Fall 2001

The Race/Gender Resource Center's newsletter provides information about scholarly activities that focus on issues of race, class, ethnicity, nationality, gender and sexuality. Announcements of upcoming events sponsored or co-sponsored by the Center are listed. Please contact the Center at x71545 if you would like to post an announcement. We invite you to visit the Center at Room 3B Marts Hall, opposite the post office. The Center's library includes over 30 journals, books, films in race, class, ethnicity, nationality, gender and sexuality studies, as well as newsletters and teaching resources.

For more information about the announcements listed below, feel free to contact the Center, or visit us on the web: http://www.departments.bucknell.edu/rgrc/

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## COMING EVENTS

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<th>Date and Time</th>
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<tr>
<td>Thursday, October 25</td>
<td>Race/Gender Resource Center Faculty Colloquy</td>
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<tr>
<td>Taylor Lounge, 4:30pm</td>
<td>Renée Gosson, Landscape and Memory: Ecological, Cultural, and Racial Effects of French Assimilation in the French West Indies.</td>
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<tr>
<td>Oct. 29 thru Dec. 9</td>
<td>Art Exhibit: Portraits of Life Sentenced Women</td>
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<td>Art Gallery</td>
<td>by Mary Dewitt.</td>
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<tr>
<td>Tuesday, October 30</td>
<td>Cell Block Visions 2001</td>
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<tr>
<td>Forum, 7:30pm</td>
<td>Lecture by Phyllis Kornfeld: prison art speaker.</td>
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<td>Thursday, November 1</td>
<td>Middle Eastern Women Speak: Gendered Perspectives on Culture, Society, and Politics film series.</td>
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<tr>
<td>Vaughan Lit 102, 4:30pm</td>
<td><em>A Tajik Woman</em>: Videomaker Mehrnaz Saeed-Vafa reflects on issues of exile and cultural conflict for Muslim women from Afghanistan and Iran living in the United States.</td>
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<td><em>Covered: The Hejab in Cairo, Egypt</em>: This documentary examines the restoration of veiling and the reasons for its pervasiveness through the eyes of Egyptian women.</td>
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<tr>
<td>Wednesday, November 14</td>
<td>Middle Eastern Women Speak: Gendered Perspectives on Culture, Society, and Politics film series.</td>
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<tr>
<td>Vaughan Lit 102, 4:30pm</td>
<td><em>Don't Ask Why</em>: The film follows Anousheh, a 17-year-old Muslim from Pakistan, as she struggles with the restrictions her religion and culture have imposed on her freedom.</td>
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<tr>
<td>Thursday, December 6</td>
<td>Middle Eastern Women Speak: Gendered Perspectives on Culture, Society, and Politics film series.</td>
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<tr>
<td>Vaughan Lit 102, 4:30pm</td>
<td><em>Lebanon: Bits and Pieces</em>: An exploration of the myths and realities of present-day Lebanon, as reflected through the voices of women.</td>
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<tr>
<td>Thursday, February 14</td>
<td>V-Day Performance of Vagina Monologues</td>
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<tr>
<td>Time, location TBA</td>
<td>Additional performances on Saturday, February 16 and Sunday, February 17.</td>
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<tr>
<td>Saturday, February 16</td>
<td>The Mid-Atlantic Women's Studies Association Conference entitled: Locating Women's Studies.</td>
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<td>(<a href="http://www.facstaff.bucknell.edu/gcarr/MAWSACFP02.html">www.facstaff.bucknell.edu/gcarr/MAWSACFP02.html</a>)</td>
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<tr>
<td>Tuesday, April 2</td>
<td>Spielman Lecture</td>
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<tr>
<td>VL Auditorium, 7:30pm</td>
<td>Patricia Hill Collins, Black Sexual Politics. An exploration of sexuality and how sexual practices intersect with race, class, gender and similar systems of inequality in the U.S.</td>
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Remember to check our Calendar of Events at [http://www.departments.bucknell.edu/rgrc/](http://www.departments.bucknell.edu/rgrc/)
Mid-Atlantic Women's Studies Association Conference to be Held at Bucknell

The Mid-Atlantic Women's Studies Association announces *Locating Women's Studies*, a working conference in Women's Studies to be held at Bucknell University on February 16, 2002. Conference themes: Working where we are (challenges and opportunities posed by our geographical locations); Locations of women's studies programs within institutional structures; Local/global connections and issues; Geographies of gender; Migration, tourism; Urban studies, rural studies, environmental studies, rootedness and the sense of place; Community partnerships, activism, experiential learning, service learning; Campus alliances, women's resource centers, multicultural centers; Expanding the classroom, field trips, study abroad; Regional networking and consortia. Conference registration (includes Mid-Atlantic membership fee): $35 full-time employees, $30 part-time and students. Please encourage students to attend this event. For more information contact Glynis Carr, gcarr@bucknell.edu, or the Women's and Gender Studies Program (Marts Hall 3B).

From the Teach-In Concerning September 11

Elizabeth Crespo

The following is an excerpt of Elizabeth Crespo's presentation at the Teach-in held on Sunday, September 30, 2001 at Bucknell.

In the wake of the devastating attacks to the WTC and the Pentagon, there have been a variety of frameworks within which different political leaders, sectors of society, and individuals have purported to describe both the significance of the events and possible solutions. These are competing frameworks, and our task, I propose, is to unpack them and suggest a political agenda within the United States broadly, and within our more local communities. The statements made in the media contain a variety of competing ideas about what the United States stands for and what it means to be an American.

In the media we have heard many examples of the juxtapositions that are disturbingly recurrent in the construction of “otherness” in the United States. “Otherness” is constructed as a structure of opposites, such as, American/non-American, Western/Arab-Oriental, white/non-white and so on. Within this framework, the categories are not just opposites, but one is constructed as the *superior* opposite. Thus we hear the dichotomies civilized/heathen, good/evil, superior/inferior, and we are sure who is on each side. “The Other” is a structure of knowledge and a structure of power, where Whites, Americans, or Westerners construct an identity for themselves that is the positive mirror image of the negative identity imposed on “the other”. “On the one hand there are Westerners, and on the other there are Arab-Orientals; the former are rational, peaceful, liberal, logical, capable of holding real values, without natural suspicion; the latter are none of these things.” (Said, Orientalism, p. 49)

Nonetheless, the rhetoric of hatred and otherness built upon these dualisms has not remained unanswered or uncontested either in past history or in the present situation. Today, many have described how New Yorkers helped each other, regardless of race, age, or ethnicity. There has been an almost unanimous outpouring of grief from nations and people around the world, expressions of a common link of humanity and a repudiation of mass murder. Mohammad Ali has come out to remind us that some of our most admired cultural icons are Muslim. In Lewisburg there was a peace rally on September 22, and on the 29th there was an
anti-war/anti-racism rally and march in Washington, although neither reached the headlines of major newspapers.

The calls we have heard for people to come together as Americans need to be closely looked at. While on the surface they may appear as fostering unity and bonding regardless of race, nationality or ethnicity, they also contain assertions of power, superiority and isolation. In these calls for unity as Americans, it is most often assumed that the meanings of the words freedom and liberty are understood and shared, and that they represent ideas that have not changed throughout the history of the United States. Freedom and liberty is what “America” is supposed to stand for. Yet we can sense that each speaker has a different idea of what freedom and liberty mean.

Eric Foner has eloquently argued in “The Story of American Freedom” that “rather than seeing freedom as a fixed category or predetermined concept”, it is more useful to see it as an “essentially contested concept”. “A morally charged idea, freedom has been used to convey and claim legitimacy for all kinds of grievances and hopes, fears about the present and visions of the future. Freedom helps bind our culture together and exposes the contradictions between what America claims to be and what it actually is.” (xiv)

Adorno’s statement at the dawn of the cold war unfortunately still rings true: “Freedom has been the right of the stronger and the richer to take from the weaker and poorer whatever they have left” (Foner, xvi). Freedom has been the power of capital to roam freely throughout the world, while the rich nations of the world exclude and deny citizenship to the workers who are displaced by capital and migrate in search of a livelihood. Anti-immigrant, racist and xenophobic violence has been framed as protecting the freedom and economic well-being of US citizens. In the time of slavery in the US, it was deemed necessary to “sacrifice the freedom of Black people in order to secure the property interests of whites in a society espousing, as its basic principle, the liberty of all” (Bell, Property rights in whiteness, 78.) Yet “Freedom Now” was also the cry of the Black Civil Rights Movement, the mass movement in the United States that has most impacted our notions of equality and justice in the past century.

If the definition of freedom has been a battleground throughout US history, the definition of those entitled to enjoy it have also been contested. Today we are not only threatened with the curtailment of individual rights and civil rights in the name of freedom from terrorism, but this curtailment of rights is not administered in a racial or ethnically blind way. The examples of racial profiling that have occurred in the past weeks demonstrate that the civil liberties of US citizens, permanent residents and visitors have not been equally curtailed across ethnic and national groups.

So, the question that I would like to place before all of us is, what definition of freedom and liberty will prevail today? What have the attacks done to change our own views of ourselves in the United States? What will change in a nation that has historically been centered within itself, a nation that has such a strong tradition of defining the rest of the world through the limited lens of what the US is (freedom and liberty) that the rest of the world is supposedly not? Will the United States use this to reinforce itself as a warrior nation? Will the citizens of the US become more aware that the wealth of the US is built on the widening gap between the rich and the poor of the world? Will these events dismantle systems of meanings that reinforce power and inequality?

In the view of Ariel Dorfman, among the most influential writers in the United States and Latin America, and Professor of Literature at Duke University, “what has come to an explosive conclusion, is North America’s famous exceptionalism, that attitude which allowed the citizens of this country to imagine themselves as beyond the sorrows and calamities that have plagued less fortunate peoples around the world.” He reminds us that on September 11, another Tuesday, in 1973, Chile lost its democracy in a military coup that a “government in Washington nourished and sustained in the name of the American People”. He also reminds us that none of the great
battles of the twentieth century have touched the continental United States. Even Pearl Harbor occurred thousands of miles away. "Life in these United States" Dorfman concludes, "will have to share, from now on, the precariousness and uncertainty that is the daily lot of the enormous majority of this planet's other inhabitants".

This time offers us in the United States an opportunity for regeneration and self-knowledge. I agree with Dorfman that this regeneration can happen if "(we) admit that (our) suffering is neither unique nor exclusive, that (we) are connected, as long as (we) are willing to look at (our)selves in the vast mirror of our common humanity, with so many other human beings who, in apparently faraway zones, have suffered similar situations of unanticipated and often protracted injury and fury".

I would add that for this regeneration and self-knowledge to occur, we need to go beyond the dualist discourses such as good versus evil, heathen versus civilized, and the vision of Americans versus (or even for) the rest of the world.

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**Fifteenth Annual Black Experiences Lecture**

On Thursday, October 4th, the Race/Gender Center hosted its 15th Annual Black Experiences Lecture. Our guest lecturer this year was Dr. Lewis Gordon, professor of philosophy and Chair of the Africana Studies Department at Brown University.

Gordon's topic was "Studying Black Folk In An Age Of Disciplinary Decadence," and he indicated that disciplinary decadence is his term for the situation which results when scholar "A" faults the work of scholar "B" simply because "B"s analysis lacks the disciplinary perspective of scholar "A."

Such a situation, Gordon argued, can quickly reproduce an academic environment that is more concerned with specialization and methodology as fetish than as the means to an end greater than the methodology or the discipline.

Ranging widely over his main argument, which was concerned with the contemporary politics of studying Blacks as social problems rather than studying the problems faced by Blacks in society, professor Gordon culled examples from philosophy, autobiography, and even biogenetics to illustrate his argument. He settled upon Martiniquan psychiatrist, scholar and activist Frantz Fanon as an intellectual whose work exemplifies scholarship that avoids the pitfalls of disciplinary decadence. Citing Fanon's Black Skin, White Masks as a text which subtly examines the psychological and social trauma of racist epistemologies, Gordon concluded on the somewhat hopeful note that the increasingly fragmentary nature of popular culture might suggest a future less focused on the divisiveness of the 'grand narratives' of race and ethnicity. Perhaps only time, as they say, will tell. - Glyne Griffith
FELLOWSHIPS

Center for the Study of Ethnicity and Gender in Appalachia, Marshall University, Huntington, West Virginia. A Rockefeller Foundation Humanities Fellowship.
The Center will host a series of visiting scholars, drawn from a variety of disciplines, for a semester each. Application deadline: February 15, 2002. Contact: Lynda Ann Ewen and Shirley A. Lumpkin, Co-Directors, Center for the Study of Ethnicity and Gender in Appalachia, Marshall University, 400 Hal Greer Boulevard, 349 Old Main, Huntington, WV 25755-2667. Phone: (304) 696-3348. E-mail: cseg@marshall.edu. Web site: http://www.marshall.edu/cseg.

Over two years, the program will investigate strategies and cultural representations used to negotiate new relationships with state and non-state actors. Applications are encouraged from scholars, and those with activist and policy experience, from all parts of the world. Application deadline: January 15, 2002. Contact any of the following: Linda Basch or Kristen Timothy, National Council for Research on Women, 11 Hanover Square, New York, NY 10005, (212) 785-7335, fax (212) 785-7350, e-mail: ncrw@ncrw.org, or Patricia T. Clough, Center for the Study of Women and Society, Graduate Center, 35 Fifth Avenue, Room 5401, New York, NY 10016-4309, (212) 817-8896, fax (212) 817-1539, e-mail: pclough@gc.cuny.edu.

Gender and Globalization in Asia and the Pacific, Office for Women’s Research, University of Hawai’i at Manoa. Rockefeller Foundation Humanities Fellowship.
Research themes include: women and economic transformation; women’s health globally; migration/refugees/diaspora movements and communities; militarism and global violence; domestic violence and victimization; gender, race and representation; global connections of indigenous peoples; and repatriation movements and interracial justice. Application Deadline: For fall 2002, December 31, 2001; for spring 2003, March 1, 2002. Information and application are available at (http://www.hawaii.edu) or contact: Dr. Teresa Arambula-Greenfield, Director, Office for Women’s Research, University of Hawai’i, 2424 Maile Way, SSB 722, Honolulu, HI 96822, (808) 956-7464, fax (808) 956-9616, e-mail tag@hawaii.edu.

Race, Rights and Resources in the Americas, Lozano Long Institute of Latin American Studies and the Center for Mexican American Studies, University of Texas at Austin. Rockefeller Foundation Humanities Fellowship.
This program invites applications from academics, public intellectuals and activists who conduct research on racial and ethnic identities, cultural-political rights, and their relationship to the control and redistribution of societal resources. Resident fellows will come to the University of Texas for nine months. Application Deadline: January 25, 2002. Contact: Charles R. Hale, Associate Director, or Richard R. Flores, Institute of Latin American Studies, University of Texas at Austin, Sid Richardson Hall 1.310, Austin, TX 78712, (512) 471-5551, fax (512) 471-3050, e-mail: crhale@mail.utexas.edu or rrflores@mail.utexas.edu. Web: http://ianic.utexas.edu/ilas/lfellows.html.

Rockefeller Fellowships in Black Performing Arts, Stanford Humanities Center and Committee on Black Performing Arts, Stanford University, California.
This program offers two residential fellowships per year to support scholars with an interest in the arts whose research examines the character and global influences of black arts and culture with a specific focus on performance. Application Deadline: November 1, 2001. Contact: Rania Hegazi, Fellowship Administrator, Stanford Humanities Center, Mariposa House, 546 Salvatierra Walk, Stanford University, Stanford, CA 94305-8630, (650) 723-3054, fax (650) 723-1895, e-mail: RHEGAZI@stanford.edu, Web site: http://shc.stanford.edu.

Sex, Race and Globalization Project, Committee on Lesbian, Gay and Bisexual Studies, University of Arizona, Tucson.
Fellows will be in residence for 9 months. Fellowships are open to all academic or independent scholars who have received their PhD (or other advanced terminal degree) by the application deadline and those who do not hold such a
degree but who are engaged in a substantial scholarly project other than a dissertation. Application Deadline: December 1, 2001. Applications should be mailed to: Miranda Joseph, Coordinator, Committee on Lesbian, Gay & Bisexual Studies, University of Arizona, 1731 E. 2nd Street, Tucson, AZ 85721. For more information: phone 520-626-3431, fax 520-626-1181, e-mail lgbs@u.arizona.edu. Website w3.arizona.edu/~lgbc.com.

Sexuality Research Fellowship Program, Social Science Research Council, New York
The fellowship program provides dissertation and postdoctoral support for social and behavioral research on sexuality conducted in the United States. Fellowship support can begin any time between June 1, 2002 and September 1, 2002. Completed applications must be received at the Social Science Research Council by December 15, 2001. Application forms should be requested well before the submission deadline. Awards will be announced March 2002. For further information contact srfp@ssrc.org.

CALLS FOR PAPERS, PROPOSALS, AND PRESENTERS

CALL FOR PAPERS - CONFERENCES

The Women of Appalachia: Their Heritage and Accomplishments, Third Annual Conference, Ohio University Zanesville, October 25-27, 2001
Registration may be completed at the conference website: www.zanesville.ohiou.edu/ce/wac/appalwomen.htm. For more information, contact Office of Conferences, Ohio University - Zanesville, 1425 Newark Road, Zanesville, OH 43701. Phone: 740-588-1400. Fax: 740-455-5126.

Sexualities and Knowledges, Center for Ideas and Society, University of California, Riverside, February 22-24, 2001
This conference will explore the problems and rewards of engaging in intercultural dialogue about sexualities. Themes of the conference: Sex Tourism; The Politics of Desire; Sexuality and Spirituality; Sexualities and Intercultural Dialogue; Gay and Lesbian Movements in the "Second" and "Third" World; Sexuality, Technology, and the Body; Indigenous Bodies; Sexuality and Cosmology; Intersections of Local and Global Sexualities; Cultural Frictions; The AIDS Pandemic; (Inter)Disciplines and Sexualities; Sexualities and Violence; Sexualities and Epistemologies; Colonizing Sexualities.

International Conference on Relationships Among the Constituents of the World African Community, Institute on Black Life, University of South Florida, Tampa, April 4-6, 2002
The conference will address the following issues: what we mean by the World African Community and who its constituents are; what the arenas are in which these members have interacted (or sought to interact or should interact) with each other, what the relationships are that they have established (or sought to establish or should establish) in these relationships; how Community constituents and non-constituents can contribute to these relationships; what factors facilitate or complicate achievement of the objectives of these relationships.
Abstracts due November 15, 2001. Contact conference organizers at World African Community Relationships Conference, Institute on Black Life, University of South Florida, 4202 East Fowler Avenue - SVC 1087, Tampa, FL 33620-6911. Phone: 813-974-4727. Fax: 813-974-5042. Website: www.usf.edu/~ibl/. E-mail: ibl@ibl.usf.edu.

CALL FOR PAPERS - JOURNALS

Feminist Studies
Feminist Studies announces its graduate student prize, the Feminist Studies Award, which honors the best essay submitted throughout the year to the journal by a graduate student. Feminist Studies invites graduate students researching any aspect of feminist scholarship to submit papers that would be of interest to our interdisciplinary audience. All articles written by graduate students during 2001 and received by December 15, 2001 will be judged by our editorial board, which will announce the winner(s) in January 2002. The winner will have his/her essay published in Feminist studies and will be awarded a prize of $500. Submitted papers should be a maximum of 35 double-spaced pages (including notes). Please send four copies and an abstract. In the cover letter, the applicant must indicate clearly that she/he wants to be considered for the Feminist Studies award and must identify her or his graduate affiliation by school, department, and expected date of completion. Please send all materials to FSA, FEMINIST STUDIES, Department of Women Studies, University of Maryland, College Park, MD 20742.
Science and Society, Special Issue: Marxist-Feminist Thought Today
We seek to reappraise Marx’s work, the Marxist heritage, and Marxist-feminist theory in an effort to understand the manifold ways in which capitalism affects the lives of women and men everywhere. We encourage prospective authors to explore both concrete issues, amenable to the use of empirical research findings, and theoretical questions having to do with poststructuralist, postmodern and postfeminist challenges to Marxism and to Marxist-feminism. We ask authors to explain how they view their framework to be Marxist as well as feminist. We especially welcome manuscripts and proposals from younger scholars. The coordinating editors for the issue are Editorial Board member Lise Vogel (Rider University, 2083 Lawrenceville Road, Lawrenceville, NJ 08648; lvogel@mindspring.com; 718-499-4952) and Guest Editor Martha E. Gimenez (Department of Sociology, Campus Box 327, University of Colorado at Boulder, Boulder, CO 80309; gimenez@csf.colorado.edu). Copies of proposals, abstracts, manuscripts, and other correspondence should go to both Vogel and Gimenez. The deadline for manuscripts is September 2002 and the issue is projected for publication in 2003.

Web Resources

Project Muse Scholarly Journals: http://muse.jhu.edu/journals/

A Black Cultural Studies Web Site: http://www.tiac.net/users/thaslett/


We would like to thank all the contributors!

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