

Research & Action Report

The Wellesley • Centers for Women

 Center for Research
on Women

 Stone Center

Featuring:

**Gender, Power
and Identity in African
Contexts**

**Bringing Yourself
to Work: Caregiving in
After School
Environments**

**NICHD Researchers
Brief Congress**

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Wellesley College
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781-283-2500

Visit us online at www.wcwoonline.org

Executive Director: Susan McGee Bailey

Editor: Laura Palmer Edwards
Copyeditor: Denise Bergman
Design: kor group, Boston, MA

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Thank you!

This issue introduces a new title for our 20-year-old *Research Report: Research and Action Report*. Our work here at the Centers has always been multifaceted—not simply research, but research in the service of change; not simply the development of new theoretical constructs, but theory to guide research and programs; and not simply action, but action projects that in turn inform and deepen research and theory. While *Research Report* itself has always reflected these multiple goals, our masthead has not. Now it does.

In this issue you will find ample evidence of the interactions and connections between and among research, action, and theory.

On page 3 the Jean Baker Miller Training Institute announces the establishment of the Irene Stiver Dissertation Publication Award to be presented annually for outstanding research using Relational-Cultural Theory as the conceptual framework.



Amina Mama's article on page 6 is a compelling analysis of issues of gender, power, and identity in Africa. Dr. Mama draws on personal experience as well as her extensive review of relevant theory and practice to pose new challenges for feminist work.

A briefing on child care prepared for the US Congress and based on research findings from our National Institute of Child Health and Development (NICHD) Study of Early Childcare is reported on page 18. The briefing illustrates the critical link between research and social-policy change.

These are but three examples of the ways in which our work connects research, theory and action to promote positive changes in individual lives as well as in social policies and programs. It is work for which we have found renewed energy and passion in the past few months—work we are grateful to share with all of you.



Short Takes

NIOST's New Video and Training Series Helps After-School Programs Provide Links to Learning

Learning in after-school programs is a timely and complex issue for the out-of-school time field. Across the country, education reform efforts have invested millions of dollars to support the academic achievement of students and increasingly have enlisted out-of-school-time programs as powerful partners in achieving these goals. This change in public policy, however, with its strong emphasis on standardized test scores, has changed the landscape for out-of-school programs virtually overnight, and generated a great deal of ambiguity around how after-school programs can and should respond.

Programs are eager for guidance on how to appropriately meet increasing demands for academic outcomes while maintaining a program framework for enabling learning that reflects their core values, meets the needs of children and families, and is accessible to and supportive of staff.

In response, NIOST has created the Links to Learning video and training series. The new video, *Links to Learning: Supporting Learning in Out-of-School Time Programs*, is aimed at practitioners and policy makers and delivers a clear message about the unique role after-school programs play in supporting children's learning and development.

The training series prepares staff at different organizational levels to interpret research on learning, to inform practice and advocacy, and to document and assess child/youth outcomes.

To order, contact the publications office, 781-283-2533, or visit www.wcwonline.org/NIOST or www.niost.org

Building a Skilled and Stable Out-of-School-Time Workforce

The National Institute on Out-of-School Time (NIOST) has received funding from the David and Lucile Packard Foundation for "Strategic Planning: Building a Skilled and Stable Workforce for After School Programs."

NIOST is partnering with the Academy for Educational Development's Center for Youth Development and Policy Research (the Center) in a nine-month national strategic planning process for workforce development across the out-of-school-time field. This project will attempt to move the field forward by identifying national, statewide, and regional efforts to improve workforce stability and compensation. The end product of this process will be a blueprint for workforce development that maps out priorities for research, action, and advocacy.

NIOST and the Center met with the project's 30-person advisory committee made up of researchers, economists, school-age and youth-development experts and educators in Washington DC, on April 17th and 18th. Visit NIOST online at www.niost.org

AWARDS

ALA Award presented to Caring Classrooms

Caring Classrooms/ Intelligent Schools: the Social Emotional Education of Young Children, a book edited by Jonathan Cohen, received an Outstanding Academic Book Award from the American Library Association's Choice for 2001. Pamela Seigle, Project Director of Open Circle, contributed a chapter entitled "Reach Out To Schools: A Social Competency Program."

Shirley R. Sherr Student Research Intern

Marta Allyson White was recently selected to present a paper at the 18th National Conference of the Student Medical Association, the oldest and largest medical student organization dedicated to people of color and underserved communities. A Wellesley College senior, White is the 2001-2002 recipient of the Shirley R. Sherr Student Research Internship, established at the Wellesley Centers for Women in 1998 by Lynn Sherr and Lois Dubin in honor of their mother.

White's paper and poster on "Oral sex and adolescents: The gender gap in physical, social, and psychological risk," grows out of work done at the Centers on the Adolescent Sexuality Project, under the direction of researchers Michelle Porche and Deborah Tolman. While an intern on the project, White conducted exploratory analyses using the Adolescent Sexuality Project's data on relationships and sexual behavior.

"Recent anecdotal and statistical evidence," said White, "has found an increase in the frequency of oral sex in the heterosexual adolescent population as an alternative to intercourse, and highlights the social climate and meaning to the individuals involved." Her analysis revealed an increased apprehension and deliberation in the female population over oral sexual behavior, predominantly due to the social risk to reputation and labeling. Boys, on the other hand, were awarded higher status by their peers for having had oral sex experiences. White recommends that sexual health educators who are dealing with these populations "update the context in which adolescents are gaining sexual awareness."



Marta White's research was also presented at the annual Ruhlman Conference at Wellesley College on May 1, 2002. White (right) was joined on a Wellesley Centers for Women panel by classmate Sara Villarreal, a student intern supervised by Stone Center Director of Research Linda M. Williams, who presented work on the "Linkages Between Drinking Patterns and Domestic Violence in a Sample of Hispanic Men."

Relational Research Round Table: Dissertation Award Announced

A growing number of researchers are utilizing Relational-Cultural Theory (RCT) as a theoretical foundation for investigating a wide range of psychological, social, cultural, health, and workplace issues. In January, Wellesley College Associate Professor of Psychology Nancy Genero and the leadership committee of the Jean Baker Miller Training Institute Research Network invited 20 Boston-area researchers to participate in a round-table discussion of research applications of RCT. Judith Jordan, Co-Director of the JBMTI, opened the meeting by recognizing the groundbreaking contributions researchers are making to advance RCT, by providing new possibilities for understanding human development and experience. Following her comments, the participating researchers identified their specific areas of study, including

eating disorders, coping with chronic illness, preventing HIV and AIDS, domestic violence, substance abuse, suicidality, resilience, relational health, family dynamics, child and adolescent development, late-life development, women's health, workplace issues, and building healthy resistance to racism. The meeting offered the researchers a rare opportunity to describe how RCT informs their investigations, discuss challenges they have encountered, and begin to explore more and more effective ways of conducting relational-cultural research. During the meeting, Mary Tantillo, a key coordinator of the Research Network, introduced plans for establishing the Irene Stiver Dissertation Publication Award. Irene Stiver, JBMTI Founding Scholar who passed away September 24, 2000, was deeply committed

to the training and development of the next generation of RCT scholars. To honor Dr. Stiver's life and work, the JBMTI Research Network will be presenting an award at this year's annual Research Forum, June 18, 2002, at Wellesley College. To be considered for the award, researchers who have completed their doctoral degrees and published their dissertation research are invited to submit a copy of their publication. Publications must be from peer-reviewed journals or books and must clearly show that the conceptual framework for the research was based on RCT. Interested individuals may e-mail submissions to Linda Hartling, Associate Director of the JBMTI (lhartling@wellesley.edu). For more information about the Research Forum, please visit the JBMTI web site at jbmti.org.

Women's Rights Network Holds Human Rights Tribunal

The Wellesley Centers for Women's Battered Mothers' Testimony Project held the first-ever Human Rights Tribunal on Domestic Violence and Child Custody on May 9th at the Massachusetts State House. At the Tribunal, battered mothers from throughout Massachusetts spoke publicly about the abuses they and their children have suffered through family court litigation regarding custody and visitation issues, and voiced their recommendations for change.

The Battered Mothers' Testimony Project is a statewide initiative to assess the extent to which the Massachusetts family court system is adhering to international human rights standards in child custody cases where there is a history of domestic violence, and to identify what changes need to be made in order to ensure compliance.

In October 2002, the Project will release a human rights report on its findings from interviews with battered mothers, service providers, women's and children's advocates, and state actors, including family court judges, guardians ad litem, Department of Social Services staff, probate probation officers, court-appointed psychological evaluators, and others. The human rights report will contain specific and practical recommendations for institutional reform. The report will be available from the Center's publication office.

African and Latin American Women's Health Collective Tap into Center Research

CRW Senior Research Scientist Deborah L. Tolman has begun an association with the International Women's Health Collective to explore how her conceptual and research work on adolescent sexual health can inform and be informed by groups supporting girls' and women's reproductive and sexual rights in Africa and Latin America.

Internalizing Conventional Ideologies of Femininity

The WCW team of researchers working on the adolescent sexuality project, directed by Deborah L. Tolman, have released recent findings from a study of early adolescent girls showing that those who internalize conventional ideologies of femininity, especially ideologies about physical appearance and visceral sensation, have lower self-esteem and higher levels of depression. The survey of 149 eighth-grade girls (52% white, 21% Hispanic/Latina, 01% other) from which this study was drawn was designed to assess ideas about femininity, sexuality, and peer relationships.

Two measures of femininity ideology, Inauthentic Self in Relationship and Objectified Relations with Body, subscales of the Adolescent Femininity Ideology Scale (AFIS, Tolman & Porche, 2000), predicted girls' self-esteem and depression over and above any effects of race, socioeconomic status, physical development, and religiosity. The presence of this connection was expected; in-authenticity and objectification isolate an individual and the internalization of the ideologies that support this isolation is likely to lead to self-devaluation.

The unexpected result of this study was in the strength of the connections between these culturally scripted ideologies and mental health. Self-esteem and depression are incredibly complex dimensions of well-being, influenced by a wide array of factors. Still, these two dimensions of femininity alone account for half of the variance in depression and over two-thirds of the variance in self-esteem during a developmental period in which girls' mental health shows steep declines. Further investigation is planned to better understand the causal mechanisms underlying these connections, whether these processes change as adolescents develop into adulthood, and the extent to which these dynamics operate in the same way across groups of girls from diverse backgrounds.

JBMTI Becomes a National APA Sponsor of Continuing Education

The American Psychological Association (APA) recently approved the Jean Baker Miller Training Institute as an official sponsor of continuing education credits for psychologists. The APA is the scientific and professional organization of 155,000 members representing the field of psychology in the United States—the largest association of psychologists in the world. As an official sponsor of continuing education, JBMTI programs will be listed bimonthly in the APA's national magazine, *Monitor on Psychology*, as well as posted on the APA web site.

PRESENTATIONS

WCW Researchers Present Papers at the Society for Research on Adolescence Conference

On April 13, 2002, WCW researchers participated in a symposium entitled "Diverse Paths to Self-Esteem" at the Ninth Biennial Meeting of the Society for Research on Adolescence (SRA) in New Orleans. Sumru Erkut, CRW Associate Director, chaired the symposium, which included three paper presentations. The first, by Allison Tracy, WCW methodologist, and Erkut was "Race and Gender Patterns in the Paths from Sports to Self-Esteem." CRW researchers Fern Marx, Jacqueline Fields, and Erkut presented the second paper on "Diversity in Girls' Construction of their Self-Esteem." The third paper, presented by P. Twyman Hoff and Elizabeth Peavy from the University of Cincinnati, was "Little Warrior Sistas: Cultural-Circle Approach to Self-Esteem." Former WCW Visiting Research Scholar (currently at Harvard Graduate School of Education) Janie Ward was the moderator of this symposium. Also presenting her paper "Secondary Schools' 'Sexual Diversity Climate' and the Success of the Safe Schools Program for Gay and Lesbian Students" at SRA was CRW researcher Laura Szalacha, who participated in a symposium on "The Contexts of Sexual Identity Development in Adolescents." CRW researchers Michelle Porche, Myra Rosen-Reynoso, and Lynn Sorsoli presented their paper "Parental Guidance Suggested: An Evaluation of Measures of Adolescent Television Consumption" as part of the symposium on "Adolescent Sexuality and the Media." More information on the Society for Research on Adolescence Conference can be obtained at www.s-r-a.org.

Family and Child Wellbeing Network Informed of New Approach

On May 1, 2002, CRW researchers Sumru Erkut and Laura Szalacha participated in a workshop on cognitive measures in young children sponsored by the National Institute of Child Health and Development (NICHD) Family and Child Wellbeing Network, in Washington, DC. They talked about the dual-focus approach to creating bilingual/bicultural measures at the conference. The dual focus approach was developed at CRW's Research Program on Normative Development among Puerto Rican Youth with Cynthia Garcia Coll, formerly Director of the Stone Center and currently Chair of the Department of Education at Brown University, CRW researcher Odette Alarcon, Heide Vazquez Garcia, currently at Penn State, and Linda Tropp, currently at Boston College.

In an Era of Zero Tolerance

On April 2, 2002 Nan Stein and Heather Meyer presented the results of their research on School Policies on Sexual Harassment in an Era of Zero Tolerance at the 83rd Annual Meeting of the American Educational Research Association's (AERA) conference in New Orleans, LA.

Ask the Question: What About the Children?

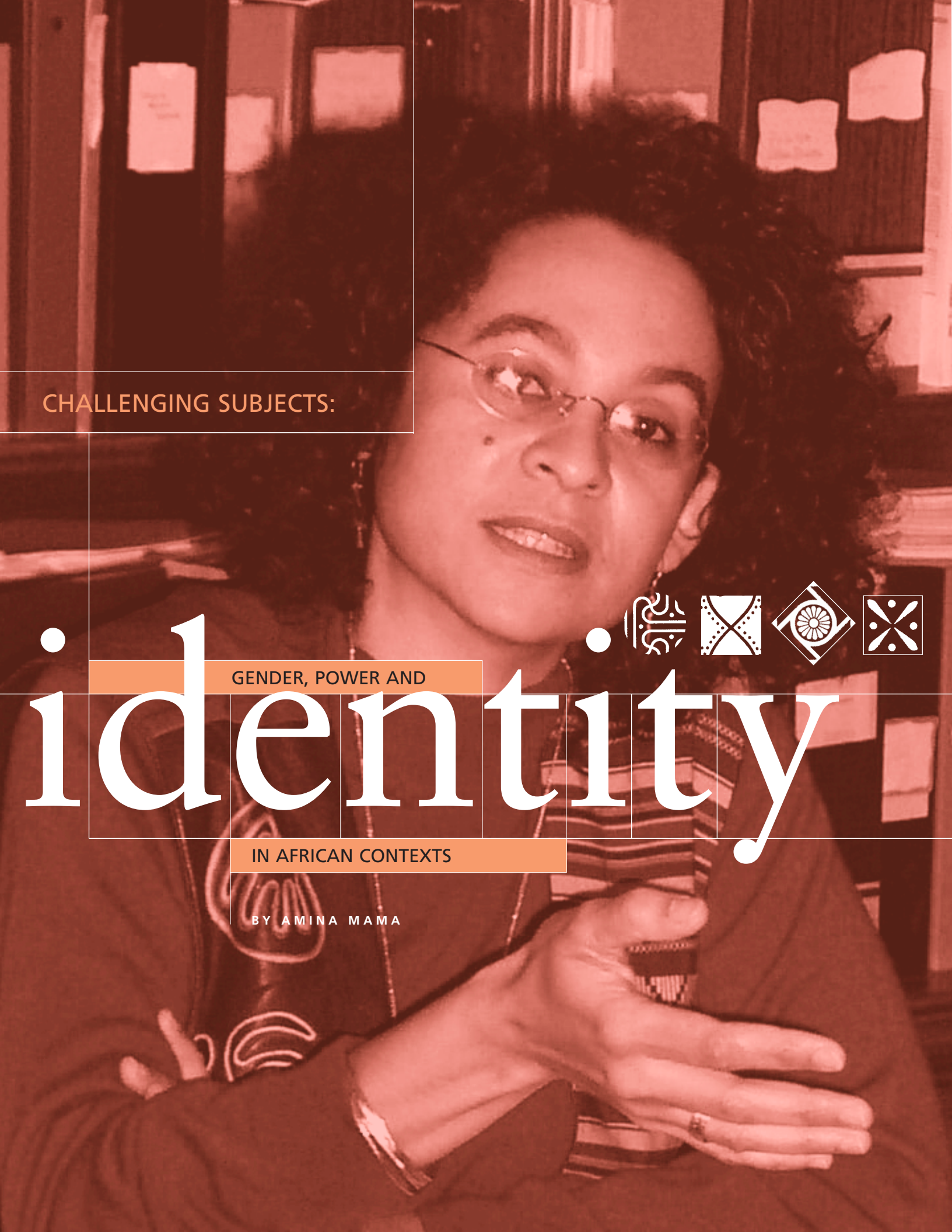
During the 10th Annual Children's Justice Conference in Seattle, Washington, WCW's Linda Williams, Ph.D., and Benjamin Saunders, Ph.D., presented findings on children's exposure to violence, including exposure to domestic violence. The research examined the complex interaction between children's fears, child gender, the nature of the violence witnessed and children's aggressive behaviors. For more information visit wcwonline.org/partnerviolence.

Record Attendance at International Society for Traumatic Stress Studies Annual Meeting

Stone Center Research Director Linda Williams and members of the mental health community met in New Orleans for the International Society for Traumatic Stress Studies December 2001 Annual meeting. Despite a staggering array of backgrounds, interests, and viewpoints among the participants, the meeting was infused with a palpable sense of unity of purpose and community, providing opportunities to learn and share. Nearly 1,200 people from 29 countries attended the Dec. 6-9 meeting, which took place just 12 weeks into the wake of sadness, anger, and fear created by the September 11th attacks.



Linda Williams and Janet Reno at the 17th Annual Meeting of the International Society for Traumatic Stress Studies. Former U.S. Attorney General Janet Reno's Keynote Session "The Necessity of a Coordinated Community Response in Violence Prevention" was one of the conference highlights.



CHALLENGING SUBJECTS:


GENDER, POWER AND

identity

IN AFRICAN CONTEXTS

BY AMINA MAMA





AMINA MAMA, PH.D., DIRECTOR OF THE AFRICAN GENDER INSTITUTE AND CHAIR OF GENDER STUDIES AT THE UNIVERSITY OF CAPE TOWN, SOUTH AFRICA, HAS BEEN A VISITING SCHOLAR AT THE WELLESLEY CENTERS FOR WOMEN DURING THE SPRING SEMESTER. SHE PRESENTED THE FOLLOWING LECTURE AT THE CENTERS IN EARLY MARCH.

There is no word for “identity” in any of the African languages with which I can claim any degree of familiarity.

Perhaps there is good reason for this. In English the word “identity” implies a singular, individual subject with clear ego boundaries. In Africa, if I were to generalize, ask a person who he or she is, a name will quickly be followed by a qualifier, a communal term that will indicate ethnic or clan origins (see Omoregbe 1999:6).

To this day, African bureaucracies use forms that require the applicant (for a passport, a driving license, to gain access to public education, housing or health services) to specify “tribe.” The idea of identity is an interesting one to most Africans, largely because it has remained so vexed. We seem to be constantly seeking the integrity and unity that the notion implies, without succeeding in securing it, or coming to terms with it. We are being asked to think “beyond identity,” when for many of us, identity remains a quest, something “in the making.” I think that the reason that African thinkers or indeed other postcolonial subjects may balk at the prospect of working “beyond identity” is clear. It relates to the contentious nature of the term in our upbringing, as a site of oppression and resistance. We recall distasteful colonial impositions that told us who we were: a race of kaffirs, natives, Negroes and negresses.

Speaking for myself, I must say that I was not much aware of these things growing up in a postcolonial city inhabited by people from all over the world: Lebanese, Syrians, and Egyptian business people and professionals, Indian doctors, Pakistani teachers, Englishmen, Scotsmen, and Irish nuns, Italian construction engineers, Japanese industrialists, Chinese oil workers, and a fair representation of Nigeria's many ethnic groups, Muslims and Christians. There were differences, true, but I recall learning to eat with chopsticks, to make fresh pasta, and appreciate good coffee at an early age, alongside all the usual West African cultural details. I seem to recall that I "grew" a more specifiable "identity" only when I was sent away to school in Europe by parents hoping to protect me from the horrors of the Biafran civil war, which, after all, started in Kaduna in 1966. I developed an awareness of my difference, my other-ness, when I was far away from home, family, and the cosmopolitan community I had known. It was in an English boarding school that I was first compelled to claim and assert an identity, if only to correct the daily nonsense that I was subjected to by teachers who were often as parochial as my peers. Maybe the support system "back home" had been unrealistically reassuring, but we had been raised to assume that we were "citizens of the world" in a world that now turned out to be deeply divided. In England, these cosmopolitan wings were clipped down to more parochial size, insofar as I was now reduced to being a "colored girl" or a "black," to be

treated variously as though I was an orphan, a refugee, or an immigrant. Furthermore I was assumed to have an "identity problem". It is possible that this formative experience gave rise to my longstanding interest in working on the subject of identity, and in comprehending the nature of power.

It was on my many visits and eventual return to Africa that I gradually realized the nature of the problem. Not only is there no all-encompassing concept for identity in much of Africa, but there is no substantive apparatus for the production of the kind of singularity that the term seemed to require. The petty bureaucratic insistence on tribal and racial markers, our new flags and anthems, and even the grand, national stadiums and Basilicas could not and still cannot be compared to the imperial administrative and ideological apparatus that lay behind the production of English culture, English femininity and English masculinity, not to mention their more encompassing political front, British identity. So how was British-ness produced?

How, for that matter is American-ness produced? Perhaps we should recall that these European psycho technologies have been implicitly designed to serve the administrative, bureaucratic selection and social-control needs of late capitalist welfare states (Donzelot 1980, Rose 1985). The early-twentieth-century focus on mental measurement was motivated by the administrative need to find ways of distinguishing between those who were "fit" from those who were "unfit," initially for military purposes (Rose 1985).

Later selection and testing were turned to civilian application, in differentiating sane from insane (all too often women), "the deserving" from "the undeserving" poor, as a means of determining whether individuals would be entitled to work, welfare, education, health, residence permits, or not. Petty bureaucrats were thus provided with gate-keeping devices that were always heavily imbued with racism and sexism. In the colonies, the same tools were deployed in the selection of a suitably fit yet docile, exclusively male labor force, suited to the dangers of deep shaft mining and the like (Bulhan 1981). In the U.S., controversy raged over the links between race and intelligence, or rather the Intelligence Quotient, as could be measured by questionnaires. Given that the centuries-old technologies of the self and the nation have been developed in such close liaison with the twin projects of industrial capitalist development and imperial expansionism, can these concepts and tools be usefully turned around and deployed to assist in the oppositional project of decolonization, democratization, and women's liberation?

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Returning to the matter of identity in Africa, here even the “raw material” at hand in our strangely constructed and fragile nation-states vexes the question, nationally and individually.

Nigeria illustrates the typical conundrum because like the vast majority of African nation-states it does not have a single language that everyone learns. Rather there are a plethora of tongues, and most citizens grow up speaking two, three, or even four languages. If there is a homogenizing, unifying language at all, it is that thing called “broken English,” actually a Creole product of the creative grafting of so many of our tongues onto the standard issue English of Janet and John delivered through the colonial missions and schools. Never very concerned with correctly mimicking His Master’s Voice, imparted through the royal cadences of the BBC World Service, Nigerians crafted a new use of English, one quite incomprehensible to those whose command is restricted to the Queen’s version. One might also invoke the example of Afrikanerdom, and the great lengths that the Boers and the broederbond went to in their plan to coerce the all-white nation of their dreams out of the African land they had occupied.

Feminist scholars have analyzed this bizarrely contrived moment in history, and draw out the manner in which gender dynamics have been at least as central to nationalist projects as to racist ones (e.g., McClintock 1995). In my own case, I could claim three continents in my global ancestry. If I limit myself to discussion of my African (Nigerian) aspect, I would still have to address the fact that this includes several local ethnicities and creeds, the result of at least one jihad, and various migrations across the Savannah lands, up and down the tributaries of the River Niger. English-ness, however, seems to be the simplest aspect of who I am, perhaps because identity is at best a gross simplification of self-hood, a denial and negation of the complexity and multiplicity at the roots of most African communities. Better still, everybody has quite clear ideas about who and what the English are, so that it flows easily as cultural currency, retaining a degree of value that appears to have survived the loss of its colonial possessions.

The same may not be said for all the other selves I so casually lay claim to, for none of these travel quite so easily.

The same may not be said for all the other selves I so casually lay claim to, for none of these travel quite so easily. The difficulties of communication and misidentification are profoundly exacerbated by the prevailing mystiques surrounding women of a different “race” or nationality, and the tendency of men to assert claims over women they assume to share the same. In short, the implication of history for our sense of who we are is complicated, and extends far beyond the scope of academic theorizations of identity, notably within twentieth-century psychology. By and large these have not been alert to considerations of power or politics, and could even be said to have obscured them.

Identity is all about power and resistance, subjection and citizenship, action and reaction.

Contemporary conceptualizations of “identity politics” largely by political economists have also proved insubstantial, tautological even. “Identity politics” is a term used to describe mobilizations around what now appear to be primordial notions of self-hood and community. These are in fact very new inventions, albeit inventions that seek to assert their own primordial character by making frequent reference to old books and holy scrolls, and to mythical, grandiose histories, in much the way so skillfully laid out for us by Benedict Anderson in his seminal discussion of nationalism, nearly twenty years ago (1983). Valentin Mudimbe (1989) is among those who have challenged the construction of “Africa” by imperial Europe. The difference between the nationalisms of the past and the proliferating identities of today seems to lie in the fact that whereas the former assisted in the construction of the nation, the latter constantly threatens to fragment and implode it.

Nonetheless, today’s identities are just as historical and political, despite the scholarly insistence on substituting culturally deterministic arguments for previous biological arguments now no longer in vogue. The generic response to manifestations of identity within Western institutions has been to put together some kind of training workshop in “multiculturalism” or “diversity management” to facilitate the necessary socio-cultural adjustment. But what should Africans be adjusting to in the era of globalization?

As young urban Africans rush to embrace the often violent and misogynistic North American ghetto cultures of rap, hip hop, and Rambo-style machismo, their elders cannot but view this as a form of maladjustment! While swallowing the prescriptions of macroeconomic advisers, our governments still express a concern for political and cultural integrity to be preserved somehow. The first reflexes of nationalist men still convey unitary (masculine) notions of patriotism, national unity, and integrity, largely through restorationist appeals to implicitly masculine constructions of African culture. The critics of this simplified response have correctly taken issue with the limitations of patriarchal nationalism, but without fully acknowledging that this is what they are doing, and developing the insights that a gender analysis would yield.

Meanwhile the “market forces” quietly deplete the sovereignty of the state and corporate cultures infuse the public and the civic spheres of organization with the style and ethos of a well-known “global” fast food outfit, applying the same management systems, procedures and practices. It may well be true, as I have suggested, that existing theories of identity do not have much explanatory power in African contexts. But does this inadequacy mean we can just make a note, perhaps adopt the North American rhetoric and procedures of “diversity management” to deal with some of the consequences of identity in our organizational social and cultural life, and move on? The English word “identity” is closely linked to other notions of integrity and security. I would like to suggest that much of what we are grouping under the dubious rubric of “identity politics” is actually about popular struggles for material redistribution and justice, and related desires for existential integrity and security.

Put simply, poverty is probably the worst threat to integrity and security worldwide. It is a threat that cannot be adequately addressed through the cultural lip-service strategy of recognition and celebration, because poverty, and its offspring, insecurity and loss of integrity, are all matters of global and local political economy, matters that demand redistribution and justice. The present moment is one in which the integrity and security of today’s prime target, Others, have never been more profoundly threatened. We non-Americans find ourselves being subjected to a high-technology financial, political, and informational onslaught emanating from the epicenter of global power, and backed up by the military muscle currently flexing across our TV screens.

Recent events only underline the precariousness of our situation, and suggest that we do need to take matters of identity very seriously, not just as some kind of individual-psychological artifact or cultural consumable, but as a matter of profound political, economic, and military strategy, and counter-strategy. Identity is all about power and resistance, subjection and citizenship, action and reaction. I would suggest that we cannot afford to pass over this casually. Rather we need to profoundly rethink identity if we are to begin to comprehend the meaning of power. This is one sense in which “identity” is a challenging subject: it challenges us to rethink power, and all the banal and brutal simplifications and subjections that have accompanied the exercise of power by the ruling regime. That some of these simplifications, and their financial accompaniments, have given rise to forces that now exhibit degrees of agency and strategy that threaten the global order can only add to our sense of urgency.

Postcolonial thinkers challenge the hegemony of the colonial regime and the coercive manner in which it has produced us as subject peoples, and reduced, simplified, and embedded us in dubiously defined nativist notions of custom and creed. These are notions so thoroughly imbued with insecurity and mistrust that they manifest in spasms of internecine enmity and hatred. That these enmities are often more imagined than real can be seen in the record of history.

One might even go so far as to suggest that they have been discursively orchestrated, first by colonial regimes, then by subjective conservatism of postcolonial rulers, and later compounded by the duplicity of global economic institutions that deny their own agency-attributing responsibility to an abstraction—to “market forces.” How can an abstraction have systematically eroded the promises of decolonization, denied the aspirations of generations of young Africans, and depleted the collective desire for democratization and development? It is a dangerous abstraction indeed that leaves people outside the imperial heartlands impoverished enough to clutch at tribal straws and drown their sorrows in the elixir of fatalism, many now shunning secularism because of its apparent association with the dubiously regarded fat-cat West?

With such an efflorescence of identities and what appear to be identity-based conflicts, it is worth reminding ourselves that the substantial part of African history lies outside the established instances of war and slavery, displaying a diverse tapestry that includes centuries of peaceful coexistence, migrations and movements across the continent and round the world, long before the barriers came up and, ironically, the word “globalization” was suddenly on everybody’s lips. The proof of this generally hospitable relation to one another can be seen in the fact that while the affluent nations of Europe, America, and Australia make a great deal of noise about refugees and fear being swamped, the vast majority of refugees have never left the continent. Rather, hundreds of thousands of men, women, and children have been absorbed by impoverished African communities, accepted as guests, and been given land to farm for their own use.

The difference between the nationalisms of the past and the proliferating identities of today seems to lie in the fact that whereas the former assisted in the construction of the nation, the latter constantly threatens to fragment and implode it.

Once born, any given identity spans the distance between subjectivity and politics, between micropolitical and macropolitical.

It is no accident that this idea has been well developed within revolutionary feminist thought, dedicated as it is to transforming women's lives. The politicization of personal experience has been a key strategy of women's movements all over the world. As a result of the accumulated experience generated by the democratic praxis of women's movements, feminist theory has developed a sophisticated understanding of power that can usefully be brought to bear on considerations of identity, an understanding that highlights the workings of power from the bedroom to the boardroom. There is a certain holism in all this, yet our theorizations of identity remain Balkanized within the artificial boundaries of academic disciplines. Identities exist across the separated-out terrains of politics, economics, sociology, anthropology, and psychology. All identities have histories, as Freud pointed out quite some time ago, and they all involve questions of power, integrity, and security, questions that have emotional as well as political currency (Freud 1976, 1977, Mitchell 1974). Somehow we still seem unable to get an analytical handle on the complicated relation between the production of individual identities and the production of communal identities. It is here that the inadequacies of theorizations of identity can be located. What does an understanding of gender theory contribute to this? All identities are gendered, perhaps dangerously so.

Again we can thank Sigmund Freud for placing gender at the center of theorizations of identity (Freud 1977). Within postcolonial feminist circles there has been an intellectually fertile debate on nationalism and its discontents, as revealed through gender analysis (e.g. McClintock 1995, Yuval-Davis and Anthias 1989, Lazreg 1994, Badran 1994).

How is it then that some postcolonial theorists choose to ignore the relevance of gender to our understanding of national identity and nationalism? Working with this insight adds much to our analysis, as the burgeoning literature on gender and postcolonial states adequately demonstrates. The manner in which identity and power are configured by gender in postcolonial African states today is mediated by complicated gender politics. We all know that women are more pervasively governed by the dictates of custom and community, and correspondingly less able to realize the rights afforded to citizens-in-general through the trope of civil law. This is why one of the strategies of feminist jurisprudence in African contexts involves enabling a more gender-equitable access to civil law, generally understood to be a better vehicle for the protection of women's rights and the realization of their citizenship.

The politicization of personal experience has been a key strategy of women's movements all over the world.

This is most obvious where customary laws still afford women only minor status, and customary practices can be said to violate the physical and emotional integrity of women. If the state is indeed bifurcated along the tropes of civil and customary legal systems (Mamdani 1995), the implementation of both are also deeply gendered, and unevenly so, with consequences that seem to me to be well worth exploring further. The last two decades or so have seen the feminist movement become increasingly internationalized, with feminist struggles being pursued through international as well as local organizations and networks. The uptake of demands originating in women's movements by the international development industry is now an important variable in this process of internationalization. But what were the conditions that gave rise to it? During the 1980s, the deleterious impact of structural adjustment packages on all but the duplicitous elite living in the capitalist periphery exacerbated the feminization of poverty to such an extent that the gendered nature of global economic strategies and their consequences could no longer be denied. Once the international agencies trumpeted their interest in women, the African governments of the 1980s were quick to see the potential benefits of adopting a posture that involved them too, albeit on largely instrumental grounds (Mama 2000a). How else do we explain the rather contradictory establishment of national machinery for women all over Africa, at a time when macro-economic imperatives require the state to reduce its sphere of operation, not expand it! I am suggesting that these national structures and gender policies are not adequately provided for in national budgets because they have been established on the assumption that they will attract donor funds.

It is important to note that there were also local political pressures that led African governments to engage with gender in one way or another. For less-than-democratic regimes, women have provided a foil for tyranny. Mobutu is well known for his corruption, brutality, and sexual profligacy. As if to divert attention from these, he embarked on a highly publicized "mass promotion" of women during the crisis of the 1980s, not as equal citizens in his dictatorship, but in the circumscribed roles of wives and mothers. By reinscribing Zairois women in this way, he not only reaffirmed a particular form of masculine control over women, but also extended the reach of his dictatorship, both temporally and territorially. Reasserting the subjugation of women appealed to the ordinary men who might well have felt emasculated by their own experience of Mobutu-style patriarchy, and indeed to the many women who felt flattered by this sudden attention.

The last two decades or so have seen the feminist movement become increasingly internationalized, with feminist struggles being pursued through international as well as local organizations and networks.

In Zimbabwe, the Mugabe government has played a contradictory game of gender politics. Here the initial commendation of women's role in the liberation war and the support for women's legal and civil rights soon gave way to a series of retractions. If the early 1980s saw the mass detention and abuse of hundreds of women by the police in "Operation Clean Up," the 1990s were characterized by the refusal of the courts to uphold women's rights to inherit property and own land under civil law. Discriminatory judgements are invariably based on male judges' assertions that such rights are not "customary" (ZWRCN forthcoming, Nkiwane 2000).

A feminist analysis of postcolonial states links the violent and destructive manifestations of modern statecraft with the persistence of patriarchy, in all its perversity. It approaches authoritarianism in a manner that draws on the insights of feminist studies, building on work that begins to explore the complex resonances and dissonances that occur between subjectivities and politics, between the individual and the collective. It offers a powerful rethinking of national identity, and opens up possibilities for imagining radically different communities. At a more concrete level, I suggest that the accumulated experience of participatory democratic organizing within women's movements provides ample evidence that there are other, more inclusive ways to govern and be governed than those assumed by contemporary liberal democratic systems. The examples I have given so far illustrate the instrumental uptake of international gender discourses by authoritarian regimes currying favor with the international community, while at the same time consolidating their hold on power by placating those they govern with affirmation of conventional gender identities.

How has the macro-economic policy affected the availability of resources and capacities for the realization of democratic promises? Finally, allow me to suggest that within women's movements, perhaps because of their widespread adherence to participatory democratic organizational practices, we can discern the emergence of new and more challenging identities. Here we find women-people intent on creating autonomous spaces in which to work at elaborating and developing their own individual and collective agency, women who dare to differ and sabotage the patriarchal precedents of received "identity politics" being reproduced by the old regime.

At the present time, if we choose to look beyond the sinister machinations of the late capitalism and listen beyond the battle cries of powerful men, we will hear the quietly persistent challenge articulated by women. We can take heart in the fact that there are communities all over the world resisting fundamentalism, militarism, and war-mongering, grouping and regrouping and innovating political, economic, and cultural strategies in the interstices of power. The intellectual challenge of identity lies in the exercise of adding gender to the arsenal of analytical tools required to rethink identity, so that we can deepen our understanding of power, and increase our strategic capacity to engage with and challenge its destructive capacity. Being an optimist, I assume that we still have the chance to do so.

We can take heart in the fact that there are communities all over the world resisting fundamentalism, militarism, and war-mongering, grouping and regrouping and innovating political, economic, and cultural strategies in the interstices of power.

Other examples might address the manner in which these dynamics play out down the line, and use a similar analytical strategy to explore the various complicated manifestations of gender politics in all the organizational forms that comprise postcolonial society: corporate, governmental, non-governmental, and community-based. For example, in the new South Africa it is worth investigating how financial liberalization and the adoption of corporate managerial procedures have affected the implementation of national and institutional policy commitments to transformation and gender equality.

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Making a Critical Difference

AFTER TWO YEARS OF RESEARCH IN THE FIELD AND IN THE DISCIPLINES OF ORGANIZATIONAL BEHAVIOR, YOUTH DEVELOPMENT, RELATIONAL THEORY, AND EMOTIONAL INTELLIGENCE, WCW RESEARCHERS MICHELLE SELIGSON AND PATRICIA STAHL WERE CONVINCED THAT QUALITY STAFF/CHILD RELATIONSHIPS ENHANCE THE EXPERIENCE OF CHILDREN IN AFTER-SCHOOL PROGRAMS, AND POTENTIALLY INFLUENCE THEIR SOCIAL AND ACADEMIC PERFORMANCE IN SCHOOL.



"Whether we researched an after-school program in a suburb or in an urban environment, and regardless of the program's mission or educational goals, what mattered most was the quality of the staff/child relationships," says Seligson. "It tells us that the magic formula for quality doesn't rest solely in curriculum or activities but in the staff's ability to understand themselves, relate to others, and create an emotionally healthy environment for children."

Collaborators on the Bringing Yourself to Work: Caregiving in After School Environments Project published a Working Paper (#402) available from the Centers' publication office, entitled "The Relevance of Self at Work: Emotional Intelligence and Staff Training in After-School Environments" (Seligson and McPhee, 2001). This paper examines how adult educators in after-school programs can mobilize their inner resources and social-emotional aptitude to achieve good relationships with their coworkers and with the children in their care.

Research studies analyzed by the authors provide evidence from a variety of domains that workplaces benefit when workers are self-aware. Self awareness leads to a capacity to understand and empathize with others, and to better relationships. In both school and after-school settings, research strongly suggests that positive relationships with classroom teachers and program staff enhance a child's self-esteem, foster social competence, and build academic skills.

The Bringing Yourself to Work Project, a research-based professional development program for after-school educators, provides an empirical foundation for the relevance of emotional intelligence and relational psychology at work. "Staff's own behaviors in after-school programs send messages to children that are particularly important. School-age children look to adults as role models. Staff need to provide examples of positive, consistent behavior for children in their care by modeling good behaviors that young people can emulate," Pat Stahl said. For example, how well an adult handles a child's aggressive behavior in a group setting often reflects personal awareness of one's own reactions to anger. This may include a difficult family history, and particular sensitivities to aggression. Learning more about patterns such as these helps adults to react appropriately to "trigger" moments that may come up in their work with children.

A book *Bringing Yourself to Work*, will be published later this year, and a training program now being piloted in Massachusetts will be available nationally by fall 2002.

Using the Web for Research

by *Erinn Horrigan*

THE WEB REVOLUTION AFFECTS MORE THAN TECHNOLOGY. EVERY RESEARCHER, TEACHER, AND STUDENT BENEFITS FROM THIS RADICAL INVENTION. FROM MILITARY APPLICATIONS TO RESEARCH, THE INTERNET IS BRINGING THIS REVOLUTION TO PUBLISHING, EDUCATION, AND COMMUNICATION. E-MAIL IS JUST ONE OF MANY NEW FEATURES MAKING IT EASIER TO DISSEMINATE INFORMATION. E-MAIL GROUPS, ELECTRONIC BOOKS (E-BOOKS), JOB DATABASES, PUBLISHING JOURNALS AND THESES, TO HTML DOCUMENTS INSTEAD OF MICROFICHE, ALL REPRESENT BENEFITS OF THE INTERNET TO RESEARCHERS.

How to use the Web for research:

One way to find information on the Internet is through searches, which work the same in libraries or the computer on your desk. Remember card catalogues? The now-empty filing cabinets are finding their way to antique shops while the information they contained has moved online. And the Internet adopted the library filing system. Search engines like Google.com categorize personal and professional web pages. Each search engine provides directions on how to utilize this service. Within this system, there are still many ways to search for information.

These include typing in the

- title
- author
- publisher
- subject category

The advent of the Internet has also improved job searching. When looking for teaching or research positions, going to the University's web site to view the job postings also brings the applicant to the contact information for the departmental faculty and staff members. Many companies post job opportunities on their web site by location, and job databases like Monster.com include job listings in multiple fields.

How to use [wcwonline.org](http://www.wcwonline.org) for research:

Finding a web site that contains a specific content focus is another way to locate information on the Internet. [For example, if you want information on magnets, you might start with Mr. Magnet on the MIT web site]. With this in mind, [wcwonline.org](http://www.wcwonline.org) provides information about women's organizations alongside descriptions of our ongoing projects, and a calendar of events listing happenings focused on these issues. We hope this benefits researchers and students looking for background information, current resources, and forums to discuss their work. Additionally, by providing a free publication each month, we hope to provide a beneficial service to students and professional researchers.

Conclusion:

Whether you're looking for a publication, or a link to an international women's organization, we hope we can provide that for you. The goal of our web site is to educate the public on our research, provide as many free resources as possible, and provide resources for researchers and students, that is relevant to their work. We hope you use our site as you would any other search engine to jumpstart your search on women's issues.

Top 20 Search Engines as researched by Squirrel.net

<<http://www.squirrelnet.com/search/top20.htm>>

Overture (Goto) <<http://www.overture.com/>>

Yahoo <<http://www.yahoo.com/>>

Google <<http://www.google.com/>>

Sprinks <<http://sprinks.about.com/>>

DealTime <<http://www.dealtime.com>>

HotBot <<http://hotbot.lycos.com/>>

Oingo <<http://www.oingo.com/>>

AltaVista <<http://www.altavista.com/>>

MagPortal <<http://www.magportal.com/>>

Netcraft <<http://www.netcraft.com/>>

Dogpile <<http://www.dogpile.com/i>>

AOL Search <<http://search.aol.com/>>

Go <<http://www.go.com/>>

About.com <<http://www.about.com/>>

Netscape <<http://search.netscape.com/>>

Direct Hit <<http://www.directhit.com/>>

MetaCrawler <<http://www.metacrawler.com/i>>

Lycos <<http://www.lycos.com/>>

LookSmart <<http://www.looksmart.com/>>

Ask Jeeves <<http://www.askjeeves.com/>>

Squirrel.net also provides tips on how to complete better searches

<<http://www.squirrelnet.com/search/guide.htm>>

NICHD Findings Reported to Congress



ON MARCH 13, 2002, RESEARCHERS FROM THE NICHD STUDY OF EARLY CHILD CARE AND YOUTH DEVELOPMENT BRIEFED CONGRESS ON POLICY-RELEVANT FINDINGS FROM THE NATION'S LARGEST DEVELOPMENTAL STUDY OF CHILDCARE. CRW'S NANCY MARSHALL IS ONE OF 32 PRINCIPAL INVESTIGATORS WHO HAVE WORKED COLLABORATIVELY FOR 13 YEARS TO DESIGN AND IMPLEMENT THIS STUDY.



photo: Laura Palmer Edwards

The study has followed a large group of children from birth, and was designed to examine children's child-care environments in the context of their family environments. One of the central findings of the study concerns the powerful and consistent influence of family relationships and resources on young children's development. Childcare does not replace families in children's lives, but it does affect them.

Senior Research Scientist Nancy L. Marshall and Senator Edward Kennedy attended a January press conference announcing the release of the first phase of the "Cost and Quality of Early Child Care Study."

Key findings reported to Congress

- Most children begin non-parental care very early in infancy, for extensive hours, and with multiple caregivers.
- The strongest link between child-care experiences and children's development derives from the quality of the caregiving that they receive—is it nurturing, dependable, supportive of language and learning? About half of all children receive care that is characterized as moderately or highly positive along these important dimensions. The remaining half of children receive caregiving that is characterized as minimally positive, mediocre, or barely adequate.
- Caregivers are able to provide positive caregiving when they are responsible for fewer children, are better educated, and hold child-centered beliefs about what children are like, can do, and need from the adults in their lives. Notably, the quality of care in home-based settings, by relatives or nonrelatives, deteriorates significantly once the caregiver is responsible for more than one child. By the toddler years, the quality of care received in child-care centers with adequate child-teacher ratios is comparable to that received in home-based settings with more than one child.
- Infants appear to receive somewhat more sensitive caregiving than older children, but only one-quarter of the infants received adequate stimulation of their burgeoning cognitive and language development.
- Within center-based care, children receive significantly better scores on tests of school readiness and language comprehension, and on ratings of their behavior, when their classes are taught by teachers whose levels of education and training correspond to the recommendations of the AAP/APHA, and whose ratios and group sizes are also in line with these recommendations. There is no state in the nation with child-care regulations that correspond to these recommendations.
- In light of these conclusions, it is particularly worrisome that families with the fewest resources receive among the poorest quality child care available in this country, and that working families who are just beginning to get a leg up on economic self-sufficiency seem to have an inordinately difficult time obtaining center-based care that is supportive of their children's development.

Spotlight on New Funding

Trauma and Family Education

*Project Director: Ellen Gannett
Funded by the Department of Education,
Commonwealth of Massachusetts*

Using a new Teacher and After-School-Staff-Survey Development Tool, a series of evaluation trainings, tools, and technical assistance will be offered to the Massachusetts Department of Education grant recipients. The Tool covers a wide range of areas; grantees will choose items that match their chosen outcomes, program strategies, and participant population.

Evaluation of the Jacksonville Children's Commission

*Project Director: Ellen Gannett
Principal Investigator: Fern Marx
Funded by the Jacksonville Children's
Commission of the City of Jacksonville*

The National Institute on Out-of-School Time will conduct a comprehensive evaluation of after-school programs supported by the Jacksonville Children's Commission. It will also provide training and supervision to enhance program quality.

Employment, Work Conditions, and Health Among Older Workers

*Project Director: Nancy L. Marshall
Funded by the National Institute on Aging,
NIH*

This new funding will support development of a new model for sustaining and enhancing elementary schools' commitment to social and emotional learning and will also provide general support for the Open Circle Curriculum.

Strategic Planning: Building a Skilled and Stable Workforce for After-School Programs

*Project Director: Joyce Shortt
Funded by the David and Lucile Packard
Foundation*

The National Institute on Out-of-School Time (NIOST), in collaboration with the AED Center for Youth Development and Policy Research (the Center) is engaged in a nine-month, national strategic planning process for workforce development across the after-school field. The resulting plan will identify priorities for research, action, and advocacy on national, state, and local levels. It will be crafted in collaboration with a diverse group of experts, advocates, and stakeholders from around the country.

CityWorks: Building Strong Citywide After-School Initiatives

Project Director: Joyce Shortt
Funded by the C. S. Mott Foundation

This project proposes to build on the successful foundation of the existing project, "Cross Cities Network for Leaders of Citywide After-School Initiatives (CCN)," currently being funded until June 30, 2002, by the Carnegie Corporation of New York. CityWorks will identify and disseminate promising practices that the initiative members have found successful in developing and implementing systems and/or infrastructures to serve children/youth in high quality programs when school is not in session. CityWorks will also collaborate with the National League of Cities Institute for Youth, Education and Families to provide technical assistance to more cities and to provide Network members with technical assistance on working with city officials to further their initiatives.

Consultation to Dillard University

Project Director: Joyce Shortt
Funded by Dillard University and Center for Non-Profit Resources

Funding will support a report with recommendations on how to proceed in developing a system of quality opportunities and programs for children/youth in greater New Orleans.

Continuation Funding

The Women's Rights Network (co-directed by Carrie Cuthbert and Kim Slote) received additional funding for the Battered Mothers' Testimony Project from the Claneil Foundation and the Ms. Foundation.

Fern Marx received additional support from the Commonwealth of Massachusetts Children's Trust Fund for the Healthy Family Topics. She also received additional support from Girls, Inc., for the Project Bold evaluation.

Nancy Mullin-Rindler received additional funding from the Commonwealth of Massachusetts for the Bullying Prevention Program. This two-year contract with the Executive Office of Public Safety (EOPS) will provide in-depth training and intensive consultation to help eight additional schools implement the Bullying Prevention Program. Services are being provided in collaboration with Clemson University.

Pamela Seigle received additional support from the E. Franklin Robbins Trust for an Open Circle Curriculum and Training Program for Principal Leadership.



Q&A

Research Report Editor Laura Palmer Edwards recently spoke with WRN Intern **Rita Sikhondze**, a first year Davis Scholar from Swaziland, Southern Africa, who came to Wellesley as an established advocate for the rights of the girl child.

In 1997 Sikhondze served as chief-editor of a UNICEF project called the *Swaziland Children First Magazine*, which put her at the forefront of the Child Rights movement. The publication has been an effective tool in bringing out the voice of young people. It has since been extended into a radio production. Sikhondze continues to work on improving the status of girls' educational, social, and economical development and is committed to continuing to work to remove women and girls from the subordinate role assigned by society.

Q. What applications from the project can you see replicated at home or elsewhere in the world?

A. The first aspect that I would like replicated in my country is the issue of child custody and domestic violence issues. The application of human rights principles, strategies, and laws would be another, more so because Swaziland has ratified most of the international Conventions. I think that the methodology of combining human rights fact-finding, research, and community organizing can be replicated worldwide. Like WRN's Battered Mother's Testimony Project, I believe that sharing testimonies from battered women would be a significant step in revealing the extent of this untold violence. In fact, Women and Law in Southern Africa would be a great vehicle to use to advocate for such issues. The training of other stakeholders, such as legislators, would be another aspect that organizations could replicate from this project. Again, it would also increase their awareness on the severity of this pandemic.

Q. What is your vision of the women's movement?

A. The most fundamental vision would be to see women's equality and human rights finally achieved. It is an ongoing battle. I believe that if incentives are invested in providing women with tools, women can rebuild communities. In the work that I have done, I have felt the strongest form of women's leadership is at the grassroots level. If governments and policymakers would invest in helping women in need by supporting small-scale grassroots initiatives, a major breakthrough would be achieved. One of the things I envision is the empowerment of women through small-scale economic initiatives, especially in marginalized communities. One cannot underestimate the fact that women do hold society together, and I am certain that economic opportunity means much more to them than just money. It promotes fundamental self-esteem, facilitates education, healthcare, cultural continuity, and gives them a chance to better their lives and future.

Q. You have been interning with the Women Rights Network since September 2001. To what degree is violence against women an issue in your home country?

A. Although difficult to substantiate with statistics, violence against women is a major issue. It is a muted issue as nobody is really addressing it. Yes, there have been outcries from some women's groups but there has not been enough awareness to create meaningful change. I don't know of services that are solely geared to helping women with safety options or organizations that would help turn their lives around. I know of one organization, called Women and Law in Southern Africa, whose main mission is to address various forms of discrimination against women and to contribute to the sustained wellbeing of women within families and society. However their main focus has been customary and general law, which is concerned with issues of property rights and so on; neither of these laws is related to domestic violence issues.

Q. Has your involvement with WRN changed any of your assumptions about women's rights?

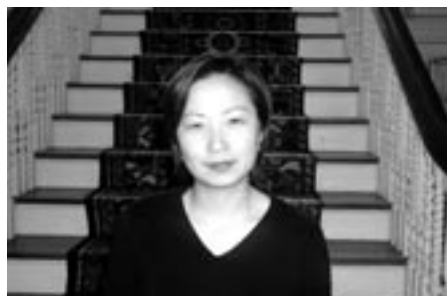
A. Yes. Actually, ever since I started working with WRN, I have come to the realization that women in all parts of the world have similar concerns. I thought that the concerns that women have in this part of the world couldn't possibly be the same concerns that women in my part of the world would be faced with, but that assumption has since diminished.





Korean American Women Working in U.S. Experience Globalization through Cultural Conflicts

*Postdoctoral research fellow Jo H. Kim, Ph.D., recently joined the staff of the Wellesley Centers for Women. Her project, **Experiencing Globalization: The Construction of Gender and Ethnicity in the Transnational Corporation (TNCs) Workplace**, focuses on Korean immigrant women workers' experiences of globalization in the workplace.*



Kim examined the gendered work practices in Korean TNCs in the United States and the women's responses to them as the subject of her dissertation. She is now addressing the specific features of the workplace that form practice and identity in particular ways.

According to Kim, "the workplace and its particular features are a powerful agent in constructing ideologies, practices, and identity around gender. Because the globalizing workplace includes a division of labor that is defined by ethnicity and gender, the women workers in Korean TNCs cognitively construct gendered practices through ethnicity. Moreover, they use their own ethnicity to explain their responses to the gendered practices. This ethnic construction has a strong implication for understanding inequality in the workplace because it reinforces and reproduces work practices and work structure."

After many interviews with women workers in Korean TNCs in the United States, Kim found that the Korean women, regardless of their position in management or support positions, often interpret sexist work practices in ethnic terms, saying, "It's the Korean way." Moreover, the women explain their responses to the gendered practices in two ways. They explain their acts of resistance as a function of their "Americanization," while explaining their acts of accommodation as a function of their "Koreanization." This ethnic construction of gendered practices, Kim points out, facilitates and perpetuates the gender stratification in the workplace. "Because work and identity are central features of the modern life," Kim stated "this study enriches our understanding of the globalization process and how it configures many dimensions of identity."

Program Brings South African Women in Higher Education to the U.S.

The Wellesley Centers for Women hosted a reception recently for a group of South African women participating in the Higher Education Resource Service (HERS) Program. The month-long program helps to raise awareness of the politics of Higher Education and to provide valuable information and training that will assist them in establishing a stronger position for career development within the academy.



Centers Executive Director Susan M. Bailey stands with the HERS participants from South Africa.



Turning Points: 9/11, Resilience, and Relationships

Amy Banks, M.D. is a faculty member of the Jean Baker Miller Training Institute and a coordinator of the JBMTI Practitioner Program. She is also an Instructor of Psychiatry at Harvard Medical School at the Cambridge Hospital.

More than six months has passed since the terrorist attacks of September 11, 2001. As I read about the memorial services held across the country on March 11, I was filled with a renewed sense of grief, horror, and disbelief. Did this really happen? Despite the painful feelings stirred up in myself and countless others, the services were important to the healing process. They marked the passage of time since the event, and they honored the individuals lost in such a violent, senseless way.

For those of us dedicated to studying post-traumatic stress disorder (PTSD) and to treating individuals and families who have experienced trauma, the six-month mark after the traumatic event can be a turning point in healing. It is usual to experience an acute stress response after witnessing or being involved in a life-threatening event. This acute reaction usually involves changes in many areas of basic life functioning. There can be a decrease in cognitive abilities with memory problems, poor concentration, even confusion. There is often a change in mood with periods of dysphoria, fear and anxiety. Some people have thoughts of killing themselves after the event. Physical symptoms can range from difficulties sleeping (e.g., experiencing nightmares), to a decreased appetite and energy, to gastrointestinal symptoms, headaches, and tenseness in the muscles. Religious beliefs are questioned; there is often a sense that life has no meaning or direction. And finally, relationships are dramatically affected, as people feel disconnected from others, fearful of trusting or showing others their vulnerability. They drift off into isolation.

Multiple studies have shown that the majority of people have a significant reduction in these acute symptoms by the end of the sixth month after the traumatic event. However, about 25% of people exposed to trauma, whether it be a rape, a natural disaster, domestic violence, or even a terrorist attack, continue

to be quite symptomatic at the six-month mark. These are the people who develop a more chronic condition called post-traumatic stress disorder.

PTSD starts with direct exposure to a traumatic or life-threatening event, or it begins when one witnesses such an event happening to another person. Given the exhaustive media coverage of the terrorist attacks on New York and Washington DC, the numbers of people who witnessed this event are staggering. The long-term mental health effects on the millions who witnessed this event but were not directly involved will be impossible to calculate. For those who do develop chronic PTSD there is a growing body of research evidence that these individuals have a significantly dysregulated stress response system (Banks 2001). They are unable to adequately buffer their responses to further stress. The resulting symptom profile includes intrusive recollections of the trauma, through nightmares, flashback or intrusive memories, numbing symptoms or attempts to avoid any reminder of the trauma and chronic physiologic hyperarousal. Unless the traumatic event is identified, the diagnoses of PTSD can be easily confused with other Axis I diagnoses including major depression, panic disorder, and bipolar disorder.

Resiliency and Relationships

Resiliency is the ability of a person to “bounce back” from a trauma in all aspects of life. Over time the neurobiology of resiliency will likely be discovered. However, at this stage research shows two intriguing connections. The first is that those individuals who develop chronic PTSD after an adult trauma are much more likely to have suffered a prior trauma, particularly in childhood. The second finding is that healthy relationships buffer individuals from the long-term effects of severe stress.

Supportive relationships can make the difference in how someone heals from a traumatic event. For example, if a child is sexually abused but is able to tell an adult who then responds appropriately and supportively, the child is less apt to have long-term sequela from that abuse than the child who has been left alone, terrified. At the same time, violence, particularly at the hands of another human being (known or unknown) can put all relationships in jeopardy. Violence leads to a questioning of trust. The wounded individual may shut down emotionally, pulling away from family and friends in the hope that she will not be hurt again in such an overwhelming and unspeakable way. For those people who move from an acute stress response to chronic PTSD, the chronic intrusive images of the violence repeatedly bring the violation back into the person's life. The person feels like she is stuck reliving the event over and over again. She might do most anything to get this pattern to stop. Many develop maladaptive coping strategies to try to alter the intrusive symptoms. Drug and alcohol abuse, self-harming behaviors, and eating disorders are all common in people who have been traumatized. Ironically, at a time when a person most needs the safety and healing power of relationships, the PTSD symptoms and the reliving of the violation make trust and connecting with others extremely difficult.

For those people who already had PTSD, the terrorist attacks may have triggered a reoccurrence of psychological problems. Certainly those in my practice who were in the early stages of healing from trauma, focusing on issues of emotional and physical safety, became much more symptomatic after the attacks. For most it was obvious that the attacks reinforced all their fears and negative thoughts about the world being a safe place to live in. However, many of my client's who were further along in their treatment, focused on reconnecting with the world and establish-

ing healthy, stable, mutual relationships. They too were extremely impacted by the attacks and the resurgence of symptoms was surprising, confusing, and scary. After all, nothing had directly happened to them or to their loved ones. Consequently, it has been essential to remind clients of the healing work they have accomplished and that they need to reach out to safe people to help them move out of the isolation of PTSD and back into human connection.

If you are struggling with symptoms of PTSD, there are a number of things that can help:

1. Avoid isolation. It may feel safer in the short run. However, the only real path to healing is through the establishment of healthy, supportive relationships.
2. Stay focused on daily tasks of self-care including eating three decent meals a day, getting enough sleep, exercising, finding time to relax.
3. Avoid turning to drugs and alcohol to ease your pain.
4. If symptoms have actually been worsening over the past six months, consider finding a trauma-informed, relationally-based therapist.
5. Consider ways to directly impact the brain and body chemistry changes (for example psychotropic medications, bodywork, relaxation techniques, and meditation; see Banks, Project Report, No. 8, 2001)

Note: Dr. Amy Banks has received a grant from the Crossroads Community Foundation to support her research on trauma and family education. She will be developing a manual for family members and friends of trauma survivors. If you are interested in participating in focus groups that will help provide the material for this project please, contact Dr. Banks at abanks32@aol.com.

Reference

Banks, A. 2001. *Post-Traumatic Stress Disorder: Relationships and Brain Chemistry*. Project Report, No. 8. Wellesley, MA: Stone Center Working Paper Series.



Happenings

SAVE THE DATE

MAY

Making Sense of Rape in America: Where Do the Numbers Come from and What Do They Mean?

Date: Wednesday, May 29, 2002

Presenters: Linda Williams, Ph.D., and Dean Kilpatrick, Ph.D.

Location: Chicago Marriott Downtown

The presentation is designed to help victims, advocates/practitioners, public health professionals, researchers, and public policy officials understand how rape in America is measured, what the numbers mean, and the limitations of existing measures.

For fee and registration information, call the Illinois Coalition Against Sexual Assault, 217-753-4117, or visit the CDC web site <http://www.cdc.gov/ncipc>.

JUNE

After-School KidzLit/KidzMath Experience

Date: Tuesday, June 14, 2002, all day

Child Development Project

Location: Wellesley College Club

Registration information, <http://www.kidzafter-school.org/>.

From Bullying to Battering: School-based programs for preventing bullying, sexual harassment, and dating violence

Date: Monday, June 17th and Tuesday, June 18th, 2002

Location: SafePlace, Austin, Texas

Join Nan Stein and Barri Rosenbluth for a two-day workshop focusing on bullying, sexual harassment, and dating violence in schools at SafePlace: Domestic Violence and Sexual Assault Survival Center located in Austin, Texas.

Information and registration forms are available on the SafePlace web site, <http://www.austin-safeplace.org>.

JUNE

Annual JBMTI Research Network Forum

Date: Tuesday, June 18, 2002

Location: Wellesley College

The JBMTI Research Network is offering a one-day forum exploring research applications of Relational-Cultural Theory. Members of the Network may attend at no charge. Non-members have the choice of paying a small registration fee or joining the Network and attending at no charge.

To become a member, contact Karen Kayser (karen.kayser@bc.edu) or visit the web site at: <http://www.jmbti.org>.

Summer Advanced Training Institute: What Does Relational-Cultural Practice Really Mean?

Date: Wednesday-Sunday, June 19-23, 2002

Presenters: Jean Baker Miller, M.D., Judith Jordan, Ph.D., Maureen Walker, Ph.D., Linda Hartling, Ph.D., Natalie Eldridge, Ph.D., Yvonne Jenkins, Ph.D., Elizabeth Sparks, Ph.D., Janet Surrey, Ph.D., and Wendy Rosen, Ph.D.

Location: Wellesley College

This Institute will deepen understanding of how RCT creates new possibilities for healing and growth in therapy while looking closely at the cultural/power dynamics that shape clinical problems. It will feature new material that builds upon previous trainings. (15 CE's available. Tuition \$499)

Register <http://www.wellesley.edu/JBMTI/register.html> or call the JBMTI at 781-283-3007.

JUNE

Gender and Friendships: Promoting a New Model of Connection in K-12 Schools

Date: Friday, June 21, 2002

Presenters: Cate Dooley and Nancy Mullin-Rindler

Location: Wellesley College

This one-day workshop for school professionals will describe how messages about gender can interfere with boys' and girls' development and derail their efforts to make connections with their peers. Presenters offer a frame for understanding social hierarchies, social isolation, aggression, and peer alienation in the context of gender-role definitions for girls and boys. Tuition: \$185 per person, includes lunch and materials.

* Prepaid, advance registration is required (via check or purchase order). Visit <http://www.wcwonline.org/bullying>.

Confronting Teasing and Bullying Grades K-6: A Curriculum Approach

Date: June 25 through June 28, 2002

Presenter: Nancy Mullin-Rindler

Location: Wellesley College

For registration information visit <http://www.wcwonline.org/bullying>.

OCTOBER

Fall (Level I) Inensive Training Institute: Founding Concepts/Recent Developments

Date: Friday-Sunday, October 11-13, 2002

Presenters: Jean Baker Miller, M.D., Judith Jordan, Ph.D., Maureen Walker, Ph.D., Yvonne Jenkins, Ph.D., Janet Surrey, Ph.D., and Wendy Rosen, Ph.D.

Location: Dover, MA

This Institute will provide the most thorough examination of the key concepts as well as recent developments in RCT. Topics include the nature of growth-fostering relationships, relational-cultural perspectives on human development, and how RCT leads to a new view of therapy. (14 CEs available. Tuition \$380)

Register <http://www.wellesley.edu/JBMTI/register.html> or call 781-283-3007.

JANUARY

The 8th Gender Equity in Schools Conference, "Evolving Gender Issues in Education: Intensive Workshops and In-depth Discussion"

Date: Wednesday, January 15, 2003

Visit <http://www.wcwonline.org> for more information or call Helen Matthew-Emde, 781-283-2506.

The Construction of Gender and Ethnicity in the Globalizing Workplace

Jo H. Kim, Ph.D.
Working Paper #404

This article presents Korean American women workers' experiences of globalization in the workplace. By examining the gendered work practices in Korean transnational corporations (TNCs) in the United States and the women's responses to them. It highlights the specific features of the workplace that inform practice and identity in particular ways. Because the globalizing workplace includes a division of labor that is defined by ethnicity and gender, the women workers in Korean TNCs cognitively construct gendered practices through ethnicity. Moreover, they use their own ethnicity to explain their responses to the gendered practices. This ethnic construction of behaviors justifies discriminatory organizational practices and perpetuates gender stratification in the workplace. Because work and identity are central features of modern life, this study enhances our understanding of the globalization process and how it intersects with the specific features of the workplace to configure many dimensions of identity.

New Perspectives on Compensation Strategies for the Out-of-School-Time Workforce

Gwen Morgan and Brooke Harvey
Report Order No. CRW29

The quality, continuity, and stability of out-of-school-time programs depend in part on the presence of a well-trained and fairly compensated staff. Without a skilled and stable workforce, programs cannot focus on providing high-quality, developmentally appropriate programs for school-age children.

This paper touches briefly upon the unique characteristics of the out-of-school-time workforce that contribute to inadequate compensation and explores workforce compensation more deeply from the perspective of economics. The paper also profiles promising compensation strategies and initiatives with an aim to provide practical examples of how, in the absence of a national system, compensation is being tackled on the state and local levels.

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Wellesley College
106 Central Street
Wellesley, MA 02481-8203

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