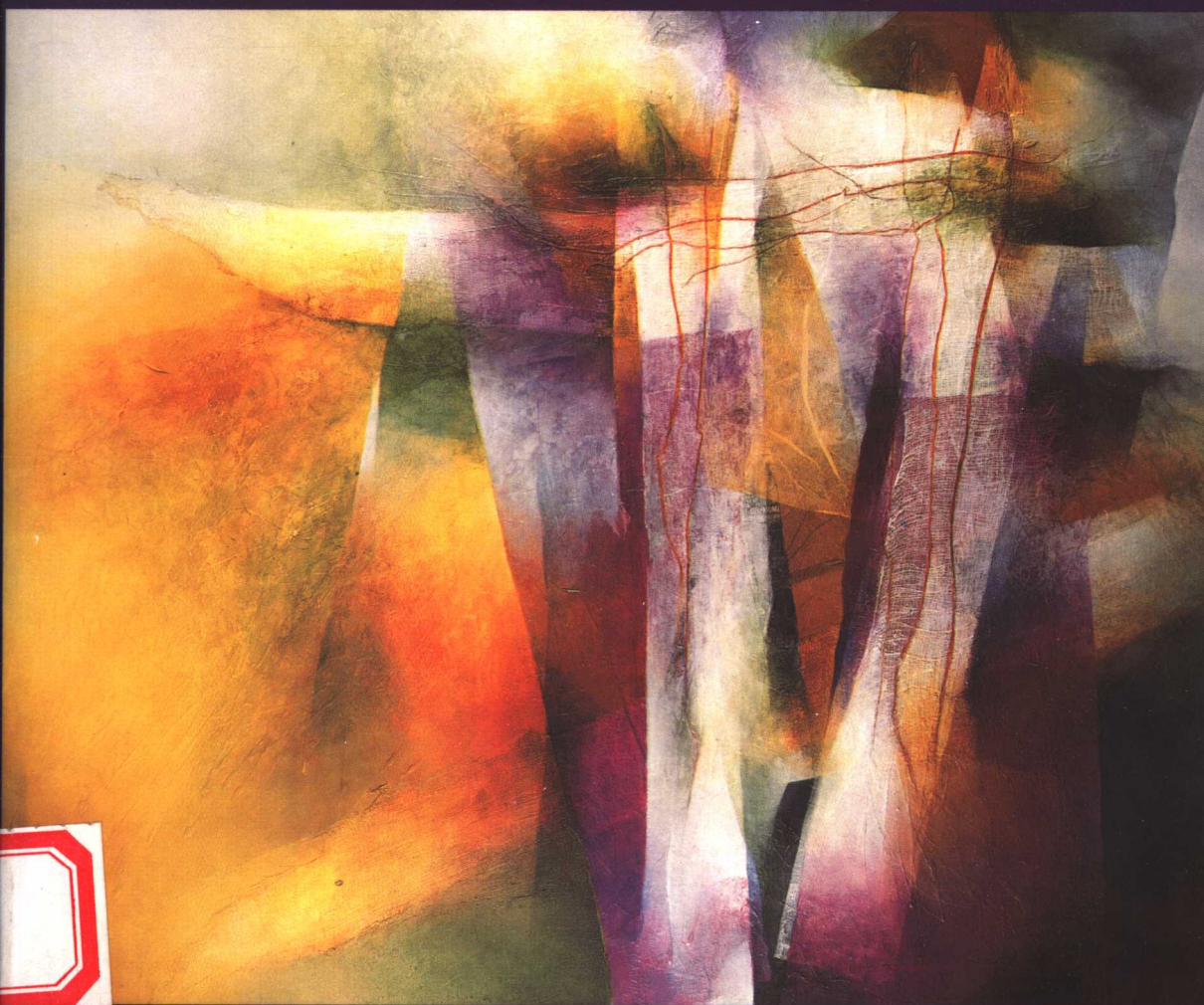


Reconstructing Gender

A Multicultural Anthology

SECOND EDITION



Estelle Disch



RECONSTRUCTING GENDER

A Multicultural Anthology

Second Edition

Estelle Disch

University of Massachusetts Boston



MAYFIELD PUBLISHING COMPANY
Mountain View, California
London • Toronto

Copyright © 2000, 1997 by Mayfield Publishing Company

All rights reserved. No portion of this book may be reproduced in any form or by any means without written permission of the publisher.

Library of Congress Cataloging-in-Publication Data

Reconstructing gender : a multicultural anthology / [edited by]

Estelle Disch—2nd ed.

p. cm.

Includes biographical references and index.

ISBN 1-7674-1002-5

1. Sex role. 2. Masculinity. 3. Femininity. 4. Women—Psychology.
5. Socialization. I. Disch, Estelle.

HQ1075.R43 1999

305.3—dc21

96-17516

CIP

Manufactured in the United States of America

10 9 8 7 6 5 4 3 2

Mayfield Publishing Company

1280 Villa Street

Mountain View, California 94041

Sponsoring editor, Serina Beauparlant; production, Publication Services; manuscript editor, Dave Mason; design manager, Susan Breitbard; text designers, Linda M. Robertson and Dorothy Evans; cover design, Amy Evans McClure; manufacturing manager, Randy Hurst. The text was set in 10/12 Book Antiqua by Publication Services and printed on 45# Thor Offset by Malloy Lithographing, Inc.

Cover image: *Octubre*, Luz Inéz Mercier/Praxis International Art



This book is printed on acid-free, recycled paper.



Preface

A few years ago, in my undergraduate Sociology of Gender course,¹ I asked the students to sit in small groups and identify gender-related problems that they were currently facing and that were not too personal to discuss with the class. I then asked them to assess the extent to which their problems were private troubles, that is, specific to themselves as individuals, or public issues, reflective of wider issues in the social order and experienced by many people.² When the groups reported back, two men responded, "We were raised never to hit girls, and now with the women's movement, we want to know whether or not that's OK." Their question was serious, and the class exploded. Many women in the room became very upset and started yelling at the two men. (I later learned that at least a third of the women in the room had been raped.) I was caught off guard and realized that the course was not designed to effectively address the various issues embedded in the men's question. I did not have nearly enough material on men's socialization and behavior. I was particularly concerned about providing students with enough information to help them begin to make sense of the high rate of men's violence toward women and toward each other.

In my search for better materials about men's socialization, I found a growing literature on men's studies to accompany the already huge literature on women's studies and the sociology of gender. But my favorite articles were scattered among a wide range of sources. Although some excellent anthologies are available about women and men separately,³ no one volume available at that time and appropriate for use in a social science course gave substantial attention to both genders. Two excellent anthologies were and still are available on race, class, and gender, (and a third has recently been published), but the articles do not consistently address gender.⁴ Thus, this book is designed to meet the needs of faculty who want to cover both women and men from a multicultural perspective but want to use one anthology instead of two. I define *multicultural* broadly to include the perspectives and experiences of a wide range of people within the context of power and inequality.

The creation of this book was made possible by the explosion of work by and about people of color, people of various ethnicities, gay men, lesbians, bisexuals, transgendered people, people with disabilities, and working-class people. Most of the readings included here are ones that colleagues and I

have used in classrooms with success. By success, I mean that many students have become engaged with the material in various ways: becoming excited or angered by the ideas expressed, talking with friends and family about the material, making sense of their own experiences in relation to the authors' experiences, feeling motivated to learn more about a particular issue, or becoming politically involved in response to what they have learned. I teach in a way that encourages interaction among students,⁵ and I am particularly committed to using articles that stimulate discussion. I welcome readers' feedback about what works in the classroom and what doesn't.

This book has also emerged in part from questions and concerns that I've faced in my own life, especially my experience growing up in a sexist, racist, anti-Semitic, white, economically privileged, Protestant family. With three older brothers and a sports-oriented father who was a physician, I often felt like I was immersed in a male club. This club held rigid gender expectations of my brothers. My least-athletic brother was brutally teased and called a sissy because of his lack of athletic ability, the pain he felt while watching my father and my other brothers shoot ducks, his interest in music, his ability to cry, and his chubby body. I watched my father rage when my aunt bought that particular brother a pink shirt. My survival strategy in this system was to attempt to fit into the male club. By about age seven I had learned to shoot frogs with a .22 rifle, to clean fish, to brace myself against the pain I felt when watching a duck thrash in the water after being shot, to enjoy watching baseball games (or to pretend that I did), and to be otherwise tough and strong.

I also learned about racist and anti-Semitic attitudes in my family. I remember my grandmother expressing disapproval that my best friend was Jewish and my father telling me an anti-Semitic "joke" that I repeated to my best friend, who didn't find it funny. Unfortunately, at age ten we had no skills to discuss what was wrong with the "joke." And I remember my father complaining about the presence of Black baseball players, actors, and newscasters on TV: "That man's got a white man's job." Luckily, my mother provided a contrast to my father's views. She did not participate in his racist and anti-Semitic discussions, spoke freely about her impoverished origins, and left me with the opportunity to question his values.

I am impressed to this day with the contradictions embedded in what my father expected of boys and men. On one hand, he seemed at his happiest in the all-male hunting and fishing cultures in which he spent as much time as he could. When these men went hunting, they slept in close quarters, spent days together in tiny gunning boats or hiding in duck blinds, cooked elaborate meals at the end of the day, and kept house—all with no women present. (I begged to go on these trips but was barred.) On the other hand, his homophobia was always there, as he leveled disrespect at any boy or man who might be "too feminine," who might acknowledge his love for a man, or who might choose to make a life with men doing much of what my father, his friends, and my brothers did on hunting trips.

Another personal interest informing my choice of readings for this anthology is my knowledge about male violence and sexual abuse toward boys, girls, women, and men. I continue to be baffled by our inability to effectively prevent that abuse. I am shocked not so much by the facts (I have accepted them after years of awareness) as by the entrenched system of violence and domination that teaches new generations of people, especially men, to be violent and oppressive. For the past twelve years I have worked with survivors of sexual abuse committed by health care and mental health care providers and by clergy, and I have been impressed by the fact that the vast majority of offenders—against both men and women—are men.⁶ Although offenses of this type are brutally damaging when perpetrated by members of either gender, the overwhelming imbalance toward male perpetrators has led me to wonder what led so many of them to be so exploitive or violent. I am reminded of a very disturbing photo essay of men who had attended a residential religious school in which many boys were physically and sexually abused by male clergy.⁷ One of the men told of the abuse he suffered as a child and reported that when he learned that his younger brother was about to be put in the same school, he killed him to save him from the abuse. It appears that the only way he knew to resolve brutal situations was to be brutal himself.

I am also guided here by twenty-five years of working collectively with others: ten years working with white, almost exclusively heterosexual women and men in alternative mental health centers; ten years in a feminist therapy collective where a group of white, heterosexual women and lesbians learned to work closely together; and three years in working groups at the University of Massachusetts Boston, where faculty, students, and staff built a multicultural, broad-based coalition to ensure the passage of a diversity requirement for undergraduate students.⁸ I have learned that diverse women and men can work together using decision-making processes in which conflict is discussed, compromises are negotiated, and leadership and rewards are shared. If people are committed to communicating and working together and addressing their prejudices, then they can overcome differences of gender, race, culture, class, sexual orientation, disability, and age to accomplish common goals.

I am also concerned in this anthology with the entrenchment of privilege. I have observed how much time and attention it has required for me to unravel my own prejudices and become aware of my privileges, and I wonder how we can ever construct a humane social order when it is so difficult for those of us with privilege to see how caught we are in its cushioned web. Even with an education that communicated democratic values, a mother who worked full time and talked extensively about growing up poor, an older brother who mentored me into adopting liberal/radical views, and a feminist movement and support system that has supported my antiracist and multicultural activism, I still find it difficult to remain fully conscious of some of the oppressive attitudes I have learned. Although I have analyzed my socialization sufficiently to feel fully capable of

adjusting my attitudes and to apologize for any lingering insensitivities, I believe that I will be working on this for the rest of my life. I hope the readings that follow will help those with more privilege to become aware of what that means for them, those with less privilege to find inspiration for empowerment, and both groups to find ways to work toward a more egalitarian social order—one in which all people have the opportunity to work with others in mutually beneficial ways, in which real community can evolve from positions of equal respect, and in which all people enjoy basic human rights without being constrained by poverty, violence, preventable illness, and discrimination.

Many people have helped with this book. Serina Beauparlant, my editor at Mayfield, approached this project with enthusiasm and support throughout its birth and development. Becky Thompson convinced me that I should do the book and provided support, feedback, creative suggestions, and editing as it evolved. Our ongoing discussions about racism and teaching over the years have contributed to my thinking in many ways. Mary Jane Treacy of Simmons College and Gerry Gomez of Columbia University offered me access to their extensive libraries of books on gender, sexual orientation, and sexuality. Tim Buckley at the University of Massachusetts Boston shared his experience and the reading materials from his course, *Men in America*. Suggestions from the following reviewers helped immensely with both editions: For the second edition, Rosemary Bahr, Eastern New Mexico University; Eva Brown, University of Memphis; Danielle M. DeMuth, University of Toledo; Jennifer L. Eichstedt, Humboldt State University; Kristin G. Esterberg, University of Massachusetts, Lowell; Patti Giuffre, Grand Valley State University; M. A. Jaines-Guerrero, San Francisco State University; Nilufer Isvan, State University of New York, Stony Brook; Elizabeth Minnich, Union Institute; Ellen Efron Pimentel, University of Illinois, Chicago; Becky Thompson, Simmons College; Martha E. Thompson, Northeastern Illinois University; and Barbara Scott Winkler, West Virginia University; for the first edition, Tom Gershick, Illinois State University; Sandra Gill, Gettysburg College; C. Lee Harrington, Miami University; Elizabeth Higginbotham, University of Delaware; Jody Miller, University of Southern California; Patricia Murphy, State University of New York–Geneseo; Jodi O'Brien, Seattle University; Christy M. Ponticelli, University of South Florida; Don Sabo, D'Youville College; Jennifer Turpin, University of San Francisco; Christine L. Williams, University of Texas–Austin; and Anna Zajicek, University of Arkansas.

Other friends, family members, colleagues, and students provided direct or indirect assistance and suggestions for readings, sources, or other support: Randy Albelda; Edith Benveniste; Larry Blum; Gilda Bruckman and Laura Zimmerman of New Words Bookstore; Elly Bulkin; Connie Chan; Charlotte Corbett; Bob Disch; Cynthia Enloe; dian fitzpatrick; Anne Foxx; Lisa Gonsalves; Susan Gore; Jean Griffin; Jean Hardisty; Carol Henry; Jean Humez; Kathleen Kelley; Esther Kingston-Mann; Cal Larson; Louise

Lopman and her students; Beth McMurtery; Elaine Morse; Federico, Naïma, and Layla Muchnik; Craig Norberg-Bohm; Denise Patmon; Stephen Patton; Norma Schultz; Tim Sieber; James Williams; and Vivian Zamel. Laura Cohen provided invaluable research assistance. Mary Johnson, April Wells-Hayes, Marty Granahan, and Jay Bauer at Mayfield kept the project moving smoothly and on schedule. The staff at Publication Services—including Jan Fisher, Kathryn Mikulic, and Dave Mason—provided excellent copyediting and other support. My compañera and intellectual colleague Rita Arditti talked with me extensively about both editions of the book as they evolved, helped to clarify my thoughts, suggested new articles and references, and lent me numerous books from her library on feminist and multicultural studies. Finally, thanks go to my best teachers: the terrific students at the University of Massachusetts Boston, who frequently challenge and always engage me.

NOTES

1. This was a course at the University of Massachusetts Boston, a public urban university with about 12,000 students, all of whom commute.
2. The class had read an excerpt in which Mills discusses personal troubles and public issues. Mills, C. Wright. (1959). *The sociological imagination*. New York: Oxford University Press.
3. Anthologies regarding women (or primarily women) include Andersen, Margaret L., & Collins, Patricia Hill (Eds.). (1998). *Race, class, and gender: An anthology* (3rd ed.). Belmont, CA: Wadsworth; Marx Ferree, Myra, Lorber, Judith, & Hess, Beth B. (1999). *Revisioning gender*. Thousand Oaks, CA: Sage; Freeman, Jo (Ed.). (1995). *Women: A feminist perspective* (5th ed.). Mountain View, CA: Mayfield; Gergen, Mary M., & Davis, Sara N. (Eds.). (1997). *Toward a new psychology of gender*. New York: Routledge; Kirk, Gwyn, & Okazawa-Rey, Margo. (1998). *Women's lives: Multicultural perspectives*. Mountain View, CA: Mayfield; Richardson, Laurel, Taylor, Verta, & Whittier, Nancy (Eds.). (1997). *Feminist Frontiers IV*. New York: McGraw-Hill.

Anthologies regarding men (or primarily men) include Abbott, Franklin (Ed.). (1993). *Boyhood, growing up male: A multicultural anthology*. Freedom, CA: Crossing Press; Brod, Harry (Ed.). (1987). *The making of masculinities: The new men's studies*. Boston: Allen & Unwin; Kimmel, Michael S., & Messner, Michael A. (Eds.). (1998). *Men's lives* (4th ed.). Boston: Allyn & Bacon; Levant, Ronald F., & Pollack, William S. (Eds.). (1995). *A new psychology of men*. New York: Basic Books; McLean, Christopher, Carey, Maggie, & White, Cheryl (Eds.). (1996). *Men's ways of being*. Boulder, CO: Westview Press.

A recent anthology designed for composition courses that does foreground gender and that includes material about both women and men is Costello, Karin Bergstrom (Ed.). (1996). *Gendered voices: Readings from the American experience*. New York: Harcourt Brace. Appearing since the publication of the first edition of this book is Baca Zinn, Maxine, Hondagneu-Sotelo, Pierette, & Messner, Michael A. (Eds.). (1997). *Through the prism of difference: Readings on sex and gender*. Boston: Allyn and Bacon.

4. Cyrus, Virginia (Ed.). (1997). *Experiencing race, class, and gender in the United States* (2nd ed.). Mountain View, CA: Mayfield; Rosenblum, Karen E., & Travis, Toni-Michelle C. (1996). *The meaning of difference: American constructions of race, sex and*

- gender, social class, and sexual orientation*. New York: McGraw-Hill; Rothenberg, Paula S. (Ed.). (1998). *Race, class, and gender in the United States* (4th ed.). New York: St. Martin's Press.
5. This teaching method is described in: Disch, Estelle. (1999, forthcoming). Encouraging participation in the classroom. In Mary Crawford, Sara Davis, & Jadwiga Sebrechts (Eds.), *Coming into her own: Educational success for girls and women*. San Francisco: Jossey-Bass; Thompson, Becky, and Disch, Estelle. (1992, Spring). Feminist, anti-racist, anti-oppression teaching: Two white women's experience. *Radical Teacher*, 41, 4-10.
 6. In a study of survivors of sexual professional abuse, in which I am the principal investigator, 88 percent of the women and 94 percent of the men were abused by men.
 7. Photo essay by E. Jan Mundy, "Wounded Boys, Courageous Men," displayed at the Linkup Conference, Chicago, September 1-4, 1995.
 8. I have documented this work in an essay entitled "The Politics of Curricular Change: Establishing a Diversity Requirement at the University of Massachusetts at Boston" (in Thompson, Becky W., & Tyagi, Sangeeta [Eds.]. [1993]. *Beyond a dream deferred: Multicultural education and the politics of excellence* [pp. 195-213]. Minneapolis: University of Minnesota Press).



About the Contributors

Randy Albelda is a professor of economics at the University of Massachusetts Boston. She writes and teaches about women in the U.S. economy.

Paula Gunn Allen is Professor of English at UCLA. She was awarded the Native American Prize for Literature in 1990. That same year her anthology of short stories, *Spider Woman's Granddaughters*, was awarded the American Book Award, sponsored by the Before Columbus Foundation, and the Susan Koppleman Award. A major Native American poet, writer, and scholar, she has published seven volumes of poetry, a novel, a collection of essays, and two anthologies. Her prose and poetry appear widely in anthologies, journals, and scholarly publications.

Robert L. Allen is a teacher, writer, and community activist who is deeply interested in men's issues. Since 1986 he has worked with the Oakland Men's Project, a community education organization that conducts workshops dealing with male violence, sexism, racism, and homophobia. At the University of California at Berkeley, he teaches African American and Ethnic Studies and a new course called "Men of Color." Senior Editor of *The Black Scholar* journal, Allen is also co-editor of a recent book titled *Brotherman: The Odyssey of Black Men in America*. He is the father of a son, Casey, who is a junior-college student studying horticulture.

Rita Arditti is a Sephardic Jew from Argentina who has lived in the United States since 1965. She has co-edited two books (*Science and Liberation*, 1980, and *Test-Tube Women: What Future for Motherhood?*, 1984) and has recently published a book entitled *Searching for Life: The Grandmothers of the Plaza de Mayo and the Disappeared Children of Argentina* (University of California Press, 1999). She is a member of the faculty of the Graduate College of Interdisciplinary Studies of the Union Institute. She is a founding member of the Women's Community Cancer Project, an activist grassroots project in Cambridge, Massachusetts, and has lived with breast cancer for twenty-five years. She has a doctorate in Biology.

Ruth Atkin is a middle-class, Ashkenazi Jewish feminist activist born in the Midwest. She has been involved in progressive Jewish publishing since 1979 and is a founding and current editor of *Gesher's* successor, *Bridges: A Journal for Jewish Feminists and Our Friends*. On weekdays Ruth works as a medical social worker in an outpatient clinic serving veterans.

Byllye Avery is the founder of the National Black Women's Health Project and a MacArthur fellow. She is currently working on assuring reproductive choices for women.

Tommi Avicolti has adopted his mother's maiden name and is now using the name Tommi Avicolti Mecca. He is a working-class, Southern Italian American, queer writer, activist, and performer living in San Francisco. He has recently written and performed *Il Disgraziato* (The Shameful One), a play about coming out gay.

Evelyn L. Barbee is a Black feminist nurse anthropologist who was educated at Teachers College, Columbia University and at the University of Washington. Her writings are published in anthropology and nursing journals. Her current research interests are cultural strategies used by women of color to deal with dysphoria, and violence against women of color. She is currently at the School of Nursing at Boston College.

Harry Brod is assistant professor in the Philosophy Department at the University of Delaware. He is editor of *The Making of Masculinities: The New Men's Studies*, *A Mensch Among Men: Explorations in Jewish Masculinity*, and most recently (with Michael Kaufman) *Theorizing Masculinities*. He is author of *Hegel's Philosophy of Politics*. He is a spokesperson for the National Organization for Men Against Sexism. Born in Berlin as a child of temporary (i.e., died prematurely) Holocaust survivors, he grew up in New York City and currently lives in Philadelphia with his family.

Connie S. Chan was born in Hong Kong, grew up in Hawaii, and now lives in Boston, Massachusetts. Bilingual and bicultural in her upbringing, she has experienced the world from a multicultural perspective. She is Professor of Human Services and Co-director of the Institute for Asian American Studies at the University of Massachusetts Boston. Her research and publications focus on the intersection of gender, culture, and sexuality issues in Asian American women. She continues to work within Asian American communities to provide access to culturally appropriate health services.

Joan C. Chrisler is a professor of psychology at Connecticut College. She earned her doctorate in experimental psychology at Yeshiva University while working nights as a waitress and serving as a shop steward in the hotel and restaurant workers union. Dr. Chrisler has published extensively on the psychology of women and women's health issues, and is particularly known for her work on weight and eating behavior and on psychosocial aspects of the menstrual cycle. She is co-editor of four books: *Arming Athena: Career Strategies of Women in Academe*, *Lectures on the Psychology of Women*, *Variations on a Theme: Diversity and the Psychology of Women*, and *New Directions in Feminist Psychology*.

Judith Ortiz Cofer grew up in Puerto Rico and New Jersey. She is the author of *The Line of the Sun*, a novel; *Silent Dancing*, a collection of essays and poetry; *Terms of Survival* and *Reaching for the Mainland*, two books of poetry;

and *The Latin Deli: Prose and Poetry*. Her work has appeared in *Glamour*, *The Georgia Review*, *Kenyon Review*, and other journals. She has been anthologized in *The Best American Essays*, *The Norton Book of Women's Lives*, *The Pushcart Prize*, and the *O. Henry Prize Stories*. She has received fellowships from the National Endowment for the Arts and the Witter Bynner Foundation for Poetry. She is an associate professor of English and creative writing at the University of Georgia. Her most recent book is a collection of short stories, *An Island Like You: Stories of the Barrio* (Orchard Books, 1995).

Patricia Hill Collins received B.A. and Ph.D. degrees from Brandeis University and an M.A.T. degree from Harvard University. Although her specialties in sociology include such diverse areas as sociology of knowledge, organizational theory, social stratification, and work and occupations, her research and scholarship have dealt primarily with issues of gender, race, and social class, specifically relating to African American women. Her first book, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, published in 1990, has won many awards, including the C. Wright Mills Award. Her second book, *Race, Class, and Gender: An Anthology* (edited with Margaret Andersen) is widely used in undergraduate classrooms throughout the United States. Her most recent book is *Fighting Words: Black Women and the Search for Justice* (University of Minnesota Press, 1998).

Martha Coventry, when asked by a photographer what culture she came from that would clitoridectomize its daughters, laughed and answered, "WASP culture." A middle-aged midwestern mother of two daughters, Coventry writes and speaks about intersexuality in order to change a world that treats different bodies as wrong bodies.

David Deitcher is a gay rights activist and member of ACT UP (AIDS Coalition to Unleash Power). He edited a book on the gay rights movement entitled *The Question of Equality* (Scribner, 1995) to accompany the TV documentary series of the same name.

Bonnie Thornton Dill earned her Ph.D. at New York University after working for a number of years in anti-poverty and open-admissions programs in New York. She is currently Professor of Women's Studies at the University of Maryland, College Park, and was the founding director of the Center for Research on Women at Memphis State University. She has contributed articles to such journals as *Signs*, *Journal of Family History*, and *Feminist Studies* and is co-editor with Maxine Baca Zinn of the book *Women of Color in American Society* for Temple University Press. She is also conducting research on single mothers, race, and poverty in the rural South with a grant from the Aspen Institute and the Ford Foundation.

Cynthia Enloe grew up on Long Island during the 1940s and 1950s. She went to public high school and to the then-all-women's Connecticut College and received her Ph.D. in Political Science at the the University of California,

Berkeley. She is currently a professor of government and women's studies at Clark University in Massachusetts. Her research and teaching has taken her to Malaysia, Guyana, and Great Britain to live. Among her most recent books are *Bananas, Beaches and Bases: Making Feminist Sense of International Politics*, and *The Morning After: Sexual Politics at the End of the Cold War*. Her newest book, to be published in the fall of 1999, is *Maneuvers: The International Politics of Militarizing Women's Lives*.

Martín Espada has published his fifth book of poems, *Imagine the Angels of Bread* (W. W. Norton), which won an American Book Award and was a finalist for the National Book Critics' Circle Award. A former tenant lawyer, Espada currently teaches in the English Department at the University of Massachusetts-Amherst.

Anne Finger is a writer of fiction and nonfiction whose work grapples most often with issues of disability and gender. She has published three books: a novel, *Bone Truth* (Coffee House Press); an autobiographical essay, *Past Due: A Story of Disability, Pregnancy, and Birth* (Seal Press); and a short story collection, *Basic Skills*.

Ben Fong-Torres is a journalist in the San Francisco Bay area. His most recent book is *The Rice Room: Growing Up Chinese-American*.

Adriane Fugh-Berman, M.D., is on the board of the National Women's Health Network. She practices general medicine in Washington, DC.

Kathleen Gerson is Professor of Sociology at New York University and the author of several books, including *No Man's Land: Men's Changing Commitments to Family and Work* (Basic Books, 1993) and *Hard Choices: How Women Decide about Work, Career, and Motherhood* (University of California Press, 1985). She is at work on a study of how new generations of young women and men are responding to the transformation in family life and gender relationships that has been a hallmark of growing up in late-twentieth-century America. She lives with her spouse, John Mollenkopf, and their daughter, Emily, in New York City.

J. William Gibson teaches sociology at California State University, Long Beach. He is the author of two books, *The Perfect War: Technowar in Vietnam* (1986) and *Warrior Dreams: Paramilitary Culture in Post-Vietnam America* (1994); he is co-editor of *Making War/Making Peace: Social Foundations of Violent Conflict* (1989).

Jan Goodwin is the Editor of *On the Issues: The Progressive Women's Quarterly*.

Stan Gray worked as an assembler at Westinghouse in Hamilton, Ontario, Canada, from 1973 to 1984, where he was the union health and safety representative and the shop steward. From 1984 to 1990, he was the director of a province-wide health and safety clinic sponsored by a number of unions. The clinic diagnosed industrial diseases and organized workers around job hazards such as asbestos, PCBs, and sexual harassment. Stan is currently living

in Hamilton and works as an independent advocate for workers and unions on issues of health and safety, human rights, and workers' compensation.

Theresa Halsey (Standing Rock Sioux) is a long-time community activist, mostly focusing on educational issues. She is currently director of the Title V American Indian Education Program with the Boulder Valley (Colorado) School District.

Virginia R. Harris is an African American who works with individuals and groups in transition. She has been a chemist and a human resources manager, and is now an organizational dynamics consultant, facilitator, writer, and quilter.

Christy Haubegger, a Mexican-American native of Houston, attended the University of Texas at Austin and received a B.A. in philosophy. She attended Stanford Law School and was president of her class. Frustrated with the lack of positive media portrayal of Latinas in the United States, she put her law degree under her bed to pursue the entrepreneurial venture of creating a magazine for women like herself. *Essence* magazine and Alegre Enterprises, of which Haubegger is the chief executive officer, formed a new joint venture, Latina Publications, to publish *Latina* magazine, the first bilingual lifestyle magazine for Latinas in the United States. Ms. Haubegger is single and lives in Manhattan.

Laura Hershey was a poster child for the Muscular Dystrophy Telethon, and today is a disability rights leader and poet. She educates and agitates whenever possible to promote the rights of people with disabilities. Her efforts have earned a Watson Fellowship, a Colorado College honorary degree, a World Institute on Disability Fellowship, and several trips to jail for acts of civil disobedience. Hershey's multimedia presentations with music, poetry, and video address the ways in which the disability rights movement has the potential to challenge, expand, and transform political action in the United States.

bell hooks is a writer and lecturer who speaks on issues of race, class, and gender. She teaches at City University of New York Graduate Center. Her books include *Ain't I a Woman*, *Feminist Theory*, and *Talking Back*. Her column, "Sisters of the Yam," appears monthly in *Z* magazine.

Genevieve Howe is a political activist living in Boston. She has worked with youth conservation corps and in support of sovereignty and sustainable development in Nicaragua, El Salvador, and Cuba. Now in her early 40s, she is more than ever a product of her late parents: her father, a stubborn environmental justice advocate, and her mother, a gracious promoter of acceptance of homosexuality.

Nan D. Hunter is associate professor of law at Brooklyn Law School. She is a former lawyer for the American Civil Liberties Union, where she was a founding director of Projects on Lesbian and Gay Rights and AIDS. She is co-editor

of *AIDS Agenda: Emerging Issues in Civil Rights* and co-author of *The Rights of Lesbians and Gay Men*.

M. Annette Jaimes has changed her name to Mariana Jaimes-Guerrero. She is an enrolled Juañeno/Yaqui and has been a writer and researcher for Women of All Red Nations (WARN), supporter of the Indigenous Women's Network, and a board member of the American Indian Anti-Defamation Council. A former instructor with the Center for Studies of Ethnicity and Race in America at the University of Colorado, she was instrumental in developing the American Indian Studies Program on that campus. In addition to her many published articles on indigenous people, she is editor of and contributor to *The State of Native North America* (South End Press), which was awarded a Gustavus Myers International Human Rights Award, and is author of *Native Womanism: Blueprint for a Global Revolution* (South End Press). Jaimes-Guerrero recently established the Center for Indigenous Global Studies.

Robert W. Jensen joined the University of Texas faculty in 1992 after completing his Ph.D. in the School of Journalism and Mass Communication at the University of Minnesota. He teaches graduate and undergraduate courses in media law and ethics, qualitative methods and critical theory, and writing and editing. He has nine years of professional journalism experience. In his research on media law/ethics/politics, Jensen draws on feminist theory, lesbian/gay studies, critical legal studies, and cultural studies. Much of his research has focused on pornography and the radical feminist critique of sexuality. He is co-editor with David S. Allen of *Freeing the First Amendment: Critical Perspectives on Freedom of Expression* (New York University Press, 1995), and co-author with Gail Dines and Ann Russo of *Pornography: The Production and Consumption of Inequality* (Routledge, 1998). He grew up lower middle class in North Dakota and is of white Northern European family background.

Melanie Kaye/Kantrowitz was born in 1945 in Brooklyn, NY, and has worked in social change movements since the sixties. A graduate of the City College of New York, she earned her Ph.D. in Comparative Literature at the University of California at Berkeley. A writer, activist, and teacher, she lives in New York City, where she is director of Jews for Racial and Economic Justice. She is author of *My Jewish Face & Other Stories*, co-editor of *The Tribe of Dina: A Jewish Woman's Anthology*, and former editor and publisher of *Sinister Wisdom*, a lesbian/feminist journal.

Michael S. Kimmel is Professor of Sociology at SUNY at Stony Brook. His books include *Changing Men* (1987), *Men Confront Pornography* (1990), *Men in the United States* (1992), *Manhood in America* (1996), and *The Politics of Manhood* (1996). He is the editor of *Masculinities*, a scholarly journal, and National Spokesperson for the National Organization for Men Against Sexism (NOMAS).

Leonard Kriegel, author of the novel *Quitting Time* and of the collection of essays *Falling*, is a professor of English and director of the Center for Worker Education at the City University of New York.

Tracy Lai, a third-generation Chinese American, was deeply involved in the Asian Pacific Student Movement at Brown University, the University of California at Berkeley, and the University of Washington. The essay in this volume evolved out of that political work and ongoing community organizing and dialogue. She is grateful to all the inspiring sisters who encouraged her to write and to speak out.

Marilyn Little earned a Ph.D. at the University of Minnesota and is currently at the Centre for Ecology and Spirituality in Ontario, Canada. A medical geographer by specialization, her research is primarily concerned with the political ecology of malnutrition. A recent publication is "Charity versus Justice: The New World Order and the Old Problem of World Hunger," in *Eliminating Hunger in Africa* (eds. Newman and Griffith).

Judith Lorber taught for twenty-five years at Brooklyn College and the Graduate School, CUNY, and was the first coordinator of the GC Women's Studies Certificate Program, as well as the founding editor of *Gender & Society*. She also raised a son as a single parent and wrote and edited books on gender.

Audre Lorde, who passed away in 1992, grew up in the West Indian community of Harlem in the 1930s, the daughter of immigrants from Grenada. She attended Hunter College (later becoming professor of English there), ventured to the American expatriate community in Mexico, and participated in the Greenwich Village scene of the early 1950s. She is a major figure in the lesbian and feminist movements. Among her works are *Sister Outsider*, *Zami: A New Spelling of My Name*, *Uses of the Erotic*, *Chosen Poems Old and New*, *The Black Unicorn*, and *From a Land Where Other People Live*.

Barbara Macdonald is an Anglo European lesbian feminist theorist and lecturer. *Look Me in the Eye: Old Women, Aging, and Ageism* (Spinsters Ink, 1983), has recently appeared in an expanded edition and has been translated into Japanese. Her work is much more political than the essay in this volume suggests.

Manning Marable is a professor of history and Director of the Institute for Research in African-American Studies at Columbia University, New York City. An African-American scholar/activist, he is a cofounder of the Black Radical Congress. Professor Marable's political and intellectual work makes important connections between race, gender, and class oppression.

Nathan McCall grew up in Portsmouth, Virginia. He studied journalism at Norfolk State University after serving three years in prison. He reported for the *Virginian Pilot-Ledger Star* and the *Atlanta Journal-Constitution* before moving to the *Washington Post* in 1989.

Michael A. Messner spent most of his free time through high school shooting hoops and dreaming of becoming a professional athlete. Drawing on his experience as a “failed” athlete and as a youth league coach and referee, he later became a sport sociologist. He is now Associate Professor of Sociology and Gender Studies at the University of California, and has written *Power at Play: Sports and the Problem of Masculinity* and other books and articles on gender and sport. His five-year-old son, Sasha, just started playing soccer, while his nine-year-old son, Miles, plays baseball and electric guitar (though not simultaneously).

Cherríe Moraga is a poet, essayist, editor, and playwright. She is author of *Loving in the War Years—Lo que nunca paso por sus labios*, a collection of essays and poetry. She co-edited the groundbreaking anthology *This Bridge Called My Back: Writing by Radical Women of Color* and *Cuentos*, the first collection of stories by Latina feminists published in the United States. She has completed three full-length plays: *Giving Up the Ghost*, which premiered at Theatre Rhinoceros in 1989; *Shadow of a Man*, presented by Brava! for Women in the Arts and the Eureka Theatre in 1990; and *Heroes and Saints*, which was commissioned by the Los Angeles Theatre Center and produced by Brava! in 1992.

Irene Padavic earned a Ph.D. at the University of Michigan and is associate professor of sociology at Florida State University. Her research focuses on gender and work, economic restructuring, and labor-management relations.

Pat Parker, Black lesbian poet, feminist medical administrator, mother of two daughters, lover of women, softball devotee, and general progressive troublemaker, died of breast cancer on June 17, 1989, at the age of 45. Her 1978 work, *Movement in Black*, has recently been republished by Firebrand Books.

Phil Petrie is a freelance writer in New Jersey.

Roberta Praeger is a long-time Cambridge, Massachusetts, activist who has worked on housing, welfare, and women's issues.

Barbara Reskin is a professor of sociology at Harvard University, having formerly taught at several Big Ten universities. She was drawn to sociology because it provides a framework for studying the factors that contribute to and reduce race and sex inequality. Her goal is to bring sociological knowledge on inequality to policymakers, and she has occasionally served as an expert witness in discrimination cases. Her research and teaching focus primarily on sex, race, and ethnic inequality at work. She brings personal experience to her research: before becoming a sociologist, she held a variety of jobs in the “real world.”

Adrienne Rich, the daughter of a Jewish father and a non-Jewish mother, is a poet and nonfiction writer and an activist. She worked for eight years in New Jewish Agenda, a national organization for progressive Jews, and was a