THE PUBLIC
Thinking Gender is an annual public conference highlighting research on women, sexuality, and gender across all disciplines and historical periods.
BODY MODIFICATIONS: VIOLENCE, LABOR, AND THE SUBJECT OF FEMINISM

Rebecca M. Herzig

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

–Rebecca M. Herzig, Plucked

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

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

Cosponsored by UCLA Colloquium in History of Science, Technology, and Medicine
Thursday, April 23

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

POSTERS

Female Resistance in ‘The Legend of Sigh,’ Sarah Abdul Razak, English, Georgetown University

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

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

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

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

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

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

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

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

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

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

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

EXHIBITORS

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


Systems Training Center, http://systemstrainingcenter.com
Friday, April 24

SESSION 1 9:00 to 10:30 AM

❖ Panel 1, West Coast Room
CONTESTING ANTHROPOCENTRISM: THINKING GENDER, RACE, SEX AND SPECIES WITH HUMAN AND ANIMAL BODIES
MODERATOR: Alice Wexler, CSW Research Scholar, UCLA
Chloe Diamond-Lenow, Feminist Studies, UC Santa Barbara, Keep Love Strong: Iams, Homecoming, and Heteronormativity
Meredith Clark, Gender Studies, Arizona State University, Inserting Stereotypes: Human, Companion Species & Testicles
Chelsea Jones, Feminist Studies, UC Santa Barbara, The Spectacle of Losing: Failure and the Ephemera of Desiring Community in Sports

❖ Panel 2, North Ridge Room
SEXUALITY IN ASIAN MEDIA
MODERATOR: Andrea S. Goldman, History, UCLA
Jing (Jamie) Zhao, Gender and Cultural Studies, Chinese University of Hong Kong, Reconfiguring a Perfect Butch Idol from a Homoeroticized West in Online Chinese Queer Gossip
Min Joo Lee, Gender Studies, UCLA, Everybody’s Right to Their Own Fantasy: Korean Television Dramas and Their Fan-Made Videos
Eliz Wong, Sociology, Chinese University of Hong Kong, Weapons of the Weak: Female Activists in Hong Kong Umbrella Movement

❖ Panel 3, South Bay Room
CLAIMING PUBLIC VISIBILITY AND POWER
MODERATOR: Kathryn Norberg, History and Gender Studies, UCLA
Julie Matos, Communication Studies, CSU Los Angeles, Women’s Rights in Public Address: A Feminist Rhetorical Critique
FNU Elizani, Educational Administration, Ohio University, Mélange of Voices: Female Candidates of 2014 Election in Aceh
Weiling Deng, Education, UCLA, Contemporary Chinese Women Intellectuals: Recipient and Source of Empowerment
Erica Baker, Kinesiology and Health Studies, Queen’s University, Creating and Contemplating (In)visibilities: The Challenge of ‘Coming Out’ as Cosmetically Altered

Icons denote panel themes:

Science, Technology, and Theory  ♦  Identity in Arts and Culture  ♦  Social Issues and Contested Spaces
Panel 4, West Coast Room

**FEMINIST INQUIRY AND PRACTICES**

**MODERATOR:** Michelle Erai, Gender Studies, UCLA

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

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

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

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

Panel 5, North Ridge Room

**CONTESTING MARGINALITY**

**MODERATOR:** Elizabeth Marchant, Gender Studies, UCLA


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

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

Panel 6, South Bay Room

**LOCATING AGENCY IN POLITICS OF THE BODY**

**MODERATOR:** Tzili Mor, School of Law, UCLA

Adam Ali, Kinesiology and Health Studies, Queen’s University, “We” are All Terrorists: Scripting Affects in Airport Spaces

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

Gulin Cetin, Comparative Literature, UC Riverside, *Making Docile ‘Female’ Bodies: Biopower and Virginity Examinations in Turkey*
Friday, April 24

WORKSHOPS, 1:30 to 2:30 PM

Salon A

**FIGHT LIKE A WOMAN WITH MARCUS KOWAL**

*_Cosponsored by Marcus Kowal and Systems Training Center*_

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

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

West Coast Room

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

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

**INSTRUCTOR:** Felicia Yu, M.D., is an East-West Primary Care Fellow at the UCLA Center for East-West Medicine. Her interests include preventive medicine, women’s health, improving the quality of life for cancer patients and survivors, the mind-body connection, and educating patients on the different approaches to healing.
Panel 7, West Coast Room

GAMERS ‘N’ GEEKS: GENDERED ROLES AND PROFESSIONALISM IN THE GAMING AND HIGH-TECH INDUSTRIES

MODERATOR: Allison Carruth, English, UCLA
Koji Chavez, Sociology, Stanford University, Gendered Pathways to Hire: Employer Trade-offs and Candidate Gender in the Hiring Decision
John Vanderhoef, Film and Media Studies, UC Santa Barbara, Everyday Developers: Amateur Game Development on the Borders of Industry
Ryan James Hughes, French and Francophone Studies, UCLA, Women in Revolt: from the French Revolution to #GamerGate

Panel 8, North Ridge Room

ACROSS BOUNDARIES: QUEER BODY AND SEXUALITY IN PERFORMANCE

MODERATOR: Sue-Ellen Case, Department of Theater, UCLA
Kristine Palma, Kinesiology and Health Studies, Queen’s University, The Taboo Issue: Black Queerness, Privacy, and Collective Memory in Sports
Alixandria Lopez, Communication Studies, CSU Long Beach, ‘I’m Becoming a Dude’: Sarah Silverman and the (Mis)Appropriation of the Male Body
Donnie Lopez, English & Philosophy, Purdue University – Calumet, Queering Dracula’s Red Lips
Poyao Huang, Communication, UC San Diego, How to Have a Theory of Queer Blood

Panel 9, South Bay Room

OPPOSITIONAL CONSCIOUSNESS: GENDERED MILITARISM AND SOCIAL PROTESTS

MODERATOR: Rebecca M. Herzig, Program in Women and Gender Studies, Bates College
Anat Schwartz, East Asian Languages and Cultures, UC Irvine, Hegemonic Masculinity and Motherhood in South Korea: The Sewol Incident as a “Women Issue”
Selina Makana, African American Studies, UC Berkeley, Ready for Combat: Women and Militarized Armed Struggle in Southern Africa
Sevi Bayraktar, World Arts and Cultures/Dance, UCLA, Resisting Choreographies: Women in Turkey’s Gezi Protests
Panel 10, West Coast Room
MEDICINE IN CONTEXT: BIOMEDICAL BODY AND KNOWLEDGE PRODUCTION
MODERATOR: Soraya de Chadarevian, History, UCLA
Christine Pich, Sociology, Carleton University, The Politics of Ignorance: Occupational Health, Material Bodies, and Breast Cancer
Eva Gillis-Buck, School of Medicine, UC San Francisco, Redefining ‘Virgin Birth’ After Kaguya: Mammalian Parthenogenesis in Experimental Biology, 2004-2014
Sandra Harvey, Politics, Emphasis in Feminist Studies, Critical Race and Ethnic Studies, UC Santa Cruz, The HeLa Bomb and the Science of Unveiling
Wanda Henry, History, Brown U, Gender and the Dead in St. Giles Cripplegate

Panel 11, North Ridge Room
CHALLENGING STEREOTYPES OF BODY IN THE ARTS
MODERATOR: Michelle Liu Carriger, Department of Theater, UCLA
Lisa Delance, Anthropology, UC Riverside, From the Rags to Riches: The Class, Status, and Power of Clothing among Ancient Maya Women
Charlotte Lucke, English Literature, University of Houston, Reclaiming Representation: A Disruption of American Indian (Women) Tropes in Julie Buffalohead’s The Skin Shifting
Melanie Jones, Comparative Literature, UCLA, The Right to a Mad Mind: A Conversation of Medical Knowledge and Pre-feminist Literary Practice between Madame Bovary and Анна Каренина
Julia Taylor, British and American Literature, University of Houston, Cua Ve, Kitchen Gods, and Dutiful Women: Gender and Consumption, and Food in Catfish and Mandala

Panel 12, South Bay Room
IDENTITY IN TRANSIT: GENDER, RACE, AND CULTURE OF MOVEMENT
MODERATOR: Kristine Gunnell, CSW Research Scholar
Jacob Thomas, Sociology, UCLA, Are U.S. Nonimmigrant Visa Application Decisions in China Gender Biased?
Mieke Lisuk, History, CSU Sacramento, Living a Hmong Us: The Cultural Disconnect between Hmong Marriage Rituals in Laos and the United States
Jacqueline Caraves, Chicana/o Studies, UCLA, Latinas Straddling the Prison Pipeline through Gender (Non)Conformity
Appendix 6. Newsletters, Blog posts, and Videos
ucla center for the study of women presents

THURSDAY

November 20
4 to 6 pm T.Y. South Conference Room

Sonia Henríquez

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

Women's Activism & International Indigenous Rights

FACULTY CURATOR SERIES
organized by Maycie Blackwell, Associate Professor, Department of Chicana/o Studies at UCLA

COSPONOSRED BY
Latin American Institute, Dean of the Social Sciences, Institute for American Cultures, Center for Oral History Research, and Charles E. Young Research Library
Welcome to the New Year!

Welcome to the new academic year! I’d like to share news of some of CSW’s activities with you. Our fall quarter events include a series of lectures on “Women’s Activism and International Indigenous Rights,” curated by Maylei Blackwell, Associate Professor of Chicano/a Studies and Gender Studies. The series focuses specifically on leaders in the Continental Network of Indigenous Women and explores the intersection of women’s activism and indigenous rights. Margarita Gutiérrez Romero, a Nha-ñhu activist from Hidalgo, Mexico and co-founder of the Continental Network of Indigenous Women of Abya Yala, spoke at UCLA on October 22nd. A second event in the series features Sonia Henríquez, an activist from the Guna Yala region along the Caribbean coast of Panama, and will take place on November 19 from 2 to 4 pm in the YRL. An overview of the series appears in this issue of the newsletter.

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

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

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

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

In addition to our public events and lectures, we have several publication initiatives in process this year, including several CSW Policy Briefs. Chris Tilly, Professor of Public Policy and Director of the Institute for Research on Labor and Employment, is partnering with us on a set of briefs featuring outstanding applied feminist scholarship by UCLA graduate students. Each brief presents research in support of a policy change that would substantially improve the health and well being of women and their families. We are also are inviting submissions for a set of briefs on the topic “Women in the Informal Economy: Global Challenges, Local Solutions.” Three UCLA graduate students will be selected to work with CSW publications manager Brenda Johnson-Grau on the editing and publishing of their briefs for distribution to community partners, nonprofit and research organizations, and public officials. Selected students will receive a $500 stipend and recognition at the CSW Awards luncheon in 2015. A longer brief highlighting research on best practices in supporting women faculty in STEM fields is also planned. As a supplement to this quarterly CSW newsletter, we are launching a new email newsletter highlighting recent gender-related research by facul-

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

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

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

– Elizabeth Marchant
UCLA Center for the Study of Women presents

WINTER 2015

NEW DIRECTIONS in Black Feminist Studies

FEATURING

Jan 29 4 pm | Royce 306
Amber Jamila Musser
Assistant Professor of Women, Gender, and Sexuality Studies,
Washington University in St. Louis

Feb 12 4 pm | Royce 306
Talitha Leflouria
Assistant Professor of History, Florida Atlantic University

Feb 26 4 pm | Haines 135 (Bunche Library)
Tiffany Willoughby-Herard
Assistant Professor of African American Studies, UC Irvine

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

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

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Women’s Activism and International Indigenous Rights

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

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

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

While some tie the internationalization of rights discourse to neoliberalism and global economic restructuring, others have discussed how transnational social movement networks developed specifically to engage the UN have developed new indigenous solidarities and policy advocacy strategies—as well as trained activists to participate in the UN Permanent Forum on Indigenous Issues. Critically, this transnational network not only orients activists toward the international arena but it also provides a critical space for exchange to build indigenous women’s political identities and forms of political analysis that they take back to their communities. Through this multi-scaled activism, they localize a wide range of strategies against violence against indigenous women, militarization, ecological destruction (mining and resource extraction), intellectual property rights, racism against indigenous people, and the need for women’s human rights within their own communities.
Curated by Maylei Blackwell, Associate Professor, Department of Chicano/a Studies at UCLA, “Women’s Activism and International Indigenous Rights” will explore the intersection of women’s rights and indigenous rights and will reflect on women’s role globally.

Blackwell accompanied indigenous social movements for the past sixteen years developing a research expertise on the intersection of women’s rights and indigenous rights within Mexico and California. More recently she has conducted community-based and collaborative research documenting cultural continuity and political mobilization with Zapotecs and Mixtecs from both the northern sierra as well as the central valleys of Oaxaca as well as the increasingly Mayan diaspora from Guatemala in Los Angeles. In addition, she is a noted oral historian and author of ¡Chicana Power! Contested Histories of Feminism in the Chicano Movement (U of Texas Press, 2011), which was a finalist for the Berkshire Conference of Women Historians Book Prize and named by the Western Historical Association as one of the best book in western women and gender history. Her research focuses on indigenous women’s organizers in Mexico, Latin American feminist movements, and sexual rights activists, all of whom are involved in cross-border organizing and community formation.

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

“Indigenous peoples are being permanently alienated from our being. We are being stripped, ripped off, and plundered of our values, our spirituality, our spirits, even of our gods,” says Margarita Gutierrez Romero (shown second from left above), an Nha-ñhu activist who will be speaking at UCLA on October 22. She has been involved in the movement for two decades, a time period that has seen a dramatic increase in indigenous rights activism on the global scene. Indigenous women have been key leaders in these efforts to ensure rights—including women’s rights—for indigenous peoples during this time. For decades, activists worked tirelessly on behalf of a UN Declaration on the Rights of Indigenous People, which was passed in 2007.

Blackwell selected her as a speaker for this series because of Gutierrez Romero’s long history of activism on behalf of indigenous people, which began in community radio and continued as she studied journalism at the National Autonomous University of Mexico. Part of the indigenous rights movement that burgeoned in the early 1990s, Gutierrez was a founding member of the National Plural Indigenous Assembly for Autonomy (ANIPA), which advocated for constitutional reform to establish a system of regional autonomy, and co-founded Enlace Continental de Mujeres Indígenas de las Américas (ECMI), which includes organizations in twenty-six countries in North, Central, and South America. “The powerful growth of [this organization],” says Blackwell, “reflects the emergence of indigenous mass mobilizations and social movements across Latin America and the Caribbean throughout the 1990s as well as the development of a specific set of gendered demands surrounding indigenous autonomy in the region.”

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

In 1994, Gutiérrez Romero was as an advisor at the negotiations on Indigenous Rights and Culture, Dialogue and Negotiation in San Andrés, between the Ejército Zapatista de Liberación Nacional, the Chiapas State government, and the Mexican national government. These negotiations resulted in the San Andrés Accords, which were never implemented due to governmental incalcitrance. A key component of the negotiations regarded “the triple oppression suffered by indigenous women (because they are poor, indigenous and women)” (3) Included in the demands was this request: “Among the public resources which belong to the indigenous peoples there should be a special consignment for women, administered and managed by them. This will give them the economic capacity so that they can begin their own productive projects, guarantee them potable water and enough food for everyone, and allow them to protect health and improve the quality of housing.” Only a portion of these demands was actually included in the Accords, and the Indigenous Law ratified in May of 2001 was a even further watered down version of the original demands. The law only states that officials have a responsibility “to promote the incorporation of indigenous women into development, through the support of productive projects, the protection of women’s health, the creation of incentives to favor women’s education, and their participation in the decision-making related to communal life.”

As the indigenous movement grew after the 1994 Zapatista rebellion, Gutiérrez Romero went on to serve as a member of the National Indigenous Council (CNI) and was National Coordinator of Mexico’s Indigenous Women (CONAMI) and Secretary for Political Education in the Executive Committee of the Partido de la Revolución Democrática (PRD). From 2001 until 2010, she was President of the International Instruments Commission for Continental Network of Indigenous Women. She is currently President of the State Coordinator of Indigenous Women Organizations in Vinajel, Chiapas, Mexico. In that capacity, she participated on a panel for the Organization of American States Policy Roundtable on “Inclusion and Democracy in the Americas” in April of 2011. Highlighting the ongoing efforts of activists and organizations to secure equality and full participation in governance for indigenous women is the focus of this series. “These transnational social movement networks that were developed to engage the UN,” according to Blackwell, “have resulted in new indigenous solidarities and policy advocacy strategies. Critically, this transnational network not only orients activists toward the international arena but it provides a critical space for exchange to build indigenous women’s political identities and forms of political analysis that they take back to their communities. Through this multi-scaled activism, they localize a wide range of strategies against violence against indigenous women, militarization, ecological destruction (mining and resource extraction), intellectual property rights, racism against indigenous people, and the need for women’s human rights within their own communities.”
SONIA HENRÍQUEZ
Advances and Challenges of the Indigenous Women’s Movement in Panama

From the Guna pueblo, Sonia Henríquez is a leader of Olowag-li, a women’s organization of the Guna Yala region, which is along the Caribbean coast of Panama. Since 1996, Henríquez has served as the president of the National Coordinator of Indigenous Women of Panama/Coordinadora Nacional de Mujeres Indígenas de Panama (CONAMUIP), representing the Guna people. The organization formed in 1993, when the women from three ethnic groups—Guna, Emberá and Ngobe—came together to form an organization of indigenous women. The objectives of the organization are to strengthen the participation and leadership of indigenous women within the regional, national and international sphere, as a manager and player involved in the social, economic, cultural, and political development of society; to strengthen the historical and cultural identity, by recovering the wisdom and spirituality of indigenous women; to raise the economic level of indigenous women and their families; and to improve all aspects of the living conditions of indigenous women.

Henríquez also served as Executive Coordinator for the Continental Network of Indigenous Women of America, a network of indigenous women’s organizations from North, Central, and South America that provides a space for indigenous women to exchange experiences and elaborate continental strategies and concerted international action. She is also coordinator for the Continental Commission of Commercialization and Intellectual Property, which addresses issues of native women’s art production and its commercialization and cooption, a crucial issue since a major part of the economy of the Guna Yala region is focused on the production and sale of molas. These colorful, appliquéd textiles have been part of the traditional dress of the women since cotton cloth was introduced after the Spanish colonization. Henríquez participated in a successful lobbying effort to protect the Guna people against the misappropriation of indigenous craftsmanship, after imitations of molas were being mass-produced and sold. These lobbying efforts resulted in a national law, Law No. 20, the Special System for the Collective Intellectual Property Rights of Indigenous Peoples for the Protection and Defense of their Cultural Identity and their Traditional Knowledge, on June 26, 2000. Following the passage of this law, the group organized the First National Crafts Workshop in 2005 to provide craftsmen and designers with information on intellectual property law and the regulations concerning registration of use, which protects various indigenous craft models.

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

In 2009, twenty years after the Convention on the Rights of the Child, UNICEF published Ina and Her Tagua Bracelet in conjunction with the National Coordinator of Indigenous Women of Panama, a storybook based on the story of a Panamanian girl and her experiences moving to the city. At the public event to celebrate its publication, Sonia Henríquez introduced the book and an interactive CD that accompanied it. While it is a story of discrimination, it also stresses the value of friendship and the notion that we may be different but we have the same rights. The book was distributed free to all schools and libraries, so that children could learn about the culture and traditions of indigenous peoples.

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

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

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

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

DIANE RICHARDSON

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

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

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

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

I grew up in a small rural village in the North of England until I went to university in Cambridge. My mother and her friends were an influence in that they were the generation Betty Friedan talked of in terms of experiencing “the problem that has no name.” More positively it was at university where I found a name for what I felt were social injustices against women that I could see happening everyday around me. The women’s liberation movement had emerged a few years before and at University I joined women’s groups, went on protest marches, read *The Second Sex* by Simone de Beauvoir and other feminist books and never really looked back. I actually did chemistry at university but changed to psychology in my final year. My interests were in child psychology and the development...
of gender and sexual identity and what was then called “sex-roles.” A lot of this work was being done in sociology and I gradually shifted across. Women’s studies came later but it followed from my feminist politics and studies. At the University of Sheffield where I was working in the 1990s, Vicki Robinson and I established an undergraduate degree in Women’s Studies, one of the first in the country, which attracted many students to the course. Though we no longer work in the same institution, Vicki and I have continued to work together and are currently editing a book together.

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

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

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

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

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

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

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

Sexuality, Equality and Diversity (Palgrave Macmillan, 2012) is the title of my latest book, which I co-wrote with Surya Monro. It looks at equality policy in relation to sexuality, examining what has been achieved by legislation and resistance to such developments and the implications for understandings of sexual citizenship. It grew out of a research project Surya and I did together, funded by the Economic and Social Research Council, examining recent policy shifts in relation to sexualities equality and diversity in the UK context where demands have, to a degree,
been answered via a raft of recent legislation including the Adoption and Children Act 2002, Employment Equality (Sexual Orientation) Regulations 2003, Gender Recognition Act 2004, the Civil Partnership Act 2004 and the Marriage (Same Sex Couples) Act 2013. This was a study of the implementation of equalities initiatives in local government. Local government provides a very useful lens through which to explore questions of everyday practices of tolerance and intolerance given that many of the people we interviewed were at the coal face of having to deal with and deliver recent equality measures in relation to LGBT people. We were actually keen to include local authorities that were resistant to equality measures, as we wanted to consider not only implementation mechanisms that drive change, but also barriers and resistance to sexualities equalities work. This is important because the transformations in citizenship and wider social changes that have occurred in relation to LGBT people are viewed as a big success story. And of course in some ways these changes are a success story. However, it is also important to explore how this story translates at the level of everyday practice; what bound the limits to acceptance and tolerance. What we found was that there was an implementation gap, which threw a spotlight on where the sticking points are in the boundaries of tolerance/intolerance; acceptance/non-acceptance (http://research.ncl.ac.uk/selg/).

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

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

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

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

What are you working on while here at UCLA?

As well as completing the latest edition of Introducing Gender and Women's Studies, I am working on “Transforming Citizenship: Sexuality, Gender and Citizenship Struggles,” a project exploring how models of citizenship are constructed and deployed by marginalised groups as new democratic moments emerge. While I am at UCLA I am working on a book from the project that, through an examination of original research findings from different parts of the globe, examines the construction of forms of citizenship for sexual and gender minorities. Some of the key questions addressed in the book are: Do new forms of sexual citizenship and democratisation of intimate life challenge broader theories of democracy and citizenship? Is this associated with new forms of social divisions and resistance to new forms of citizenship? How does the concept of citizenship deal with power, inequality and difference? What are the problems of framing struggles over belonging in terms of citizenship in a globalising world? Not easy questions to answer of course, but important ones to ask.

Diane Richardson will be giving a talk titled “Sexuality & Citizenship: Remaking Boundaries of Tolerance and Acceptanc” on November 18 at 4 pm in Haines 279. The talk is cosponsored by the Gender Working Group of the Department of Sociology at UCLA and the UCLA Center for European and Eurasian Studies.
ON JANUARY 12TH, 2014, I walked, wide-eyed, through the rather swanky airport in Copenhagen, when it fully hit me that I had travelled some 5500 miles to attend my first conference on French and Francophone Studies. My laptop bag swinging heavily by my side, I felt strangely reassured by the familiar bright logos of luxury brands; I thought for a second that I could be walking through Beverly Hills, if it wasn’t for the sudden preponderance of tall, blond peoples. It was only when I stepped out to board my small, alarmingly shaky plane to Aarhus, and as the wind sliced through my flimsy sweater, that I realized that not only did I overestimate my formerly admirable tolerance of 30°F weather but that I was really quite far from the sunny, cheery clime that Los Angeles dares to call winter.

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

My destination was Aarhus, my purpose to attend a bilingual conference titled “Le monde en français : les littératures francophones dans un espace mondialisé/ The World in French: Francophone Literatures in a Globalized World” at Aarhus University, where international scholars, both professors and graduate students alike, met to discuss issues related to the field. For three days, I learned about topics in various countries ranging from Libya to Lebanon, Haiti to Algeria. On a university campus not unlike that of UCLA, I encountered the same scholarly procession of listening to presentations, engaging in a question and answer period, as well as having an important keynote speech for each day of the conference. This is, I remember thinking to myself, exactly what I have seen as an attendee at local conferences.

When it was my turn to present in our large seminar room, as the snow began to build outside, I turned our attention away from the wintry landscape to discuss a novel regarding Mauritius, an island-nation located some 700 miles from Madagascar in the Indian Ocean. I had chosen to work on the novel after having read it in a seminar with Françoise Lionnet, Professor
in the Departments of Comparative Literature, French and Franco-
phone Studies, and Gender Studies at UCLA, the preceding year,
with the fortuitous opportunity of having Ananda Devi, the author
herself, teach in the department the following quarter. It was such a
treat to have the chance to interact with an author and gain a bet-
ter understanding of the writing process that goes into composing
fiction, particularly as one being rigorously trained in the role of lit-
erary critic. She was kind enough to spend an evening having dinner
with a group of graduate students in the faculty center, willing to
answer any and all questions we asked her. I often think of en-
countering the soft-spoken Devi, floating down the hallway to her
office in Royce Hall, seemingly lost in her thoughts and wearing her
characteristic sari, in contrast to the ferocious, often vicious voice
of her narrator in Le sari vert that has haunted my research, to say
nothing of the powerful narrative voices of her other novels.

Devi exercises a different narrative voice throughout Le sari vert,
as evidenced in the novel’s incipi-
it—that is to say, the introductory first page. “I am not the apostle of
polite words,” the narrator snarls in the opening lines, continuing
to add, “I don’t subscribe to these beautiful, empty formulas of which
our times are so fond”\(^1\) (translation mine). This commanding mascu-
line voice continues to enumerate a long list of adjectives and nouns
that he claims do not describe
him, including: young, rich, beau-
tiful, nice, a woman, black, white,
ending with “neither the best, nor
the worst,”\(^2\) leaving one to wonder
what exactly would constitute the
narrator’s personality. In the incipi
of the novel, the narrator warns
the reader about the heavy subject
matter at hand, showing a desire
to deter some readers, but also at-
testing to his strong narrative pres-
ence—this is not just going to be
any story, he implies in his opening
lines, but a story about me.

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

Yet his digressions on writing
also point to a larger issue, which
is that of creation. The narrator’s
disgust with women arises primar-
ily from the ability to create life.
In forging a relationship between
writing and creating, the narrator
implies that he too wishes to create
and despises those with the natu-
ral ability to produce life. I argue
in my research that his misogyny
derives from a desire to be a moth-
er, suggesting that the narrator
wishes to use writing to become
himself a being of creation, a term
that I refer to as “mother-writer”
(mère-écrivain).

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

During the question and answer
period that followed, it became

\(^1\) Ananda Devi, Le sari vert, Éditions Gallimard Paris 2009, p. 9
\(^2\) Ananda Devi, Le sari vert, p. 9
\(^3\) Ananda Devi, Le sari vert, p. 9
quickly apparent to me that most of the audience members had not read the novel. “I think that I’ll have to pick up one of her books,” a professor from a Canadian university later told me. Following the conference, I spoke with some fellow graduate students and it was clear that they had not even heard of Ananda Devi. “Those quotes you read from the novel were really quite intense,” a French graduate student shivered. I too encountered, in the course of the conference, authors and ideas previously unknown to me and I understood, in a concrete way, the importance of conferences and the bridges they build between different institutions of thought and practice.

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

Nanar Khamo is a third-year graduate student in the Department of French and Francophone Studies at UCLA. Her research interests include empire, genocide studies and creolization. She received a travel grant from CSW to present her conference paper on “C’est moi, moi seul: the narrator’s desire to be both mother and writer in Le sari vert.”
1984 was a groundbreaking year for Southern California. Mayor Tom Bradley brought the summer Games of the XXIII Olympiad to Los Angeles, the first time since 1932. In November, the newly incorporated City of West Hollywood appointed the world’s first openly lesbian mayor Valerie Terrigno. A lesser known, but pivotal event also took place when L.A.’s first gay/lesbian bookstore, A Different Light Books in Silver Lake launched the first-ever writers series for lesbians – the Lesbian Writers Series – on Saturday evening February 18, 1984.

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

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

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

On Monday night January 16, 1984, writer Carolyn Weathers asked Bradley to join her for a reading of her memoir Leaving Inaugurated on February 18, 1984, at A Different Light bookstore in Los Angeles, this trailblazing series featured an amazing range of lesbian writers.
The lesbian writers presented in In a Different Light: an Anthology of Lesbian Writers were from those who read their works at Ann Bradley’s wildly popular and influential Lesbian Writers Series, which took place every Saturday evening at A Different Light Bookstore in Silver Lake.

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

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

–Carolyn Weathers

Texas at Pam Roberts’ Three Guineaes Bookstore in Newport Beach, California. Bradley was a fan of Weathers since meeting the Texas native and her older sister Brenda—founder of L.A.’s Alcoholism Center for Women, the nation’s first recovery facility to welcome lesbian alcoholics—on September 1, 1980. That September evening Carolyn cradled the manuscript of Crazy, her tragicomic autobiography detailing her manic depression, published by Clothespin Fever Press in 1989. Bradley later copied Weather’s delightful story “Tracking Down Vivian” from a November 1983 issue of the LA Reader and sent it with her holiday cards.

The fierce rain that January evening limited Weathers’ audience to about eight intrepid souls who were so captivated by her story-telling that they begged her to read the entire twenty-five-page plus memoir of vignettes on growing up in a small Texas town with her adored older sister. Driving home, Bradley told her that she felt compelled to create a wider showcase for Weathers’ literary luminescence. The next morning, Bradley asked store manager Ruggles, co-founder Labonte, and owner Laurila whether she could launch the Lesbian Writers Series with Weathers and hold subsequent monthly readings on the third Saturday night of the month. Literary history began.

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

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

As a publicist at Cal State L.A., Bradley also had the exceptional backing of California State University Los Angeles Public Affairs director and former Santa Monica
Mayor Ruth Goldway who generously supported Joan Nestle’s January 1989 appearance and the CSULA-sponsored March 30, 1989, appearance by acclaimed African American lesbian poets Cheryl Clarke and Pat Parker for Women’s History Month. Parker’s reading at A Different Light with Clarke on Friday, March 31, 1989 would be her last public appearance before her sudden and untimely death from cancer the following June.

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

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

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

–Jenny Wrenn, Introduction, In a Different Light: An Anthology of Lesbian Writers
LESBIAN WRITERS SERIES 1989

APRIL 15
DOROTHY ALLISON
ROBIN PODOLSKY

MAY 20
MICHELLE CLIFF
AYOFEMIE STOWE

JUNE 17
CAROLYN WETHERS
GEORGIA COTRELL

JULY 15
ALEIDA RODRIGUEZ
JESSIE LATIMORE

AUGUST 19
TERRY WOLVERTON
BIA LOWE

SEPTEMBER 16
CHERIE MORAGA
ANA CASTILLO

OCTOBER 21
KATHERINE FORREST

NOVEMBER 18
ELOISE KLEIN HEALY
SHARON STRICKER

DECEMBER 16
MARIE-CLAUDE BLAIR

ORGANIZER

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

ALL READINGS ARE ON THE THIRD SATURDAY OF THE MONTH AT 8 P.M.
1986. In its 10 years, the imprint published twenty-three books. On February 24, 1989, Clothespin celebrated the publication of a volume featuring the first five years of the Lesbian Writers Series, In a Different Light: An Anthology of Lesbian Writers, at a party at the Woman’s Building. Bradley contributed the preface to the book and introduced the evening as the “best prom we’ve never been to!”

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

At Bradley’s suggestion, the UCLA Women’s Studies Program and UCLA Center for the Study of Women cosponsored Nestle’s 1989 visit with additional funding from CSULA librarian Morris Polan. Mary Margaret Smith of the Women’s Studies Program produced a 1988-89 series of readings by lesbian historians and writers after UCLA students founded the nation’s first lesbian sorority Lambda Delta Lambda in February of 1988 (http://articles.latimes.com/1988-02-24/local/me-11690_1_lamb-da-delta-lambda-sorority). yet were largely unaware of their city’s lesbian history. Smith agreed to include Nestle among those legendary voices in a series that included Audre Lorde.

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

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

On Friday, October 19, 1990, A Different Light Books manager Jim Morrow celebrated the 11th anniversary of the bookstore at an event thanking Bradley for founding the Lesbian Writers Series. Bradley invited Carolyn Weathers, Eloise Klein Healy, and Sophia Corleone to read on a program that also celebrated the numerous individuals who had attended the series since its inception, including June Mazer Archives board member Angela Brinskele.

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

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

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

Ann Bradley, founder and coordinator of the Lesbian Writers Series from 1984 to 1990, compiled this history. For information, she can be reached at ann.bradley@sbcglobal.net.
<table>
<thead>
<tr>
<th>Date</th>
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<tr>
<td>October 19</td>
<td>Peggy Collen, Carol Schmidt</td>
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<tr>
<td>November 16</td>
<td>Katherine Forrest, Elizabeth Nolas</td>
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<td>December 21</td>
<td>Winter Solstice Celebration</td>
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1988

<table>
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<td>Chaney Holland, Robin Podolsky</td>
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<td>March 19</td>
<td>Judith McDaniel, Ayofemie Stowe Folayan</td>
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<td>April 16</td>
<td>Alice Bloch, Eloise Klein Healy</td>
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<td>May 21</td>
<td>Marilynn Cruz, Eileen Pagan</td>
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<td>June 18</td>
<td>Marilyn Donohue, Louise Moore</td>
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<td>July 16</td>
<td>Carolyn Weathers, Jenny Wrenn</td>
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<td>August 20</td>
<td>Katherine Forrest, Peggy Collen</td>
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<td>September 17</td>
<td>Patricia Murphy, Janice Lerma</td>
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<td>October 15</td>
<td>Jenny McDaniel, Karen Sterling, Terry Wolverton</td>
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<tr>
<td>November 19</td>
<td>Sophia Corleone, Sharon Stricker</td>
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<td>Elizabeth Nolas, Terry Wolverton</td>
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1989

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<td>January 21</td>
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<td>March 18</td>
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<td>May 20</td>
<td>Celebration of Jewish Women's Culture: Alice Bloch,</td>
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<td>Savina Teubel, Peggy Collen</td>
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1990

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(continued)
1991

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

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

1992

Gail Suber and Sophia Corleone, Co-Coordinators
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Silver Lake, Los Angeles, CA

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

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

1994

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

UCLA Center for the Study of Women
Banu Subramaniam
U-Mass, Amherst

SURROGATING THE CRADLE OF THE WORLD
On the Onto-Espistemological Illusions of Matter

Deboleena Roy
Emory University

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

WEDNESDAY
Nov 5, 2014
4 to 6 pm | Royce 314

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

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

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

Thinking Gender provides a scholarly and social milieu for graduate students from around the world to present and discuss their work, as well as to expand their networks and connect with their peers and participating scholars. We expect the presenters to pose incisive questions to, and respond to topical comments from, the faculty and scholars moderating the panels, as well as the audience. Participants may receive travel grants and the top presentations may be published in a edited volume.

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

– Chien-Ling Liu

Chien-Ling Liu is the conference coordinator of Thinking Gender 2015. She is a Ph.D. Candidate in the Department of History at UCLA. Her dissertation is on the microbiological studies and public health work by the Pasteur Institutes in China between 1899 and 1950, particularly concerning prophylaxis of smallpox and rabies. She is interested in power dynamics of scientific knowledge production and practices in cross-cultural contexts, relating to the issues of modernity. When not writing her dissertation, she enjoys going to movies and playing badminton.
The CSW Policy Brief Prize supports and promotes outstanding applied feminist scholarship by graduate students at UCLA. Each CSW Policy Brief presents research in support of a policy change that would substantially improve the health and well being of women and their families.

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

Currently enrolled UCLA graduate students are invited to submit a brief of approximately 750 words, excluding bibliography/sources, graphs, tables, and images, on the topic of “Women in the Informal Economy: Global Challenges, Local Solutions.”

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

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

Questions should be directed to Brenda Johnson-Grau, Managing Editor, UCLA Center for the Study of Women, bjg@ucla.edu. To submit a brief, visit http://www.csw.ucla.edu/current-projects/for-grad-students/awards-grants-and-fellowships/policy-briefs. Deadline for submissions is November 30.
Labor Women and Reflecting on API Women in Labor Today

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

Wednesday, November 12, 2014
12:30 - 2:00 pm
Public Affairs Building, Room 5391

Co-sponsored by UCLA Asian American Studies and UCLA Gender Studies
THINKING GENDER
2015

CALL FOR PRESENTATIONS

now available on the CSW website:


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UCLA CENTER FOR
THE STUDY OF WOMEN
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campus mailcode: 722203
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csw@csw.ucla.edu • cswpubs@csw.ucla.edu

ON THE COVER: CSW/Department of Gender Studies’ Annual Fall reception. Top row from left to right, Jacob Lau, Rachel Lee, Grace Hong, Raja Bhattar, Kimberlee Granholm; Middle row, from left to right, Mishuana Goeman, Diane Richardson, Alice Wexler; Bottom row from left to right, Maylei Blackwell, Elizabeth Marchant, Purnima Mankekar, Belinda Tucker
UCLA CENTER FOR THE STUDY OF WOMEN PRESENTS

THINKING GENDER

25TH ANNUAL GRADUATE STUDENT RESEARCH CONFERENCE

APRIL 23/24, 2015

UCLACOVEL COMMONS • CSW.UCLA.EDU • OPEN TO THE PUBLIC
THINKING GENDER 2015

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

BY CHIEN-LING LIU

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

We will open the conference with a keynote address, “Body Modifications: Violence, Labor, and the Subject of Feminism,” by Rebecca M. Herzig, the Christian A. Johnson Professor of Interdisciplinary Studies and Chair of the Program in Women and Gender Studies at Bates College (http://www.bates.edu/gender/faculty/rebecca-m-herzig/), from 2 to 3:15 pm. The keynote address is cosponsored by the UCLA Colloquium in History of Science, Technology, and Medicine. On this first day, we will also introduce Professor Herzig's new book, Plucked: A History of Hair Removal, will available for purchase. In Plucked, Professor Herzig describes the surprising histories of race, science, industry, and medicine behind hair-removal practices and norms.

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

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

The poster exhibition will take place on the first day, following the keynote address. After the poster exhibition, we will award the
student travel grant, best posters, and best papers. These awardees will receive certificates and financial awards. All awardees have an opportunity to publish in a special Spring 2015 issue of InterActions or Catalyst: Feminism, Theory, Technoscience.

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

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

“Fight Like a Woman” will discuss the practicality and thinking behind Krav Maga and the mental game when in a situation where self-defense is necessary. Marcus Kowal (above), the lead instructor and owner of System Training Center, is a professional kickboxer and MMA fighter and 2nd degree Krav Maga Black Belt. This workshop is cosponsored by Marcus Kowal and Systems Training Center (http://systemstrainingcenter.com).

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

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

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

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

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

For more information on the program, visit http://www.csw.ucla.edu/conferences-1/thinking-gender/
Rebecca M. Herzig is the Christian A. Johnson Professor of Interdisciplinary Studies and Chair of the Program in Women and Gender Studies at Bates College. Her teaching, research, and activist work all seek to engage broad audiences in reflection on the social dimensions of science, technology, and medicine. Recent publications include a special issue of the Lancet on “Medicalisation in the 21st century,” co-edited with Jonathan Metzl, and The Nature of Difference: Sciences of Race in the United States from Jefferson to Genomics, co-edited with Evelynn Hammonds. Her latest book, Plucked: A History of Hair Removal, is now available from NYU Press.

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

COSPONSOR of keynote: UCLA Colloquium in History of Science, Technology, and Medicine
Kath Weston  University of Virginia

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

FRIDAY
Feb 27, 2015
12 to 2 pm
Haines 352

COSPONSORED BY
Department of Anthropology
HAVING PUBLISHED widely on issues related kinship, gender, and sexuality, as well as poverty in the U.S., Kath Weston, a professor in the department of anthropology at the University of Virginia, has recently turned her attention to surveillance technologies and the body. In an upcoming talk in the Life (Un)Ltd lecture series organized by CSW Associate Director Rachel Lee, Weston will discuss one of the case studies from her forthcoming book, Animate Planet: Making Visceral Sense of Living in a High-Tech Ecologically Damaged World: “In the United States, the National Animal Identification System is a state-sponsored Big Data scheme that proposes to render each animal destined for the dinner table capable of being tracked and traced, in whole or in part, throughout its material existence, in the name of protecting public health and facilitating international trade. The NAIS represents a historical shift away from prevention and inspection of food production facilities, toward an investment in trace-back operations that attempt to secure the nation’s food supply by securing the animal body. Under the scheme, each pig, sheep, and cow receives a ‘unique individual identifier’ sutured to its body using a range of surveillance devices and mapped onto a premises registry. What is at stake in the struggles over animal citizenship, bio-intimacy, and techno-intimacy that have ensued in the wake of implementation of the NAIS?”

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

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

the Andaman and Nicobar Islands. Her work has long challenged the preoccupations and predilections of the academic social sciences. In *Longslowburn: Sexuality and Social Science* (1998), she “argues that despite the recent growth in gay and lesbian studies departments, sexuality is not a new topic for social science. She also suggests that sexuality should not be a ghettoized area of study but rather should be considered in relation to work, migration, family, and all the other core topics that concern social scientists.”

Her interest in the lived experiences of lesbians and gays animated two of her books, *Render Me, Gender Me* (1998) and *Families We Choose: Lesbians, Gays, Kinship* (1997). *Render Me, Gender Me* “challenges comfortable assumptions about gender by weaving… [her] own thought-provoking commentary together with the voices of lesbians from a variety of race and class backgrounds.”

In a recent book, *Traveling Light: On the Road with America’s Poor* 5

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(2009), she rode the bus for five years to document what it’s like to be poor in America. As a review in *Publisher’s Weekly* described the book, “In this accessible gem of a narrative, Weston makes a special contribution to the conversation (and glut of ethnographies) that seek to describe how the other half lives. Raised in the working-class outskirts of Chicago and trained as an anthropologist, the author is devoid of condescension or naïve astonishment as she zigzags across the country by bus—one of the last quasi-public spaces—swapping advice, snacks, favors, worldviews and nuggets of profound wisdom with her fellow travelers. Within these shared stories, Weston interweaves her own experiences in traveling on a limited budget with acute anthropological analysis. Attuned to the hardships of bus travel (no guaranteed seats after long waits to board, bad food at rest stops, hiked up prices for the poorest travelers), Weston is also refreshingly self-reflective on her own relative privilege (being white and a citizen, having a credit card). Although her writing occasionally reads like choppy journal entries, her simple observations are marked by a spare grace: Arrival is not all. Often the road is the thing. This book is a piece of 21st-century Americana in motion, and its characters and cities will resonate and linger with readers.”

In her career as author, scholar, and activist, Weston has always been in motion, reimagining her research and her role in it. Her new book will surely be another landmark book in the fields of anthropology, feminist studies, and science and technology studies. “Political Ecologies of the Precarious,” an essay from the book is available at academia.edu: [https://www.academia.edu/2314386/Political_Ecologies_of_the_Precarious](https://www.academia.edu/2314386/Political_Ecologies_of_the_Precarious)

Radhika Mehlotra is a graduate student researcher at CSW

Little Prairie Ronde, Cass County, Michigan, where Amalie Hathaway lived and wrote her philosophy papers in the 1870s and 1880s.
Women Philosophers at the American Philosophical Association

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

As a member of the Society for the Study of Women Philosophers and a new member of the American Philosophical Association, I recently travelled to Philadelphia to present a paper on nineteenth-century American Amalie Hathaway’s lecture on famous German pessimist philosopher Arthur Schopenhauer. Mine was to be the middle presentation of three on the society’s theme of women philosophers. Each was strikingly different. The first was a paper on contemporary theorist of material culture and University of Georgia Professor Beth Preston by Hector MacIntyre, a doctoral student from the University of Ottawa, Canada. The third was a performance by Sabrina Misir-Hiralall, an adjunct professor from the Montclair State University, New Jersey, of a Hindu dance about a princess who after alienating her husband (really the god Krishna) attracts him back by showing she admits and repents her unspiritual behavior. My paper was on a lecture on Schopenhauer by an immigrant woman at the 1881 session of the nineteenth-century Massachusetts phenomenon, the Concord Summer School of Philosophy and Literature. The program thus showed the great variety among women philosophers, as well as the range of genre characteristically accepted and advocated for by scholars of women’s philosophy.

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

In the hours since arriving for the convention, I had been trying to broaden my paper in order the better to bring out the great importance I had come to attribute to Hathaway. As I see it, Amalie Hathaway is important in two respects. Intrinsically, her existence challenges the existing record of nineteenth century American philosophy. It shows that German-American women as well as well-known German American men like Henry Brockmeyer educated their communities in German philosophy not only on the East coast but in the American Midwest in the middle of the 19th century. As well, I wanted to show that not all women philosophers before Pragmatism were either quasi-Kantian admirers of Ralph Waldo Emerson, neoPlatonist adherents of Bronson Alcott, Platonist followers of Hiram Jones, Hegelian proteges of William Torrey Harris, Aristotelian followers of Thomas Davidson, or personalist adherents...
of George Holmes Howison. In addition, Hathaway adds to the number of nineteenth-century women who studied philosophy at the university level: before Caroline Miles, Mary Sophia Case, or the better-known Eliza Sunderland and Marietta Kies, there was already a woman student in the Philosophy Department at the University of Michigan. Hathaway’s career also brings to light the virtually unknown because virtually undocumented existence of the Chicago Philosophical Society. Finally, Hathaway’s existence reveals that there could exist in the nineteenth century a woman learned in Greek, Continental, and British historical and contemporary philosophy; talented and skilled in writing English expository, interpretative, and critical prose; and who based on nothing but her personal studies at the University of Michigan and her membership in a Chicago self-described philosophy club, had the confidence to publicly call into question the Harvard, “official” interpretation of a hotly controversial European philosopher.

To accomplish this, I had hoped to add to my paper a mention, for example, of the Chicago Philosophical Society where Hathaway lectured: of Rev. Benjamin Franklin Cocker, her part-time teacher at the University of Michigan in 1871-76; of the various journalists and later authors, mainly women, who mentioned or discussed her and her paper in newspapers and magazines across the eastern half of the United States in the 1880s and 1890s. I had also hoped to call attention to other nineteenth-century German immigrant women, such as Olga Plumacher (a Hartmann specialist), who published and corresponded about German philosophers; to spark interest in other nineteenth-century American women—such as Anne Lynch Botta—who the history of philosophical has not yet claimed but whom it should, whom evidence shows read, wrote on, listened to, lectured on, or seriously thought about canonical and/or contemporary philosophy. Finally, I had hoped to elicit feedback, from specialists on American philosophy, particularly on how Hathaway compares with German-American male philosophers such as Brokmeyer; from specialists in Schopenhauer, regarding Hathaway’s interpretation in contract with current views; and from specialists on women philosophers regarding possible connections with women from other eras and cultures and/or resonances with classic and contemporary feminist philosophy, a field in which I wasn’t well versed.

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

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

In retrospect, certain things stand out about the panel from the point of view of the Center of the Study of Women. In regard to the dance, the fact is that the source tradition is about a woman, but not apparently by one. It does represent a woman expressing herself, however, and being capable of high spirituality, being a bride of Krishna. And it was presented by
a woman. So it was to this extent feminist. In regard to the paper on Preston, it took for granted the worthiness and importance of her thought—treated her, so to speak, like a man. Insofar it represented the acceptance of women philosophers as unproblematically equal to men. If I remember correctly, there was no particular or no strong attempt to tie Preston’s ideas to her gender or to gender. In my own case, I had also declined to make gender the point of my reading, although I stated, and believe, that this can and should be done. Nor did audience questions take an especial feminist tack. But then they had not been encouraged to.

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

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

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

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

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

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


Author’s note: At the conference, an editor from Lexington Press made an appointment with me to discuss a possible book. Thanks to CSW, I am now in touch with their consulting editor of American Philosophy to discuss doing a book on Julia Ward Howe.
APPROXIMATELY one in eight women in the United States will be diagnosed with breast cancer at some point during her life (Howlader et al., 2012). In 2014 alone, more than 232,000 American women were diagnosed with the disease (DeSantis et al., 2014). Diagnosis and treatment of breast cancer, which can include surgery, radiation, chemotherapy, and/or endocrine therapy, can profoundly impact a woman’s physical, psychological, and social functioning.

Although most women diagnosed with breast cancer adjust well over time, breast cancer patients do have elevated rates of depression and anxiety disorders compared with the general population (Mitchell et al., 2011; Fann et al., 2008). Depression in cancer patients is associated with lower participation in medical care, longer hospital stays, and, perhaps, lower survival (Colleoni et al., 2000; Prieto et al., 2002; Fann et al., 2008; Pinquart & Duberstein, 2010a). Breast cancer patients are also faced with social concerns, including managing communication with loved ones about their health and having less energy to engage in valued social activities.

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

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

Personal websites provide a central space for women to share their cancer experience and communicate their needs, bridging the potential gap in communication between the patient and her support system. Online journaling may help women to create a story of their experience with breast cancer, express emotions, and boost confidence in their ability to cope with the cancer experience, factors
that can promote positive adjustment in women with breast cancer (Howsepian & Merluzzi, 2009; Stanton et al., 2000). However, very little research has examined whether using a personal website can improve breast cancer patients’ psychological health and bolster social support. Our research group at UCLA developed and tested a program called Project Connect Online (PCO) to evaluate whether women with breast cancer could benefit from creating and maintaining a personal website to share their experience and communicate with family and friends (Stanton et al., 2013; Cleary & Stanton, 2014).

The Project Connect Online Study

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

The primary feature of each woman’s personal website was a journal; websites also included a “How You Can Help” feature, where women could post their wishes for specific kinds of support. During the workshop, members of the research team led a discussion about potential uses for personal websites (for example, communicating with friends and family), proactively addressed common concerns about personal website use (such as pressure to post frequently), and helped women create their websites and initiate their first journal post. Women were encouraged to invite family and friends to visit their website; website visitors could subscribe for automatic email notifications whenever the woman posted a journal entry on her website.

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

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

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

Many women also wrote about spirituality and finding benefit in the cancer experience. For instance, some women wrote that
cancer had given them a better understanding of what was truly important in their lives, had helped them treasure family and friends, and had prompted engagement in meaningful activities.

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

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

When we asked about actions that website visitors intended to take as a result of reading the website, they reported that they planned to visit the website again, contact the patient, and offer help. One visitor wrote, “I did not see [the patient] often, and did not know that my friend had experienced this journey with cancer... I have already written her an email and will continue to check on her.” Our findings suggest that website visitors can provide a valuable source of information about the ways in which personal websites can bolster communication and support between breast cancer patients and their loved ones.

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

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

We used Linguistic Inquiry and Word Count (LIWC; Pennebaker et al., 2007), a computer program designed to analyze the content of text files, to examine whether women’s use of positive emotion words, negative emotion words, and cognitive processing words in their journal posts was associated with improved psychological functioning. Consistent with findings from previous studies, we found that higher use of positive emotion words was significantly associated with an increase in positive mood over the study period, and higher use of negative emotion words was significantly associated with a decrease in depressive symptoms over the study period. These results suggest that emotional expression was an important aspect of journaling that may have led to psychological benefit.

Conclusions and Future Directions

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

Future research should also explore the potential for personal websites to improve adjustment to other types of cancer as well as other illnesses and stressors. With Internet access expanding rapidly
in the United States and around the world, online journaling is a potentially low-cost, accessible way for individuals to chronicle stressful experiences and garner effective social support.

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

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

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

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

At the Japanese American National Museum’s 2011 annual gala dinner, before the late Senator Daniel Inouye comes to stage, he is introduced by his wife, Irene Hirano, a past president of the Museum. Introducing him means that she must list all of his accomplishments and his continued investment in the museum that forces us to honor him as well. And of course she cannot help but include how Inouye is third in line for the presidency as she proudly jokes that this is reason why there are secret service agents running around. And after Inouye narrates his life story that should never be forgotten he begins discussing “how far Japanese Americans have come” by relating statistical information to the audience about our law abiding nature, our low crime rates, our high intellectual rates, and that we are among the “three ethnic groups with the highest per capita income.” He then goes on to incorporate his own life into this “success” narrative saying, “today I stand before you, when I was first declared an enemy alien on December the 7th and today I am president pro-tempore, third in line for the presidency.” And then he looks affectionately at the crowd and states, “that’s not too bad” to which the audience enthusiastically applauds him.
lize Japanese Americanness to do “its repressive work and its policing of civil society” and ourselves.2

For my proposed dissertation research, I am interested in looking at how Japanese American knowledge production and modes of memory inevitably reproduce forms of surveillance and carcerality operating during Japanese American incarceration that are predicated on even more brutal forms of death and destruction of “deviant” populations. I want to think about the way in which Japanese Americans are legitimated with “value” because they perform masculinity and femininity in “proper and respectable ways that redeem, reform, or counter their racialized “deviancy” in a post Redress era.3 Other groups are positioned in opposition to Japanese Americans and are marked as “deviant, illegal and criminal” and are unable to “circumvent the de-valuing process of race and gender by citing other readily recognizable signs and signifiers of value, such as legality, heteronormativity, American citizenship, higher education, affluence, morality, or respectability.”4 I am interested in how this devaluation occurs in conjunction with the valuation of Japanese Americans as “productive, worthy, and responsible citizen[s].”5 By turning to Japanese American modes of memory and knowledge production, I hope to show the complexities of racialization where Japanese Americans, particularly after Redress, illuminate the way contemporary power relations no longer simply operates through exclusionary measures but now also relies upon the affirmation and recognition of certain differences. Below, I briefly outline two different historical moments where this disidentification begins to take root via Japanese Americans’ racialization by the state.

Japanese American incarceration is simultaneously a site where technologies of carcerality work to demonize and dehumanize Japanese Americans in ways that legitimize punishment and imprisonment but it also happens to be a site of rehabilitation and normativization. As Jodi Kim argues in Ends of Empire, incarceration is articulated as a space where Japanese Americans “could learn to be productive subjects without ‘damaging’ the environment, becoming hyper-competitive in any field, or contributing to California’s ‘maladjustments.’”6 In this way, I want to think about Japanese American incarceration as a racialized spatial-social enclosure to see the links between the past (Japanese American incarceration) and the present (mass incarceration). Rehabilitation allows for one to become free/mobile because one is not a “true” criminal. Rehabilitation allows for Japanese Americans to obtain this mobility.

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

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2. Wahneema Lubiano, “Black Feminism and Black Common Sense” from The House that Race Built (New York: Pantheon, 1997), 235.
5. Social Death, 148.
6. Jodi Kim, Ends of Empire: Asian American Critique and the Cold War (Minneapolis: University of Minnesota Press, 2010), 119.
7. Ends of Empire, 120.
Act of 1988 passed, where the state not only acknowledged that internment did happen but that the U.S. was wrong for incarcering Japanese Americans and that it would compensate former incarcerees with $20,000. I examine the ways in which Japanese Americans’ particular racialization and knowledge production about its own incarceration history inadvertently supports this neoliberal logic wherein prisons are the geographic solution to political and economic crisis. Despite being incarcerated Japanese Americans are articulated as having achieved “success” and are “deserving” of redress, which allows for the state to “celebrate diversity and achievement often at the cost of the vast population of unemployed, underemployed, or highly exploited people of color.” In other words, Japanese Americans are given redress and reparations because they were wrongfully incarcerated that ultimately means that others are “deserving” of it. In this way, Japanese Americans are not only acknowledged and compensated for their rehabilitated status but they also function to rehabilitate the state from its racist and violent past by narrating racism as officially over.

In these moments we are able to see how Japanese Americans create distance from blackness that inherently legitimize the state’s simultaneous defunding of the social wage and the proliferation of prisons. And yet, on February 18, 2015, the 2015 Day of Remembrance (DOR) event titled, “EO 9066 and the [In]Justice System” was held at the Japanese American National Museum and highlighted the urgency of recognizing that the U.S. “justice system continues to imperil communities of color with police violence, profiling, and mass incarceration.” Recognizing police brutality, anti-black racism, and mass incarceration as contemporary forms of state violence, DOR 2015 sought to place the deaths of black men by police within the context of Japanese American history. In other words, speaking to “the importance of remembering the Japanese American struggle during World War II” means that “we seize today’s opportunity to begin a conversation in our community about the interrelated yet distinct injustices other communities face.” In this presentation, Japanese American history was re-narrated to highlight black and Japanese American interaction, coexistence, and shared spaces (neighborhoods and work places) to prove that we should care about black lives. However, drawing from a discourse of multiculturalism, this dominant imaginary for imagining interracial solidarity nostalgically remembers moments of connection as only being fruitful ones. While this re-narration is powerful, it is ultimately the moments of disconnect that highlight exactly where our histories diverge and our connections are missed or broken that reveal much more about state violence and the possibility for solidarity. Even as this program made important strides in thinking about other groups of color it ultimately fell short in conflating black and Japanese American experiences.

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

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


Helen Ota. EO 9066 and the [In]Justice System. Program. 1.
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Riddle of the Sphinx: Kaha Walker and the Possibility of Black Female Masochism
Amber Jamilla Musser
Assistant Professor of Women, Gender, and Sexuality Studies, Washington University in St. Louis

Feb 12 4 pm | Royce 306
Living and Laboring off the Grid: Black Women Prisoners and the Making of the "Modern" South, 1885-1920
Talitha Leffouria
Assistant Professor of History, Florida Atlantic University

Feb 26 4 pm | Holmes 135 (Sunkes Library)
"I Write What I Like" The Politics of Black Identity and Gendered Racial Consciousness in Meer's The Black Woman Worker
Tiffany Willoughby-Herard
Assistant Professor of African American Studies, UC Irvine

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

FACULTY CURATOR SERIES
organized by Grace Kyungwon Hong, Associate Professor, Department of Gender Studies and Department of Asian American Studies
This final issue of the 2014-2015 academic year presents a range of research supported by CSW.

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

Carolyn Abrams and Ana G. Luna received a CSW Travel Grant to give a conference presentation in 2014. Their article, “The Reality of the Researcher: Addressing Assumptions and Biases,” provides an overview of their work on researcher bias and provides some guidelines for best practices in avoiding bias in doing research on women. Both recently received Master’s degrees from the UCLA Luskin School of Public Affairs.

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

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

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

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

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

– Rachel C. Lee
WHAT DOES IT MEAN to cross a border? The charged debates surrounding national borders have inspired a number of interpretations. Borders, often understood as imaginary constructs, are inherently problematic and evolving sites from which to reframe thinking about belonging. Ultimately, according to John Agnew, borders matter because “they have real effects and because they trap thinking about and acting in the world in territorial terms.”

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

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

Yet ours is but a small chapter in

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

BY RENATA REDFORD
the same narrative that has defined humanity throughout millennia.

During the twentieth century, Europe's borders violently transformed. Between the end of the First World War and the fall of the Berlin Wall, many of Europe's borders were redrawn and reinforced with concrete. The Ottoman and Austro-Hungarian empires both fell, while various countries either contracted or expanded in size. Although migration was understood as a political act during the Cold-War era, post-1989 Europe's borders violently transformed. Between the end of the First World War and the fall of the Berlin Wall, many of Europe's borders were redrawn and reinforced with concrete. The Ottoman and Austro-Hungarian empires both fell, while various countries either contracted or expanded in size. Although migration was understood as a political act during the Cold-War era, post-1989 Europe's borders violently transformed. Between the end of the First World War and the fall of the Berlin Wall, many of Europe's borders were redrawn and reinforced with concrete. The Ottoman and Austro-Hungarian empires both fell, while various countries either contracted or expanded in size. Although migration was understood as a political act during the Cold-War era, post-1989 Europe's borders violently transformed. Between the end of the First World War and the fall of the Berlin Wall, many of Europe's borders were redrawn and reinforced with concrete. The Ottoman and Austro-Hungarian empires both fell, while various countries either contracted or expanded in size. Although migration was understood as a political act during the Cold-War era, post-1989 Europe's borders violently transformed. Between the end of the First World War and the fall of the Berlin Wall, many of Europe's borders were redrawn and reinforced with concrete. The Ottoman and Austro-Hungarian empires both fell, while various countries either contracted or expanded in size. Although migration was understood as a political act during the Cold-War era, post-1989 Europe's borders violently transformed.

In Women Migrants from East to West, oral historian Luisa Passerini emphasizes the need for scholars of European migration to study its recent feminization. In this context, Italy’s historic location between East and West Europe positions it as a crucial, yet problematic site of migration. As several critics have observed, the borders between the East and West of Europe were always vague and contested as Italy’s history of its Northeast border reveals.

As the borders of Europe relaxed, Italy experienced an unprecedented influx of migrants from Africa, the Middle East, and East Europe. In doing so, Italy became a destination culture rather than a country from which people generally migrated. Seen as threats to an already fragile national identity and to “authentic” Italian culture, migrants are discriminated against in an effort to maintain Italy’s imagined cultural and religious homogeneity. Despite Italians’ complex history of external emigration and internal migration – Italian identity itself ethnically defined well into the 1960s – Italians seem to have participated in a collective act of forgetting that suppresses their own history as an other. Today Italy represents a receiving culture in which the “category of the ‘migrant’ is used to redefine Italy’s place within Europe from marginal to central as boundaries of inclusion and exclusion are shifted, from Southern Europe to the East.” In this light, the movement of women from East Europe reflects not only a dynamic set of relations between places and cultures, but also has the potential to reconfigure thinking about gender and identity.

Despite much excellent work on themes of migration, however, Italian scholars have not thoroughly explored the positive role of migrant women writers from East Europe. Indeed, while critics of Italian “migration literature” have studied various writers from North Africa and the Middle East, Italophone women writers coming from East Europe and Italian transnational women writers coming from the Northeastern border of Italy have gone largely overlooked. I work from the concept of a “feminization of migration” throughout the breadth of my research in order to examine how intra-European migration plays a pivotal role in the “consolidation of... [an] emergent new European political and cultural space” and transgresses older divisions between the West and the East of Europe.

Partially inspired by my private history, my current research projects examine how mobility between the East and West of Europe gives rise to new forms of writing with a larger project in mind – one that configures new possibilities not only for literature but for the ways in which humans are connected across borders.

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

Aware of the current discourse regarding the feminization of migration, Coman and Očkayová both seek to uncover the private history of the East European female body in Italian. As Coman stresses, “In some way, who has moved across the
rivers of pain and estrangement ... perceives the world more profoundly. To forget is to expose oneself to the [dangers] of the mechanisms of power and violence.”

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

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

NOTES
5. For a discussion of the equivocal nature of borders, see Etienne Balibar’s Politics and the other scene. London, Verso, 76.
10. See Graziella Parati’s Migration Italy: The Art of Talking Back in a Destination Culture. Toronto: University of Toronto Press, 2005. Although traditionally defined as a culture to which migrants move, Parati extends the notion of a destination culture and refines it as a “new hybrid culture that is the result of both the changes brought to a local culture by incoming people and the influence of that [new] culture on incoming cultures” (70).
11. There are a few exceptions regarding the study of Italophone writers from East Europe: namely Sonia Sabeli, Nora Moll, and Emma Bond.
12. In my forthcoming article, “The Peculiar Case of Italian Migration Literature,” I offer a more nuanced view of the current debate on migration literature in Italy, which I suggest is a product of an inherited critical framework from fascism.
13. My study is partially a response to Luisa Passerini’s focus on women’s migration in her introduction to Women Migrants from East to West: Gender, Mobility and Belonging in Contemporary Europe. Oxford: Brghahn, 2007.
14. I carried out this research thanks to the gracious financial support of the UCLA Center for European and Eurasian Studies and the UCLA Center for the Study of Women.
15. Interview with Ingrid Beatrice Coman, summer 2011. Italics are her own.
Media headlines and photos illustrate competing representations of women in Bangladesh following the collapse of the Rana Plaza garment factory. These serve as a prime example of how existing assumptions and biases can be easily reinforced and consequently detract from productive social change. Image by Carolyn Abrams
ETHICS IN FIELDWORK has long been a popular topic of conversation. Researchers from diverse disciplines have focused on the position, privilege, and power of the practitioner. Through debate and discussion, academics and practitioners have identified research assumptions and biases as key influencers in research design, collection, and evaluation. However, despite frequent discussion, assumptions and biases continue to significantly skew research perspectives, therefore blocking productive social change. Moreover, within the area of international development and women’s studies, an apparent disconnect prevails between practitioner’s conceptual understanding and their willingness to actively address researcher realities.

In an effort to bridge the conceptual and the practical, this article examines the role of the researcher within the context of fieldwork. Through the exploration of objectivity and power distribution, we acknowledge contemporary tradeoffs, challenges, and strategies faced by researchers in designing, conducting, and interpreting data. In doing so, this article discusses the realities faced by researchers and provides best practices for addressing assumptions and biases.

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

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

As this applies to objectivity, many social researchers would agree, in theoretical settings, that complete freedom from bias and personal value systems is ultimately unattainable (Melissa and Bryman, 2004). However, in the real world context of the
Female factory workers gather in the urban slums of Bangladesh to discuss workplace and household vulnerabilities with ActionAid researcher, Ana G. Luna, and partner organization, PSTC. Photo by Ana G. Luna.
practicing researcher, methods, approaches, findings, and frameworks remain “riddled with unacknowledged personal beliefs, assumptions, and biographies” (Maynard, 1994, 138).

The following are indicators of an “objective” researcher:

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

Practitioners who deny their inherent assumptions and biases, in an attempt to appear or achieve objectivity, gloss over the role of the researcher (Maynard, 1994, 141) and deny the influence the researcher has in shaping the reality experienced by female subjects (Maynard, 1994, 141). Doing so reduces researched women to static objects and generalized stereotypes and threatens the general purpose of female-focused research. Instead of viewing objectivity as an achieved state of mind where the analyst must bury existent biases or values, we urge fellow researchers to pursue objectivity as a “process in which all evidence is marshaled in the creation of knowledge, including the hidden and unexplained cultural agendas, and assumptions of the knower/researcher are called into account” (Harding, 138). Thus, in defining objectivity as a developmental challenge, researchers must seek to discern between weak and strong objectivity. (See “Researcher Toolbox.”)

### Power Hierarchy: The Researcher Versus the Researched

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

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

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

That said, it is not always possible or realistic to know what has been influential to the participant and her/his range of feelings. In the field, many researchers find it difficult to make sure that what is being understood by the interviewer is being understood by the interviewee (Maynard, 1994). After all, most intervention types are linguistically heavy, yielding a multitude of rhetoric. Terms containing multiple meanings, definitions, and operational capacities require the researcher to identify and address discrepancies in the use and meaning of language during an interview and/or during analysis (Melissa and Bryman, 2004). Addressing the social reality that practitioners enter when executing research, we challenge researchers to recognize and reveal “what is usually hidden and unacknowledged as visible and part of the equation” (Maynard, 1994). (See “Researcher Toolbox.”)
Drawings and maps detail the physical and social risks from the perspective of the researched. In this photo, women draw and explain the hardships associated with living next to an active railroad. *Photo by Ana G. Luna*
Aiming to increase the credibility, replicability, and transparency of research, we collected and created a list of best practices. Some techniques have existed for decades, while others are new. At the core is the guiding principle that “a researcher’s background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication of conclusions” (Malterud, 2001, p. 483-484). The following techniques aim to increase cohesion between theory and practice and also establish greater credibility and replicable research.

**Create and Develop**

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

**A Researcher Autobiography:** A researcher autobiography allows researchers to reflect and document how gender, class, race, religion, previous experience, and personal assumptions influence research design and analysis. Separate from the reflexive journal (which is completed throughout the research process), a researcher autobiography is completed in advance. This tool has the potential to identify how social and technical choices impact research design, methods, interpretation, and community relationships.

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

**Incorporate**

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

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

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

**Recognize and Record**

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

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

**Approach**

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

**Methods and Analysis:** Variations of participatory structures and quasi-validation processes have been in existence for decades. Aimed at increasing cooperation between the researcher and the researched, quasi-validation processes or participatory structures increase the agency of respondents. Possessing increased ownership through use of this method, respondents are far more likely to provide genuine responses and feedback. This method also increases the researcher’s ability to clarify terms and address challenges/threats to study validity.
Ana Luna and Carolyn Abrams at Marquette University, where they presented their research at the Sexuality, Human Rights, and Public Policy Conference

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

Ana G. Luna (shown above left) holds a Master’s degree in Urban Planning from UCLA Luskin School of Public Affairs. With extensive academic training in research design, development, and analysis, Ms. Luna has collaborated with sugarcane farming communities in Uganda, African-American sex workers in the USA, Mexican garment factory workers in USA, and female heads-of-household in India, Bangladesh, and Pakistan. She continues to work in international development as a research and cross-cultural communications consultant.

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Works Cited


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

This article focuses on environmental work by an artist that attempts to visually address new forms of art, seeing, feeling and sociality that are coming into being in the age of the Anthropocene. In what follows, I bring together issues in “critical climate change” scholarship to examine aspects of feminist and environmentalist art in the work of Judit Hersko.

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

Compared to the scientific communities, artists’ communities tolerate and even encourage eccentric practices and even aesthetic extremism in the name of innovation. Though the art world has not engaged fully with these critical global issues, some artists around the world are working on these problematics that are so critical to our times of how to represent the delayed effects of these environmental disasters that are at once intimate, yet far-off in time and far-away in distance. Judit Hersko creates aesthetically rich and provocative art installations and performance works that focus on anthropogenic climate change and crises concerning our marine life in Antarctica, focusing on two transparent planktonic snails: *Clione antarctica* (sea angel) and the microscopic *Limacina helicina* (sea butterfly) (figure 1). These writings on her art and performance piece “Pages from...
the Book of the Unknown Explorer” (2008-2012) are taken from my book project, tentatively titled “Contemporary Art and Climate Change of the Polar Regions: Gender After Ice.” The artworks discussed here and in my book project suggest how visions of the polar regions and elsewhere present us with new understandings of a world now under threat from climate change. These show not just variables related to the weather but also basic transformations of culture and the sense of loss and uncertainty that is connected with that.

This article also builds on research from Gender on Ice: American Ideologies of Polar Expeditions (Bloom, 1993); a special issue of The Scholar and the Feminist, co-edited with Elena Glasberg and Laura Kay (Bloom and Glasberg, 2008); and “Disappearing Ice and Missing Data: Visual Culture of the Polar Regions and Global Warming” (Bloom and Glasberg, 2012). Gender on Ice invited us to consider how conventional polar narratives about science, travel, gender, and race, as well as concepts of nationhood, attitudes towards nature, technology, and the wilderness were being reimagined during the late nineteenth and early twentieth century. Springboarding from the earlier study, the new book project draws on a range of representations within contemporary art production to rethink these narratives as the polar regions have shifted from the last space of heroic exploration to the first place of global decline. In the earlier era, the polar regions had been overrun by heroic bodies and narratives. Now it has been overrun by the harshest effects of a warming planet.

In an age that celebrates instant spectacles, the slow-paced and open-ended side of anthropogenic climate change, except in catastrophes of spectacular destruction like hurricanes, typhoons, and cyclones, creates representational obstacles that can hinder efforts to mobilize citizens when our evidence does not have the desired closure that the media seeks. Thus one of the tasks of my book project and this article is to elucidate these complex images of global warming that are neither spec-
tacular nor instantaneous but rather incremental.

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

As the world grows steadily more unpredictable with climate change, I use the term “anthropogenic landscapes” to also rethink our notion of landscapes that have changed due to human-induced greenhouse-gas emissions. The terms “anthropogenic landscapes” or “human-transformed landscapes” signal how human-induced climate change is irrevocably altering our relationship towards the wilderness and disrupting our ordinary ways of knowing and seeing. (Bampton, 1999) The shift in perception I am suggesting follows environmentalist’s Bill McKibben’s thinking when he renamed Hurricane Sandy a “Frankenstorm” because of its hybrid nature and some “spooky combination of the natural and the unnatural” (McKibben, 2012) The term “anthropogenic landscapes” displaces the question of a simple mastery over nature (or vice versa) that is often associated with the conventional landscape tradition and notions of the natural sublime. It also makes us radically question the ways in which we understand and interact with what used to be known as “nature.” These ideas are gaining momentum in the arts, humanities, and social sciences as evidenced by ongoing conferences on the Anthropocene around the world even as the geologic time scale of the term itself is still contested by the Royal Geological Society. The Anthropocene thesis announces a paradigm shift in its claim that humankind is the driving power behind planetary transformation, an idea popularized by Nobel laureate and chemist Paul Crutzen. Crutzen is saying that the human being has become something much larger than a simple biological agent. As historian Dipesh Chakrabarty puts it, “Humans now wield a geological force to have an impact on the planet itself. To call human beings geological agents is to scale up our imagination of the human.” The consequences of this are enormous according to Chakrabarty “since it shifts the temporal parameters away from the expectation of continuity to contemplate the idea of extinction, that is to say, a future without ‘us’” (Chakrabarty, 2009).

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

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

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

**In and out of place**

Judit Hersko’s “Pages from the Book of the Unknown Explorer”

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

With one hundred and twenty images, Hersko presents her recent work as a lecture—part fantasy and part history—that incorporates photographic and cinematic documentation as well as artwork about Anna Schwartz, a fictional Jewish female explorer, photographer, and Antarctic biologist from the 1930s (figure 3). In Hersko’s narrative, Anna appears on Admiral Byrd’s 1939 expedition and, while passing as a white man, becomes the only woman at that time to work as a biologist and photographer in Antarctica.

Schwartz' trip to Antarctica by its very choice of dates evokes the 1939 invasion of Poland when Eastern European Jews, such as Schwartz, were loaded into boxcars and sent to concentration camps in Europe. In this respect, the juxtaposition of Antarctica in the late 1930s with the contemporary debates around climate change today raises questions later in Hersko’s narrative about how she connects the present to the past through a vision of traumatic catastrophe (Bloom, 2006).

For her narrative, Hersko draws on both a rich artistic and literary tradition, the literary including Ursula Le Guin’s short story “Sur” (1982), a utopian feminist fictional account in which a party of South American women reach the South Pole in 1909, two years before the official arrival of Amundsen and Scott. Hersko’s work is influenced by the women characters in Le Guin’s fantasy who do not feel compelled to leave any record, or proof, of their presence at the South Pole, as evidenced by one of the characters’ activities of fashioning sculptures from ice. Like the disappearing ice sculptures in Le Guin’s short story, Hersko’s artwork and narrative can be preserved only in Hersko’s ephemeral art, not in monuments that celebrate male narratives and imagery of the Heroic Age.

Hersko draws her aesthetic from an earlier historical moment of surrealist photography by using photocollages, transparent sculptures (figures 4 and 5), and cinematic projections to emphasize the shadow, light, and transparency of images and place. To do this, she draws on forms and styles rarely if ever used in relation to Antarctica. Inspired by the surrealist albums of Victorian women, who invented a method of photocollage later adopted by avant-garde artists, Hersko borrows this aesthetic style to visually render the placement of people in circumstances they could ordinarily not inhabit. To reveal how visually out of place Schwartz might have been on these expeditions, Hersko creates compelling photomontages that place the fictional explorer, into already existing photographs of Antarctic exploration (figure 5). These images of the “Unknown Explorer” depart from the images of the traditional sublime and its heroic masculinity and are much more in keeping with her interest in making visible threats from global warming that take time to wreak havoc. She highlights what otherwise might be difficult to see—two transparent planktonic snails the *Clione antarctica* (sea angel) and the microscopic...
**Limacina helicina** (sea butterfly) *(figure 1)*

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

Hersko’s art explores representations of these microscopic creatures at a moment when they are disappearing, thereby creating a melancholic aesthetic that engages with the photographic materials from the past but gives them a new value that is different from the period from when they were made. The melancholia of her work has parallels to Walter Benjamin’s conception of surrealist allegory, as she engages us to think of these planktonic snails as having ceased to exist while we are presented with a fictional narrative and images about the first time they were documented in the 1930s by Schwartz (Benjamin, 1999). As her work aesthetically activates these lost images, they begin to signify from both moments in time, almost simultaneously. In the place of the heroic portraits of Byrd and his men, the minimal scale of Hersko’s portrait of the “Unknown Explorer” emphasizes the contingent nature of Schwartz’ heroism as well as the surprising obsession and motivation from another time for her clandestine expedition to Antarctica—the seemingly insignificant documentation of microscopic creatures. These details enforce the illusion of factuality that the story seeks to create and set up a creative engagement between the unknown explorer and her otherwise ordinary microscopic pteropods that are slowly perishing in the present. We never learn whether the unknown explorer’s reasons to escape is connected to the Holocaust, but the evocation of

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4. Hersko has been working with biological oceanographer Victoria Fabry, and her artwork on climate change and planktonic snails is an outgrowth of that collaboration.
this possibility seems to foreshadow further catastrophe for her pteropods (figure 4). The persistence of this past in her narrative evokes the future. Significantly, Hersko’s reference to this history is tempered by her own personal relationship to the Holocaust and how her own parents survived Nazi persecution.

Hersko’s narrative and archive are symbolic since they imagine what Jewish women’s contribution to science, polar exploration, and art history might have been in Antarctica’s early history if women’s relationship to Antarctica were not merely speculative during Schwartz’ era. For this reason, Hersko’s fictional narrative insists that one must take into account the imaginative histories that run alongside actual polar histories. Her archive of images on Antarctica is suitably dreamlike and includes projected cinematic images, etched photographic images on glass and silicone (figures 3, 4, and 6), and photomontages that deliberately draw on photographic tropes from the period to give the pictures a “reality effect” (figure 5). At the same time, her work disorients us since she puts people and organisms in an order and place they would not normally inhabit such as the unlikely inclusion of Schwartz at the time that Jews in Europe were fleeing the Nazis. Namely, by shifting the history of Antarctic exploration even slightly, Hersko alters our perception of the present and helps us understand how the rhetoric of both Antarctic exploration narratives and polar climate change bears the imprint of gender and Jewishness.

However, her goal is not to obtain mastery over trauma by rendering it in terms of existing cultural codes but to foreground and make connections between the affective consequences of the Holocaust and climate change. In its drive to obtain mastery over trauma by rendering it legible in terms of existing cultural codes, her performance piece appears to disregard what Cathy Caruth calls “the event’s essential incomprehensibility, the force of its affront to understanding” (Caruth, 1995, p. 154). Yet, for all its investment in a surrealist aesthetic, the work remains haunted by a traumatic history that exceeds and breaks down accustomed habits of thought, narration, and visualization.
Recent artworks by Hersko reveal new perspectives from artists who are restaging the politics of gender, Jewishness, and climate change in Antarctica from a feminist perspective to make us think about microscopic life in the deepest realm of the polar oceans. Hersko brings us back to the earlier days of polar explorers and the epic by inserting her unknown Jewish woman explorer in her fantasized re-enactment of the Byrd expedition. She returns to the heroic registers of the early twentieth century to perversely restage a masculinist imperial past within a neo-liberal present to tell stories about an absent subjectivity. She uses this as an occasion to make a statement on the belatedness of woman’s place in polar narratives and a lost or obscured perception.

Hersko is engaging these regions in new ways by searching for alternative narratives and aesthetics in the very dramatic contemporary situation of climate change without falling into the old heroic/melodramatic tropes of the sublime. She does this specifically by drawing comparisons between two holocausts to move us away from the purely visualizable as the basis for knowledge. Consequently, her work does not offer the unimaginable scale that we associate with the sublime. Instead, it plays off the epic quality of these male heroic narratives and images. She does this through a fictional biography of a Jewish woman explorer whose intimate relationship with tiny snails in the 1940s later becomes significant for polar science in the present.

Hersko’s viewpoints suggest some important new directions in contemporary art, and in the process, her work makes us think about how feminist perspectives have contributed to making us think critically about the conservative apocalyptic versions of the contemporary sublime and a kind of neo-liberal aesthetics that is at the heart of current discussion in climate change, art history as well as Antarctic discourses. Viewers’ aesthetic experience of her work is not just about landscape and the masculinist heroic subjectivity but also subjectivity itself, be it male or female.
female since her narrative is about rethinking polar oceanscapes where marine life is on the verge of disappearance due to anthropogenic climate change. What she mourns in her work like the holocaust she evokes is the eventual disappearance of species, the loss of certainty, and the disruption of the stable coordinates of time and space.

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

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Inflammation and Depression

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

BY MONA MOIENI

A ROUND THE WORLD, more than 350 million people suffer from depression [1]. It is the leading cause of disability worldwide [1], and it has been estimated that the annual cost of depression in the United States is about $80 billion due to health care costs and lost productivity [2]. While both men and women can become depressed, women are twice as likely as men to experience depression [3-6], whether depression is defined as a diagnosed mental disorder or depressive symptoms [7]. This sex difference in rates of depression is well-documented and cross-cultural [6, 8]. It is also not explained by sex differences in reporting or recalling of symptoms or seeking help for symptoms [9]. In fact, this sex difference in depression has been described as one of the most robust findings in psychopathology research [10, 11]. Why are women so much more likely to get depressed than men? Researchers have proposed several theories to explain these sex differences in depression. One of the many factors thought to contribute to the sex difference in depression is women’s greater dependence on social relationships. That is, women tend to prefer close emotional communication and social intimacy, and it has been suggested that this greater emphasis on close personal connections in women can interact with stressful negative life events (especially social ones) and other factors (e.g., anxiety, hormonal changes) to result in greater rates of depression in women [10].

What else may be causing this sex difference? Another place to look to understand this difference would be to understand the relationship between inflammation, which is our immune system’s first line of defense against injury or infection, and depression. In response to injury or infection, the body releases proinflammatory cytokines, which help the body fight off the injury or infection. In addition to fighting off infection, proinflammatory cytokines also communicate with the brain [12, 13] to cause a set of symptoms called “sickness behavior,” which includes symptoms such as fatigue, anhedonia (i.e., inability to experience pleasure), and increased sensitivity to pain [14-17]—symptoms that we typically associate with being sick. It is thought that this response is adaptive because it allows the body to focus its energy on recovering from the illness rather than spending its energy on other things, so that your body can recuperate.

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

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

While we know that inflammation can lead to depressed mood and feelings of social disconnection, and understanding the relationships between these things may help us better understand sex differences in rates of depression, the majority of the experimental work looking at the effects of inflammation on sickness behavior in humans has surprisingly focused on samples consisting of only men. By studying the differences between men and women in this kind of research, we may develop a better understanding of some reasons why women are more at risk for developing depression. Thus, our research group at UCLA conducted a study to help fill this gap in the scientific literature. We examined both men and women in order to determine whether there are sex differences in biological indicators of inflammation and self-reports of depressed mood and feelings of social disconnection in response to inflammation. Because women are more likely to experience depression, are more sensitive to social cues, and are more likely to develop certain inflammatory disorders, we expected that women would show greater inflammatory responses, depressed mood, and feelings of social disconnection in response to the endotoxin compared to placebo.

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

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

What do these findings mean for understanding sex differences in depression? First, we found that women showed greater increases in depressed mood in response to an inflammatory challenge. This finding may mean that women are more sensitive to the mood changes that may accompany an increase in inflammation. We also found that women in our study reported greater feelings of social disconnection in response to an inflammatory challenge. Additionally, greater increases in inflammatory activity were directly associated with greater feelings of social disconnection in women, but not in men. This may also help us understand why women develop depressive disorders more often than men. As discussed earlier, feelings of social disconnection can contribute to depression, and it has been suggested that one reason that depression occurs more often in women than men is women’s greater dependence on social relationships. Here, we found that women may be more sensitive to the social psychological changes that accompany inflammation, which may also be influencing women’s vulnerability to developing depression.

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

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

Indeed, it would be important to replicate and extend these findings before making any firm conclusions about the implications for depression. However, when combined with future studies, these findings may help us understand the relationships between inflammation and depression, as well as why women are so much more likely than men to develop depression. Ideally, our findings will be built upon by other researchers, and together, we can build a rich, nuanced understanding of the complex relationships between sex, inflammation, social factors, and depression. Ultimately, a better understanding of these relationships may hopefully allow us to help those at-risk for and living with depression.

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

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

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...it is Chatterjea’s vision for a woman of color dance company that responds to Fanon’s concluding thoughts about colonized peoples creating a new history that does not draw upon European institutions but rather focuses on building and making new discoveries...
IN A PREVIOUS ARTICLE, “Mixing Puppetry with Ethnography,” (CSW Update, October, 2012), I examined the world premier of Moreechika, Season of Mirage by the primarily women of color dance company Ananya Dance Theater (ADT) in Port-of-Spain, Trinidad. I concluded this essay by assessing the comments of ADT’s artistic director and choreographer Ananya Chatterjea, who posited that the term “contemporary’ has been hijacked” or inaccessible to artists of color neglecting to follow the standards of Euro-American modern dance such as a pointed foot. Here, I start to foreground my contribution to Chatterjea’s ideas.

In Butting Out: Reading Resistive Choreographies through Works by Jawole Willa Jo Zollar, and Chandralekha (Wesleyan, 2004), Chatterjea examines how the dance aesthetic of two women choreographers of color redirects the terms of “postmodern” from the mere presumption that only dance-makers invested in experimentation with Western modern forms establish the cutting-edge; rather, the dances of radically-inclined artists such as Jawole Willa Jo Zollar and Chandralekha redefine the postmodern through progressive inquires into the techniques and cultural histories of communities of color. My dissertation follows a method of analyzing the dances of a choreographer of African descent and of South Asian descent by examining Chatterjea’s dances alongside the works of choreographer David Roussève. Specifically, artists Zollar and Roussève both focus on African American cultural histories and artists Chandralekha and Chatterjea both explore contemporary Indian aesthetics. However, while Chatterjea prefaces Butting Out by discussing her struggle to stage Indian aesthetics amidst failed norms of “East” and “West” in dance production, I locate my self-reflexivity within my earlier work as a woman community activist of African descent. Through such a lens, this essay begins to rethink Chatterjea’s interest in the “fugitive” terms of contemporary dance amongst artists of color.

Ananya Chatterjea co-convenes the “Dancing Fugitive Futures” symposium in September of 2012 at the University of Minnesota, Twin Cities. Chatterjea discusses ways of negotiating hierarchies in contemporary dance with artists Makeda Thomas, Michael Sakamoto, Santee Smith, Donald Byrd, Reggie Wilson, and co-Convener Thomas DeFrantz. In the opening comments,
Chatterjea suggested the concept of “contemporary” be dealt with by working “outside of Western dance” or being “contemporary without the Western,” albeit “there is not a lot of space for that to happen.” Offering demonstration for precisely how an artist best articulates the contemporary through Indian aesthetics, she references the choreography of Chandralekha who “manages to focus on deconstructing Bharatanatyam and finding contemporary dance language that spoke to contemporary realities.”

All the artists’ presentations reveal great complexity, yet symposium participants share a major concern for dancers of color. A dilemma surfaces in Santee Smith’s “inter-tribal” method in which she trains artists to do her work who are not necessarily from a culturally specific background. Chatterjea names the terms of Smith’s approach as not concerning itself with a simplistic hybridity or mere fusion of creative practices. Donald Byrd deepens the symposium’s inquiry into this issue of cultural particularity by wondering how to handle past works such as The Minstrel Show, which was originally staged in the early 1990s, as well as how to sustain persons of African descent in his company that is based in Seattle. To highlight the urgent need for long periods of time to make choreography, Chatterjea further deliberates on Smith and Byrd’s concern through discussing the problem of artists of color not being encouraged to work on their craft. A conversation about the relationship between dancers and choreographers peaks Reggie Wilson’s interest as an issue of power that he chooses to explore in his current work, the Moses(es) project, by posing questions about leadership and his relationship to dancers. Returning to cultural material as well as questioning the meaning of bodies navigating space leads Wilson to define his work as “post-African- neo-hoodoo-modern-dance,” though he has not yet succeeded in making his chosen category widely accepted. Through such polemic, Chatterjea suggests the work of radical artists of color is “fugitive” because it continues to change. Co-convener Thomas DeFrantz defines the term “fugitive” as an escaped slave. “The script is on the wall,” says DeFrantz. Artists continue to reinvent themselves to escape “the future we have been scripted into,” posits Chatterjea. Favoring an effort to have knowledge of past events so that futures escape fugitive conditions, Chatterjea asks: how do we keep “ourselves running from the script of tradition” and “keep the next generation running with us?”

During the concluding remarks, DeFrantz recognizes my having been a dedicated witness throughout the conference proceedings and requests that I contribute some responses to the concerns raised by choreographers. I ask whether they may consider producing a shared objective on how dance passes down ongoing reconfigurations of historical legacies. Deeply embedded into my query about collective aims consists of training as a community organizer in which persons directly impacted by an issue establish a goal to be achieved. My proposal for the symposium reenacts my own practice of utilizing the tools of activism that I first learned from my mother who was an organizer in the Phillips neighborhood of Minneapolis and that I extended through training and leadership as an adolescent peer educator in this same community. Later, dancing for ADT in 2008 while campaign coordinating for the HIRE Minnesota Coalition—which secured public dollars in support of renewable energy jobs for people of color—forged my interests in approaching dance through a lens of community activism. Such a method has critical implications for theorizing ADT’s work because, following the symposium, Chatterjea offers a presentation during the performances of Moreechika in Philadelphia, in which she describes how the company began creating alliances with activists in Phillips in 2006 to connect dance to community activism—that is, to link up the artwork of raising questions with organizing goals in measurability and policy-making. I will offer a thorough account of this distinction between dance and community activism in another essay. In the following analysis, I seek a response to my query on collective objectives by, first, defining the terms of the contemporary through choreographer of color Ananya Chatterjea and, second, comprehending how her experimentation with contemporary Indian forms engenders its own aims to build solidarity with artists of color.

Chatterjea’s discussion of an earlier collaboration with DeFrantz helps to comprehend the “fugitive” as a shared initiative of contem-
temporary choreographers of color, or negotiating a struggle to sustain those dancers who are equipped with technique qualifications and radical politics so that their choreographic works continuously recreate aesthetic traditions. Two months after the symposium, I interviewed Chatterjea about her choreography for ADT and she recalled constructing the piece titled *Encounters with DeFrantz*. To bring into fruition her initial interest in learning how a gay African American man and a South Asian woman meet across difference, she had to navigate musical challenges during their rehearsals. Chatterjea remembers deciding with DeFrantz to follow percussionist Akili Jamal Haynes’s “one”—that is, the recurring beat determined by this musician—because she and DeFrantz consistently failed to meet each other’s “one.” These choreographers decided to maintain a “three-ring circle of listening,” which consisted of Haynes’s “one,” DeFrantz’s “four,” and her “three.” Chatterjea calls this effort an act of “multiple listening,” in which she found a tangible approach to meet an artist who identified differently in terms of race, gender, and sexuality. DeFrantz and Chatterjea integrated an auditory practice based on attentiveness to the other’s rhythm. This awareness that was constructed as a result of solidarity built a foundation from which Chatterjea created artistic intersections across different racial ideologies with women artists of African descent.

One day before the symposium, DeFrantz facilitates the audience “talk back” on September 9 following an ADT performance of *Moreechika, Season of Mirage*. DeFrantz asks that Chatterjea discuss the music in *Moreechika* and she asks for further
elaboration from her collabora-
tor Laurie Carlos who had been
co-conceiver of Moreechika. Carlos
describes the ADT artists as well
as collaborators, including those of
European descent, who contributed
to the vocal composition and po-
etic narrative. Carlos had been the
original composer of the “Lady in
Blue” persona from For Colored Girls
who have Considered Suicide/ When
the Rainbow is Enuf in its earliest
renditions in the 1970s. Whereas the
previous analysis of the symposium
reveals how co-conveners DeFrantz
and Chatterjea find new ways of in-
tersecting through critical listening,
my interview with Carlos illuminates
how differences in racial ideologies
coalesce in dance.

Chatterjea’s objective to create
space for diverse women dancers of
color to move together originates in
the concern she explicates during
the symposium about aiming for
persons of color to meet one anoth-
er without having to “pass through
whiteness in order to meet each
other,” or having to be grounded in
Euro-American ballet, modern, or
a postmodern experimental form
to dance together. Carlos does not
share Chatterjea’s concern for white
supremacy because she comprehends
such ideologies as a “myth” that “has
no real power unless you internal-
ize it.” Some relation between their
alternative perspectives develops
when considering Frantz Fanon’s
(1963: 250) postulate that the
oppressed struggle against subordi-
nation by being aware of how to put
an end to the fallacies implanted in
their personality by colonialism. Car-
los’s admittance that white suprem-
acy “exists in terms of institutional”
problems, but refusal to “believe in
it” or allow herself to “live racially,”
supports Fanon’s aims for the colo-
nized to resist incorporating certain
ideas into their consciousness. Using
Fanon to explicate the differenc-
es between Chatterjea and Carlos
brings forth the nuances involved in
how artists of color position them-
theselves against white supremacist ide-
ologies. It is Chatterjea’s vision for
a woman of color dance company
that responds to Fanon’s concluding
thoughts about colonized peoples
creating a new history that does not
draw upon European institutions
but rather focuses on building and
making new discoveries on humanity.
Though maintaining a distinct po-

tion as an artist of color seeking to
inquire into contemporary structures
of oppression, Chatterjea acknowl-
edges the role played by Carlos
when ADT began incorporating
women artists of European descent
and a gay, male artist of African
descent into the company. During
post-Moreechika discussions, Chat-
terjea informs audiences that Carlos
“has given me the courage to move
forward in this journey” because few
dancers can do the extensive ADT
research that requires deep spiritual,
emotional, and mental labor.

In the following month, dia-
logues enacted by Chatterjea as
well as dancers during ADT’s tour
of Moreechika in Philadelphia in
October clarify the kind of study
the company requires. During an
open lecture at Temple University
on October 5, Chatterjea describes
ADT artists as “cultural activists”
through their research on unknown,
hidden, and suppressed histories.
From Chatterjea’s description of
dancers’ investigations, founding
company member Hui Wilcox, an
artist in ADT since its beginning
in 2004, uses the questions and
answers session to insert a conver-
sation about the conflict endured by
dancers who carry out the neces-
sary research and still struggle to
remain grounded in community. In
response, Chatterjea suggests that
dancers share each other’s stories
to create a Global South alliance in
which artists enact a transnational-
ism that refuses to be divided from
one another’s experiences.

Two days following Chatterjea’s
lecture, Wilcox further describes her
understanding of a cultural activist
method that inquires into the cul-

turally and nationally diverse sto-

ties of ADT artists. In my interview
with Wilcox during the Philadelphia
staging of Moreechika, she offered
insight into how she engaged with
the shadow puppets that I had
been projecting on the wall during
performances. These hungry ghosts
had extended bellies that signified
the physical results of starvation or
suffering from ingesting unhealthy
food for Wilcox whose grandmother
had endured multiple famines in
China, and following that period,
had stored bags of grain, rice, and
flour in fear of another. Through
this history, Wilcox constructed a
story for how she might exist as a
hungry ghost: “I had this narrative
hidden, and suppressed histories.
machine. We are a hungry ghost. So I try to connect those pieces.” As Wilcox’s two daughters sat with me while I rehearsed with the hungry ghosts in preparation for Philadelphia performances, they observed and occasionally demonstrated their own ideas about how to maneuver puppets. From discussing how this play with the figures sparks her children’s interest, Wilcox dreams for her children to “have a community, a real community, of real women,” because “my kids are my future—that’s also part of healing.” By describing how the hungry ghosts resonate with her familial history as well as her daughters, Wilcox shows how cultural activism participates in M. Jacqui Alexander’s concept of “The Crossing” as a metaphor of the Middle Passage and those enslaved Africans who were disembodied and the experiences they might be still longing to articulate. Alexander discusses ways of recreating such histories of disembodiment to encourage living relationally—or as Wilcox frames it, to heal from a past of physical degradation to meet diverse women across difference. Through artists such as Wilcox, choreographers of color negotiate the fugitive terms of contemporary dance by carrying out the research necessary to enact “The Crossing” or to reinvent the past traditions, aesthetics, and culturally based histories of the historically disenfranchised.

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

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

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

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

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

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

From left to right, Brenda Johnson-Grau, Skye Allmang, and Policy Brief Prize recipients Nina Flores and Karna Wong.
At the annual awards luncheon on May 11, 2015, CSW honored and celebrated the achievements of our student awardees, whose work carries forward the mission of feminism. In addition, we recognized the mentorship commitment and success of UCLA faculty; the generosity of our donors, whose support makes these awards possible; and the dedicated service of the selection committees, which include UCLA faculty, CSW research scholars, and CSW staff.

**CONSTANCE COINER AWARDS**

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

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

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

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

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

**ELIZABETH BLACKWELL, MD, AWARDS**

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

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

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

McClendon had noted that Roth’s work “expertly brings together and expands on problems in the history of science and public health, gender studies, legal history and the history of race. In it, she examines the role that women’s reproduction played in state-building efforts in early twentieth-century Brazil. Her research shows that the state monitored and criminalized traditional reproductive practices in order to institutionalize the medical profession. At the same time, however, it did not improve available obstetric services. The result, Ms. Roth demonstrates, was the creation of a “culture of denunciation surrounding poor women’s lives. . . .” Her recommenders praise her originality, her research skills and her analytical power. The committee was similarly impressed by her project and is delighted to award her the Elizabeth Blackwell, MD, prize.”

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

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

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

**Paula Stone Legal Research Fellowship**

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

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

**Jean Stone Dissertation Fellowship**

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

**Policy Brief Prize**

The Policy Brief Awards, which is funded by the Irving and Jean Stone Endowment, recognize outstanding applied feminist scholarship by graduate students. This year, we distributed a call for submissions on the topic of “Women in the Informal Economy: Global Challenges, Local Solutions.” We are pleased to recognize two briefs. They will be published later this year in print and also on the CSW site at the California Digital Library. The members of the selection committee for the awards this year are Chris Tilly, Professor of Urban Planning and Director of the Institute for Research on Labor and Employment, Brenda Johnson-Grau, Managing Editor at CSW, and Skye Allmang, doctoral student in Social Welfare.

Amanda Nguyen, a doctoral student in Economics, received the award for her brief, “Improving the health and well-being of sex workers in the underground commercial sex economy.” The committee “appreciated Amanda’s clear analysis, thorough documentation, and sensible policy recommendations.”

Nina M. Flores, a doctoral student in Urban Planning at the Luskin School of Public Affairs, and Karna Wong, a doctoral student in Urban Planning at the Luskin School of Public Affairs, received the award for their brief, titled “Redefining A Happy Ending: Rights For Massage Parlor Workers.” The committee noted that their brief “made a strong case for additional protections for massage workers.”

CSW is pleased to support and recognize all these impressive scholars, activists, and mentors. We look forward to following them as they build their careers.
ON THE COVER: Featured in this issue are: top row from left to right, Lisa Bloom and Rachel Lee; 2nd row from left to right, Preeti Sharma, Renata Reford, and Tira Okamoto; 3rd row from left to right, Alessandra Williams and Mona Moieni; 4th row from left to right, Jessica Lynne Harris, Naazneen Diwan, Karna Wong, Rosie Vartyter Aroush, and Nina Flores; Bottom row from left to right, Jasmine Phillips, Merima Tricic, and Adella Gorgen.
New Directions in Black Feminist Studies

SPEAKER SERIES CURATED BY GRACE HONG BEGINS ON JAN 29

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

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

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

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

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

In a recent article, titled “Objects of Desire: Toward an Ethics of Sameness” (Theory & Event 16:2 [2013]), Musser examines “objectum sexuality, an orientation in which people sexually orient themselves toward objects” and “reflects on what constitutes sexuality, the nature of intimacy, and the agency of objects.” In this highly cogent and thoughtful essay, she argues that “there is something more radical at stake in objectum sexuality. While recognizing objectum sexuality as a category of sexual orientation does provide us with the opportunity to think about intimacy as it has been refigured by neoliberalism, I argue that we view Erika’s relationship to objects as a mode of desubjectification, more precisely, as a mode of becoming-object. This notion of becoming-object exploits the discourse of sameness, but inverts it. Instead of asking how are objects like subjects, the question becomes how are subjects like objects. This shift opens a window into what desubjectification can mean for questions of relationality and ethics in queer theory.” This insight leads Musser to the assertion that “This embrace of objects, of alterity, threatens to obliterate the subject/object divide and with that reframes anti-relationality as desirable and provides a way to imagine what an ethics of sameness might look like. This valorization of sameness also opens a productive conversation between theorists who advocate anti-relationality, those who work on new materialisms and those who focus on affect. The resonances between the dissolution of the self, an investment in animacy (and its attendant politics of non-hierarchy), and affective attachments provide the ground for this new ethics and illuminate objectum sexuality’s potentiality in a spectrum of life beyond the neoliberal.”

Her new book, Sensational Flesh: Race, Power, and Masochism (NYU Press, 2014), uses masochism as a lens to examine how power structures race, gender, and embodiment in different contexts. It has been called “A lively and enlightening contribution to queer studies, investigating affect and embodiment as avenues for the radical re-invigoration of how we experience and think about raced, gendered, and sexualized subjectivities” by Darieck Scott, Associate Professor of African American Studies and African Diaspora Studies at UC Berkeley and author of Extravagant Abjection. “In everyday language, masochism is usually understood as the desire to abdicate control in exchange for sensation—pleasure, pain, or a combination thereof,” says Scott. “Yet at its core, masochism is a site where power, bodies, and society come together. Sensational Flesh uses masochism as a lens to examine power structures race, gender, and embodiment in different contexts…. Engaging with a range of debates about lesbian S&M, racialization, femininity, and disability, as well as key texts such as Sacher-Masoch’s Venus in Furs, Pauline Réage’s The Story of O, and Michel Foucault’s History of Sexuality, Musser renders legible the complex ways that masochism has been taken up by queer, feminist, and critical race theories.”

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

Talitha LeFlouria is Assistant Professor of History at Florida Atlantic University where she specializes in the study of Black women and convict labor in the post-Civil War South. She teaches undergraduate and graduate courses in African-American and African-American women’s history. She received her Ph.D. in History from Howard University. As a graduate student, she worked as a park ranger and a historian for the National Parks Service at the Frederick Douglass National Historic Site. In 2009, she authored a booklet titled, Frederick Douglass: A Watchtower of Human Freedom, which “weaves together the most intricate and personal facets of Douglass’ life, especially those preserved here at Cedar Hill.” Her research was featured in the 2012 Sundance-award–nominated documentary, Slavery by Another Name, based on Douglas Blackmon’s Pulitzer Prize–winning book on convict leasing in the southern states.
Also in 2012, her article, “The Hand that Rocks the Cradle Cuts Cordwood: Exploring Black Women’s Lives and Labor in Georgia’s Convict Camps, 1865-1917” (Labor 8:3 [2011], 47-63) was nominated for the A. Elizabeth Taylor Prize from the Southern Association of Women Historians. This essay examines the historical context and design of Georgia’s forced convict labor system, as well as the women’s responses to the abuses they experienced as prisoners within the system. In the article, she describes how, as Southern states began to rebuild after the Civil War, white politicians and plantation owners attempted to maintain their racial privileges and to obtain cheap or low-cost labor that would allow many Southern industries to continue on as they had before the war. The convict labor system was one way to do this, as African Americans were disproportionately represented in the criminal justice system, and could be contracted out to work on major reconstruction projects, such as the Macon & Brunswick, Macon & Augusta, and Air-Line railroads. Black female prisoners, who made up approximately 3 to 5% of Georgia’s prison population, participated in these work projects, in addition to farming, brickmaking, and coal and iron production. The women experienced physical abuse, rape, and disease. In LeFlouria’s words, “The contest waged between black female convicts and their oppressors did not always result in victories. However, these women were willing to challenge encroachments on their self-worth and fought hard to preserve their humanity within a dehumanizing system built on terror and control” (p. 63).

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

In a talk titled “Living and Laboring off the Grid: Black Women Prisoners and the Making of the “Modern” South, 1865-1920,” which will take place on February 12, 2015, from 4 to 6 pm in Royce 306, LeFlouria will provide an in-depth examination of the lived and laboring experiences of imprisoned African-American women in the post-Civil War South, and describe how black female convict labor was used to help construct “New South” modernity. Using Georgia—the “industrial capital” of the region—as a case study, she will analyze how African-American women’s presence within the convict lease and chain gang systems of the “empire state” helped modernize the “New South,” by creating a new and dynamic set of occupational burdens and competencies for black women that were untested in the free labor market. In addition to discussing how the parameters of southern black women’s working lives were redrawn by the carceral state, she will also account for the hidden and explicit modes of resistance female prisoners used to counter work-related abuses, as well as physical and sexualized violence.
black radical tradition, Willoughby-Herard explores the effect of politics of white poverty on black people’s life, work, and political resistance. In particular, this groundbreaking book examines the philanthropic institution of the Carnegie Foundation, contributed to the constitution of apartheid as a process of knowledge production in South Africa. Her manuscript examines U.S. complicity in constructing notions of whiteness, arguing that the Carnegie Commission Study of Poor Whites helped create knowledge production process central to apartheid, in particular scientific racialism. In so doing, she examines the role of this supposedly benevolent U.S. philanthropic organization in the production of social science knowledge as a form of legitimation for the racial violence of apartheid. She thus makes the argument that whiteness is a global phenomenon, one that links white racial formations transnationally, by demonstrating the ways in which the United States not only produced whiteness within its own territorial boundaries, but is implicated in white Afrikaner racial formation as well. As Dr. Willoughby-Herard demonstrates, The Carnegie Commission Study legitimated a number of violent practices that attempted to discipline poor whites into bourgeois respectability. These practices were very much organized around gender and sexual normativity, and included genetic monitoring, sterilization, mental testing, and forced removals and detentions. In this way, this essay demonstrates that eugenicist tactics were brought into being through deployment not only against non-whites, but on what she calls “contingent” whites as well. In so doing, Dr. Willoughby-Herard argues that whiteness is not a monolithic racial formation, but a complex and internally differentiated one. This project is thus an important contribution to whiteness studies, which tends to situate whiteness as simply privilege. By tracing the violent process by which poor whites were forced to become white, this project reveals the exact process of production and the precise effect of the scientific racialism that would underwrite the system of apartheid.

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

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**Tiffany Willoughby-Herard**

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

Cementerio Colón, Havana, Cuba
I STILL REMEMBER receiving the acceptance email for the paper I was to present in Cuba at a week-long conference that proposed to celebrate the bicentenary anniversary of Gertrudis Gómez de Avellaneda’s birth, one of the pillars of Cuban literature. I will never forget the happiness I felt when I was notified; not only was I going to Havana for a week but I was also going to present a paper on one of the best novels I had ever read.

The novel, titled Sab, is the story of a slave in 1840s Cuba. Despite having been abolished in a number of Latin American countries, Cuba still practiced slavery in the mid-1800s. Slavery played a crucial role in the production of sugar, cotton and tobacco, three of the island’s most lucrative products. However, the detail that caught my attention from the first pages of the novel was that Sab (the main character) is not presented as a typical slave: he does not work in the plantations, he can read and write—and even knows some Shakespeare, he is very close to his masters, and, as the narrator explains, he is oftentimes mistaken for a white man. Slavery, and the description of its terrible practices, is present throughout the novel, but it occupies a marginal space. The readers are aware that Sab is a slave, but not because of the life he leads; rather, they know because Sab himself tells them and speaks openly about it.

I found it challenging to agree with critics who proposed that Sab is clearly an abolitionist novel. Slavery is present, and criticized throughout the work; however, the narrator never proposes its full abolition, nor does (s)he argue that slaves should gain the freedom and rights that other members of society possess. Instead, what is blatantly present is the criticism towards the misogynistic aspects of the Cuban patriarchal society, where all women were seen as simple possessions that could be bought and sold by their male counterparts. As Sab himself explains, “slaves can at least change their master, they can hope that by accumulating gold they will be able to buy their freedom, one day. Women, instead, as they lift their frail hands and their outraged forehead to ask for freedom, hear the monster with its sepulchral voice yelling: “To the grave””1 (translation mine).

Although it is still too early to speak of feminism at the time this novel was written, in my essay I argue that the main aim of Avellaneda’s work is to defend women and denounce their position in society. Throughout my paper I pose five questions, and suggest five possible answers, to demonstrate that the novel is not, in fact, abolitionist, but rather pre-feminist, while also presenting some anti-slavery characteristics. Despite some opposing voices in the audience, I noticed that many of the people who were attending the conference agreed with me, and supported my feminist reading of the novel.

My week-long stay in Cuba did not only allow me to present a paper in front of a crowd of renowned scholars, to make important connections for my future academic career, and to receive feedback on my work; I was also exposed to a completely different reality than what I had been used to up to that moment. Aside from never having been to a Latin American country, I had also never traveled to a country where communism was the main political ideology. Although I believed I was prepared for what I would see in Cuba, once I reached the island I

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realized that the reality was completely different than anything I had read in books, or heard on the news. This concerned both the positive aspects and the negative ones.

Let's start with my experience at the Aeropuerto Internacional José Martí. After arriving on time, and waiting in line for passport control for about thirty minutes, it was finally my turn. I was a little nervous because I did not personally hold my Cuban visa in my American passport; rather, it was waiting for me in the Havana airport. All I had to do, according to the travel agency, was call the travel agent upon arrival and wait for him to bring me the visa. Simple enough, I thought. I ended up waiting for three hours because no one seemed to be able to locate such person, and no one else in the entire airport was able to help me. Growing up in Italy taught me a great deal about patience, and given that I was prepared for some sort of delay, this small incident did not affect my mood. On the contrary, I was able to notice details that I simply would have missed, had I gone through passport control without any problems. What caught my attention was that music was playing and that a music television station was turned on. I couldn't help but smile seeing how everyone who worked in that airport appeared to be so full of life, despite the serious and formal location.

As I walked out of the airport to catch a taxi, I immediately noticed the amount of people, of all ages, who were waiting outside of the airport doors. I decided to ask someone why there was such a numerous crowd, and the man kindly answered that all those families were either bringing a family member to the airport or picking someone up. As I thought about the international airports in the United States—jammed with cars stopped near the curbs of each terminal to drop people off, quickly hug them and kiss them goodbye, and drive off just as hurriedly—I realized what a different reality it was. Dropping someone off, or picking someone up, in Cuba, was a family affair: everyone wanted to be a part of it, by either saying goodbye to someone, or greeting them upon their return. Parents, siblings, children, grandparents, friends: everyone wanted to witness such an important event.

The two elements that literally penetrated my soul, during and after my trip, were the music and the people. I perceived Cuban music as a constant soundtrack. With its melody, rhythm, and melancholy, I felt that it accompanied everyone's life on the island. I suppose this happens because music has the power of uniting people from different backgrounds and different life situations, and of bringing everyone to the same level. Some of the songs I heard were tremendously nostalgic, yet they were truly beautiful. They gave me the shivers by just listening to them once, and as much as I can try, it is very complicated to put into words what I felt through their melody.

Aside from hearing music in the streets, at cafes, in restaurants, and even in the hotel lobby, I was lucky enough to be invited to a concert, sponsored by the conference organizers, where traditional Cuban songs were played. The enthralling aspect of the concert was that these songs were not simply famous Cuban melodies; given that the aim of the conference was to celebrate an important woman writer, the repertoire was composed of songs that were either written and sung by women, or dedicated to them. I will forever remember that as one of the singers started warbling the lyrics to “Yolanda”, perhaps one of the most famous and beautiful Cuban melodies, the whole crowd chimed in as well, transforming that moment into a heartfelt experience.

The Cuban people I met were the most heartwarming aspect of the trip. I am not only speaking about the conference participants, who belonged to numerous Cuban cultural organizations and associations, but also the people I met on the street, in restaurants, and in hotels. What struck me most was their incredible generosity, a generosity that I had never personally experienced. It reminded me of the stories my Italian grandmother used to tell me of the situation during, and right after World War Two, when most people were poverty-stricken, yet they were able to show their generosity towards those who needed it most. The reality that I saw in Cuba deeply reminded me of my grandmother’s stories. Despite having close to nothing, many of the people I met were able to give me more than I
Catedral de la Virgen María de la Concepción
Inmaculada de La Habana
could have ever imagined, from a kind word, to an interesting piece of information regarding Havana, to a book on the history of the city. It was amazing for me to see how, despite living in a difficult political, social, and economic situation, the spirit of these people could not be broken. There was a kindness in their words, something that I had never really experienced neither in Italy nor in the United States. And, quite honestly, it was refreshing to establish relationships with people face to face, by speaking to them, and not through the ever-so-present technology on which we are all so dependent.

All in all, Cuba changed my life. As I was trying to explain my experience to my family I could find no other word but “soul-filling,” since that’s exactly how I felt as I was leaving the island. Despite my short stay, the days I spent there showed me a new reality and a new way of looking at life. As I was boarding the plane to Miami I decided that Cuba, with its positive and negative traits, would stay with me forever. In that moment I consciously took action to incorporate some aspects of Cuban literature in my doctoral dissertation, to help shed some light on the reality of a country that is oftentimes judged and misunderstood because of a lack of correct information. It was a cathartic experience that continued after I returned to the United States, as I felt that I had learned so much from the Cuban people, and from the country itself.

Given the recent events that are taking place between Cuba and the United States, I believe it to be even more crucial to not simply dismiss the importance and the beauty of this Caribbean country because of what people might think of it, or might have heard on the news, or might remember from old history lessons. The conference I attended, and my experience as a tourist in Havana, proved to me how important it is to study and know a country’s past, to better understand and appreciate its present.

Jennifer Monti is a first-year doctoral student in the Department of Spanish and Portuguese at UCLA. Her interests include Catalan female literature of the nineteenth and twentieth Centuries, transatlantic studies with an emphasis on Cuba, and the representation of women through photography and pornography. She received a travel grant from CSW to present her conference paper, titled “Sab, la mujer y la esclavitud: cinco preguntas (y respuestas) para refutar el género abolicionista,” at the XXIV Congreso Anual de la Asociación Internacional de Literatura y Cultura Femenina Hispánica (AILCFH), which was held in Havana, Cuba.
A recent study conducted by UCLA researchers examines the relationship of positive emotions and inflammation in women diagnosed with breast cancer, a disease that affects 1 in 8 women in the United States.

Although the field of psychology has traditionally focused on the study of negative psychological experiences (for example, depression, anxiety, and stress), more recent evidence supports the importance of positive emotions for both psychological and physical wellbeing. In cancer patients and survivors, the experience of positive emotions is associated with improved adjustment, including lower anxiety, depressive symptoms, pain, and fatigue as well as better quality of life (Baker, Denniston, Zabora, Poland, & Dudley, 2002; Guadagnoli & Mor, 1989; Schroevers, Sanderman, Sonderen, & Ranchor, 2000). Not only are positive emotions important for psychological adjustment, they also predict important physical health outcomes. Positive emotions prospectively predict improved outcomes for a wide variety of diseases (Cohen & Pressman, 2006) as well as longer survival in both cohorts of initially healthy populations and patient populations (Chida & Steptoe, 2008). Moreover, limited preliminary evidence suggests that positive emotions may predict improved cancer survival (Levy, Lee, Bagley, & Lippman, 1988; Prinsloo et al., 2014).

Despite accumulating evidence supporting the association of positive emotions with improved psychological and physical health, the mechanisms that underlie this relationship have not been determined. The overarching aim of our research was to better understand the relationship of positive emotions with intermediate biological processes that may underlie its association with improved health over time. More simply, we wanted to know: how do positive emotions “get under our skin” to influence health?

One plausible mechanism may be inflammation. The immune system is comprised of a variety of cells and organs that function to protect us from threats, including pathogens (for example, bacteria) and altered host cells (for example, cancer cells). One of the primary processes by which the immune system responds to threats is inflammation. Inflammation is the
process by which immune cells are brought to an affected area so that threats are prevented from spreading and subsequent tissue repair can take place. Macrophages, a class of immune cells, play a particularly important role in the inflammatory process by both destroying pathogens and releasing signaling proteins called cytokines that coordinate immune responses. Cytokines that promote inflammation are classified as proinflammatory and are often assessed as markers of inflammation. Well studied proinflammatory cytokines include interleukin 1 (IL-1), C-reactive protein (CRP), and tumor necrosis factor (TNF-α).

Although inflammation is an adaptive and necessary response of the immune system, chronic low-grade inflammation in the absence of an activating agent is maladaptive. This form of unremitting inflammation is associated with all-cause mortality (Harris et al., 1999) and a variety of diseases (Papanicolaou, Wilder, Manolagas, & Chrousos, 1998; Pradhan, Manson, Rifai, Buring, & Ridker, 2001), including the development and progression of tumors (Man-tovani, Allavena, Sica, & Balkwill, 2008). Importantly, inflammation is regulated by other physiological systems, including the sympathetic nervous system and HPA axis, which are sensitive to psychological experiences—providing a plausible pathway by which psychological processes may influence inflammation.

Examining predictors of inflammation in breast cancer survivors is of particular interest given that inflammation in the cancer context is associated with behavioral symptoms, including fatigue and depression (for example, Bower et al., 2011; Seruga, Zhang, Bernstein, & Tannock, 2008; Soygur et al., 2007), and also predicts cancer progression and mortality. Thus, we wanted to examine the association of positive emotions and markers of inflammation in women with early-stage breast cancer who were followed for a year after treatment with surgery, radiation, and/or chemotherapy.

Although some evidence suggests that positive emotions are associated with lower levels of inflammation (Steptoe, O’Donnell, Badrick, Kumari, & Marmot, 2008; Steptoe & Wardle, 2005), results have been mixed (Constanzo et al., 2004; Lutgendorf et al., 2001; Ryff, Singer, & Dienberg Love, 2004; Sepah & Bower, 2009). Therefore, our research group decided to more closely examine a less-studied dimension of positive emotions: level of arousal (Russell, 1980). High arousal positive emotions are more activated and involve more energy, such as excitement and enthusiasm, while lower arousal positive emotions are less activated and involve less energy, such as contentment and serenity. Importantly, affective arousal has consequences for physiological arousal (Dockray & Steptoe, 2010; Pressman & Cohen, 2005) and the sympathetic nervous system is differentially sensitive to high versus low arousal positive emotions. Indeed, evidence suggests that high arousal positive emotions are associated with greater activation than low arousal positive emotions (Pressman & Cohen, 2005). Given that the sympathetic nervous system regulates the immune system (Irwin & Cole, 2011), these differences in turn could have implications for inflammatory processes.

Method

Women who participated in our study came for an in-person appointment at UCLA at three time points: within three months of completing their primary breast cancer treatment (that is, surgery, radiation therapy, and/or chemotherapy) for a baseline assessment and 6 and 12 months after baseline for follow-up assessments. Our sample of 181 women completed psychosocial questionnaires at baseline and provided blood samples at each time point to be analyzed for markers of inflammation. The experience of high arousal positive emotions during the past month was assessed using the positive affect subscale of the Positive and Negative Affect Scale (PANAS; Watson, Clark, & Tellegen, 1988) and the experience of low arousal positive emotions during the past week with the PANAS-X, an expansion of the original PANAS questionnaire (Watson & Clark, 1999). Given previous research establishing the relationship of both negative emotions and fatigue with inflammation, validated measures of negative emotions (PANAS; Watson et al., 1988) and fatigue (Fatigue Symptom Inventory; Hann et al.,
1998) were also included in order to determine whether any associations between positive emotions and inflammatory markers were independent (that is, not simply driven by a lack of negative emotions or fatigue). Inflammation was assessed by downstream markers of proinflammatory cytokine activity, including the interleukin-1 receptor antagonist (IL-1ra), a marker of IL-1\(\beta\) activity; the soluble tumor necrosis factor (TNF) receptor type II (sTNF-RII), a marker of TNF-\(\alpha\) activity; and C-reactive protein (CRP), a correlate of IL-6 activity.

**Results**

We found that higher levels of high arousal positive emotions predicted lower levels of the soluble tumor necrosis factor receptor type II (sTNF-RII), one month after primary treatment completion and at 6 and 12-month follow-ups. Importantly, effects of high arousal positive emotions were observed in analyses controlling for negative emotions, indicating that the effects of high arousal positive emotions are independent of negative emotions and are not merely driven by the absence of negative emotions. However, the relationship of high arousal positive emotions with sTNF-RII did not hold over and above fatigue. Thus, women's endorsement of high arousal positive emotions (for example, “active,” “alert,” “excited”) may highly overlap with energy and vigor, the absence of which is associated with elevated inflammatory activity in breast cancer survivors (Bower et al., 2011; Bower, Ganz, Aziz, & Fahey, 2002). Furthermore, we found that higher levels of low arousal positive emotions predicted lower levels of the C-reactive protein (CRP) one month after primary treatment completion and at 6 and 12-month follow-ups. The relationship of low arousal positive affect and CRP remained significant in analyses controlling for negative emotions and fatigue, indicating that low arousal positive emotions may have distinct associations with CRP.

Although positive emotions have been postulated to exert influences on health and physiology (Pressman & Cohen, 2005), our finding that fatigue accounted for the association of high arousal positive emotions with sTNF-RII in this sample of early-stage breast cancer survivors may suggest an important qualification. It is well documented that proinflammatory cytokines act on the brain and can induce a specific constellation of behavioral symptoms termed sickness behavior (Dantzer & Kelley, 2007; Dantzer, O'Connor, Freund, Johnson, & Kelley, 2008), including fatigue. Thus, it is possible that the inverse association of high arousal positive emotions with sTNF-RII in this and other studies may reflect higher levels of inflammation acting on the brain—leading to both greater fatigue and lower high arousal positive emotions. Indeed, the induction of inflammatory cytokines leads to reductions in high arousal positive emotions (Späth-Schwalbe et al., 1998).

On the other hand, given the association of lower arousal positive emotions with dampened sympathetic activation as well as the influence of sympathetic activation on inflammation (Irwin & Cole, 2011), our finding that low arousal positive emotions were uniquely associated with lower levels of CRP independent of fatigue is noteworthy. It is plausible that lower arousal positive emotions exert an influence on CRP by reducing engagement of stress-response systems, like the sympathetic nervous system, given strong evidence that stress is associated with increased levels of CRP (Glaser & Kiecolt-Glaser, 2005; Hänsel, Hong, Cámara, & von Känel, 2010; Miller & Blackwell, 2006). In light of the current findings as well as mixed results produced by previous studies examining positive emotions and inflammatory markers, we strongly encourage researchers in the future to consider possible bidirectional associations between positive emotions and inflammation.

**Conclusions**

Our results indicate that the relationship of high arousal positive emotions (for example, “active,” “alert”) with sTNF-RII may be driven by the overlap of high arousal positive emotions with fatigue while the association of low arousal positive emotions and CRP may be unique. Future research should consider affective arousal when examining the association of positive emotions with inflammation as this facet of positive emotions may have important implications for interpretation of results. Specifically,
bidirectional associations between both high and low arousal positive emotions and inflammation should be considered and is an important topic for future research.

Author’s note: This article was based on research conducted by Patricia Moreno, Andrew Moskowitz, Patricia Ganz, and Julienne Bower that is currently under review for publication. This research was supported by the National Cancer Institute (R01 CA 109650) and the Breast Cancer Research Foundation. Patricia also received a CSW Travel Grant to support this research.

References


Patricia Moreno is a Ph.D. candidate in Clinical Psychology at UCLA. Her primary research interests are coping, emotion regulation, and ethnic minority status in the context of chronic illness and cancer as well as psychoneuroimmunology and pathways by which psychological factors influence pathological disease processes. Her dissertation aims to elucidate the function and biological correlates of positive emotions in the context of chronic stress and breast cancer. She is also currently training at the Simms/Mann UCLA Center for Integrative Oncology where she provides psychotherapeutic services to cancer patients and their family members.
4.º Cartório do Tribunal do
DISTRICTO FEDERAL

JUSTIÇA

A R

AUTUAÇÃO

Gloria Lourenço. (AN) CA.CT4.0.492 (1908)
In 1923, the Rio de Janeiro public prosecutor charged twenty-five-year-old Portuguese immigrant Maria de Jesus for the crimes of both abortion and infanticide. Maria stated that she had miscarried a five-month-old fetus at the Eunice Hotel where she worked as a maid. She then disposed of the cadaver by cutting off its head, flushing the body down the toilet, and throwing the head into the backyard. The police investigation found that Maria had recently given birth and that the child was full term. The prosecutor pressed charges despite the legal discrepancies inherent in accusing Maria of both abortion, which implied the expulsion of a dead fetus, and infanticide, which required a live birth and then death.

The prosecutor condemned Maria by highlighting her lack of maternal instincts. “The accused, demonstrating not to possess any vestiges of maternal sentiment…killed the fruit of her womb…” In her statement Maria emphasized her confused mental state.

1. An earlier version of this article was presented at the Brazilian Studies Association (BRASA) Conference in London, UK on August 20-23, 2014. All translations are mine unless otherwise noted. (AN) CT, Cx.1978 N.1036 (1923).
after the delivery. Her defense lawyers also highlighted her altered mental capabilities. The presiding judge pronounced the prosecutor’s argument without basis (improcedente) and absolved Maria de Jesus of all charges. The judge argued that the court could not charge Maria for both abortion and infanticide at the same time, and Maria de Jesus went free. I argue that Maria’s fate demonstrates a larger legal trend in infanticide cases in the Rio de Janeiro courts: the persistent gap between the letter of the law codified in the crime of infanticide (Article 298 of the 1890 Penal Code, in effect until 1940) and its application in infanticide trials. Maria de Jesus is just one of the many women who allegedly practiced infanticide that was found not guilty or was absoluted.

This legal breach, which existed on multiple levels, worked in favor of women who practiced infanticide. Most basically, the judicial system’s inefficiencies prevented these cases from going to trial. Turn-of-the-twentieth-century Brazil hoped to erase its history of slavery and monarchy through the modernization of the legal system. But these attempts were frustrated by an overworked and understaffed court system. More specifically, when the courts did prosecute women for infanticide, the jury acquitted the women.

In fact, juries either found women not guilty or acquitted them for acting in an altered mental state, an idea included in Article 27§4 of the 1890 Penal Code. While the medical and legal professions harshly condemned infanticide, and the 1890 Penal Code criminalized women for the practice, the application of the law proved more irregular in its understanding of responsibility. The law required that infanticide be punished, yet I suggest that its custodians were reluctant to do so. Punishment came from the gossip and denunciation that led to a police investigation and the social shame that followed the trial.

To understand the nature of this breach between law and practice, we must examine the legal definition of infanticide in the 1890 Penal Code. Article 298 declared “To kill a newborn, this is, an infant, in the first seven days of its life, by employing direct and active methods, or by denying the victim the care necessary for the maintenance of life and to prevent its death.” Prison time ranged from 6 to 24 years. The law also referred to honor. A woman charged under the first paragraph of Article 298 faced reduced prison time: between 3 to 9 years. “If the crime was perpetrated by the mother to hide her own dishonor.” The “defense of honor”—here the defense’s utilization of this clause for acquittals was not specific to infanticide, however. Men accused of “crimes of passion,” or the murder of their wives, were also absolved under this article. However, jurists influenced Article 27§4. The article said: “The following [persons] are not criminals: Those who are found to be in a state of complete deprivation of the senses (privação de sentidos e inteligência) in the act of committing the crime.” People who were “mentally disturbed” when they committed the crime could be absolved. Now an act’s “criminality” depended on the person and their mental state. This is how a woman found guilty of committing infanticide but found acting under a disturbance of the senses was subsequently absolved of the crime. The momentary “deprivation of the senses” argument, accepted by the jury, was the manner in which women often escaped punishment for infanticide. They were found guilty of killing their newborn child but were absolved on acting in this altered state. Women were most often not held responsible for killing their newborn child, and thus the honor clause—or the reduction in prison time—was unnecessary. The Penal Code through Article 27§4 created a space for infanticide to go unpunished, and the practice of the law took full advantage of this gap. The defense’s utilization of this clause for acquittals was not specific to infanticide, however. Men accused of “crimes of passion,” or the murder of their wives, were also absolved under this article. In 1922, this was modified to read “disturbance of the senses.” 
A map of where Gloria Lourenço’s infant was found.

(AN) CA.CT4.0.492 (1908)
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DO
DISTRICTO FEDERAL

Escrivão -- J. Macedo

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Laura Sobral

Successor Greece

Do Ofício da Corrêa

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criticized the use of Article 27§4 in crimes of passion cases but supported its utilization in infanticide trials.8

This research is based on 18 infanticide trials under the 1890 Penal Code. Only nine cases made it to a jury trial. Five of the cases never went to trial due to bureaucratic delays. Three were incomplete and one, the case of Maria de Jesus, was declared unfounded (improcedente). Of the nine that did go to trial, in four cases, the jury found the woman not guilty of committing infanticide.9 In three cases, the woman was found guilty of infanticide but absolved for acting in a mentally altered state.10 In only one case was the young girl found guilty of infanticide and not found acting in a mentally altered state.11 Because the public prosecutor charged her under the honor clause of Article 298 and asked for the lightest sentence, Helena Teixeira spent the minimal time in prison, three years. In Rio de Janeiro infanticide cases, women were most likely to be found not guilty or absolved.

To convince the jury of a woman’s criminal responsibility, the prosecution relied on two strategies: honor and motherhood. The prosecution either sympathetically emphasized with a woman’s efforts to hide her dishonor or harshly condemned the infanticide as a rejection of the woman’s maternal instincts. For example, in the 1892 trial of Celina de Souza, the prosecutor declared that Celina was a “criminal woman (parturiente)…a barbaric, cruel and inhumane woman, that robbed the life of her own newborn child.”12 She was charged with Article 298 without the honor clause. While the judge issued an arrest warrant, Celina disappeared and the case never went to trial. The district police chief in Laura Sobral’s 1902 infanticide trial argued that she threw her newborn child into a neighboring yard both to “conceal her shame,” and “due to [her] lack of maternal affections.”13 The public prosecutor agreed with the district police chief. Laura had acted “in the certain intention of hiding her dishonor.” She was charged under the honor clause of Article 298. But the jury found her not guilty of killing her child.

In the scandalous 1908 trial of Gloria Lourenço da Silva, in which Gloria confessed to decapitating and dismembering her newborn child, although one she declared a stillbirth, the public prosecutor condemned Gloria for her lack of maternal instincts.14 He argued that Gloria “practiced the infanticide, revealing an unedited ferocity. The evidence of the crime practiced by the accused is complete and reveals the cynicism with which she proceeded…” But the prosecution still charged her under the honor clause. The jury found Gloria guilty of infanticide to hide her dishonor, but that she had acted in a momentary lapse of reason. She was absolved.

Similar to the prosecution, the defense utilized notions of honor in an effort to reduce possible prison time, but they also relied heavily on the idea of a disturbance of the senses, employing Article 27§4. Laura Sobral’s defense lawyer declared that she was unaware that she had been pregnant and that she had lost consciousness during the birth. When she awoke, she found the dead infant next to her.15 Her lawyer argued that “The patient was in the complete impossibility to render assistance to the newborn because she was alone and without reason when the unhappy child was born…” Gloria Lourenço’s defense lawyer had the difficult position of defending a woman who had allegedly decapitated and dismembered her newborn child. He argued that the child had only been mutilated after its death, when Gloria had acted under “a complete perturbation, or even, a privation of the senses and of reason.”

The defense’s use of the loss of reason, encapsulated in Article 27§4 of the 1890 Penal Code, and, more importantly, the jury’s acceptance of this argument, had serious implications for the re-definition of infanticide in the 1940 Penal Code, still in effect today. The crime of infanticide changed to include the concept of post-partum madness or what was earlier defined as a momentary loss of reason as the only circumstance under which the crime could be committed. Article 123 of the 1940 Code stated

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9. (AN) CA.CT4.0492 (1908).
10. (AN) CA.CT4.0.376 (1907); (MJ) RG.13244 Cx.1403 (1904).
11. (AN) RG.13243 Cx.1403 (1902); (MJ) RG.13244 Cx.1403 (1903).
12. (AN) RG.13243 Cx.1403 (1904).
13. (AN) CA.CT4.0.376 (1907).
14. (AN) CA.CT4.0492 (1908).
15. (MJ) RG.13243 Cx.1403 (1902).
“To kill, under the influence of the post-partum state, one’s own child, during or immediately after the birth.” The prison time ranged from one to six years. In other words, after 1940, only a mother acting in a “post-partum state,” implying irrationality, could commit infanticide. Otherwise it would be considered homicide. While scholars have successfully argued that the 1940 redefinition of the crime of infanticide reduced it to a mother acting in a state of post-partum irrationality, they have not demonstrated the legal practice behind that change.16 Jurists in their re-writing of the Penal Code eliminated the main caveat that defense lawyers used to absolve their clients. By redefining the crime of infanticide as occurring only in a state of post-partum irrationality, the 1940 Penal Code erased the one avenue women had for being acquitted. After 1940, it was possible for more women to be condemned. Post-partum madness was explicitly part of the crime and thus could not be used as an exception.

The 1940 Code also erased the honor clause for infanticide. But this had less of an impact on the actual sentencing of women in the 1890 Code than the idea of post-partum irrationality. In only one case was the woman, Helena, found guilty of committing infanticide and not found as acting in a state of deprivation.17 Thus, in only this case did the honor clause reduce the amount of time the woman spent in prison. While the honor clause hypothetically allowed for a reduction in the sentence, infanticide cases rarely arrived at guilty verdicts. While the honor clause played a role in forming the views of the court and the public, in terms of judicial decisions, the woman’s mental state was more important. The removal of the honor clause in the 1940 Code reflects the less important position it played in judicial decisions under the earlier 1890 Code.

So what does this tell us about legal practice and gender roles during Brazil’s modernization process? Scholars have demonstrated the importance of women’s honor in forming the family, the basis of the “new” Brazilian nation.18 The medical and legal professions viewed women’s honor—based on their sexuality (or their fidelity within marriage and their virginity outside of it)—as so important it must be written into law. However, in infanticide trials honor played a less important role than medical discourses on women’s behavior, such as the idea of post-partum madness. If we expand out discussion beyond infanticide to include abortion, we find that honor also did not play a major role in legal decisions under the 1890 Penal Code. Although the conservative ruling elite dominated public discussions of honor, an important gap existed between perceptions of Brazil’s social norms and their reality.

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Matthew L. Basso
University of Utah

DISCUSSANT:
Sarah Haley
Department of Gender Studies at UCLA

WED January 28
12:30 pm | Public Policy 5391

MEET
JOE COPPER

MASCULINITY & RACE ON MONTANA'S WORLD WAR II HOME FRONT
MATTHEW L. BASSO
Lessons from Disability and Gender Studies for the K-12 Classroom

BY ANGELICA MUÑOZ

This past summer I was fortunate to attend the Institute for the Recruitment of Teachers’ (IRT) summer workshop in Andover, Massachusetts. My summer was filled with challenges and motivation from the IRT as I participated in a rigorous graduate preparatory program with a group of talented and passionate individuals dedicated to dismantling educational disparities and creating an equitable society. My days consisted of graduate-like seminars and facilitation on dense theory, which challenged me academically and personally. Furthermore, I received feedback from the IRT faculty, which allowed me to reflect on my teaching methodology and practices as a future educator. Engaging with challenging text not only helped prepare my peers and me for the rigors of graduate study but served as a reminder to our motivations for pursuing higher education.

My summer days in Andover also consisted of inspirational presentations and discussions from IRT faculty and special guests. I was given support and mentorship in advocating for the injustices I am most passionate about from the IRT faculty and my colleagues. I often found myself discussing in seminar on the inequities that students with disabilities endure in the educational system. Moreover, my IRT experience stimulated me to deeply reflect on my entire undergraduate experience in particular, my community work, research involvements, and those who have helped me along my educational journey at UCLA. Most significantly, the IRT provided me with an opportunity to critically contemplate on my future profession as a public school teacher and why to implement theory into my practice. My engagement with my peers and faculty encouraged me to reflect on readings I encountered in my gender studies classes. Specific text that I read in my courses influenced my thought process about K-12 education, particularly in regard to students with disabilities.

I became interested in the field of disability studies after my family and I witnessed the challenges my nephew endured. Observing his difficulties and my family’s struggles in alleviating them, motivated me to learn about scholarship in the field. ‘A lecture in the “Bodies” seminar by Michelle Erai, Associate Professor in the Department of Gender Studies at UCLA provided me with a critical understanding of “violence” and how it pertains to societal views on disability. In the class, I began to understand how disability is often understood from a medical diagnosis and thus, a limited understanding of disability prevails (Kluth 1). Moreover, I learned people with disabilities are using a social rights model for understanding disability. This model critiques the social and physical barriers that produce inequality for individuals with disabilities. The social rights model also construes disability is a social construction (2).

Through Erai’s mentorship I was fortunate to meet scholars in the fields of special education and disability studies. She introduced me to Juliann Anesi, who is a doctoral student in Special Education.
Often unchallenged, it is understood as “standard” for educating students with disabilities. To understand and learn more about the history of segregating students with disabilities from general education classrooms, I pursued historical research on California’s juvenile justice system from young women.

During my senior year, I conducted a research project for my senior thesis under the faculty mentorship of Erai and Grace Hong, Associate Professor in the departments of Gender Studies and Asian American Studies. My research focused on California’s first female reformatory school, the Ventura School for Girls (VSG) and its establishment during the Progressive Era in Los Angeles (1910-1920). Founded during at time in the early twentieth-century when the eugenics movement was influential, the school was established for the “reformation” of young women.

My methodology for this project was archival analysis, which I learned about in “African American Women’s History,” a class taught by Sarah Haley, an Assistant Professor in the departments of Gender Studies and African American Studies. The class provided me with a unique opportunity of understanding the limitations and significance of utilizing historical documents for understanding American society. Furthermore, I was first exposed to conducting archival research in Erai’s seminar, “Queer Things.” In the seminar, my colleagues and I analyzed artifacts through various theoretical lenses. The class provided me with the supplementary support I needed to conduct historical archival research on the VSG. As I continued my research, I learned that the school’s historical information was poorly documented. Because of sexist ideologies about gender, school officials believed that young women were permanently “morally corrupted” and could not be “reformed” (Chávez-García 10). As a result, the presence and history of the young women was inadequately documented in school records (10).

In my research, I analyzed the form of “care” that was provided in the school. Hong fostered and encouraged my curiosity for critically examining the notion of “care” in the reformatory. Throughout my research, I noticed that specific forms of “care,” punishment, and curriculum were used to “help rehabilitate” young women. The majority of these practices were dehumanizing. The young women endured various forms of institutional and gender-based violence from reformatory officials. Conducting research on the VSG allowed me to understand that studying and addressing educational disparities requires a multidisciplinary lens. Throughout my research I realized I gained a critical understanding of special education by analyzing the field through various theoretical concepts coming from disability, feminist, and postcolonial studies.

Furthermore, this project would have not been complete if it were not for the helpful mentorship and resources I received from Miroslava Chávez-García, who is a Professor and Vice-Chair in the Department of Chicana and Chicano Studies at UC Santa Barbara. Chávez-García shared with me valuable information on the school, which provided me with a historical and social understanding of the reformatory.
I was fortunate to present my research on the VSG with the support of Erai, Hong, and the Department of Gender Studies at the Society for Disabilities Studies (SDS) Conference in Minneapolis, Minnesota, in June of 2014. I first learned about the SDS conference from Anesi. Attending the SDS conference allowed me to network and meet scholars in disability and special education studies. Attending the conference was a delightful experience. I was able to learn about emerging issues and research in both disciplines and about disability history and the disability rights movement.

Throughout my undergraduate experience, I have also been privileged to engage with the Los Angeles community. I was a part of the Mentors Empowering and Nurturing through Education (M.E.N.T.E.) at UCLA program and the Community Programs Office Student Association (CPOSA). The CPOSA supports the development of 30 “student-initiated and student run” organizations within the Community Service Learning Center (CSLC). The CSLC is housed in the Community Programs Office, a campus entity. These organizations are located within the fields of health, education, and social justice. M.E.N.T.E. is a mentoring and tutoring program for high-school students in South Los Angeles and is part of the education group in the CPOSA. Through my involvement, I received mentorship and support from Vusi Azania and Ashley Long in leadership skills and community work in Los Angeles. These two inspired, challenged, and encouraged me to think creatively and critically about working in the community and with my colleagues.

Throughout my participation in the M.E.N.T.E. program, I was fortunate to work with youth as they prepared for higher education. My mentoring sessions consisted of discussing college life and how to navigate institutions of higher education with young women and men. Furthermore, my colleagues and I received instrumental mentorship from Antonio Martínez, a former graduate student. Martínez provided workshops on the significance of critically reflecting on our role as mentors and our engagement with the high-school students.

My undergraduate experiences have substantially influenced my goals. I am working in an elementary school. With assistance from the IRT program, I am applying to graduate school programs in education. I am so grateful for the experiences and opportunities that I have been fortunate to receive and to those who I have met along my educational journey. I am especially thankful to the UCLA Center for the Study of Women for providing me with an opportunity to share my work with the UCLA community. All these experiences—in academia and in the community—have positively influenced my practices as a future educator. Reflecting on these experiences has made me realize the importance of inclusive education and ensuring all students have access to the general curriculum. I hope to continue carrying Constance Coiner’s vision of social change and use the classroom as a space to promote and inspire students with a critical understanding about the world in which they live.

Recipient of the CSW Constance Coiner Award in 2014, Angelica Muñoz (shown above with her mother) graduated with a degree in Gender Studies and a minor in Labor and Workplace Studies in June of 2014. Her honors project analyzed the educational curriculum at the California School for Girls during the early twentieth century in Los Angeles. While at UCLA, she was also involved in the M.E.N.T.E. program and Community Programs Office Student Association. With the motivation from her family she plans to pursue graduate study in education with a focus on disability studies.

REFERENCES
25th Annual Graduate Student Research Conference

THINKING GENDER 2015

Power, Contested Knowledge, and Feminist Practices

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ON THE COVER: Featured in this issue are top row from left to right, Talitha LeFlouria, Angelica Muñoz; middle row from left to right, Tiffany Willoughby-Herard, Amber Jamilla Musser, Cassia Paigen Roth, Grace Hong; bottom row from left to right, Jennifer Monti, Patricia Moreno
Blog posts

Rebecca M. Herzig, keynote speaker for Thinking Gender 2015, Skye Allmang, 4/7/2015
Thinking Gender 2015, Chien-Ling Liu, 3/18/2015
Kath Weston, 2/17/2015
Cowspiracy: The Sustainability Secret (2014), 2/10/2015
New Directions in Black Feminism Studies: Tiffany Willoughby-Herard, 2/3/2015
New Directions In Black Feminism Studies: Talitha LeFlouria, 2/3/2015
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Angela L. Robinson, Dana M. Linda, 1/7/2015
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Queers w/o Borders: 2014 UCLA Queer Graduate Student Conference, Min Joo Lee, 11/1/2014
Banu Subramaniam, Devin Beecher, 10/16/2014
From Chiapas to the UN: Women in the Struggle for Indigenous Rights, 10/2/2014
Videocasts

Life (Un) Ltd
Deboleena Roy
Banu Subramaniam

Women’s Activism and International Human Rights:
Margarita Gutierrez
Sonia Henríquez

New Directions in Black Feminist Studies
Tiffany Willoughby-Herard
Talitha LeFlouria
Amber Jamilla Musser

Thinking Gender 2015
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The Politics of Ignorance: Occupational Health, Material Bodies, and Breast Cancer
Gender and the Dead in St. Giles Cripplegate
Redefining ‘Virgin Birth’ After Kaguya: Mammalian Parthenogenesis in Experimental Biology
Women in Revolt: from the French Revolution to #GamerGate
“Parenting is not a job... it’s a relationship”: Recognition and Relational Knowledge...
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“We” are All Terrorists: Scripting Affects in Airport Space
Body Trouble: Female Embodiment and the Subversion of Iran’s Gender Norms in Mania Akbari’s Cinema
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Reconfiguring a Perfect Butch Idol from a Homoeroticized West in Online Chinese Queer Gossip

Women's Rights in Public Address: A Feminist Rhetorical Analysis
## Appendix 7. Staff and Personnel

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<tr>
<th>Last Name</th>
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<td>24%</td>
<td>10/31/14</td>
<td>12/31/14</td>
</tr>
<tr>
<td>Tran</td>
<td>Sharon</td>
<td>GSR II</td>
<td>Research Support</td>
<td>15%</td>
<td>7/1/14</td>
<td>9/30/14</td>
</tr>
<tr>
<td>Tran</td>
<td>Sharon</td>
<td>GSR V</td>
<td>Research Support</td>
<td>15%</td>
<td>10/1/14</td>
<td>6/30/15</td>
</tr>
<tr>
<td>Liu</td>
<td>Chien-Ling</td>
<td>GSR VI</td>
<td>Thinking Gender Coordinator</td>
<td>25%</td>
<td>10/1/14</td>
<td>12/31/14</td>
</tr>
<tr>
<td>Liu</td>
<td>Chien-Ling</td>
<td>GSR VI</td>
<td>Thinking Gender Coordinator</td>
<td>50%</td>
<td>1/1/15</td>
<td>3/31/15</td>
</tr>
<tr>
<td>Name</td>
<td>Position</td>
<td>GSR</td>
<td>Department</td>
<td>Coordinator</td>
<td>Start</td>
<td>End</td>
</tr>
<tr>
<td>-----------------------</td>
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<td>-----</td>
<td>------------------------------</td>
<td>-------------</td>
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</tr>
<tr>
<td>Liu Chien-Ling</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mehotra Radhika</td>
<td></td>
<td>GSR III</td>
<td>Life (Un)Ltd</td>
<td>25%</td>
<td>10/1/14</td>
<td>6/30/15</td>
</tr>
<tr>
<td>Exconde Gerleroz</td>
<td></td>
<td>Clerk</td>
<td>General Office</td>
<td>49%</td>
<td>7/1/14</td>
<td>6/30/15</td>
</tr>
<tr>
<td>Buenrostro Eliana</td>
<td></td>
<td>Assistant I Work Study</td>
<td>General Office</td>
<td>49%</td>
<td>6/27/14</td>
<td>9/30/14</td>
</tr>
<tr>
<td>Buenrostro Eliana</td>
<td></td>
<td>Assistant I Work Study</td>
<td>General Office</td>
<td>13%</td>
<td>10/1/14</td>
<td>1/31/15</td>
</tr>
<tr>
<td>Jo Yoonhee</td>
<td></td>
<td>Student III</td>
<td>General Office</td>
<td>13%</td>
<td>9/13/14</td>
<td>6/30/15</td>
</tr>
<tr>
<td>Marquez Sally</td>
<td></td>
<td>Assistant I Work Study</td>
<td>NEH/Mazer</td>
<td>50%</td>
<td>7/1/14</td>
<td>9/30/14</td>
</tr>
<tr>
<td>Marquez Sally</td>
<td></td>
<td>Assistant I Work Study</td>
<td>Events Publications</td>
<td>13%</td>
<td>10/1/14</td>
<td>6/30/15</td>
</tr>
<tr>
<td>Melendez Isabel</td>
<td></td>
<td>Assistant I Work Study</td>
<td>General Office</td>
<td>13%</td>
<td>10/1/14</td>
<td>6/30/15</td>
</tr>
<tr>
<td>Navarro-Gallegos Paola</td>
<td></td>
<td>Assistant I Work Study</td>
<td>Publications</td>
<td>49%</td>
<td>6/27/14</td>
<td>9/30/14</td>
</tr>
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<td>Navarro-Gallegos Paola</td>
<td></td>
<td>Assistant I Work Study</td>
<td>Publications</td>
<td>13%</td>
<td>10/1/14</td>
<td>6/30/15</td>
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</table>
Appendix 8. Fiscal Summary

**ACCOUNT/FUND INFORMATION**

### 444071 Accounts

<table>
<thead>
<tr>
<th>Fund</th>
<th>Beginning Balance</th>
<th>Expenses</th>
<th>Remaining Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kathleen McHugh, Women in LA Project</td>
<td>$3,405.00</td>
<td>$3,405.00</td>
<td>$-</td>
</tr>
<tr>
<td>Rachel Lee</td>
<td>$11,528.10</td>
<td>$5,156.66</td>
<td>$6,371.44</td>
</tr>
<tr>
<td>Elizabeth Marchant</td>
<td>$16,390.76</td>
<td>$16,390.76</td>
<td>$-</td>
</tr>
<tr>
<td>Patricia Greenfield, Weaving Generations (Spencer Fdn grant)</td>
<td>$7,581.16</td>
<td>$297.79</td>
<td>$7,283.37</td>
</tr>
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</table>

### 444074 Accounts

<table>
<thead>
<tr>
<th>Fund</th>
<th>Beginning Balance</th>
<th>Expenses</th>
<th>Remaining Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>19900 Academic</td>
<td>$40,058.36</td>
<td>$40,058.36</td>
<td>$-</td>
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<tr>
<td>19933 Academic</td>
<td>$11,882.34</td>
<td>$11,882.01</td>
<td>$0.33</td>
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<tr>
<td>19900 Operations</td>
<td>$260,086.06</td>
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<td>19933 Operations</td>
<td>$59,061.24</td>
<td>$22,332.99</td>
<td>$36,728.25</td>
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<tr>
<td>19935 Operations</td>
<td>$32,672.52</td>
<td>$23,682.95</td>
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<tr>
<td>69996 Operations</td>
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<td>$-</td>
<td>$-</td>
</tr>
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</table>

### CSW Operations/Programs

<table>
<thead>
<tr>
<th>Fund</th>
<th>Beginning Balance</th>
<th>Expenses</th>
<th>Remaining Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>05399 Funds</td>
<td>$4,506.27</td>
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<tr>
<td>19900 Funds</td>
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<td>$2,128.80</td>
<td>$8,727.65</td>
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<tr>
<td>19933 Funds</td>
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<tr>
<td>19935 Funds</td>
<td>$3,250.00</td>
<td>$3,250.00</td>
<td>$-</td>
</tr>
<tr>
<td>Operations/Special Workshop Fund, Office of Faculty Diversity</td>
<td>$10,856.45</td>
<td>$2,128.80</td>
<td>$8,727.65</td>
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<tr>
<td>Conferences/Life Unltd</td>
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<td>$3,194.74</td>
<td>$5,449.44</td>
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</table>

### CSW Publications

<table>
<thead>
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<th>Fund</th>
<th>Beginning Balance</th>
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<th>Remaining Balance</th>
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<tbody>
<tr>
<td>19933 Funds</td>
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<td>$4,000.00</td>
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### CSW Development

<table>
<thead>
<tr>
<th>Fund</th>
<th>Beginning Balance</th>
<th>Expenses</th>
<th>Remaining Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Irving &amp; Jean Stone Graduate Fellowship Fund (student prizes)</td>
<td>$1,000.00</td>
<td>$1,000.00</td>
<td>$-</td>
</tr>
<tr>
<td>Patricia Zukow-Goldring, Caregiver Research</td>
<td>$5,686.53</td>
<td>$883.16</td>
<td>$4,803.37</td>
</tr>
<tr>
<td>Fund Name</td>
<td>Beginning Balance</td>
<td>Expenses</td>
<td>Remaining Balance</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
<td>-------------------</td>
<td>---------------</td>
<td>------------------</td>
</tr>
<tr>
<td>The UCLA Fdn/Meridel Le Sueur</td>
<td>$3,786.79</td>
<td>$2,999.48</td>
<td>$787.31</td>
</tr>
<tr>
<td>The UCLA Fdn/Travel Grant Fund</td>
<td>$606.97</td>
<td>$606.97</td>
<td>-</td>
</tr>
<tr>
<td>The UCLA Fdn/Tillie Olsen Fund</td>
<td>$1,366.84</td>
<td>$1,366.84</td>
<td>-</td>
</tr>
<tr>
<td>The UCLA Fdn/Faculty Research Fund</td>
<td>$2,000.00</td>
<td>$2,000.00</td>
<td>-</td>
</tr>
<tr>
<td>The UCLA Fdn/Estrin Family Lecture Series</td>
<td>$136.83</td>
<td>-</td>
<td>$136.83</td>
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<tr>
<td>The UCLA Fdn/Twin Pines Travel Grant Fund</td>
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<td>Various Donors</td>
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<td>CSW Conference Fund</td>
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<td>CSW Conference Income Fund</td>
<td>$480.14</td>
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<td>CSW Conference Expenses Fund</td>
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<td>$480.14</td>
</tr>
<tr>
<td>774074 Accounts</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>CSW Operations/Undergraduate Fellowships</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Various Donors</td>
<td>$1,000.00</td>
<td>-</td>
<td>$1,000.00</td>
</tr>
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<td>The UCLA Fdn/Penny &amp; Ed Kanner Fund</td>
<td>$2,250.00</td>
<td>$2,250.00</td>
<td>-</td>
</tr>
<tr>
<td>The UCLA Fdn/Constance Coiner Fund</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The UCLA Fdn/CSW Innovation Fund</td>
<td></td>
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</tr>
<tr>
<td>784074 Accounts</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CSW Operations/Graduate Fellowships</td>
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<td>$6,000.00</td>
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<tr>
<td>The UCLA Fdn/CSW Innovation Fund</td>
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<td>The UCLA Fdn/Penny &amp; Ed Kanner Fund</td>
<td>$3,000.00</td>
<td>$3,000.00</td>
<td>-</td>
</tr>
<tr>
<td>The UCLA Fdn/Constance Coiner Fund</td>
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<tr>
<td>Work-Study Funds</td>
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</tr>
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<td>President's Work-Study Program</td>
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<td>$2,607.00</td>
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</tr>
<tr>
<td>Operations/Federal Work-Study Program</td>
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<td>-</td>
</tr>
<tr>
<td>Academic/Federal Work-Study Program</td>
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</tr>
<tr>
<td>Federal Work-Study FY13/14 Johnson 6/14</td>
<td>$(42.00)</td>
<td>$(42.00)</td>
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<tr>
<td>Program</td>
<td>ID</td>
<td>Total 1</td>
<td>Total 2</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>------</td>
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<td>---------</td>
</tr>
<tr>
<td>Federal Work-Study FY13/14 Johnson 6/15</td>
<td>23472</td>
<td>$2,636.71</td>
<td>$2,679.58</td>
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<tr>
<td>Graduate Master's Program 6/15</td>
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<td>$9,966.56</td>
<td>$9,966.56</td>
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### Appendix 9. Development Funds

<table>
<thead>
<tr>
<th>Fund Title</th>
<th>Beginning Balance</th>
<th>Income &amp; New Contributions</th>
<th>Realized Gain/Loss &amp; Adjustments</th>
<th>Transfer To University &amp; Adjustments</th>
<th>Expenditure</th>
<th>Ending Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Endowment Regental - Principal</strong></td>
<td></td>
<td></td>
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<tr>
<td>CENTER FOR THE STUDY OF WOMEN</td>
<td>$15,229.22</td>
<td>$-</td>
<td>$1,110.87</td>
<td>$(1,526.40)</td>
<td>$-</td>
<td>$14,813.69</td>
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<tr>
<td>STONE, IRVING &amp; JEAN GRAD STDT FLSHP</td>
<td>$1,954,305.28</td>
<td>$-</td>
<td>$20,878.17</td>
<td>$(74,201.86)</td>
<td>$-</td>
<td>$1,900,981.59</td>
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<tr>
<td><strong>Subtotals</strong></td>
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<td>$21,989.04</td>
<td>$(75,728.26)</td>
<td>$-</td>
<td>$1,915,795.28</td>
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<td><strong>Endowment Regental - Income</strong></td>
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</tr>
<tr>
<td>STONE, IRVING &amp; JEAN GRAD STDT FLSHP</td>
<td>$193,141.47</td>
<td>$26,505.15</td>
<td>$-</td>
<td>$62,308.18</td>
<td>$18,200.03</td>
<td>$263,754.77</td>
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<tr>
<td>CENTER FOR THE STUDY OF WOMEN</td>
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<td>$545.02</td>
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<td>$1,281.88</td>
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<td>$18,200.03</td>
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</tr>
<tr>
<td>GOULD FOUNDATION- NORBERG/INDEF</td>
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<td>$-</td>
<td>$-</td>
<td>$-</td>
<td>$-</td>
<td>$-</td>
</tr>
<tr>
<td>TILLIE OLSSEN RESEARCH SCHOLARS</td>
<td>$5,686.53</td>
<td>$-</td>
<td>$-</td>
<td>$883.16</td>
<td>$3,456.35</td>
<td>$4,803.37</td>
</tr>
<tr>
<td>VARIOUS DONORS- DIRECTOR INDEF</td>
<td>$3,456.35</td>
<td>$-</td>
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<td>$-</td>
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<td>$3,456.35</td>
</tr>
<tr>
<td><strong>Subtotals</strong></td>
<td>$9,142.88</td>
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<td><strong>Endowment Foundation</strong></td>
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</tr>
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<td>$-</td>
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<td>$-</td>
<td>$-</td>
<td>$2,999.48</td>
<td>$1,037.31</td>
</tr>
<tr>
<td>UCLA FDN/MANDEL FUND FOR THE CENTER OF T</td>
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<td>$-</td>
<td>$-</td>
<td>$2,678.48</td>
<td></td>
</tr>
<tr>
<td>UCLA FDN/CENTER FOR THE STUDY OF WOMEN G</td>
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<td>$-</td>
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<td>$609.75</td>
<td>$95.39</td>
</tr>
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<td>Foundation and Program</td>
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<td>Amount 2</td>
<td>Amount 3</td>
<td>Amount 4</td>
<td>Amount 5</td>
<td></td>
</tr>
<tr>
<td>------------------------------------------------------------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td>-----------</td>
<td></td>
</tr>
<tr>
<td>UCLA FDN/TILLIE OLSON RESEARCH SCHOLARS</td>
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<td>$-</td>
<td>$8,058.01</td>
<td></td>
</tr>
<tr>
<td>UCLA FDN/CENTER FOR THE STUDY OF WOMEN F</td>
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<td>$8,067.23</td>
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</tr>
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<td>UCLA FDN/CSW INNOVATION FUND</td>
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<tr>
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<td>$8,067.23</td>
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<td>$2,086.55</td>
<td></td>
</tr>
<tr>
<td>UCLA FDN/FRIENDS OF THE UCLA CENTER FOR</td>
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<td>$20.00</td>
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<td></td>
<td>$2,086.55</td>
<td>$-</td>
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<tr>
<td>UCLA FDN/GRADUATE STUDENT RESEARCH SUPPO</td>
<td>$5,337.27</td>
<td>$-</td>
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<td>Subtotals</td>
<td>$32,993.92</td>
<td>$1,433.34</td>
<td>$-</td>
<td>$(93.16)</td>
<td>$6,408.77</td>
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</tr>
<tr>
<td></td>
<td>$27,925.33</td>
<td>$-</td>
<td>$-</td>
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<td>$27,925.33</td>
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<tr>
<td>GRAND TOTAL</td>
<td>$2,562,660.51</td>
<td>$45,497.01</td>
<td>$29,776.16</td>
<td>$(12,231.36)</td>
<td>$47,133.96</td>
<td>$2,578,568.36</td>
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