

2014 Works in Progress- A Regional Interdisciplinary Conference of Feminist Scholars  
April 5, 2014

**Session One- 9:30-11:00 am**  
**Unwanted Relationships**

Kellie Holzer  
Virginia Wesleyan College  
kholzer@vwc.edu  
Radically Against Marriage: Marie Corelli's Short Fiction

Bestselling late-Victorian/Edwardian author Marie Corelli is typically denied recognition as a proto-feminist or "New Woman Writer," and her work appears to occupy an ambivalent place in the *fin-de-siècle* marriage debates. Because of her explicit anti-female-suffrage position, her self-presentation as ultra-feminine, and the conservative values displayed in much of her fiction, many critics identify Corelli's work as anti-feminist and link her with conservative English writers like Eliza Lynn Linton and Mrs. Humphry Ward. Yet Corelli herself never married: financially independent and fiercely defensive about female authorship, she lived with her companion Bertha Vyver for almost forty years before her death in 1924. And while Corelli's fiction and nonfiction writing generally does uphold a Ruskinian distinction between idealized masculine and feminine spheres, she rarely depicts her female protagonists settling into peaceful conjugal domesticity. In fact, there is an absolute parade of shockingly bad marriages running through her novels and shorter fiction.

In the longer essay (the *work-in-progress!*), I argue that Corelli's short fiction in *Cameos* collectively offers a radical statement against not just the modern marriage market, but against the institution itself. In these melo-didactic stories, modern marriage is depicted as a social institution that endangers the lives of English men and women, whether they adopt or deviate from conventional expressions of gender. The stories represent modern marriage, facilitated by the modern marriage market, as a danger to the nation, and more broadly to the empire.

In this short conference paper, I focus on one story, "The Silence of the Maharaja," a temperance tale that offers a dramatic critique of modern English marriage laws and customs through the perspective of a mystical Indian prince. While the story does nothing to challenge Orientalist stereotypes, it uses the violence of colonial subjugation to mirror and criticize the potential violence of the English marriage institution.

Lindsay Keiter  
College of William & Mary  
lmkeit@email.wm.edu  
Thinking Historically About Intimate Violence

In this presentation, I grapple with, and seek audience feedback on, a problem raised by my research: when confronted with accounts of physical and mental abuse in the past, how do we name it? What are the risks and benefits of drawing parallels to modern

understandings, or using modern theories and definitions? Can we reliably identify patterns of speech or behavior that constitute abuse by our current standards, and/or associated mental illnesses?

I approach these questions through the examples of two nineteenth-century women in abysmal marriages. Harriet Chew Carroll suffered through a marriage to a wealthy but deeply unstable man, who I would argue was an alcoholic. She finally accepted an informal separation with support after a particularly terrifying outburst convinced her that her life was in danger. Louisa Maxwell Holmes Coker's diaries suggest that we need to expand our historical understanding of domestic violence to include the mental and emotional, as well as the physical.

In reading these sources, I was affected by what appear to be very modern patterns of abuse. Patterns of self-blame, codependence, and reconciliation seemed chillingly familiar from my undergraduate study and continued engagement with issues of intimate violence. I am seeking the commentator's and audience's thoughts on balancing scholarly objectivity with a feminist perspective that urges me to name this violence. Is it ahistorical to selectively apply modern terminology to these cases? Do historians require a new vocabulary? And how can we responsibly discuss these cases? My impulse is to draw fairly direct connections between historical and modern patterns of abuse as manifestations of a persistent patriarchal power imbalance. In doing so, do I do violence to this history?

Understanding Unwanted Pursuit/Stalking Following the Breakup of a Romantic Relationship

Barbara A. Winstead  
Phoebe Hitson  
Old Dominion University  
bwinstead@odu.edu

Understanding Unwanted Pursuit/Stalking Following the Breakup of a Romantic Relationship

A common response to the end of a romantic relationship is to engage in behaviors intended to keep or reestablish the relationship. These behaviors can range from the relatively benign (e.g., giving a gift to the ex-partner), to annoying (e.g., making unwanted phone calls to the ex-partner), to threatening (e.g., stealing or damaging the ex-partner's possessions) and dangerous (e.g., physically hurting the ex-partner). A series of studies on unwanted pursuit and stalking have explored gender, personality, and relationships characteristics that are related to these behaviors in both heterosexual and gay and lesbian relationships. We have found that anxious attachment style, jealousy, commitment to the former relationship, and perception of few relationship alternatives contribute to engaging in unwanted pursuit and/or stalking. We have also studied how individuals cope with these behaviors and what perpetrators say leads to their ending the unwanted pursuit. In a recent study, we asked participants to imagine what they might do following the breakup of a relationship. Other measures included

attachment, aggression, psychopathology and beliefs and attitudes about love. This novel approach to studying unwanted pursuit/stalking may help us understand who is at risk for becoming a perpetrator and, over time, can help us understand the individual and/or relationship dynamics that increase or decrease the likelihood of unwanted pursuit and stalking.

**Session One- 9:30-11:00 am**  
**Researching Around the World**

Lindsay Usher  
Old Dominion University  
lusher@odu.edu  
“Dale chica!” A female surfer’s guide to research in Nicaragua

A vital component of ethnographic and qualitative research is reflecting on one’s position as a researcher. As anthropologists have acknowledged, ethnographers are rarely objective observers of their subjects, we are active participants in their lives and must reflect on this role. Surfing has always been known as a male-dominated sport, despite an increasing number of female participants in the past few decades. Due to the growth of surf travel in the past half century, people throughout the world have taken up the sport and surf culture begins to become part of local culture in remote regions of the globe. However, in many of these places, it is men that begin surfing and it remains a highly gendered activity. During two months of field work in Nicaragua, I became acutely aware of my identity as an American woman in the male-dominated local surf culture I was researching. Machismo is an integral part of Latin American culture, and Latin American surf culture is no exception. Not only was being female actually an advantage in getting participants to open up to me, but my identity as an American meant I had access to two different worlds: locals and foreigners. In this paper, I reflect on this unique position, how it influenced my study results and the ways in which cross-cultural research brings gender to the fore.

Jennifer N. Fish  
Old Dominion University  
jfish@odu.edu  
“Scholar-Activist Methodologies: Engaging Domestic Workers in Data Collection”

This presentation traces the path of a feminist research co-production among United Nations bodies, universities and domestic worker organizations in South Africa and the Netherlands. Based upon a research project commissioned by the International Labor Organization and carried out among scholars in Europe, South Africa and the United States, domestic workers became the primary data collectors to investigate the relationship among newly formed international policies on social protections, national policy structures and implementation among “vulnerable” household workers. Through the support of international government structures and a university labor institute, this research project developed new approaches to integrative knowledge production by engaging traditional participants as topic experts and data collectors.

This panel session chronicles key steps in the process of forming relationships with domestic worker organizations worldwide, developing meaningful activist scholarship, forging co-research relationships through methodological training and analyzing data collected among household workers in the Netherlands and South Africa. The goals of this presentation are to contrast feminist methodological tenets with applied practices on the ground, as the relationship between the “researched” and the “researchers” collapsed when domestic workers became researchers. In discussing each step in the process, the complexities of representation, the application of scholarship and the possibilities of transnational academic-activist alliances form central themes that may be applied to larger feminist research conversations.

Aubrey Westfall  
Virginia Wesleyan College  
awestfall@vwc.edu

Co-authors:

Bozena Welborne, University of Nevada, Reno

bwelborne@unr.edu

Sarah Tobin, Northeastern University, Boston

s.tobin@neu.edu

Ozge Celik, Gazi University, Ankara

celik@gazi.edu.tr

The Complexity of Covering: The Religious, Social, and Political Dynamics of Islamic Practice in the United States

Mainstream American perception often views Islamic headcovering as a controversial practice indicative of gender repression and norms violating individual rights. Pious Muslims assert that headcoverings represent religiosity, express piety, and regulate gendered interactions. Recent scholarship affirms the complexity of the practice and reveals the motivations behind donning the headscarf span the religious, social, economic, and political realms for Muslim women. We ask, “To what extent is religiosity associated with the practice of women’s headcovering, compared to other social or political characteristics?” To answer the question we administered an online survey to 1,917 Muslim American women examining variation in reported types and amounts of religiosity and its association with Islamic headcovering. Exploratory factor analysis and logistic regression analysis confirm that motivations for covering involve a complex interplay of religious, social, and political life. In particular, our results reveal the decision to cover is most strongly associated with aspects of religious performance. These findings showcase the distinct experience of Muslim American women in comparison to Muslim women in other countries, which regulate the practice of covering and thereby often politicize it.

**Session One- 9:30-11:00 am**  
**History/Identity/Art**

Dr. Karen Tatum  
Old Dominion University

karene.tatum@gmail.com  
Lizzie Siddal's Dream Skin

From the age of 20 when she became a Pre-Raphaelite model to the age of 32 when she died, Elizabeth "Lizzie" Siddal's skin was never hers; rather it belonged to the Pre-Raphaelite Brotherhood and its art; "Body" and "Soul"<sup>1</sup> it belonged primarily to Dante Gabriel Rossetti, who kept Siddal on a continuous string of marriage promises for nine years. Rossetti's art reiterates Victorian gender norms by painting Siddal (his principal model) as either a disembodied angel or an embodied fallen woman. She becomes, as Christina Rossetti's poem "In An Artist's Studio," observes, "hidden just behind those screens / . . . Not as she is, but as she fills his dream." Disembodied by her culture and by her lover and his art, Siddal's self-perception splinters as does her relationship with her skin. Her chronic illnesses may be seen as not merely self-imposed or self-destructive, but more so, as symptomatic of her disconnection from her skin. Her artistic vision describes this disconnection. This paper will examine Siddal's poems, "Gone," "At Last," and "Lord May I Come?," in order to show how Siddal creates her own *dream skin*, a metaphysical place that contains all of the pieces of herself and the people she loves, but couldn't hold in life, particularly, her mother, her stillborn daughter, her lover, and herself "as she fills *her* dream.

Lindal Buchanan  
Old Dominion University  
ljbuchan@odu.edu  
Hosting Judy Chicago's *The Dinner Party*: Gender, Rhetoric, and Public Memory

My presentation describes an ongoing project in feminist historiography that uses a public memory lens to examine Judy Chicago's controversial artwork *The Dinner Party*, an iconic feminist installation that made its debut in 1979. In this provocative and highly rhetorical artifact, Chicago sought to rewrite history by recovering women's forgotten contributions to Western civilization and reinserting them into cultural awareness; the work's feminist vision and objectives, however, were not embraced by most American galleries and museums, leading to a thirty-year quest for permanent housing and exhibition space. Ironically, the very cycle of erasure contested by Chicago threatened to elide *The Dinner Party* from public memory. In this talk, I review my findings to date in this case, identifying key themes that have emerged from the study of public memory scholarship and applying those themes to *The Dinner Party*.

Cathleen Rhodes  
Old Dominion University  
carhodes@odu.edu  
The Personal Film Was Political: Women's Use of Super 8 Film

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<sup>1</sup>A reference to Dante Rossetti's sonnets "Body's Beauty" and "Soul's Beauty" and their accompanying paintings.

In this project, I am investigating the ways that Super 8 cameras opened up, for the first time on a mass scale, amateur filmmaking to women. Introduced in 1965 by Eastman Kodak, these cameras were heavily marketed as easy enough for even mother to operate, and, indeed, many mothers did seize control of the camera to document family events – birthdays, first bike rides, holidays, and family reunions. I argue that in many ways Super 8 film was a democratizing technology, but an interesting and important dichotomy developed as a result of its introduction. More than ever before, women were able to make their own films, yet filmmaking as professional and artistic endeavors remained, and still largely remain even today, a male domain. I am exploring the ways that women used Super 8 film and how the technology has shaped our perceptions of what is art and what are “simply home movies.”

**Session Two 11:15 am-12:45 pm**  
**Using New Technologies to Improve/Alter the Lives of Women**

Elizabeth Ransom, Ph.D. University of Richmond  
eransom@richmond.edu

Bilal Asad, College of William & Mary  
bhasad@email.wm.edu

Lu Sevier, College of William & Mary  
lmsevier@email.wm.edu

A Preliminary Investigation of GIS and Gender Empowerment in Agriculture in Uganda

Uganda remains a highly rural and agriculturally dependent nation with 85 percent of its population of 32 million living in rural areas. Women and girls play a pivotal role within Ugandan agriculture. Approximately, two-thirds of all employed women work in agriculture with this number rising to 90 percent in rural areas. In comparison, just 53 percent of rural men work in agriculture. Yet, the contribution that women *could* make to enhance agricultural production and food security is severely limited due to gender-based constraints. Women’s and women-headed households (WHH) are disadvantaged due to lower levels of wealth, education and ownership of assets. Utilizing data from AidData, one of the largest publically available datasets of official development assistance, this paper explores two separate but interrelated issues. First, we elaborate on the gendered division of labor in agriculture in Uganda. While women and men both participate in agricultural production, there is a clear gendered division of labor in the production and sales of both crops and livestock. Understanding the gendered division of labor is critical for studying gender and empowerment in agricultural development projects. Second, we will explore the theoretical and methodological considerations of using GIS data to study gender empowerment in agriculture. There is an increasing emphasis on using GIS for the purposes of development and for measuring women’s empowerment. However, there are some theoretical and methodological critiques of using GIS, particularly for gender analysis.

Erika Frydenlund

Old Dominion University  
efryd002@odu.edu

## Capacity Development and Women's Health: Using Mobile Phones to Improve Maternal Health Outcomes in Rwanda

In the years following the 1994 genocide in Rwanda, the government struggled to provide access to trained medical staff, particularly midwives, in order to ensure safe, healthy birthing environments for its citizenry. This access was compounded by the remoteness of many communities where retention of health workers was extremely challenging. Acknowledging this deficiency in the health system, and knowing that it would take years to train health workers to take these remote posts, the government embraced cutting edge technological solutions to meet the needs of rural women. The Government of Rwanda embarked on a study to establish community health volunteers, equipped with mobile phones and direct connections to the Ministry of Health, as a way to educate, monitor, and service women in remote areas. The pilot study demonstrated anecdotally this "mHealth" program was effective in reducing maternal mortality in the two study districts, but further statistical analysis was required to determine the extent of success. This research delves into the process of establishing an agreement with the Rwanda Ministry of Health in order to develop capacity building workshops that provide improved quantitative analytical methods to those responsible for data analysis in the Ministry. The research reviews Rwanda's long term development goals, framed by the country's Vision 2020, and examines how the country's determination to achieve the UN Millennium Development Goals for maternal and child health motivate its adoption of technology and methodological expertise from partner institutions.

### **Session Two 11:15 am-12:45 pm** **History, Myth and Place**

Jennifer A. Slivka  
Virginia Wesleyan College  
jslivka@vwc.edu

From Nationalism to Neoliberalism: Global female identities and transnational spaces in Emma Donoghue's *Landing*

Though critics have largely dismissed Emma Donoghue's *Landing* (2007) for being a long-distance love story, it does merit critical attention. In this paper, I will examine the ways in which Donoghue figures different time narratives for different subjectivities, and how, when analyzed with place, questions identities on multiple levels. The theme of "old" vs. "new" arises each time one woman visits the other. This theme not only includes the typical binaries of tradition vs. modernity and stasis vs. change, it also illuminates the realities of Ireland's new place within the global community. This paper explores how these dualisms shed light on perceptions of Ireland both abroad and at home, and how temporal and spatial boundaries complicate easy definitions of self and homeland.

Síle is a cosmopolitan flight attendant of Indian-Irish descent who is filled with wanderlust; Jude is a museum curator in the rural town of Ireland, Ontario, who balks at

technology and is rooted to her hometown. Donoghue sets up an obvious comparison with the place names that forces an examination of Celtic Tiger Ireland within the global community. Síle, I argue, is a product of Irish neoliberal capitalism. By buying into the material culture that dominated Dublin, she becomes an embodiment of it. Working for an airline (a major force of capitalist globalization in and of itself) Síle travels the world buying souvenirs. She becomes a collector of objects, which eventually overwhelms her when she is confronted with her horde of materialism. It is only after she meets Jude, a representative of “older” cultural and economic systems, does Síle begin to question her life. Jude appears to be a Catholic Nationalist construction of Irish womanhood: she is a fair woman who married young but cannot get divorced because her husband refuses to pay for it; she has also lived a reclusive life with her mother (which echoes Ireland’s isolationist policies of earlier decades). However, Donoghue queers this construction by portraying Jude as a financially independent “butch” lesbian who staunchly resists the temptations of capitalist neoliberalism that Síle brings with her.

Dr. Maureen Elgersman Lee

Hampton University

maureen.elgersmanlee@hamptonu.edu

"Race, Sex, and the Small City: Black Women in Williamsburg, Virginia and Portland, Maine, 1900-1940"

“Race, Sex, and the Small City” will examine the history of African American women in Williamsburg, Virginia and Portland, Maine—two small cities in states with significantly different pasts and very different experiences with race. It will examine the nativity, labor, education, and civic engagement of Black women in these southern and northern contexts.

“Race, Sex, and the Small City” stands at the intersection of various disciplines, including African American Studies, Women's Studies, urban history, cultural geography, political science, and labor history, and argues for an examination of African American women's history that does not privilege the significance of the large city over that of the small. This comparative research explores early-20th-century history in Williamsburg, Virginia and shines a new light on the author’s existing body of work on Blacks in Maine.

Farideh Goldin

ODU

fgoldin@odu.edu

**Zoroastrian Myth in Shahrnush Parsipu's novella, *Women Without Men***

This collection of short stories was first published in 1990, and sold out in less than two weeks. Soon it was banned by the Government and its second printing was never distributed. The subject matter of this book was the main reason for Parsipur's second arrest by the Government. Later the book was reprinted twice in the US and once in Europe. *Women Without Men* has been translated into German, Swedish, Spanish, Italian and English.

Fascinated by Persian, Islamic, Eastern and African mythology, Parsipur employed folklore and myth in many of her stories. I will analyse the use of Zoroastrian mythology, the duality of god, Ahriman and Ahuramazd, the good god, the bad god in Parsipur's most celebrated and controversial novella, *Women Without Men*.

**Session Two 11:15 am-12:45 pm**  
**Women, Families and the Military**

Michelle L. Kelley  
Old Dominion University  
mkelley@odu.edu

Trauma Exposure and Alcohol Use among Female as Compared to Male Veterans

The work presented examined lifespan and combat-related trauma exposure as predictors of alcohol use among male and female veterans. Posttraumatic stress and depressive symptoms were examined as mediators of the effects of trauma exposure on alcohol use. Data were examined from 1825 (1450 male, 375 female) veterans and active duty service members who took part in a multi-site research study conducted through the Department of Veterans Affairs Mid-Atlantic Mental Illness Research, Education and Clinical Centers (VISN 6 MIRECC). For both men and women, depressive symptoms significantly mediated the effects of non-combat trauma exposure experienced before, during and after the military, as well as combat- exposure, on alcohol use. With posttraumatic stress symptoms, the models for men and women differed. For men, the effects of non-combat trauma exposure during and after military service, and combat exposure, on alcohol use were mediated by PTSD symptoms; however, for women, PTSD symptoms did not mediate these relationships. Findings are discussed in the context of potential gender differences in response to trauma such as use of alcohol to cope with traumatic events.

April Cobos  
Old Dominion University  
acobo001@odu.edu  
*The Navy Wife* Conduct Manuals

The four editions of *The Navy Wife* conduct manuals, written between 1942-1965, educate and indoctrinate women about proper gender performance as female military spouses. The manuals are written by an admiral's wife, and clearly demonstrate her use of a rhetorical strategy that tells all Navy wives they should be speaking and presenting themselves publicly in specific, gendered ways that uphold the traditional customs of suitable behavior for military spouses.

These texts undergo four revisions in 23 years and are situated in a time period of significant remapping of cultural constructs related to gender. The rhetoric used in the four versions of the conduct manuals displays the shifts in the writer's language usage in suggesting how Navy wives should perform in gendered ways that align with the changes in cultural norms between World War II, where women being in the workplace became an expectation of patriotism, and the post-World War II backlash to the traditional, nuclear family. This brings about a renewed sense of the Republican

Woman, as discussed by Kerber and Parry-Giles and Blair, where civic responsibility and education is shifted away from society and into the home; in this case, into the military family home.

Johnson's *Gender and Rhetorical Spaces in America, 1866-1910* focuses on the postbellum period of the complicated relationship between power and rhetorical practices. Donawerth's texts examine the role of 19<sup>th</sup> century conduct manuals in promoting women's education through nonacademic writings. While Donawerth and Johnson focus on conduct manuals in the 19<sup>th</sup> century, examining the rhetoric related to spousal responsibilities that are laid out in *The Navy Wife* conduct manuals establishes the claim that similar rhetorical practices are still constructed into the twentieth century.

Research related to military wives includes Betty Alt's text *Following the Flag*, in which she reviews the historical changes in expectations for female military spouses and Harrell, et. al and Hosek, et. al's work on the differences between military and civilian wives. Other significant work regarding feminist methodology includes Collin's work on material rhetoric, Johnson's "Reigning in the Court of Silence," Campbell's *Man Cannot Speak for Her*, and Glenn's "Remapping Rhetorical Territory."

Renée Olander  
Old Dominion University  
rolander@odu.edu  
Operation Deep Freeze—A Hell of a Place

This would be a reading of passages from "Operation Deep Freeze – A Hell of a Place," a memoir drawing from my father's 1963 Page-a-Day diary kept during his 11-month Operation Deep Freeze duty at the remote Eight's Station, Antarctica.

This manuscript weaves strands from the diary – which dwells in the mind of a 28-year whose Navy career suddenly takes him to Antarctica a year ahead of schedule as a replacement for the electronics technician who "cracked up" the first month of the duty – with fast-forwards to the future, capturing the fifty years since that mission from one of his daughters' perspectives.

In his diary, my father records all sorts of drama, for instance:

- Being nearly buried alive in their quarters by over twelve feet of snow on their roof, and working all day with the other ten men to dig out,
- Receiving a Red Cross telegram that announced his mother's death and triggered guilt that he was not a good son,
- Learning that his wife was pregnant with their fourth child, conceived just before his departure and born a full nine months into the mission,
- Waking to screams of agony and the smell of charred flesh when the man on watch accidentally put his hand into high-voltage electrical equipment, his injuries so severe that he had to be airlifted out,
- Waiting long hours and days for ham-radio signals to patch phone calls to loved ones at home through the dark, Polar Winter,
- Worrying about his own psychological health and ability to function both in the isolation of the camp and back in civilian life, as a husband and father – "fear grips me like a fierce animal," he wrote early into the mission.

This work aims to balance this distinct 1963 male consciousness on a cold, isolated mission in Antarctica with the present reality: the anxious diarist is dead, long after the marriage and wife he worried about did, in fact, dissolve, and yes, his concerns – about his own psychological health and ability to be the father and husband he wanted to be – were warranted. Meanwhile, as the Ross Ice Shelf melts and recedes and the land mass of Antarctica bounces up in global climate change, my father's daily documentation is an historic document I hope a current, wrap-around writing will make accessible and compelling to a wide audience.

**Session Two 11:15 am-12:45 pm**  
**Reformulating Women in Public Memory**

Sarah Moseley  
Old Dominion University  
[smose007@odu.edu](mailto:smose007@odu.edu)

"She Was Not the First Woman Firefighter": The Rhetorical Regendering of Lillie Hitchcock Coit

Fire department museums commonly exclude women members, erasing them from public memory through rhetorical silencing to regender women and the profession of firefighting. When women do appear in these institutions, it's usually as damsels in distress, protective angels, or symbols of patriotism. This means that the real women firefighters, with museum-worthy stories of accomplishment and struggle, are forgotten, while the images of women that are available maintain the public conception of the traditional prototypical firefighter, the work *he* does, and a limited ideologically gendered set of possible roles for women at the fire scene. However, the potential does exist for fire department museums to help overturn these stereotypes instead of reinforcing them, by recounting the lived experiences of women firefighters and sharing the ongoing challenges these women, and their departments, face.

In my presentation, I explore the erasure of Lillie Hitchcock Coit's contributions to the San Francisco Fire Department by the department's museum to examine the rhetorical regendering of Coit and firefighting itself. From there, I consider the impact of this regendering on public memory and the future of the fire department. I end by inviting the audience to join me in a thought experiment on the potential of fire department museum exhibits on women to generate an epideictic rhetoric that simultaneously celebrates the firefighting profession and problematizes the maintenance of gendered stereotypes, with the goal of prompting equal treatment and representation of women in the fire department.

Megan Mize  
Old Dominion University  
[mmize@odu.edu](mailto:mmize@odu.edu)

"Comfort in the Hope of Your Good Continuance": Margaret Asham's Preface to *The Scholmaster*

In 1570, Roger Ascham's *The Scholemaster* marked a significant moment in early modern pedagogical thought, offering a humanist curriculum that presented Elizabeth Tudor as a preeminent example of an educated individual. While *The Scholemaster* was republished frequently for centuries, another act of authorship was preserved with it. Ascham's wife, Margaret, composed a dedicatory preface directed to William Cecil, Elizabeth's chief advisor. The preface, added after Roger's death, is a unique paratextual artifact; it constitutes a rare example of an early modern female-authored preface framing a male-authored text.

Increasingly, recent scholarship examines paratextual material in early modern texts (Dunn; Eckerle; Gold; Grafton; Jardine and Sherman; Marotti). Micheline White calls for a move away from broad generalizations in terms of gender and genre, encouraging scholars to consider the significance of localized examples.

In the spirit of White's call for focused studies of specific texts, this paper employs Vicki Collins' methodology of material rhetoric and rhetorical accretion, examining the way Margaret's preface assimilates Roger's arguments and repackages them. The paper will interrogate the means by which Margaret establishes a space for her voice, seeking to uncover the way a paratext becomes an early-modern, middle-class woman's tool for agency. Margaret's dedicatory preface, with its plea for immediate and continued financial support, offers a singular opportunity to witness the functions of paratextual material, from reframing/respeaking the text's primary author per Collins to affording women opportunities to pursue their objectives publically.

Sarah Spangler

ODU

[srspangl@odu.edu](mailto:srspangl@odu.edu)

"Producing Events, Producing Gender: Sharing, Commodifying, and Archiving the Self on Facebook"

When sharing and digitally archiving on Facebook, users make deliberate decisions as agents navigating and constructing their online subjectivities. In doing so, they consciously and unconsciously share their gendered selves through various actions and interactions that embody performances of gender. Through routinized sharing, liking, linking, and clicking ads on Facebook, users perform acts of gender, constructing and archiving a visible, and *less* visible machine-level, narrative of gender that contributes to the commodification of Facebook users. As such, it is worth considering how the latest iterations of social media and mobile technologies *push* users towards mechanized and routinized archiving and how numerous features inherent to the design and economy of Facebook might be said to direct, influence, or restrict users' agency in some ways, including how they perform gender in this space.

In this presentation, I will explore how the "normalized" processes of digital sharing and archiving impact users' performances of gender on Facebook by deconstructing the relationships between user agency, site design/architecture, sharing online, advertising, and (self) archiving. I propose that the digital and facile processes of the archive potentially *intensify* the user's desire to catalogue, document, and store the lived moment while simultaneously satisfying and normalizing the desire simply by virtue of their constant and mechanized availability. Using Derrida's theory of the archive and Butler's theory of gender performance and intelligibility, with particular emphasis on

notions of unity and categorization, I examine how certain architectural and economic features of Facebook influence users' performances of gender by determining in advance how users will live and record a particular moment.

**Session Three 2:15-3:45 pm**

**Feminist Goals vs. Government Policy**

Clara Van Eck  
Old Dominion University  
cvanx010@odu.edu

“Violence in the Home: Federal Domestic Violence Legislation in the 1980s”

In the 1970s, women's rights' activists began to organize domestic violence shelters across the country and used feminist ideology and feminist empowerment to justify intervention in violent homes. These shelters received funding from a hodgepodge of sources. Private donors, local charities such as the YWCA and churches, and federal agencies all contributed. When Ronald Reagan came to power in the 1980s and gutted the Great Society programs, the limited funding that the federal government had been providing ended. In response, women's activists testified before the United States Congress that the funding for shelters was not only necessary but also desperately needed as Reagan's declaration that Great Society programs could be funded by private charities and volunteers proved to be an inadequate incentive for private individuals to donate more money to local domestic violence shelters. Yet, when women's activists testified before Congress, they did not argue against Reagan's anti-feminist rhetoric nor did they challenge patriarchal notions of the family. Instead, these women and men used the fact that the shelters had exhausted local sources of revenues and had received funding from the federal government in the past to justify their request that domestic violence shelters be specifically funded. The testimony of women's activists before the passage of the 1984 Family Violence Prevention Services Act (FVPSA) and the testimony of Reagan administration officials thereafter offer a unique opportunity to examine the contrast between feminists' goals and the entrenched resistance within the government to greater gender equality. Sociologists and psychologists have written extensively on domestic violence but historians have yet closely to examine domestic violence within the United States and how domestic violence legislation fundamentally altered family relations and power structures. FVPSA laid the groundwork for the 1994 No Violence Against Women Act and was the first piece of second wave feminist legislation that fundamentally challenged the idea that women had to tolerate violent men.

**Session Three 2:15-3:45 pm**

**Personal Narratives and the Exploration of Self**

Sheila Dinwiddie  
Norfolk, VA  
sheiladinw@aol.com  
Letter from an Unknown Woman and Other Poems

when i first began writing poems--i was a blue collar wife. i said i wanted to write "poems

for people: blue collar people. i want my poems to be simple and accessible to those people. i'm still trying.

Deborah Williamson  
Catlett, VA  
gallentina@aol.com  
Inflorescence

This presentation is a chapter from a memoir that I have been working on for a few years now which attempts to interpret aspects of my adult life as seen through a prism of “coming into my own” in my 40’s, achieving success in an agri-tourism business (a lavender farm), getting an MFA, aging, familial relationships, beauty and lastly, flowers.

Tara Shea Burke  
Old Dominion University  
tburke@odu.edu  
Let the Body Beg: Poems

To tell and share the truth of our lives is a political act. Every little thing a human being does—from washing the dishes, to combing hair, driving a car, cleaning the body, to making love and/or sex, dinner, art, and money—all is political and has meaning. Feminism knows this. Personal narratives are particularly potent when they are taken out of the vacuum of our seemingly inner world and shared, spoken, sung without apology. Feminist scholars too know that in order to truly offer oneself to the service of others—to act, give, and change the world—a person must recognize and grapple with who she is and where she stands on this earth. Perfect objectivity is impossible. We cannot give and heal others until we accept our flaws, privileges, vulnerabilities, failures, and truly dangerous desires, and put ourselves on the path of healing first and foremost. *Let the Body Beg* is a call to do just that: to speak courageously about living in a body and loving another. These poems, from the forthcoming chapbook of the same title and others that were born after my travels to South Africa and Senegal, attempt to take up space in every way possible. To say, *here I am and I matter*, and to be as raw and honest about the dirty political ways we live our lives, as possible. In a world that still asks women to be small, to be okay, to blend in and simply take what we’ve been given with antiquated grace, these poems demand an unapologetic begging and wanting. They ask to be big and not budge. To heal and offer. And most importantly, to speak and connect more deeply with the whole human planet in a way that is spacious, diverse, and inclusive.

**Session Three 2:15-3:45 pm**  
**Seeking Wellness**

Holly Fitzgerald  
Old Dominion University  
hfitz004@odu.edu

## The Effects of Minority Stress on Academic Outcomes and Perceived Campus Safety in Lesbian, Gay, and Bisexual Students

The proposed, work-in-progress study seeks to analyze the relationship between perceived stigma and openness of sexual orientation in relation to grade point average (GPA) and feelings of campus security in lesbian, gay, and bisexual (LGB) college students. No research has been done concerning minority stress in LGB populations and potential academic outcomes, and thus this study proposes to fill that void. The researcher proposes to study LGB individuals at a large, public Mid-Atlantic university. These participants can be of any age over 18 and of any class standing, from freshman to graduate. The researcher hypothesizes that those with higher levels of perceived stigma will have lower GPAs and feel less safe on campus than their peers. In addition, the researcher posits that those who are more out will have lower ratings of campus safety. To assess this, the researcher will utilize a variety of measures to obtain levels of outness, perceived stigma, GPA, and campus safety for each participant. If conducted, the study will have numerous implications for university personnel and provide a clear look into the potential detrimental effects of stigma on LGB students.

Sheila Haqq

Old Dominion University

shaqq@odu.edu

Muslim Women: The Reluctant Client on a College Campus

The focus of this study is specific to the Muslim woman; is the Muslim woman reluctant to seek counseling on a college campus? The study will attempt to answer the question regarding Muslim women who would utilize the counseling center on campus, but are reluctant to seek needed counsel related to religious, personal, and concerns related to confidentiality. The target population chosen for the purpose of this study is a diverse group of Muslim women between the ages 18-45 years of age. Respondents reside on or off campus and come from varied socioeconomic and ethnic backgrounds. The instrument employed was an interview and a survey that was specific to the study question, qualitative in structure all interviews were given with expressed written permission from each participant. The impact of discrimination and diversity awareness in counseling was a concern for the respondents. Evidence demonstrates Muslim women affected by a lack of confidence and understanding the role of the counseling center as it pertains to them. Stress levels have elevated and mental health issues have escalated on college campuses. The concern for students and counselors has raised the alarm for the effectiveness of the university counseling centers. What is the obligation of the counseling centers concerning all students on campus? This study will respond to the specific plight of Muslim women on a college campus and the resources in place to help combat a problem exacerbated by mistrust and misunderstanding.

Kimberly Adams Tufts

Old Dominion University

ktufts@odu.edu

## Self-Management for African American Women Living with HIV: Meaning, Behavioral Patterns, and Future Implications

African American (AA) women are especially burdened by the specter of HIV disease. When compared with women of other races and ethnic groups, they account for a higher proportion of HIV infections at all stages of disease across the spectrum from new infections to deaths. Among AA women, the incidence rate is nearly 20 times higher than that of Caucasian women, and five times that of Hispanic women. Eighty-seven percent of AA women who contract HIV reportedly do so via heterosexual contact. Hence, significant numbers of these women are living with HIV and have a need to effectively manage HIV to prevent HIV-related complications. They also need to prevent the occurrence of other co-morbidities such as diabetes and cardio-vascular disease.

HIV is a chronic condition that can be actively managed through the use of self-management behaviors, yet little is known about how these women define self-management for themselves, and still less is known about what facilitates and hinders self-management. We conducted a qualitative research study undertaken with HIV-positive AA women living in a metropolitan city in the southeastern United States. The objective of this study was to systematically collect data about the self-management experiences of these women. We used focus group methodology. Content analysis of the data revealed two primary domains: “do what the doctor says and living healthy”. These domains included self-management activities such as 1) adhering to medical regimens, 2) seeking social support, 3) managing disclosure of HIV status, 4) pampering of self, 5) taking part in religious customs, and 6) maintaining recovery from substance abuse.

It is important to intervene with HIV-positive AA women to facilitate their acquisition and maintenance of self-management behaviors. However, most current interventions require face-to-face interaction and a substantial intensity of resources to deliver evidence-based, as well as culturally relevant and gender specific health education. The time and resources needed to participate in face-to-face programs may limit access and present a barrier to participation for many HIV-positive AA women. We intend to use a community-based participatory research approach to determine if electronically-based (i.e. mHealth) interventions are acceptable to and feasibility for these women.

### **Session Three 2:15-3:45 pm** **Voicing Resistance**

Lynn Waltz, MFA  
Old Dominion University  
lwaltz@odu.edu  
Hog Wild: One Woman’s Fight Against Smithfield Foods

High-ranking Smithfield Packing supervisor Sherri Buffkin fired union trouble-makers at the world’s largest hog-slaughtering plant, rationalizing that the union had infiltrated her North Carolina slaughterhouse and that it was them or her. But when Smithfield bosses ordered her to lie to a federal labor judge, Buffkin balked. That was the day the poor girl

from Bladen County decided to take on Smithfield Foods, the biggest pork processor in the world. She felt alone, but the truth stood beside her, and together they won. This creative nonfiction work is in progress.

Harry P. Styles

ODU

[hstyles@cox.net](mailto:hstyles@cox.net)

Did You Just Say What I Think I Heard? Sarcasm in *Hot in Cleveland*

*Hot in Cleveland*, the popular TV Land sitcom centers on the lives of three friends—professional, single, middle-aged (*fortyish*) women from Los Angeles—whose Paris-bound flight detours to Cleveland where they rediscover their waning sexuality (hence the title *Hot in Cleveland*). Sarcasm, defined as “a sharp, bitter, or cutting expression or remark; a bitter gibe or taunt,” is a pivotal dynamic in the pilot episode of the series (Oxford Universal Dictionary). An “indirect form of non-literal language” and a variant of irony, sarcasm occurs when someone expresses a sentiment but intends just the opposite and typically “is closely associated with ridicule of a specific person” (Dews and Winner 4; Bowes and Katz 216). When used in comedy, sarcasm can be particularly effective as it allows the user to be insulting while at the same time maintaining a semblance of politeness (How Sarcasm Works). For example, seated in the first class section en route to Cleveland, one of the women, an actress, dressed to “disguise” her celebrity, immediately identifies herself when the flight attendant approaches.

“Yes, I’m Victoria Trousdale,” she says, removing her hat and glasses with a flourish. “One tries to be inconspicuous.”

“By wearing a sombrero?” remarks one of her friends.

Supporting this view the Tinge Hypothesis suggests that ironic criticism reduces or somehow dilutes “the degree of condemnation of a critical remark,” what Colston calls “salting a wound or sugaring a pill” (25-26). When applied to the interpersonal communications among the women in the pilot episode of *Hot in Cleveland* sarcasm conveys “nuances of aggression or criticalness not conveyed by literal utterances” (Dews and Winner 5). This paper, using selected examples, will show how sarcasm in *Hot in Cleveland* reaffirms the bonds of friendship and loyalty shared among its three main characters and serves as a form of aggression (retaliation) when targeting them or anyone perceived as an outsider who threatens the status quo.

Sherie Mungo

Old Dominion University

[smung001@odu.edu](mailto:smung001@odu.edu)

#SolidarityisforWhiteWomen: Twitter and Post-Intersectionality

In August of 2013, Mikki Kendall created the Twitter hashtag #solidarityisforwhitewomen in response to controversial tweets by self proclaimed male feminist Hugo Schwyzer.

While Schwyzer's inflammatory remarks were the impetus for Kendall's post, the subsequent firestorm of assent to her hashtag by women of color suggested that the issue went deeper than a few slighted feelings. Rather, a common argument that emerged from these responses is age old: there still exists a pervasive silencing of women of color in mainstream feminism. Granted, this problematic phenomenon has been studied and critiqued extensively (hooks 1989; Walker 1983). However, I believe online spaces such as Twitter provides a fresh rhetorical space for women of color to express "home truths" about their experiences with issues such as racism, sexism, and classism (Nash 2011; Brock 2012; Royster & Kirsch 2012).

With this paradigmatic shift in mind, the purpose of this project is to explore how Twitter functions as a rhetorical space for women of color to (re)create feminist discourse, specifically through the concept of post-intersectionality (Nash 2011; Nash 2013). Therefore, using the responses to Kendall's #solidarityisforwhitewomen, I plan to unpack the ways in which women of color go beyond the rhetoric of intersectionality (Crenshaw 1991; Crenshaw 1989; Grillo 1995) and directly challenge the structural interstices of power that necessitate the existence of such hashtags. In doing so, I seek to cull certain themes of resistance evident in many of these posts and analyze how they challenge a new audience to think beyond intersectionality and engage in new conversations about the challenges faced by women of color.