

March 2011

Spring Edition



sex and gender news

Letter from the Chair

Jyoti Puri, Simmons College

Two thousand eleven has been eventful thus far. On January 4, 2011, Salmaan Taseer, Governor of the state of Punjab was assassinated for his criticism of blasphemy laws that target religious minorities in Pakistan. The guard who killed Taseer has been hailed a hero by many and parliamentarian Sherry Rahman was forced to withdraw proposed changes to the blasphemy laws under death threats. A few days later, Congresswoman Gabrielle Giffords from Arizona was critically wounded and six people killed in the shooting that exploded into the US news media. What ties together these two acts of violence is the attempt to narrow public discourse and policy through incitements to violence. Although much still

remains unclear about the motives behind the Arizona shootings, it has come to represent the frequently vitriolic tenor of public discourse. While this is not necessarily characteristic of one political position more than another, the rancor seems to be coming especially from the right of the political spectrum. And, it has hit close to home with Glenn Beck's attacks on Frances Fox Piven. The violence may be justified on religious or political grounds but the outcomes are the same; differences are seen as intolerable and forms of violence are used in attempts to suppress them.

January 2011 has also brought much to be hopeful about. The uprising in Tunisia spread to Egypt and the revolution that

began on January 25th is still reverberating in Egypt and in Yemen, Libya, Bahrain, among other places. These developments amply illustrate that democracy comes through popular (of the people) participation not at through the barrel of the empire's gun. Rather than the narrowing of difference, what is profound about Egypt is the attempt build alliances across differences based in religion and religious values, social class, gender, and ethnicity. Madison, WI, is witnessing its own popular uprising as hundreds protest attempts to undermine unionization, which historically has been a path for upward class mobility in the US. In one sense or another, they are uprisings against forms and practices of

Continued on page 2

2011 Section Nominations

The nominations were generated by the Nominations Committee (Nancy Naples, Ada Cheng, Sarah Damaske, C.J. Pascoe, Vrushali Patil, and Belinda Robnett). One person will be elected Chair, one person to the position of Secretary/Treasurer, two people will be elected to the Council, and two people will be elected to the Sally Hacker Committee. Members will have the opportunity to vote later this spring.

Sex and Gender Chair:

Kathleen Ferraro, Northern Arizona University
Belinda Robnett, UC Irvine

Secretary/Treasurer:

Mangala Subramaniam, Purdue University
Natalia Sarkisian, Boston College

Sex and Gender Council:

Marla H. Kohlman, Kenyon College
Mary Nell Trautner, University at Buffalo, SUNY
Kimberly D. Richman, University of San Francisco
Yanyi K. Djamba, Auburn University Montgomery

Sally Hacker Award Committee:

Catherine Connell, Boston University
Sinikka Elliot, North Carolina State University
Orit Avishai, Fordham University
George Still, Virginia Polytechnic Institute and State University



Inside this issue:	
From the Section Chair, Jyoti Puri, Simmons College	1
2011 Section Nominations	1
"Carceral Feminism Confronts the 'Traffic in Women'" by Elizabeth Bernstein, Barnard College	2
"Gender, Security, and the State" by Sylvanna M. Falcón, UC, Santa Cruz	3
"Security and trans (in)visibilities in Bogotá, Colombia" by Salvador Vidal-Ortiz, American University	4
Announcements	6
Sex & Gender Section Officers & Council	11

Carceral Feminism Confronts the “Traffic in Women”

Elizabeth Bernstein, Barnard College

Introduction

I have been researching sex workers and the activists and state agents who aim to regulate their labor for over a decade. This research has been primarily carried out in post-industrial cities within the U.S. such as San Francisco and New York, but also in European cities such as Amsterdam and Stockholm. I began my research in the early 1990s, before the trafficking frame had come into ascendance. In the U.S., concerns about the “traffic in women” did not begin to take hold until the late 1990s and the early 2000s.

The trafficking frame received a significant political endorsement during the presidency of George W. Bush, becoming the signature women’s and human rights issue of his administration. This was largely due to the opportunities that his faith-based initiative afforded to evangelical Christian activists, and to the fostering of political alliances with a number of right-leaning feminist activists who would go on to assume powerful positions in the Bush White House. This coalition of

Carceral feminism-- in which the pursuit of “women’s human rights” is envisioned primarily in terms of criminal justice.

evangelical Christians and anti-prostitution feminists helped to displace a previously ascendant discourse of “sex workers’ rights” with a political vision that equated all prostitution with the crime of human trafficking, and that rhetorically captured both of these activities under the rubric of “modern slavery.”

The commitments and activities of the two principle groups that comprise the anti-trafficking coalition are important to look at because they have produced policy transformations on a scale unparalleled since the

White Slavery scare of the Progressive era. My current research thus concerns the feminist and evangelical activists who have resurrected the issue of the “traffic in women” over the course of the last decade, as well as the lived impact of this framework upon the sex workers it purports to help. One of the things that I have argued is that the various constituencies who have pushed for the anti-trafficking frame have been united not only by a particular sexual politics but also by an unspoken commitment to a particular carceral agenda--what I term carceral feminism-- in which the pursuit of “women’s human rights” is envisioned

primarily in terms of criminal justice. The unspoken carceral assumptions that prevail amongst these well-intentioned social activists (including amongst many mainstream feminist organizations) can often wind up doing more harm than good.

The Effects of “Trafficking” on Domestic Sex Workers

Because an increasing number of the U.S.’s trafficking cases are “domestic” trafficking cases, it is important to keep in mind that when we talk about “trafficking” in a U.S. context, we are essentially talking about street-based prostitution (and to a lesser extent, migrant-staffed brothels). For it is only prostitution, and not other forms of exploited labor, that definitionally qualifies as “domestic trafficking,” according to the terms of the U.S. Trafficking Victim’s Protection Act. And the form of prostitution that is most policed under the guise of “fighting trafficking” is street-based prostitution in the inner city. Vice officers have been quite explicit about this at the anti-trafficking trainings that I’ve attended in various cities, some of who were happy to have their (typically low status) policing work redefined as a humanitarian intervention.

It is also important to consider the increased policing and surveillance that has taken place around sex trafficking in terms of its recent historical context. During the 1990s, street-based and migrant sex workers were increasingly arrested in U.S. cities as part of gentrification policies and broken windows policing. Now, the policing of sex workers has accelerated in the name of “fighting trafficking.” While police and some feminist advocates have lamented the necessity of apprehending sex workers in order to help them capture traffickers and pimps, they also acknowledge that the increased surveillance of sex workers may in fact be necessary to intervene to catch the “bad guys.” The accelerated arrest of sex workers is particularly ironic, given that sex workers themselves are likely to describe prison, not prostitution,

Continued on page 3

Letter from the Chair, *cont’d from p. 1*

governance that deepen social inequalities and undermine human dignity.

Remarkably, the coverage of all these events has sidelined the significance of gender, even as the coverage is replete with its grammar. For example, Massachusetts Congresswoman said that gender played no part in the targeting of Gabrielle Giffords; this, despite the kind of vitriolic directed against her as well as the deeply gendered ways in which she has been portrayed in the news media. Taseer’s killing was justified by some in Pakistan for his lifestyle (that only a man of privilege can openly lead). There still seems to be some surprise at the sight of women, with hijab and without, at the forefront of the revolution in Egypt.

I had invited Elizabeth Bernstein, Sylvanna Falcón, and Salvador Vidal-Ortiz to reflect on issues of gender, security, and the state. Even as Sylvanna Falcón speaks to the events

mentioned above, she, Elizabeth Bernstein, and Salvador Vidal-ortiz go beyond the headlines to give wider scope to the dynamics and implications of gender, security, and state issues. I hope their timely reflections and insights will be the start of a conversation among Sex and Gender Section members to be carried forward at the ASA meetings in Las Vegas.

In this issue, please also see the slate of nominations for the upcoming elections for the Sex and Gender section. My warm appreciation to the candidates for being willing to run for election and serve on the various committees. A special round of thanks to the Nominations Committee, lead by Nancy Naples, and supported by Ada Cheng, Sarah Damaske, C.J. Pascoe, Vrushali Patil, and Belinda Robnett. And, not least, much gratitude to Stacy Misari for her creativity and work on the news-letter.



Gender, Security, and the State

Sylvanna M. Falcón, University of California, Santa Cruz

On 11 February 2011, Egyptians made history by forcing Hosni Mubarak, a US ally, to resign and effectively end his 30-year dictatorship. But now what? The re-making and re-imagining of Egypt is underway, where key matters pertaining to security and the state are being considered. What do Egyptians envision their lives to be now post-Mubarak? Moreover, as a feminist scholar-activist and mother of a young daughter, I wonder what are the hopes and dreams of the women and girls of Egypt?

The predominately masculine images of protest we witnessed in the media did not tell the complete story of the Egyptian revolution. The *Huffington Post* reported on 2 February 2011 that “women have taken an active role [in the Cairo demonstrations]: promoting them, leading crowds, and providing aid to harmed protesters;” and Egyptian feminist Nawal El Saadawi stated recently on *Democracy Now!*, “[W]e are calling for justice, freedom and equality, and real democracy and a new constitution, no discrimination between men and

women, [and] no discrimination between Muslims and Christians.”

Current events in Egypt and my own research interests in transnational feminism, racism/antiracism, human rights, globalization, and the Americas region, have pushed my own thinking about issues of gender, security, the state, and in particular US Empire building. US Empire is essentially “in crisis;” and with empire in crisis, it re-asserts itself through expressions of racialized hyper-masculinity while simultaneously feigning ignorance about the oppression it reproduces. For instance, soon after the 11 September 2001 attacks in the United States, the white male elites in power responded in predictable ways – militarily attacking Afghanistan in October 2001 and then pre-emptively invading Iraq in defiance of the United Nations in 2003 - while at the same time asserting the US has done nothing to provoke the wrath of extremists.

As we near the 10-year anniversary of the

attacks in the US, feminists must challenge the propagandistic displays of hyper-masculinity and Orientalist racism that will likely be promoted by the Obama Administration and/or the news media. In deploying what Cynthia Enloe has conceptualized as “feminist curiosity” we can uncover and expose the unnaturalness of US Empire. Such feminist re-visioning further expose masculinized framings of state and security, which are invested in maintaining, what bell hooks calls, a “white supremacist capitalist patriarchy.” In the wake of the US Empire’s longest wars, feminist curiosity forces the question, “Security for whom?” and revitalizes global conversations that distinguish “national security” from “human security” for all peoples. Two examples from the Americas region further demonstrate how displays of masculine, militarized, and racialized violence are aimed at quelling dissent when the state finds itself “in crisis.” State-supported paramilitaries assassinated indigenous leader Alberta Beatriz ‘Bety’ Cariño

Continued on page 4

Carceral Feminism, cont’d from p. 2

as tantamount to slavery. Increasingly, heightened policing, arrests, and incarceration have become the surprising political core of some anti-trafficking activists’ agenda on behalf of “women’s human rights.”

This is not to suggest that sex-workers never benefit from having their abusive partners apprehended for their protection, or that no one has ever been grateful for the social services that they received as a result of having received trafficking-victim certification. Yet there are also some significant limitations—and perils—of the trafficking frame for U.S. sex workers.

First, more police contact is a risky proposition for vulnerable populations who are engaged in criminalized activity, and policing has been a primary source of violence for women in prostitution. Second, the rubric of “trafficking” often has the net effect of arresting and deporting the migrant sex workers that it aims to save. Women who are not successful in getting themselves classified as “innocent vic-

tims” (e.g., by virtue of age, consent, or previous experience in the sex industry) often get reclassified as “criminals” instead. For example, in the case of the 2005 “Operation Gilded Cage” anti-trafficking raids in California, of the nearly 150 women who were arrested, fewer than a dozen were eventually declared to be legitimate victims who were entitled to social services. More than half of the women who were taken into police custody during the raid were immediately deported (and threatened with arrest by the Korean government on prostitution charges) when they were deemed by federal officials to have not been coerced, while 46 women were forcibly retained by the federal government as material witnesses.

Problematising “Demand”

By way of conclusion, I’d like to comment upon the recent push by many feminist activists to “focus on demand” as a means of combating trafficking. As with most attempts to curb trafficking, what’s really meant by this rubric is something quite specific: men’s demand for *prostitution*.

Activists who endorse this strategy rarely focus upon the demand for other commodities, and when they do, criminalization is never the proposed remedy. In practice, what the “focus on demand” amounts to is the stepped up arrest of poor men of color (or white working class men) who shop for sex on the streets. Yet by winnowing down the available pool of clients, a “focus on demand” tends to make life more difficult for the sex workers who have the fewest choices to begin with. Meanwhile, as a political strategy, “demand” does little to address the most egregious forms of labor exploitation that fall outside the sex sector, or for that matter the underlying sexual concerns (e.g., around the growth of pornography, and the sexual dynamics of contemporary consumer culture) that galvanized anti-trafficking feminists and evangelical Christians around the issue of the “traffic in women” to begin with.

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Security and trans (in)visibilities in Bogotá, Colombia

Salvador Vidal-Ortiz, American University

I have been paying attention to the experiences of trans groups in the Colombian context for several years, since being invited to a national conference on trans issues in 2007. Currently, and as a Fulbright recipient conducting research in Colombia on displacement and LGBT communities, I have come to notice the hold of local efforts and movements to make visible trans-populations. (Displacement in this sense refers to the millions that forcefully migrate within Colombia, given the influence of the paramilitary and other counter government movements in places outside Bogotá.) What I'd like to note is the scope of surveillance and regulation, along with efforts for trans space creation. I am seeking to explore a comfortable neo-liberal strategy of what I might call here 'citizenship leveling' through the token creation of visibility that, while enacting the starting points of larger projects of gender identity equity, is also reproducing normative views that do little to change the structural conditions of risk and everyday insecurity faced by trans populations.

There are several key elements that make Colombia's case one of mixed opportunities and

challenges. Colombia's 1991 constitution was one of the first to recognize the rights of intersex children for self determination, disrupting common genitalia mutilation practices when a baby's sex was deemed to be 'indeterminate' by mainstream medical standards. (While trans and intersex issues are not the same, there is relative communication between activists on both fronts, in the US and elsewhere.) Colombia has several organizations—in Bogotá and Cali in particular—that provide organizing spaces for transwomen. (Here, like in the US, informal economy sectors such as street prostitution offer significant work opportunities for transwomen.) Bogotá is also home to a relatively large contingent of transmen, whose work has blended with local, "new masculinity" groups organized by non-trans men. These transmen's ages range from 15 to 29, and their work intercepts constructions of the body and embodiment with those of masculinity in a Colombian context. On February 2011, Bogotá held, for its third time, a "Bogotrans" fashion show within the International Week of Fashion, where, in preparation and for months previous to the event, transwomen were trained in

make up, catwalk, and fashion and style, culminating in over a dozen transwomen, including unemployed, working class, and academic transwomen, sharing the spotlight. Since this is the only country with an international week of fashion in the world that includes a trans component, media coverage has been significant, with several countries in Latin America, and Puerto Rico, reporting on the event.

What intrigues me as a sociologist focused on sex, gender, and sexuality disruptions is the way in which the State functions to support the creation of such spaces. Far from delving into a commentary on policy, my aim with these remarks is to point to the mechanisms that—in a place like Colombia but I assume many others in the world—(im)pose a regulating system through the act of space making and visibility. For instance, my experience with the 2007 conference was troubling, partly because of the heavy emphasis on the goal to demonstrate the social productivity

Continued on page 5

Gender, Security, and the State, *cont'd from p. 3*

Trujillo on 27 April 2010 with a bullet to the head during a political mobilization effort she was engaged in to support the Triqui community of San Juan Copala in México. In June 2009, a conflict between Peruvian authorities and indigenous protestors left over fifty people dead in what John Vidal of *The Guardian*, referred to as "the worst violence seen in Peru in 20 years." In both cases, systematic displays of hyper-masculine violence are directed at racialized and gendered bodies, whom are unwilling to distinguish their individual right to security from the sustenance of their communities. As Peruvian indigenous protest leader Servando Puerta asserted, "They're killing us for defending our lives, our sovereignty, [and] human dignity." As Bety Cariño also stated, just before her untimely death in February 2010, "In Mexico the right to autonomy, the right to exist for the indigenous peoples is still being denied, and today we want to live another history: we are rebelling and we are saying enough is enough, today and here we want to say they are afraid of us because we are not afraid of them, because despite their threats, despite their slander, despite their harassment, we continue to walk towards a sun which we think shines strongly..." Servando's and Bety's words powerfully capture why the state finds itself in "crisis" when people rebel. When the Ser-

vando's and Bety's of the world are not subservient to the state, the state acts in crisis, responding with deadly violence to undermine the "rebels" sense of security. This violent element of a state in crisis is a definitive departure from the state as "protector" of human rights and again, begs the question of security for whom?

Though some academics are quick to dismiss the imperfect projects of human rights (while offering few feasible alternatives), human rights can offer us a useful language to re-envision the meaning of security and the state with particular attention to questions of gender and justice. As feminist human rights activists and defenders from the Americas region have told me over the years, the right to one's humanity and dignity and the right to demand that the state be accountable to them by meeting their security needs – in both the private and public spheres – is fundamentally what human rights are about. These activists have, in essence, transformed the meaning and political relevancy of human rights in their activism and advocacy to offer powerful critiques about racism, imperialism, colonialism, patriarchy, and militarized state violence.

The protestors in Cairo and throughout Egypt engaged in what Rosa-Linda Fregoso and Cynthia Bejerano refer to as "human rights *for living*." The remarkable protest events in Cairo for justice and democracy were breathtaking to watch as we witnessed firsthand how individual security becomes subordinate to the cause of collective justice and democracy. In my own research, I have seen and written about how human rights can revolutionize the way people understand their lives and their rights to dignity; and how people, as Elizabeth Philpote's argues, need to "creat[e] analytics that refuse to be complicit in recolonizing the world." It is because our human rights are interdependent, that we have to stand in solidarity with the people of Egypt and with the Bety's and Servandos of the world, to demand our "human rights *for living*," to demand our security and justice, and to demand that the state be accountable to all of us. As has been stated in activist and news blogs, "*We are all Egyptians now*."

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Security and trans(in)visibilities, cont'd from p. 4

inherent in trans-populations ('we're just like anybody else'), but partly because the conference itself was held in the building where the Department of Health operates. For starters, trans members who could not produce 'matching' identification would have a harder time entering a guarded governmental unit; also, as a government unit, there was some distrust. Yet most importantly, a micro-politics of surveillance, implemented through a shared discourse about the value/sickness/deviance of the body and the place of transwomen (either at the prostitution corner, working their bodies, or as an ill and sick patient seeking assistance) was symbolically made available. Thus, conversations might have occupied health issues instead of transitioning aspects, or legal documentation, or the role of organizing.

In a similar way, the Bogotrans event, a tasteful and brilliantly coordinated fashion show, offers a multitude of readings. Marcia Ochoa, an anthropologist at UC-Santa Cruz and a panel presenter before Bogotrans, has noted in media reports the lack of such spaces of visibility in places like the Bay Area. The directionality of efforts to provide visibility to trans-populations between the US and other countries is often depicted as one directional, with the US often taking the lead; in fact, efforts like these show that so-called "developing" countries operate within a framework, albeit as neoliberal, that posit a more fruitful space for diversifying the imaginary produced for trans bodies. Some of the transwomen themselves stated, after the show, that their intent was to also demystify the figure of the transwoman prostitute. In a country that espouses the phrase "subject of rights" to make reference to the equalizing possibilities of many marginalized groups, this is no small accomplishment. This effort expanded the gaze of the way transwomen are looked at, made them highly visible, and it offered a fusion of the range of femininities trans-women depict. At the same time, the coverage itself possibly sustained an old notion of a spectacle, a monster-like fascination with the trans subject as other, as Susan Stryker famously noted. Some media coverage insisted in alerting the viewer to the fact that their body shape, such as a square (read 'male') body, would be visually minimized by

the designer's choice of larger emphasis on their hips. Perhaps more importantly to consider is the shared discourse of diversifying the imaginary of the place of transwomen, which returns to notions of productivity in an economically driven 'up and coming' society such as Colombia. The sponsorship by the Districts' Economic Development Office is also no small detail; media reports emphasized the thousands of dollars transwomen spend in their clothing, when transitioning, in other countries. Thus, productivity and consumerism fuse in the spectrum of visibility as well. *We can make lots of money – even from a transwoman.* Citizenship and belonging are redefined as marked by what you can possess.

These disruptions to the general imaginary of transwomen do not alter assumptions about the value given to sex workers on the streets, nor to the placement of these women in the larger milieu as a (perceived) vector of HIV infection. Yet, while transwomen face the elements and the risk of rape, physical abuse, and death, in some ways, the runway serves as another forum for demonstrating their potential—in the realm of the bodily and the sexual—just like the prostitution venue. Transwomen often receive positive gender feedback that affirms their female identities in and through their exposure to prostitution. Yet my concern is that the opening of these small spaces outside prostitution venues does not transform the notion of risk, and lack of safety—to their bodies, their well-being, their health, their access to resources. Indeed, the crimes, violations, and inequity are easily swept under the rug with these hyper-visible attempts of 'citizenship leveling.' The danger here is to think that giving such spaces changes structural conditions and their liminal lived experiences. To the contrary, it blurs our view about the continuing practices of simultaneously foregrounding one aspect of a group's experience, while disregarding the rest, or worse, it makes feeling better about ourselves, by offering a limited space to folks who are many degrees removed from any notion of citizenship, the biggest trap for ignoring inequality and discrimination.

The Colombian case—in as brief of a presentation as the one I've offered here—helps con-

sider the relationship of the State to a repositioning of the way politics operate. Far from invisible, the violence and potential risk are present precisely in the elements intentionally missed by such selective visibility. A top-down regulation of gender and sexuality takes place in the spaces provided to transwomen (the runway for representing traditional conceptions of femininity; the strip or a corner to materialize sexual fantasies); even when these imposed elements are there, transwomen also reconfigure those regulations for themselves. What we do miss from this whole picture is how gender is regulated - and gendered labor, and sexualized femininities, are sustained as well. 'Wild' forms of gender expression that do not fit on the runway are excessive and feared, and thus, controlled, and assigned onto the streets (where facing violence can 'straighten' them), and we continue to 'mark' gender as usual, since it is what is consumed in the mainstream.

As Marcia Ochoa has noted in her work with transwomen in Caracas, Venezuela, the regulation and resignification of gender happens on the strip and in the runway; if transwomen so capably have transformed the street sex work from a violent one, to a 'runway,' and a place of pleasure, we have a long ways to realizing the potential of opening up social spaces of employment, education, housing, culture, the arts, and policy making (not to mention sensitive, accessible and comprehensive healthcare), so that real access to full citizenship can even be considered a possibility. Turning our sight away from the injustices and violence against transwomen on the street or in any other setting by assuming that a token act is enough sustains the workings of the State. Space making acts need to become concrete and made systematically, so that the social imaginary that circulates about trans populations can be overwhelmed with excessively varied messages – and, hopefully, eventually changed.

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References

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- ² Stryker, Susan. 1994. "My words to Victor Frankenstein above the Village of Chamounix: Performing Transgender Rage," *GLQ*, 1: 237-54.
- ³ Irving, Dan. 2008. "Normalized Transgressions: Legitimizing the Transsexual Body as Productive." *Radical History Review* 100: 38-59.
- ⁴ It may also be an extension of the performance space assigned to transwomen, as eloquently expressed by Vivian Namaste, in *Invisible Lives: The Erasure of Transsexual and Transgendered People*. The University of Chicago Press (2000).
- ⁵ See Vidal-Ortiz, Salvador. 2009. "The figure of the transwoman of color through the lens of 'doing gender'," *Gender & Society*, 23, 1: 99-103.
- ⁶ Ochoa, Marcia. 2011. "Pasarelas y 'perolones': Mediaciones transformistas en la Avenida Libertador de Caracas." *ICONOS*, 39 (Revista de Ciencias Sociales, FLACSO Ecuador), 15, 1: 123-142.



~Announcements~

Awards

Sheri Kunovich received the 2011 Golden Mustang Award which identifies an outstanding assistant professor at Southern Methodist University based on peer and student evaluations.

Scholarship and Fellowship Opportunities

THE 2011 BETH B. HESS MEMORIAL SCHOLARSHIP

The Beth B. Hess Memorial Scholarship will be awarded to an advanced sociology Ph.D. student who began her or his study in a community college or technical school. A student advanced to candidacy (ABD status) in an accredited Ph.D. program in sociology in the U.S. is eligible to apply if she or he studied at a U.S. two-year college either part-time or full-time for the equivalent of at least one full academic year that was not part of a high-school dual-enrollment program.

The Scholarship carries a stipend of \$3500 from Sociologists for Women in Society (SWS) and an additional \$300 from the Society for the Study of Social Problems (SSSP) to be used to support the pursuit of a Ph.D. as well as a one-year membership in SWS (including a subscription to *Gender & Society*) and SSSP. The Scholarship will be awarded at the summer meetings of SWS and SSSP. Recognizing Beth Hess's significant contributions to the American Sociological Association (ASA), ASA joins SWS and SSSP in supporting and celebrating the awardee at their Annual Meetings, August 13-16, 2010 in Chicago, IL. The awardee's economy class airfare, train fare or driving mileage/tolls will be paid jointly by SWS and SSSP. ASA also supports applicants for this award via their student travel award program (more than one such award may be given, but students must apply to ASA separately). Each association will also waive its meeting registration and provide complementary banquet and/or reception tickets for the awardee.

To honor Beth Hess's career, the committee will be looking for:

Commitment to teaching, especially at a community college or other institution serving less-privileged students.

Research and activism in social inequality, social justice, or social problems, with a focus on gender and/or gerontology being especially positive.

Service to the academic and/or local community, including mentoring and activism.

High quality research and writing in the proposal and letter of application.



Applications for the award should be sent electronically as a single Word or RTF file via e-mail attachment to: dcopelto@brockport.edu. Applications must contain in the following order:

1. A cover sheet with:
 - Name and full contact information, including phone and email
 - Current academic affiliation, with years
 - Community college or technical school attended, with years and number of credits completed
 - Name and contact information for graduate faculty reference
 - If included, name of honored faculty member

2. A letter of application (no more than 2 pages) describing the student's decision to study sociology, commitment to teaching, career goals, research agenda, service and activism that would help the committee to see how the Scholarship would be a fitting honor

3. Full curriculum vitae, including all schools, degrees awarded, years of study, and full or part-time status in each

4. (Optional) A one-page letter describing a community/technical college faculty member who contributed in a significant way to the decision to study sociology or pursue higher education

Applicants should also arrange for the following to be sent directly either electronically via e-mail attachment or in hard copy:

- A letter confirming advancement to candidacy (ABD status) in a sociology Ph.D. program and aid award, if any
- A letter of recommendation from a sociologist
- Transcript (official or unofficial) from the community or technical college attended

Only the enrollment confirmation, letter of recommendation, and transcript will be accepted in hard copy. *Electronic copies of these materials are preferred* and should be sent directly by the individual or institution supplying them. Hard copies can be mailed directly to:

Dr. Denise Copelton
Department of Sociology
The College at Brockport,
State University of NY
350 New Campus Dr.
Brockport, NY 14420

To be considered, all application materials (electronic and hard copy) must be received by midnight on April 1, 2011.

For further information contact Denise Copelton at: dcopelto@brockport.edu

Continued on page 7



Announcements, cont'd from p. 6

ITHACA COLLEGE PRE-DOCTORAL DIVERSITY FELLOWSHIP

The School of Humanities and Sciences at Ithaca College announces a Pre-Doctoral Diversity Fellowship for 2011-12. The fellowship supports promising scholars who are committed to diversity in the academy in order to better prepare them for tenure track appointments within liberal arts or comprehensive colleges/universities.

Applications are welcome in the following areas: Anthropology, Communication Studies, Education, English, History, Religion, and Sociology. The school also houses a number of interdisciplinary minors that may be of interest to candidates: African Diaspora Studies, Jewish Studies, Latino/a Studies, Latin American Studies, Muslim Cultures, Native American Studies, and Women's Studies. Fellows who successfully obtain the Ph.D. and show an exemplary record of teaching and scholarship and engagement in academic service throughout their fellowship, may be considered as candidates for tenure-eligible appointments anticipated to begin in the fall of 2012.

Terms of fellowship: Fellowship is anticipated for the academic year (August 16, 2011 to May 31, 2012) and is non-renewable. The fellow will receive a \$30,000 stipend, \$3,000 in travel/professional development support, office space, health benefits, and access to Ithaca College and Cornell University libraries. The fellow will teach one course in the fall semester and one course in the spring semester and be invited to speak about her/his dissertation research in relevant classes and at special events at Ithaca College.

Enrollment in an accredited program leading to a Ph.D. degree at a U.S. educational institution, evidence of superior academic achievement, and commitment to a career in teaching at the college or university level required. Candidates must also be authorized to work in the United States. Prior to August 15, 2011, the fellow must be advanced to candidacy at his or her home institution with an approved dissertation proposal. Prefer-

ence will be given to those candidates in the final writing stages of their dissertation. Candidates from underrepresented groups whose exclusion from membership in the American professoriate has been longstanding are strongly encouraged to apply.

Successful candidates will show evidence of superior academic achievement, a high degree of promise of continuing achievement as scholars and teachers, a capacity to respond in pedagogically productive ways to the learning needs of students from diverse backgrounds, sustained personal engagement with communities that are underrepresented in the academy and an ability to bring this asset to learning, teaching, and scholarship at the college and university level, and a likelihood of using the diversity of human experience as an educational resource in teaching and scholarship.

Ithaca College is located in Ithaca, New York, a city of about 30,000 people in the Finger Lakes region of upstate New York. Ithaca is rated by Kiplinger's as one of the top 10 places to live in the U.S. The Ithaca region provides a unique blend of the rural and the cosmopolitan. It provides easy access to outdoor activities ranging from sailing on Cayuga Lake, to hiking, bike-riding, and skiing. Ithaca sits in New York's wine country with a plethora of wineries nearby. At the same time amenities common to larger cities, such as shopping, are readily available. Cultural activities are plentiful at Ithaca College, Cornell, and locally. Ithaca is approximately a 1.5 hour drive from Syracuse, a 2 hour drive from Rochester, a 4 hour drive from Buffalo and a 5 hour drive from New York City. Information about the Ithaca area can be found at <http://www.ithaca.edu/about/localarea/index.php>.

Interested individuals should apply online at www.icjobs.org, and submit a C.V./Resume, a cover letter, a list of references and a transcript. Questions about the online application should be directed to the Office of Human Resources at (607)274-8000. Screening of applications will begin immediately and will continue until the position is filled.

New Books by Section Members

Arthur, Mikaila Mariel Lemonik. 2011. *Student Activism and Curricular Change in Higher Education*. Asghate.

While higher education is still far from universal in the United States, it plays an increasingly large role in shaping our collective understanding of what knowledge counts as legitimate and important. Therefore, understanding the college curriculum and how it is changed and shaped helps us to understand the overall dynamics of knowledge in contemporary society. This book considers the emergence of three curricular fields that have developed and spread over the past half century in American higher education—women's studies, Asian American studies and queer/LGBT studies. It details the broader history of their development as knowledge fields and then explains how, when and why individual colleges and universities may choose to adopt such innovations. Based on in-depth case-studies of curricular change processes at six colleges and universities across the United States, the book demonstrates that social movements targeting colleges and universities play a major role in curricular change and sets forward a new model for understanding what it takes for social movements targeting organizations to make an impact.

Guenther, Katja M. 2010. *Making Their Place: Feminism after Socialism in Eastern Germany*. Stanford University Press.

Making Their Place examines the development of feminism in eastern Germany since the collapse of state socialism there in 1989. The book examines how feminist movements in two eastern German cities utilize local understandings of politics and gender to enhance their possibilities for meaningful social change. The book chronicles the specific reasons why place matters, the importance of localized experiences during the socialist era, and how history shapes contemporary identities, cultures, and politics.

Continued on page 8



Announcements, cont'd from p. 7

What emerges is a fascinating analysis of the different ways people have struggled to define themselves, their values, and their understandings of gender during the period of monumental social, economic, and political upheaval accompanying the collapse of East German socialism.

For more information, please visit:
<http://www.sup.org/book.cgi?id=18396>

Limoncelli, Stephanie A. 2010. *The Politics of Trafficking: The First International Movement to Combat the Sexual Exploitation of Women*. Stanford University Press.

Sex trafficking is not a recent phenomenon. Over 100 years ago, the first international traffic in women for prostitution emerged, prompting a worldwide effort to combat it. *The Politics of Trafficking* provides a unique look at the history of that first anti-trafficking movement, illuminating the role gender, sexuality, and national interests play in international politics. Initially conceived as a global humanitarian effort to protect women from sexual exploitation, the movement's feminist-inspired vision failed to achieve its universal goal and gradually gave way to nationalist concerns over "undesirable" migrants and state control over women themselves. Addressing an issue that is still of great concern today, this book sheds light on the ability of international non-governmental organizations to challenge state power, the motivations for state involvement in humanitarian issues pertaining to women, and the importance of gender and sexuality to state officials engaged in nation building.

Nieland, Martin N.S. aka Seahorse Sam. 2011. *Nine Seahorses: A Plea For Sanity In Three Parts*. Seahorse Press Ltd. *Nine Seahorses: A Plea For Sanity In Three Parts* is a brand new, highly creative and intellectually stimulating book about acquiring and maintaining (or retaining if you are lucky) personal sanity in the electronically "connected" world. Although academic in style, everything is explained from first principles. There are plenty of illustrations, and the whole of

Part III is a "moral tale" that can appeal to all ages. The book includes: (i) a general education in psychology and psychotherapy; (ii) an appreciation of the difficulties folks may experience not just with their problems but with obtaining a matched response; (iii) an exposition on human relationships, including a scientific account of the "ego states" in Transactional Analysis, and (iv) reflections on the "human condition" and the enormous and vital potential we have for helping each other (free of ulterior motive).

For my information please visit:
www.seahorsepress.co.uk.

Radhakrishnan, Smitha. 2011. *Appropriately Indian: Gender and Culture in a New Transnational Class*. Duke University Press.

Appropriately Indian is an ethnographic analysis of the class of information technology professionals at the symbolic helm of globalizing India. Comprising a small but prestigious segment of India's labor force, these transnational knowledge workers dominate the country's economic and cultural scene, as do their notions of what it means to be Indian. Drawing on the stories of Indian professionals in Mumbai, Bangalore, Silicon Valley, and South Africa, Smitha Radhakrishnan explains how these high-tech workers create a "global Indianness" by transforming the diversity of Indian cultural practices into a generic, mobile set of "Indian" norms. Female information technology professionals are particularly influential. By reconfiguring notions of respectable femininity and the "good" Indian family, they are reshaping ideas about what it means to be Indian.

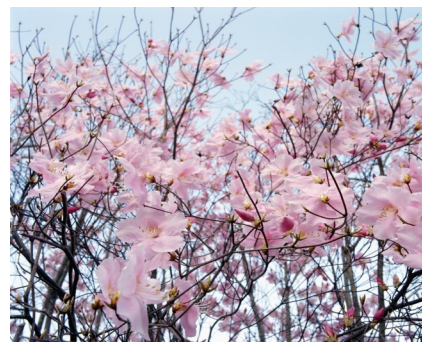
Radhakrishnan explains how this transnational class creates an Indian culture that is self-consciously distinct from Western culture, yet compatible with Western cosmopolitan lifestyles. She describes the material and symbolic privileges that accrue to India's high-tech workers, who often claim ordinary middle-class backgrounds, but are overwhelmingly urban and upper caste. They are also distinctly apolitical and individualistic. Members of this elite class practice a decontextualized

version of Hinduism, and they absorb the ideas and values that circulate through both Indian and non-Indian multinational corporations. Ultimately, though, global Indianness is rooted and configured in the gendered sphere of home and family.

Stacey, Judith. *Unhitched: Love, Marriage and Family Values from West Hollywood to Western China*. New York University Press.

Built on bracing original research that spans gay men's intimacies and parenting in this country to plural and non-marital forms of family in South Africa and China, *Unhitched* decouples the taken-for-granted relationships between love, marriage, and parenthood. Countering the one-size-fits-all vision of family values, Stacey offers readers a lively, in-person introduction to these less familiar varieties of intimacy and family and to the social, political, and economic conditions that buttress and batter them.

Through compelling stories of real families navigating inescapable personal and political trade-offs between desire and domesticity, the book undermines popular convictions about family, gender, and sexuality held on the left, right, and center. Taking on prejudices of both conservatives and feminists, *Unhitched* poses a powerful empirical challenge to the belief that the nuclear family, whether straight or gay, is the single, best way to meet our needs for intimacy and care. Stacey calls on citizens and policy-makers to make their peace with the fact that family diversity is here to stay.



Continued on page 9



Announcements, cont'd from p. 8

New Journal Articles and Book Chapters by Section Members

Aiba, Keiko. 2011. "Japanese Women Professional Wrestlers and Body Image," pages 268-283 in Kumiko Fujimura-Fanselow (ed.), *Transforming Japan: How Feminism and Diversity Are Making A Difference*. New York: Feminist Press.

Carrillo, Héctor and Jorge Fontdevila. 2010. "Rethinking Sexual Initiation: Pathways to Identity Formation Among Gay and Bisexual Mexican Male Youth." *Archives of Sexual Behavior*. DOI 10.1007/s10508-010-9672-6.

Conference Announcements

The University of Montana is sponsoring the interdisciplinary Fifth International Conference on Charlotte Perkins Gilman, with the theme, "Gilman Goes West." Deadline for abstracts was February 1, 2011, however, if you are a student and wish to be considered for the Best Student Paper Award, send your complete paper by May 15, 2011. In addition to a great conference, we will also have a fly fishing lesson, hikes, and a tour of a period historical site.

For more information see <http://www.cas.umt.edu/gilman/> and contact: gilmanconference@umontana.edu

Don't miss this. It happens only once every four or five years, and this year it's in Montana!

Work and Family Researchers Network

Inaugural Conference

Date: June 14-16, 2012

Place: Philadelphia, PA

Please save the date for the inaugural meeting of the new Work and Family Researchers Network. The theme of the conference will be **Interdisciplinary Perspectives on Work and Family**. The conference will feature cutting-edge research along with synthetic overviews of different topic areas. The program will include invited papers as well as those accepted via an open-submission process. A call for papers will be sent out later this

spring with a September 2011 deadline.

Confirmed speakers include:

Peter Cappelli, Professor of Management; Director, Center for Human Resources, Wharton School, University of Pennsylvania

Kathleen Christensen, Program Director, Alfred P. Sloan Foundation

Nancy Folbre, Professor of Economics, University of Massachusetts, Amherst

Ellen Galinsky, President, Families and Work Institute

Arne Kalleberg, Professor of Sociology, University of North Carolina, Chapel Hill

Suzan Lewis, Professor of Organizational Psychology, Middlesex University Business School, London

Joan Williams, Professor of Law; Founding Director of the Center for WorkLife Law, University of California, Hastings College of the Law

About the Work and Family Researchers Network

The new Work and Family Researchers Network (WFRN), formerly the Sloan Work and Family Research Network, will be an international membership organization that seeks to advance, promote and disseminate interdisciplinary research on work and family.

The Work and Family Researchers Network's mission, a natural evolution from the former Sloan Network, will be to facilitate virtual and face-to-face interaction among academic work and family researchers from a broad range of fields as well as engage the next generation of work and family scholars. The WFRN also will welcome the participation of policy makers and workplace practitioners as it seeks to promote knowledge and understanding of work and family issues among the community of global stakeholders.

The new Work and Family Researchers Network will be unique in utilizing cut-

ting-edge technology to create the next generation of opportunities for information sharing and networking including an open access work and family subject matter repository and a news tagging component among other features.

WFRN Steering Committee

- Tammy Allen, Professor of Psychology, University of South Florida
- Lotte Bailyn, Professor of Management, MIT Sloan School of Management
- Kathleen Gerson, Professor of Sociology, New York University
- Janet Gornick, Professor of Political Science & Sociology, Graduate Center, CUNY
- Heidi Hartmann, President, Institute for Women's Policy Research
- Monique Valcour, Professor of Management, EDHEC Business School, Nice, France



Job/Internship Announcements

ORAM—Organization for Refuge, Asylum and Migration

Summer 2011 (Unpaid) Internship Opportunity: Examining the Resettlement & Integration Experiences of Lesbian, Gay, Bisexual, Transgender and Intersex Refugees Intensive Internship Yielding Thesis-Level Stand-Alone Report and Publication [10-week Program from June 13th to August 19th]

ORAM—Organization for Refuge, Asylum and Migration is a California-based non-profit organization with a mission to advocate for refugees fleeing sexual or gender based persecution. ORAM conducts international education and advocacy on behalf of these highly vulnerable individuals. It also provides legal counseling and representation as these persons struggle to find with the United Nations High

Continued on page 10



Announcements, cont'd from p. 9

Commissioner for Refugees (UNHCR), with other non-governmental organizations (NGOs) and with community-based groups in the U.S. and abroad to achieve our mission. More information is available at www.oraminternational.org.

Project: Conducting a Survey on the Resettlement Experiences of LGBTI Refugees

ORAM is looking for exceptionally committed and highly qualified interns to conduct and report upon a survey documenting the experiences of LGBTI refugees in the United States. Each intern will be assigned a geographic area corresponding to his/her location. After contacting local resettlement organizations and locating LGBTI refugees, the intern will conduct in-person interviews with the persons identified. ORAM will provide translation services on an as-needed basis. Basing their work on a survey designed by ORAM, interns will inquire into areas including the refugees' access to medical and mental health care, ability to find employment, and access to safe housing. Participants' stand-alone papers based on these interviews will be appropriate for use as graduation theses, upon school approval. ORAM will utilize the information gathered to compile a high quality analytical advocacy report, along with extensive recommendations for organizations and government agencies resettling LGBTI refugees. As in all ORAM projects, student contributors will be fully credited in the final published work.

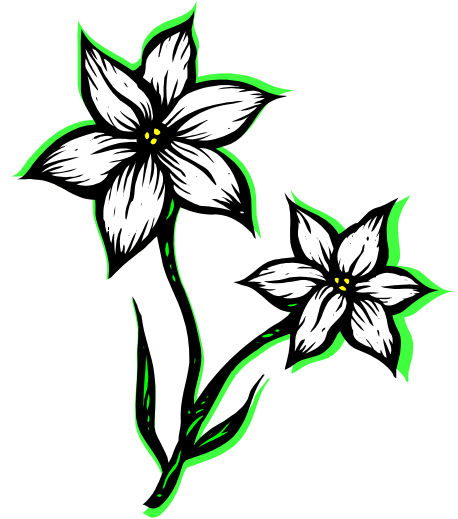
Requirements

Anthropology, sociology, gender studies, social work and journalism students are encouraged to apply. Applicants must have excellent interviewing, listening and writing skills. High-level fluency in a second language, including (but not limited to) Spanish, Arabic, French or Farsi is highly desirable. **Applicants receiving academic credit for this internship are strongly preferred.** Interns are unpaid. They will work a minimum of 20 hours of work per week during a 10-week period in the summer of 2011. Interns will report to an ORAM supervisor and will be required to attend a weekly meeting via Skype.

Application Procedures

Interested applicants should send (1) a resume, (2) a cover letter, and (3) an original, non-fiction writing sample to ORAM Internship Coordinator at internship@oraminternational.org. Please write "Resettlement Experiences Internship Application" in the subject line of the email. Applications will be evaluated on an ongoing basis until May 1, 2011.

ORAM – Organization for Refuge, Asylum & Migration 39 Drumm Street, 4th Floor, San Francisco, CA 94111 Tel: 415 399-1701 | www.oraminternational.org



Send information about new books, articles, upcoming conferences, symposia, awards and any other news about our Section Members that you would like to have appear in the next newsletter to:

Stacy Missari at stacymissari@gmail.com





2010-2011 Sex & Gender Council

Quote of the Month

"Social progress and change are brought about by virtue of the progress of women towards liberty, and social retrogression occurs as a result of a diminution in the liberty of women."

~ Charles Fourier

**Visit the Sex & Gender Section
on the Web!**

www2.asanet.org/sectionsexgend/

2010-2011 Sex & Gender Officers

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jyoti.puri@simmons.edu

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Next Issue

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