GENDER & GENDER IDENTITY COLLOQUIUM

TEXAS TECH UNIVERSITY – FRIDAY, OCTOBER 29TH, 2010
9:00 a.m. to 11:30 p.m. And 1:00 p.m. – 2:00 p.m. TTU Student Union Building

Texas Tech University, Student Union Building 1st Floor, Senate Room

Program Schedule

8:30 a.m. - 8:45 a.m. Registration
8:45 a.m. Opening Remarks
9:00 a.m. - 10:00 a.m. Session I
10:15 a.m. - 11:15 a.m. Session II
11:30 a.m. – 12:30 p.m. Session III

12:30 a.m. Break for lunch on your own (see Student Union ground level)

1:00 p.m. - 2:00 p.m. Session IV
Spatial Economy, Female Identity under Capitalism, and Feminist Theory

Olivia Abernethy, Graduate Part-time Instructor, Department of English, Texas Tech University

In *Feminism Without Borders*, Chandra Talpade Mohanty explores Western feminist ideology and how it fails to fully articulate female identity outside of the Western tradition. Mohanty uncovers how capital furthers its accumulation of wealth via indigenous hierarchies and labor to form a discourse on and around the woman worker in order to control her identity as a subject in regards to the production line. As a result, the female identity is constructed in conformity to normative understandings of gender and sexuality in society. This articulation of female identity is not only relevant but highly contested within feminist critical theory today and in order to present a more relevant and contextualized experience of the female body, as Mohanty has championed for, feminism must account for spatial economy of the female body as an object and subject. Throughout this paper I explore how affect works within the physical, psychological, and emotional nuances of the female identity. I look at established critics, such as Mohanty, and more recent scholarship (such as the work of Eve Sedgwick, Sarah Ahmed, and Elizabeth Grosz) communicates how women's identity is presented within culture and society under affect. The result of this paper is a closer look at how the theorization of this in gender has conformed as well as worked against societal and cultural influences.

iPhone Girl, Dagongmei, and Resistance: Gendered Labor in Shenzhen

Gary Santillanes, Graduate Student, Department of Philosophy, Texas Tech University

In August of 2008 three pictures of a female Chinese worker from Shenzhen surfaced on macrumors.com, an Apple discussion forum. In the pictures we see a young smiling Chinese woman on a production line, dressed in the same white and pink striped uniform as her co-workers behind her. The photos immediately created a stir on the Internet, and in the following weeks, generated international attention from the media. In this paper I hope to give an account of the new working class of dagongmei, the special economic zone of Shenzhen, and Foxconn in the hopes of being able to contextualize the lives and particular location of the women in these photographs. I will be following Mohanty who argues that we should conceptualize third world women workers as being affected by “multiple, fluid structures of domination that intersect to locate women differently at particular historical conjunctures.” I will also argue that the pictures themselves should be seen as a minor act of resistance against the multiple structures of domination that act on these workers on a daily basis.

Transnational Negotiations of Identity: Kothis, Queers, and Modern Same-Sex Desire in India

Amanda Evans, Graduate Student, Counselor Education Department, College of Education, Texas Tech University

India has had a long history of persecution of homosexual individuals, as evidenced by the controversy over the enforcement of Indian Penal Code 377. This paper is an exploration of how Indians negotiate queer identities both in their own culture and in a transnational context. How Indian homosexuals define “gay” or “queer” subjectivities is often very different from a Western categorical notion of gay/lesbian identity. However, some analysts have mistakenly attributed what Puri calls “the global gay” identity, or a homogenous Western gay identity to other cultures. Same-sex desire has long been evident in Indian history; now, in the postcolonial culture, a modern sense of queer identity is emerging that has been somewhat influenced by the Western gay rights movements but is also culturally specific. Queer subjects in India attempt to blend these two constructs together and negotiate them into the new modern queer identity, thereby both deconstructing dominant forms of queerness and constantly rebuilding new forms. This paper will examine heterosexism and homophobia in India, use queer theory to contextualize Indian queer identities including artwork that reflects gay life in India, and will also contain a transnational analysis of how Indian queer movements interact with the West in a mutual way. The paper will also briefly examine transgender and lesbian (in)visibility in the queer dialogue. I argue that the modern
Indian gay movement owes itself to some extent to the Western movement while conceding that it should continue to be examined in its own culturally and historically specific context.

**ACADEMIC SESSION II**

**10:15 AM – 11:15 AM**

**SENATE ROOM**

- Violence against Women in the *The Color Purple* from a patriarchal point of view
  
  **Alejandra Cerdas Cisneros**, Graduate Student (Masters in Spanish) CMLL, Texas Tech University

  In the novel *The Color Purple* the author develops the themes of male domination and violence against women through the sad story of Celie. These themes will be examined as patriarchal issues that annihilate women’s voice and individuality. In addition, a social message is expressed through the female characters’ struggle for equality in the form of personal transformation and sisterhood. The patriarchal domination of the male characters is described as sexual abuse in the form of incest, threatening, and annihilation of the female voice and individuality. In addition, physical abuse is presented as generational domestic violence that denigrates women and presents them as weak and inferior creatures unable to succeed. The constant struggle for equality leads Celie to discover her own value as a woman and as a human being and transforms her into a more self-confident individual. This self-discovery creates a stronger bond between Celie, Shug and Nettie, encouraging Celie to encounter patriarchal oppression.

  
  **Hyo Jin Kim**, Doctoral Student, College of Mass Communication, Texas Tech University

  Since 2007, some Korean trendy dramas have dealt with gender identity. Almost every year, at least one network television program has a female character dress like a man. The common storyline is that female character has to wear male clothes to be part of a male dominated system. Dressing like a man creates a gender identity issue in the heterosexual society. Especially when a male protagonist falls in love with a female character—who dresses and acts like a man—causing the male character to struggle with his sexual orientation until the protagonist finds out “she” is not “he.” In the end, they become a happy, safe heterosexual couple. *Sungkyunkwan Scandal* (2010), which is currently on the air, follows the similar storyline. The program is set on Joseon Dynasty, confuciansim as the ruling principle that still has strong impact on Korean society. *Sungkyunkwan Scandal* (2010) presents current serious economic, political issues; however, gender issue is still in the dark area. In terms of gender, these television programs raise questions concerning the role of media under social hegemony. Especially, when the television programs in entertainment category, it might give the impression of justifying their media content for audiences’ pleasure. This study investigates *Sungkyunkwan Scandal* (2010) with previous similar television programs as a cultural hegemony and addresses its danger to different audiences—such as people who do not have the concept of gender, people who do or do not belong to LGBTQ community, and people who do have prejudice on the gender issue.

- Gender, Spider-Man and the Romances of Mary Jane
  
  **Robert G. Weiner**, Faculty member of Texas Tech University Associate Humanities Librarian

  This presentation will compare and contrast the film romances of Peter Parker/Spider-Man from the Spider-Man movies with those in the graphic novels/comics. In the movies, Parker has known and loved Mary Jane since he was a child. In contrast, in the sequential art stories Parker avoids meeting Mary Jane and he is well into his teens by the time they do meet. In fact, Parker is not that interested in "hooking" up with Mary Jane until much later in the storyline. In both the movies and comics, however, there is reluctance on Parker's part to get involved because he sees his work as Spider-Man to be too much of an interference to allow any kind of relationship. Indeed he is also fearful for her life and does not his enemies to harm her (which they often try to in both the movies and literary sources). In the comics Peter Parker/Spider-Man eventually marries Mary Jane and they go through some of typical trials that most married couples do including a separation. The movies have not gotten this to point yet, but Mary Jane
wants to make her own decision about whether she "will date" Spider-Man. Despite the dangers of being the significant other for Spider-Man, Mary Jane becomes a staple and love of his life. The main difference of course is that in the comics Peter Parker avoided initial contact with her while in the movies; he has pined for her his whole life.

**ACADEMIC SESSION III**

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<th>11:30 AM – 12:30 AM</th>
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- **Gender Role Theories in Sport Leadership**
  
  **Dana Massengale**, Assistant Professor, Department of Health, Exercise, & Sport Sciences, Texas Tech University

  Research has consistently demonstrated that women are under-represented in leadership positions of organizations, in general, and sport organizations, in particular (Davidson & Burke, 2000; Heilman, 2001; Knoppers et al., 1990; Lovett & Lowry, 1988). This is especially true to the extent that the occupation is rich in hegemonic masculinity and comprised of job positions that are associated with traditional gender and sex-role stereotypes (Heilman et al., 2004; Whisenant et al., 2002). With the increased participation of female athletes and the escalation of girl’s high school teams since the enactment of Title IX, it would seem logical that growth would translate into opportunity for women to advance in athletic leadership roles. Yet, while the opportunity for such career advancement would seem available, women remain significantly underrepresented in these areas. Scholarly research devoted to the sparse representation of women in leadership roles in sport has pointed to three key themes. “Pipeline problem” theory focuses on the concept that there are a low number of qualified women applying for these positions. Second, the shortage in these areas has been attributed to discrimination in the hiring process including: hegemonic masculinity (Whisenant, Pedersen, & Obenour, 2002); homologous reproduction (Lovett & Lowry, 1994; Sagas, Cunningham & Teed, 2003); homophobia (Griffin, 1992) and occupational closure (Kanter, 1977; Witz 1991). The third theme involves social limitation theories that conclude with women opting out or exhibiting self limiting behaviors and these include social cognitive theory and self-efficacy (Bandura, 1986; Cunningham Sagas, & Ashley, 2003) symbolic interactionism (Satore & Cunningham, 2007) and work life balance (Inglis, Danylchuk & Pastore 2000; Dixon & Bruening, 2007; Bruening, & Dixon, 2008). The purpose of this presentation is to examine these gender role theories that have been suggested to impact the under-representation of women in leadership roles in sport organizations; possible policy changes will also be discussed.

- **“Punching Women: An Analysis of Mixed Gender Boxing”**
  
  **Christopher Thrasher**, PhD Candidate, History Department, Texas Tech University

  On October 9, 1999 Margret McGregor and Loi Chow met in the ring for the world’s first officially sanctioned professional boxing bout between a man and a woman. McGregor pummeled Chow for four rounds before winning the bout via the judges’ unanimous decision. In the aftermath numerous fighters, journalists, and politicians from around the world raised a list of objections to the contest. Two of the most famous critics were boxing champions Lennox Lewis and Naseem Hamed who collaborated to publicize their objections in the Daily Mail. Lewis and Hamed argued that male versus female boxing matches should be illegal. They looked to the fans and claimed that people have no desire to watch such contests. Turning their attention to the law, they questioned the wisdom of expanding the range of acceptable violence beyond the traditional gendered boundary. Lewis and Hamed made an appeal to morality, arguing that men who hit women are unethical, regardless of the context. They spoke to biology, proclaiming women’s bodies more fragile than men’s, arguing that society must protect the weaker sex. Lewis and Hamed ended with a view to the future, predicting that sanctioning boxing between men and women will embolden men’s baser instincts and increase the numbers of assaults against women. This paper peals back the veil of emotion and examines each of these objections to determine if they are based on fact or bigotry. What is at stake when men and women enter the arena? What are the dangers and who is put at risk?
Broadening Participation from Women in High Performance Computing

Ravi Vadapalli, Research Scientist, High Performance Computing Center and Adjunct Professor of Petroleum Engineering

High performance computing involves simulation and modeling of research questions and assists in closing the gap between theory and experiment. The Texas Tech University (TTU) High Performance Computing Center (HPCC) is a centrally managed research computing facility for a spectrum of TTU users (and their collaborators). We support disciplinary and cross-disciplinary interests in science, mathematics, engineering, and medicine. Our mission is to administer and manage TTU's research computing and storage facilities, provide user training in efficient utilization of the existing resources, foster new collaborations and outreach. The introduction of Beowulf-class PC clusters in late 1994 revolutionized the field of high performance computing. However, access to the computing equipment was limited to those who have the ability to administer and manage computing resources. This often involves working in unfriendly environments and therefore was a relatively less attractive proposition for women. The institutional support for centrally managed computing resources, such as HPCC, now has reengineered the field by isolating the resource management from users. In addition, industries have increased their participation and ownership in high performance computing leading to surge in the need for a trained workforce in high performance computing. Due to this demand, and government's increased spending in cyberinfrastructure, we have designed the Research Experience in High Performance Computing (REHPC) program at Texas Tech University. This program leverages expertise in science, mathematics, engineering, medicine, and computing to train the future workforce. Pertinent details of this program, its current and future directions in increasing the participation of women will be presented.

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12:30 p.m. Break for lunch on your own (see Student Union ground level)  

ACADEMIC SESSION IV

| 1:00 PM – 2:00 PM |
| Senate Room |

- Educating Women for the Benefit of Man and Society: Castigos y dotrinas que un sabio daba a sus hijas and La perfecta casada

Connie L. Scarborough, Professor, Classical & Modern Languages and Literatures, Texas Tech University

Castigos y dotrinas que un sabio daba a sus hijas [Lessons and Doctrines that a Wise Man gave to His Daughters] is a fifteenth-century courtesy book written for young women. As its title suggests, the author of Castigos y dotrinas poses as the father of daughters for whom he writes a treatise on good wifely behavior. With respect to its intended audience as well as its content, the Castigos y dotrinas may be considered a fifteenth-century forerunner of the best-known advice book on marriage, Fray Luis de León’s La perfecta casada [The Perfect Wife], first published over a century later in 1583. La perfecta casada was a traditional wedding gift in the Spanish-speaking world far into the twentieth century and is still found in many households. Castigos y dotrinas is a short treatise, divided into ten sections. The author reviews the obligations of a woman in marriage and offers advice for situations, which a wife may have to confront. There is also a list of prohibitions for women, which include drinking and eating rich foods, spending lavishly, and being overly jealous of one’s husband. The daughters are instructed on how to avoid potentially injurious situations to their chastity and how to behave modestly. Interestingly, the author of Castigos y dotrinas ends his treatise, not with final words of advice to his daughters, but by stating that, if his daughters heed and follow his counsel, he will enjoy a good reputation and honor. Thus, while ostensibly designed to guide young women’s behavior, the father/author actually circumscribes rules for women’s behavior, which will reflect well on the men of their family. This paper will show that although Fray Luis de León is also concerned with maintaining one’s good reputation, in La perfecta casada, he has a broader agenda than merely providing advice for women. His advice for married women actually serves as a framework within which he presents a humanistic-oriented tract on his vision for the workings of a harmonious society.

- Founding Feminist: Benjamin Franklin, America’s first Feminist

Travis Jaquess, Graduate Student, Department of History, Texas Tech University

When one conceives of the history of feminist theory, there are usual casts of characters that often come
Most historians argue that prominent feminists such as Sojourner Truth, Susan B. Anthony, and Victoria Woodhall pioneered the field of feminism with their actions, voices, and writings. However, as often happens in feminist studies, important men are omitted from the conversation. While William Lloyd Garrison and Fredrick Douglas are sometimes credited for their efforts to gain woman suffrage, most males are left out of the feminist’s debate. One such male advocate is Benjamin Franklin. Most causal historians would balk at the notion that Benjamin Franklin was a feminist. Most see Franklin as a chauvinist as his is often portrayed exploiting women all over France and Great Britain. This vile reputation was also held by Franklin’s contemporaries, such as John Adams, who were hearing rumors of his infidelity from Franklin’s political enemies. However, a proper analysis of primary sources indicates the opposite. This paper argues that Franklin was a staunch advocate for woman’s rights, starting as early as the seventeen-year-old author of the Silence Dogood letters. Franklin believed that women had the same mental capability as men and should be educated equally. He also believed that women should have the right to own property and run a business; a privilege reserved almost exclusively for men in the early eighteen century. This paper will prove that Benjamin Franklin was progressive advocate for women’s rights and took great steps in securing a woman’s right to equal education.

• A Female Transnational Figure: Kang Aide and Her Writing
   Ming-Syuan Jhong, PhD Student, Department of History, Texas Tech University
   This study focuses on the first Chinese woman who earned an MD degree from the University of Michigan, Kang Aide (Kang Chen or Ida Kahn) (1873-1930). Kang was the sixth daughter of a poor family and was adopted by Methodist missionary Gertrude Howe. Later, Howe sent Kang to the University of Michigan for medical education in 1892. When she finished her education, she went back to Jiangxi, China and practiced medicine. Apparently, she drew attention from Chinese reformers, American missionaries, and her local communities. The primary sources about her are mainly from the contemporary missionary presses and the U.S. medical community journals. In order to raise money from American Christians interested missionary work in China, Kang wrote articles about Chinese society, especially about women’s issues. Her articles harshly describe women’s situation in Chinese society, sometimes with exotic flavors. However, the accuracy of the information she provides in these articles is problematic and misleading. Therefore, how to understand her “orientalist” writing style as a Chinese woman in the American missionary context is the issue of this research. Kang was a colonized subject accepted by American missionary and medical societies because of her religious identity and educational background. Her new identity gave her opportunities to have a different life outside of family structure. Her public role influenced the way she portrayed Chinese society. In sum, this research will use her writings to understand the ambiguity of her identities and put her into a female American missionary context.

• Miscegenation in Louisa May Alcott’s “My Contraband” and “An Hour”
   Tana Juko, Graduate Student, Department of English, Texas Tech University
   Though miscegenation is a widely discussed subject among black authors and their work, the subject is rarely discussed among white authors. This essay outlines the necessary discussion of miscegenation within Louisa May Alcott’s short stories “My Contraband“ and “An Hour.” It reveals the state of the mulatto by illustrating the internal and external conflicts they encounter; also, this work provides an analysis of the characters directly involved in the acts of miscegenation. With an examination of the complicated influence of white womanhood, this essay highlights white womanhood’s authority over whiteness and blackness in the male counterpart. It investigates the fears held by the Ku Klux Klan, and the growth of the organization in order to preserve the sanctity of white womanhood. By incorporating key scenes from D.W. Griffith’s film Birth of a Nation, this essay explores the role of miscegenation during the Civil War era, and the simulated fear among whites, which destroyed progressive moves towards political and social equality. Alcott, as an abolitionist, was forced to use her fiction to convey facts about interracial relations. However, this piece will act as a portion of the foundation for understanding the contemporary views of interracial relationships by black and white authors alike.