Betty Friedan, Holly Hughes Highlight Women’s History Month 1995

Women’s History Month in March 1995 promises to offer a range of exciting events that examine our past, present and future. Scheduled are appearances by one of the founding mothers of the 20th century women’s movement as well as leading edge female performance artists and a special performance to commemorate the 75th anniversary of women’s suffrage. The following major events have been scheduled. Additional programming will be finalized by February.

**Betty Friedan**

The keynote presentation for March 1995 Women’s History Month will be provided by Betty Friedan, in a lecture entitled “*The Feminine Mystique: Thirty Years Later.*” Friedan will be a visiting professor at George Mason’s Institute for Public Policy for the Spring 1995 semester.

Friedan wrote *The Feminine Mystique* in 1963 and within a few years it was widely regarded as the founding “document” and inspiration of the contemporary women’s movement. In her book Friedan, then a magazine writer, analyzed the malaise that appeared to characterize the experience of American women at the time. Exploring popular culture’s post-war promotion of the idea that women should be devoted to their roles as wife and mother to the exclusion of all else—which she dubbed “the feminine mystique”—Friedan argued that this narrowly defined role left women with a “nameless aching dissatisfaction” produced by the “split between the ideal of feminine fulfillment and the reality of isolation and despair in real life.”

Following passage of the 1964 Civil Rights Act and establishment of the Equal Employment Opportunity Commission, Friedan was one of many professional women who objected to the Commission’s failure to investigate employment discrimination complaints filed by women. They urged the creation of a group, much along the lines of the NAACP, to pressure for government action and in 1965 established the National Organization for Women for which Friedan was the first President.

Friedan was also the 1970 founder of the Women’s Strike for Equality, a 1980 delegate to the White House Conference on the Family, and a U.N. delegate to the Decade for Women Conferences in 1975, 1980, and 1985.


Friedan’s lecture will occur on March 7 at 8 p.m. in Harris Theater. Admission is free. Contact the Women’s Center at 993-2896 for more information.

**Holly Hughes**

Holly Hughes will present the Washington area debut of her new work as part of GMU’s Women’s History Month Program. Hughes, one of the foremost performance artists in the U.S., will present “Holly Hughes in Her One Man Show” at Harris Theater, 8 p.m. on March 21 and 22, 1995. She will also lead several workshops for students in Women’s Studies and the arts.

Hughes began performing in New York in 1983, developing her landmark works “Dress Suits for Hire,” “The Lady Dick,” and “No Trace of the Blonde.” These and other writings have been published and anthologized in several drama and literary forums. In 1990 she became nationally known as one of the “NEA Four”—artists who were denied National Endowments for the Arts grants because of the content of their work.

“One Man Show” is centered around Hughes’ relationship with her father and his recent death from cancer. Her strong feminist and lesbian voice and absorbing writing makes that event a touchstone of a complex web of identities and sensations. Hughes received a 1994 Obie Award for this show, which debuted in New York last year. Tickets are free to GMU students (two per person limit), $6 to non-GMU students, and $10 for the general public. Call the Center for the Arts Box Office for tickets, 993-8888.

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A Note From the Director

This is the first time that plans for Women's History Month have been organized this far in advance—indeed, it's the first time we have been able to prospectively (rather than retrospectively!) cover Women's History Month in the MATRIX. There are many reasons for our success this year: lessons in advance planning from Herma Williams in her year as Interim Director of the program; the work of Robinson Professor Lenore Weitzman and TIPP Professor Seymour Martin Lipset which brought Betty Friedan to campus; Rose Pascarell's year-long effort to bring Holly Hughes to GMU; Dina Copelman's steady commitment to scheduling top-notch historians; Anita Taylor's reminder that 1995 is the 75th anniversary of women's suffrage; Cindy Herman, Christine D'Onofrio, and Terry Zawacki's dedication to the MATRIX and its timely production; and the dependable effort and expertise of our 1994 advisory board—Paula Gilbert, Lorraine Brown, Ellen Todd, Toni Travis, and Dina Copelman. In short, Women's History Month—like all the work of Women's Studies—emerges only through the efforts of many people.

So, we turn now to your part of Women's History Month, which we hope will be to encourage the participation of students and colleagues as well as your friends and neighbors in the Northern Virginia community. Women's Studies and its Women's Studies Research and Resource Center have as their mission both the bridging of the academic and student services sides of the university, and the linkage of the university to the larger community in which it is embedded. While Women's History Month is not our only work toward these goals, it is certainly our most visible effort. We hope you find the month's activities enjoyable and intellectually engaging.

GMU's Connections for Women: A Community Resource Directory

Mason's Women's Studies Program and Research and Resource Center, in collaboration with the Arlington County Commission for Women, the Fairfax City Commission for Women, the Fairfax County Commission for Women, the Prince William County Office for Women, the Virginia Women's Network, the Women Activist Fund, and the Women's Center, have created a directory of resources available to women in the Northern Virginia area.

The impetus for this project came from the belief that those in Northern Virginia concerned with women's issues shared a common problem—that of identifying the community's resources. Though there are many groups addressing women's issues in Northern Virginia, we have lacked a centralized guide to these organizations. Similarly, we have lacked a centralized list of the local academics specializing in women's issues. Thus it was suggested that development of a directory identifying local organizations, agencies, and faculty resources would be a service that the Women's Studies Program at GMU might provide the community.

Toward that goal, all GMU faculty and all Northern Virginia Community College faculty at the Alexandria, Annandale, Loudoun, Manassas, and Woodbridge campuses were contacted, soliciting the names and areas of expertise of those specializing in women's issues. One hundred fifteen Northern Virginia organizations and agencies focused on women's needs were also contacted. (With the aim of concentrating this first effort on the immediate community, we limited ourselves to the Northern Virginia area.) While there are many more women's organizations in the community than are identified in this first edition of the directory—it is hoped that future editions will expand to include the full range of services.

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Erika Batdorf

Trained in mime, theater, dance and ceremonial mask, Erika Batdorf has composed a performance piece, "The Watcher and the Watched," which attacks the uncritical adoption of media stereotypes in everyday male and female behavior. As Batdorf explains to her audience at the beginning of her performance, what they're about to see "... isn't a dance piece, a plotted scenario, or a drag show, but a series of catalogued movements taken from the media and (her) own vocabulary of 'male' and 'female' movement." The piece consists of eight minutes of choreography repeated exactly the same way several times, the only difference being Batdorf's costume: a woman's business suit in Part One, a "gender-neutral" outfit (sweat pants and sweat shirt) in Part Two, and a man's three-piece suit in Part Three. In the pauses between parts, Batdorf changes her costume and talks freely with her audience, asks questions, breaks for comments, and takes time to show the audience that she's watching them, even as they watch her.

The images in "The Watcher and the Watched" aren't new to Batdorf's spectators; they're abundantly present in movies, ads, and TV. But by distilling them into their essential movements and combining them in rapid-fire succession, Batdorf has created a compelling montage which demands a hard investigation of the contexts that beget these images. The challenge to her audience is to define human behavior in gender-neutral, non-sexist terms. Adding to this the importance of costume as a key to gender, Batdorf provokes her audiences to examine their "instinctive" responses to gender and body language, inviting new possibilities to replace old prescriptions of how men and women should behave.

Erika Batdorf will be visiting classes on campus Monday, February 27 and Tuesday, February 28. Her performance of "The Watcher and the Watched" will be held on Monday, February 27 at 8:00 p.m. in TheaterSpace. Admission is free to the GMU community. For more information call Kristin Johnsen-Neshati in the Theater Division at 993-1122.

Sally Roesch Wagner

Matilda Joslyn Gage, "the forgotten suffragist," will appear via a dramatic recreation by Sally Roesch Wagner. Gage, co-author with Susan B. Anthony and Elizabeth Cady Stanton of the multi-volume History of Woman Suffrage, remained throughout her life a strongly radical voice for changes in women's lives. From her first appearance, "trembling at every limb" at the 1852 Syracuse Women's Rights Convention, through her co-authorship with Stanton of the Women's Declaration of Rights, her publication of a monthly suffrage newspaper, to the final break with Anthony when she opposed merging the National Woman Suffrage Association and the American Woman Suffrage Association, Gage never softened her voice.

Gage lived among and worked with Iroquois and Lakota women, believing that they had much to offer Christian white women, the Iroquois women having rights of which white women could only dream. She also strongly supported unionizing and improved conditions for working women. Gage's unrelenting radicalism led her to oppose Francis Willard and the Women's Christian Temperance Union, and eventually to fall from favor as she differed with other suffragists who favored concentrating on the ballot as a vehicle for women's rights.

Gage is a fitting guide for a look back at the 19th century U.S. women's rights movement. Her life and experience demonstrate that differences among women are not a 20th century discovery and remind us that women working together is not always easy.

The performer who will re-create Gage is Sally Roesch Wagner, holder of one of the first doctorates in Women's Studies awarded in the U.S. and professor of Women's Studies for over twenty years. Now working as an independent scholar and performer, Wagner herself is writing the stories of Lakota women and working on a biography of Gage.

The performance will be September 28th at 7:30 p.m. in Harris Theater. Admission is free.

Antoinette Burton

The annual lecture on women's history will be delivered by Antoinette Burton. Professor Burton, currently on leave from Indiana State University, holds a three year post-doctoral fellowship at Johns Hopkins. She is the author of Burdens of History: British Feminists, Indian Women and Imperial Culture, 1865-1915, published by University of North Carolina Press in 1994, and is currently conducting research on Indians living in Britain in the 19th century and the relationships between British and Indian women.

Burton's topic will be "Resisting Amnesia: Feminist Histories, Imperial Pasts and the Critical Present." It is a look at the role imperialism has played in the history of feminism. The lecture will be held at 4:30 pm on March 30 in SUB II. Admission is free.

WINTER 1994
Friedan to Teach Seminar

Betty Friedan, Visiting Distinguished Professor in Public Policy, will teach a seminar during the Spring 1995 semester at GMU. This seminar will deal with the “New Paradigm” which explores, in part, the tensions in gender relations following from structural changes in the economy.

The course will be taught on Tuesdays, 4:30-7:10 p.m., and is open to advanced undergraduate and graduate level students. Class size will be limited to 30. For enrollment through Women's Studies call Karen Rosenblum's office (993-1429). The course is cross-listed as PUBP 833, PUAD 749, SOCI 633.

RESOURCE DIRECTORY cont. from page 2

If you are interested in an organization that you would like to have included in the next edition of Connections for Women: A Community Resource Directory, we would be happy to forward you the appropriate forms. Directories are available for purchase at $2 per copy. All correspondence about the directory may be sent to the following address:

Prof. Karen Rosenblum, Director Women's Studies Research and Resource Center George Mason University 4400 University Drive Fairfax, VA 22030-4444

New Videos on Sex and Gender, Race and Ethnicity at Fenwick Library

A 1994 CAS Instructional Development award enabled Karen Rosenblum to attend the 7th annual National Conference on Race and Ethnicity in American Higher Education, organized by The Southwest Center for Human Relations Studies of the University of Oklahoma. The conference included the opportunity to screen the most recent videos offered by independent distributors and make recommendations for their purchase by Fenwick Library. The following titles are now in the library:


Are We Different. J. Arthos, 1991, 27 min., color video. This documentary gives voice to African American students across the country as they articulate issues of race, racism, and race relations. The discussion ranges from whether stylistic differences between whites and blacks are superficial or profound, to the causes and nature of anger and frustration in the black community.

Cow tipping: The Militant Indian Waiter. Randy Redroad, 1993, 17 min., color video. In this dramatic short, a Cherokee waiter faces customers who insist on sharing their ignorance about Native Americans. His efforts to educate others often end in frustration and a rotten tip.

Foreign Talk. Joyce Lee, 1993, 11 min., color video. In this fictional short, a Chinese American woman is confronted by two African American men while riding a commuter train. Their exchange portrays cultural misunderstandings and tensions, then possibilities for a new understanding.

Hairpiece: A Film for Nappyheaded People. Ayoka Chenrizia, 1985, 10 min., color video. An animated satire on Black consciousness from the perspective of hair styling.

Introduction to the End of an Argument. Elia Suleiman and Jayce Sollom, 1991, 41 min., color video. A montage of images, sounds, film clips, and soundbites concerning the Middle East from news programs, cartoons, television, movies, documentaries, and advertising, provides a rare critique of Arab media portrayals and their influence on U.S. views and foreign policy.

Japanese American Women: A Sense of Place. R.Y. Alfaro, 28 min., 1991, color video. Stereotypes about Asian women are shattered when a dozen women speak about their experiences as part of the so-called “model minority.”

My Mother Thought She Was Audrey Hepburn. Sharon Jue, 17 min., 1991, color video. In this funny and sometimes poignant journey through San Francisco’s Chinatown, the camera follows Suzanne as she considers growing up Asian American in a white society.

The Politics of Love in Black and White. Mountaintop Productions, 1993, 32 min., color video. In this documentary college students talk about the joys and difficulties of interracial dating, while others—both black and white—argue against such relationships.

Steppin’. Jerald Harkness, 1992, 56 min., color video. Presents a college “step show” in Indiana, with cultural roots that stem from traditional African dancing, military marching and contemporary hip-hop music. Step-shows have evolved into an African American art form, most often performed in talent competitions on college campuses.
Women, Culture, and Policy To Be Focus of Spring Symposium

Dulce M. Cruz

Current trends continue to push toward a global economy, and the Caribbean has certainly felt the impact. Caribbean women, in particular, are at the center of monumental changes sweeping all of the islands. In Cuba and Haiti, for example, recent political transformations razed the few opportunities women have to make a living. In the Dominican Republic, dire economic need continues to prompt massive migrations of women who end up working as “domestics” in Puerto Rico, or being further exploited in the dirty factories on the mainland. And in Jamaica, focus on tourism has impacted women's cultural identity in many undesirable ways.

These changes need to be examined, and the Center for the Study of the Americas has taken the initiative to do so. Its 1995 Spring Symposium, the high point of the Center’s annual programming, will examine how current social and political developments are affecting the everyday lives and cultural expressions of Spanish-, English-, French-, and Dutch-speaking Caribbean women. Titled “Globalization and The Caribbean: Women, Culture, and Policy,” the primary aim of the Symposium is to create a point of contact between personal experience and intellectual reflection. That is, the aim is to foster discussion regarding the diverse realities of Caribbean women's lives as they are affected by globalization.

The Symposium will begin with a series of Caribbean films screened throughout the month of March, and will culminate with lectures and discussions presented by visiting scholars on Friday and Saturday, April 14 and 15. Among many others, the series will include films from Puerto Rico: La Guagua Aerea, directed by Luis Molina, La Gran Fiesta, directed by Marcos Zurinaga, and Lo que le paso a Santiago, directed by Jacobo Morales; and from Cuba: Letters from the Park and Memories of Underdevelopment, directed by Tomás Gutiérrez Alea, and De cierta manera, directed by Sara Gómez.

To illustrate the impact that the introduction of basic technology can have, beginning Thursday April 13 there will be an exhibit of photographs and a display of solar ovens being constructed and used by women. Other displays are still being planned, for instance, one on women's involvement in tropical ecology, particularly in the Bahamas.

On Friday evening, April 14, Irma Imanzo, a Puerto Rican documentarist whose recent work focuses on women and Santeria, will show one of her short pieces and present a lecture regarding Caribbean films and filmmakers. Immediately after there will be a general discussion with the audience.

On Saturday, April 15, the last day of the Symposium, there will be a series of lectures and discussions presented by visiting scholars and specialists in various areas of the Caribbean. Following the keynote address (speaker to be announced), the rest of the morning session will address issues of economics and globalization. The panel of visiting scholars will include Rosario Espinal, a sociologist and Caribbeanist who specializes in processes of democratization, primarily in the Dominican Republic; Ileana Rodriguez, a cultural critic and specialist in Spanish, Francophone Antilles, and English Caribbean literatures, women's studies, and literary and social theory, who will comment on the relationship between economics and culture; Sistren, a grassroots women's group from Jamaica; Lynn Bolles, a feminist anthropologist working on West Indian women's labor history and women's empowerment groups; Sabine Manigat, a sociologist and former director of the university in Haiti, who will discuss women's adaptation to the present economic crisis and the new urban patterns in poor sections of Port-au-Prince.

On Saturday afternoon, the panel of visiting scholars will address issues of culture, literature, and the performing arts. Speakers will include Lisabeth Paravisini-Gebert, a Caribbeanist, translator, literary critic, and editor of provocative works such as Green Cane and Juicy Floasam: Short Stories by Caribbean Women. She will discuss why Caribbean women's literary production has been so explosive in the last two decades, and how their work (re)presents the power, economic, race, and gender factors that prevented (and led up to) that explosion. Other visiting scholars will include Anyradha Dingwall of Needham, a cultural critic whose current work deconstructs identity and intellectual colonialism in Caribbean peoples, especially East Indians. The participation of the other two speakers in the afternoon panel has yet to be confirmed, but the plan is to have a Cuban poet and a Dutch Caribbeanist.

Closing events on Saturday evening will include a performance by Theater of the Diaspora, and fiction and poetry readings that will involve audience participation.

The Center anticipates great success with this Symposium: attendance by over 200 people; publication of the proceedings; video taping of lectures and discussions for use by the GMU community, other universities and colleges, local high schools, community groups, and for broadcast-

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**Faculty and Staff News**

**And in Their Spare Time. . . .**

Debra Bergoffen recently presented “Sartre’s Violence: A Comment” at the Sartre Society’s Fall 1994 meeting. She gave a lecture, “Simone de Beauvoir: Risking an Ethic of the Erotic,” in November 1994 at Fordham University. She also spoke to the GMU Philosophy Club on “Simone de Beauvoir: Refiguring the Subject.” Bergoffen has also recently published “Nietzsche Was No Feminist” in *International Studies in Philosophy 2* (Summer 1994).

Jane Turner Censer has reviewed Jacquelyn Dowd Hall’s *Revolt against Chivalry: Jessie Daniel Ames and the Women’s Campaign against Lynching* in the Spring 1994 (Volume XVII, Number 1) issue of *Women and Language*.

Dulce M. Cruz presented a paper, “Highly Literate Latinas: Questioning Empowerment,” at the 1994 Annual South Atlantic Modern Language Association Conference. She will also be presenting a paper, “Y esa Latina? What Is She Doing with All That Literacy?” at the March 1995 Conference on College Composition and Communication.

Ruth Fischer’s article, “Using the Syllabus as a Reading Event,” appeared in the Summer 1994 issue of *TESOL Journal*. Fischer finished her doctoral coursework this summer at Indiana University of Pennsylvania with an emphasis in Rhetoric and Linguistics.

Barbara Knight presented a paper entitled “Transforming Political Community: Metaphors from Chaos Theory and the Feminine Principle” at the American Political Science Association’s annual meeting in New York in September.

Aliza Kolker has co-written (with B. Meredith Burke) *Prenatal Testing: A Sociological Perspective*, published this year by Bergin and Garvey (Greenwood Publishing Group). Kolker and Burke also published two journal articles in 1994: “Variation in Content in Prenatal Genetic Counseling Interviews” (*Journal of Genetic Counseling 3.1*) and “Directiveness in Prenatal Genetic Counseling” (*Women and Health 22.2*).

Cynthia M. Lont has edited a textbook, *Women and Media: Content, Careers, and Criticism*, which will be published by Wadsworth in January 1995. She has also compiled a “Women and Media Bibliography” of 670 citations to be published in two issues of *Women and Language*. The first half of the bibliography appears in Volume 17, Number 1, the Spring 1994 issue.

Sara C. Looney has reviewed Dorothy Albrach Doherty and Mary Colgan McNamara’s *Out of the Skin into the Soul: The Art of Aging* in the Spring 1994 (17.1) issue of *Women and Language*.

Margaret Yocom spoke on “Changing Technologies and the Emergence of Form: Loggers, Chainsaws, and Sculpture” at the national meeting of the American Folklore Society, October, 1994 in Milwaukee, Wisconsin. She also edited and produced the catalogue accompanying the exhibit “Logging in the Maine Woods: The Paintings of Aiden Grant,” held at The Rangeley Lakes Region Logging Museum of Rangeley, Maine in July 1994. Included in the catalogue was her essay “Bearing Witness to the Lumbermen of the Western Maine Mountains: Aiden Grant and his Paintings.”

Terry Zawacki has had a paper accepted for the March 1995 Conference on College Composition and Communication. Her presentation, titled “Women Connecting on the Net: Theorizing the Dialogue,” will be part of a forum on “Women’s (Net)Work: Technology and Electronic Sites for Empowerment or Exploitation.”

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**Join the Hispanic Women’s Coalition**

**Who are we?** This semester we, a group of Hispanic women, have formed a network to support, empower, and provide each other with available information, access and training to help us accomplish our goals.

We provide each other with information about scholarships, internships, grants, and work. In addition, we meet to discuss issues that are of interest and concern to us—issues dealing with campus life, work, classes, goals and dreams.

We are a fast growing minority group who believe that we need to come together so that we can help each other reach our goals. We also share great pride in our culture and work to expand the knowledge and understanding of the culture among our fellow students. The network supports that culture by creating an atmosphere of respect for our culture in which we can support and empower each other.

**When do we meet?** Twice a month.

**What do you have to do to join?** Fill out a membership form and commit yourself to helping build the network in any way you can. You may volunteer to help with the mailings, the phone calls, posting flyers on campus, and so forth. For further information, contact Luz Diago, Chair, at 993-4003.

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Sexual Assault: The Academic Impact

Connie J. Kirkland,
GMU Sexual Assault Services Coordinator

Due to the lack of reliable victimization research, we do not know if t.e number of sexual assaults on campus is actually increasing or decreasing. We do know that because sexual assault is being talked about more frequently among students and because educational programming has increased, on-campus sexual assaults are being reported more often. There are certainly many reasons the numbers are more likely to be on the rise (Keller, 1992).

1. Student enrollments have increased—thus, there are more opportunities for sexual assault to occur.

2. Recreational use of alcohol and other chemical substances on campuses remains high (75% of men and 55% of women involved in acquaintance rape had been drinking or using drugs just before the attack).

3. Increasing portrayal of sexual stimuli and sexual violence in the media.

4. Liberalized visitation policies in on-campus residence halls. (The most frequent sites of acquaintance rapes are the assailant’s or victim’s room.)

Just what is “sexual assault”? Most people think immediately of rape. Rape, both by stranger and acquaintance, is widely recognized, but there are other acts of violence committed without the consent of the victim that are sexual assaults as well. These include assaults or penetration with objects other than a penis, non-penetration assaults of a sexual nature, indecent exposure, voyeurism, obscene phone calls, and sexual harassment. All of these are crimes and are against the university student code.

A Fall 1994 nationwide survey reaffirmed the nearly unbelievable statistic that one in four females has been sexually victimized. Another study completed by the National Victim Center in 1992 concluded that a female's first sexual assault most often occurs prior to the age of eighteen. The impact on these victims can be great. The plight of the victim is enough to anger anyone with a concern for individual life and liberty. It is impossible to undo a victimization.

Violent crimes usually provoke some type of reaction or loss—physical, financial, social, psychological, and, in the case of students, academic. The first two are described in newspapers and other forums and are recorded by police and other official reports. The other resulting traumas, however, are not so easily identified but may harm the victim even more. The psychological wound is often severe or permanent. After crimes occur, strong feelings remain. Emotional distress can include feelings of fear, anger, shame, helplessness, guilt and/or depression. Sometimes interruptions from normal life linger: sleeplessness, nightmares, social isolation, flashbacks, intense insecurity.

College students who have been sexually assaulted most often experience effects on their academic functioning. In nearly every case, the victim cannot perform at the usual level. The academic impact may be felt immediately following the incident or may not be recognized until sometime later. But the negative impact is powerful, and, at times, prohibitive for continuation of the normal class load. As a victim/survivor attempts to return to a normal lifestyle, there may be great difficulty in concentrating. Missing classes becomes commonplace, either as a result of increased general social withdrawal or in an attempt to avoid seeing the perpetrator. Sleeplessness at night due to anxiety may translate to decreased energy and academic motivation by day.

Rather than risk exposure of the nature of the trauma, the victim may avoid communicating needs and feelings to instructors or others who might help. Student victims often must withdraw from certain courses to maintain their academic equilibrium. In more traumatic incidents, victims may choose to withdraw completely from the university, at least for a semester, until their composure is regained. At the far end of the continuum are those cases in which victims transfer to another university rather than continue in the same environment where the assault occurred.

Since the educational mission of a college or university is to foster an open learning and working environment, it has an ethical obligation to provide an environment free from sexual assault and from the fear that sexual assault may occur. The entire campus community suffers when sexual assault invades the academic atmosphere; thus, the college condemns such unacceptable behavior and provides services to victims of such incidents.

Being alert to changes in a student's behavior or to a rapid decline in academic functioning is the key to assisting the victim. Reaching out to the student with supportive words and a willingness to listen may provide the sexual assault victim the opportunity to ask for help. There are services at GMU which offer professional assistance as well. For more information, call the Sexual Assault Services Coordinator at 993-4364.

"In teaching us to see gender as a socially constructed and culturally transmitted organizer of our inner and outer worlds, in as it were, making gender visible, feminism has provided us with an instrument of immense subversive power. And along with this provision comes a commitment: nothing less... than the deconstruction and reconstitution of conventional knowledge. Necessarily, such a venture requires close textual reading of all attributions of gender, wherever they occur... Ultimately, what we are most interested in is clarification of the space of alternative possibilities. If meaning depends on gender, we want to know what changes in meaning, in science as elsewhere, would accrue from shifting meanings or uses of gender—even from abandoning gender altogether—in our constructions and de(con)struction of nature."

Evelyn Fox Keller.
“Girls” vs. “Women”: Does Language Matter?

Jenny Rogers

I wrote this essay in the Spring of 1993 when feminist theory and its practices were somewhat new to me. I do not think my ideas have changed; rather they have been transformed into a reflection on what I see as the contradictions and beliefs inherent in construction of gender.

As language defines us, the words we use to describe ourselves become us. Terms such as “girl,” “woman,” and “lady” do more than state our gender; they are levels within a feminine continuum. Their connotations can give and take away from the female being referred to. They are extremely loaded words, with much of their load stemming from sexism.

From the *Oxford English Dictionary*:
- girl—1. a child or young person of either sex. 2. a) a female child, applied to all young, unmarried women; b) a maid servant; c) a sweetheart.
- woman—1. an adult female human being; 2. a female servant; 3. a) lady-love, mistress; b) kept mistress, paramour; 4. a wife; 5. the reverse of a coin.
- lady—1. woman ruling over subjects; 2. woman to whom a man is devoted, mistress.

I will begin with the word “girl” because, no matter what the definition, a female is a girl before she is a woman. Definition 2a states that a girl is a “female child; applied to all young unmarried women.”

Taken literally, this definition means that a female will remain a girl until she marries. Since young and unmarried go hand in hand in this definition, one assumes there are no old and unmarried women.

The definition also seems to say that in order to be a woman, a girl must marry a man. Without a man, she is forever trapped in girlhood.

The definition of maid servant (2b) is also questionable. Must being female necessitate serving; that is, cooking, cleaning, waiting upon others? Is our sex so steeped in servitude that “girl” equals “servant”?

The definition of “girl” as “sweetheart” (1c) is yet another instance of a definition where a male must be involved for the word to have meaning, as in “my girl” and “my sweetheart.” The male, in fact, assumes more significance than the “girl” being defined. She is the object of his attention; without him, she is definition-less.

In the definition of “woman,” once again the descriptor “female servant” is attached. The girl is a maid servant; the woman is a female servant. So, when the female is a girl, she is a “maid servant,” meaning that she waits on women. When she is a woman, therefore presumably a wife and mother, she waits on all people, hence “female servant.”

Under the word “woman,” the definitions of “lady-love” (3a), “kept mistress” (3b), and “wife” (4) again describe females only in their relationships to men. A female goes from being a “girl” and a “sweetheart” to a “woman” and a “kept-mistress.”

In order to be a woman, then, if one follows the logic of these definitions, sex with a man seems to be necessary. Then there is “wife.” All are alike in that the female’s relationship to and with the male is the deciding factor in defining her.

The same is true with “lady.” She is a lady when a man is devoted to her. What happens when a man moves his devotion elsewhere? Is she no longer a lady? The point is these names are not of our own making; they are given and retracted with a man’s desire.

Buying into these definitions of “girl” and “woman” can lead one into thinking solely of females in relationship to males. In other words, we girls/women define ourselves by how well we serve as the objects of a man’s desires. If females are seen only from a male perspective, never having our own perspective by virtue of never having had the opportunity to define ourselves, we will continue to be seen and see ourselves as less than men, as objects.

In any pornographic magazine, neon strip bar, and other venues that exploit female bodies, the women are constantly referred to as “girls.” “Girls! Girls! Girls!” the sign blares. “The Girls of Fort Lauderdale!” advertises the cover of *Penthouse*. In the most-recent Miss USA pageant, the contestants were all mid-twenties college graduates. Yet, during every intermission, the female host would say, “The girls look great, don’t they?” or “This is a favorite part for the girls,” or “The girls are really trying hard to impress those judges.”

This “girl-talk” is not found solely in obviously sexist forums. The 1992 Academy Awards motto was “Year of the Woman.” To celebrate women’s seemingly lone year of acting, there was a musical medley during the Oscars’ introduction. Songs not about women, but about girls. The opening number—“I Enjoy Being a Girl.”

In all of these cases, using the term “girl” when referring to a woman takes power away from the woman and gives it to the name-caller. The woman becomes younger, dumber, more pliable, innocent, sexier, all through a single word.

I have not always had such strong feelings about “girl” usage. In fact, until a few months ago, I had always referred to my friends and myself as girls. To call us women seemed somehow ludicrous, partly...
because we weren't used to using the term and partly from our lack of understanding and self-esteem. I thought that being a "girl" meant that I could act and say whatever I wanted—be immature or prudish, goofy or serious, and so on. Being a "woman," on the other hand, was relegated to females my mother's age, career women, mothers, wise women. "Women" only issued from my lips when females years older than me were discussed. In this way, the women became more separate; they were at a kind of level I would reach one day. When I reached that level, I would find knowledge, security, all the things I now lacked. Until I got there, "girl" seemed the most appropriate term for my gendered self. Besides, "me and my girlfriends" sounded much better than "me and my womanfriends." I had a boyfriend, he had a girlfriend. What did the words matter?

Then Michael came along. He was the first person I knew who consciously referred to the people I called "girls" as "women." I say consciously because with Michael it always seemed to be an obvious effort. "There's this girl, I mean woman, I know..." or "I have this womanfriend...." The way he purposely and obviously reworded his language discouraged me from rewording my own. It seemed to me that if such obvious efforts had to be made the point of rewording was lost.

Now I realize that regardless of motivation and the reasons we might be revising our language, our sexist word choices need to be changed. I tell the story of Michael because I am trying to stress the fact that he was changing words; why or how he changed them is irrelevant. Before Michael, I hadn't even considered my choices. Now these ideas tugged at me, especially when I enrolled in my first Women's Studies class.

My Women's Studies professor, Dr. Paula Gilbert, and I had extended discussions on the prejudices against women that are still pervasive in our culture, language being a major factor in continuing the prejudices. I wrote numerous journal entries explaining to Dr. Gilbert my reasons for calling females my age "girls" and why I didn't think the lofty term "woman" could apply. How much difference did it make any way? Didn't we feminists have other things to think about? Dr. Gilbert disagreed and wrote this response in my journal:

I think that you have a confused idea about girls and women—what and who they are, how they act, and what individuals should be called. Your description of girls as silly, boy-crazy, etc., is playing precisely into the stereotype of girls that men have promoted and made us internalize. And "woman" does not mean aging people, only people (female) who are determined to define themselves and not be defined by others. That starts very early, so you cannot, in my view, attach an age figure to either of these terms. It seems to me that you deny the term "woman" for yourself, Jenny, because of your self-image.

The word "woman" seems to imply a secret sexuality. The power of nature through our ability to give birth to all this is around us. With the power of birth is the power of life. This power is strong and dangerous because it is owned by women. As long as we are girls, we do not hold this power. We are no threat, we're harmless, and even vulnerable with a need for protection.

When do girls become women? Some tell me at puberty, others say at the first sexual experiences, and still others say, "You just know." If reaching puberty signifies the beginning of womanhood, no wonder most girls are not enthusiastic about becoming a woman. Menstrual periods, cramps, pimples, protruding breasts—these are not rewards. With these changes, the path to womanhood seems negative from the beginning.

The idea of sexual experience making girls into women is also a negative. Sex involves two people, so a girl is dependent on another individual to help her find her womanhood, usually, of course, a man.

If a girl "just knows" when she becomes a woman, why are there so many self-described girls out there?

I think the distinction between the use of "girl" and "woman" is important because language is important. It's easy to say, as I once did, that "girl" and "woman" are just words and shouldn't we be fighting real sexism? But language is at the heart of sexism. It is how we learn about ourselves and our roles. It is what is used against us and what we can take back and use for us.

Jenny Rogers is a Senior at GMU, majoring in English and minoring in Women's Studies. This essay was written for a special topics section of English 309, entitled "writing Gender," and crosslisted with Women's Studies.

"To reject the feminist perspective through adherence to the belief that we are in a 'post-feminist era' is dangerous and short-sighted. The concept of 'post-feminism' in a world where inequality is still pervasive, where women are more likely to be treated as commodities if not elevated to a pedestal (a pedestal ringed with barbed wire), is nonsense. The existence of this very concept acts as a device to placate us, to control us, to reassure us that we need no longer fear or protest. It persuades us that our battles have been won, the vote gained, contraception available, beating or marital rape now illegal. This is merely window dressing, for it is clear that women are not yet free. If we believe we are, if our daughters forget how to protest, if we are lulled into a false sense of freedom, we will lose all. Is this why each generation of feminists has to rediscover the arguments, to rekindle the fight, to reinvent the wheel? Is this why the work of women throughout history, women who campaigned and fought for our rights and freedom, is forgotten? Women may well be silenced..., but we must be aware of silencing ourselves by believing in post-feminism, and thus giving up the fight."

“As advocates and activists of women’s rights in our time, we must begin . . . to create a single continuum, one that solidly represents the aspirations of all women in our society. We must begin to create a revolutionary, multicultural women’s movement that seriously addresses the main issues affecting poor and working-class women. In order to tap the potential for such a movement, we must further develop those sectors of the movement that are addressing seriously issues affecting poor and working-class women such as jobs, pay equity, paid maternity leave, federally subsidized child care, protection from sterilization abuse, and subsidized abortions. Women of all racial and class backgrounds will greatly benefit from such an approach.”

CALLS FOR PAPERS

ence to be held at Wayne State University; Detroit, MI; October 19-21, 1995.
Contact: Elizabeth Faue
Dept. of History
3094 Faculty Administration Building
Wayne State University
Detroit, MI 48202
(313) 577-2525

4/15/95
“Feminist Theory and the Family.” *Hypatia: A Journal of Feminist Philosophy* invites original articles for a special issue that will bring together feminist views from all philosophical traditions on the family, its impact on women, and importance for feminist philosophy. The issue, “Feminist Theory and the Family” will be guest-edited by Ellen K. Feder and Eva Feder Kittay.
Contact: *Hypatia*
SOC 107
University of South Florida
Tampa, FL 33620.

5/15/95
Contact: Jo Blatti
Harriet Beecher Stowe Center
77 Forest Street
Hartford, CT 06105

12/31/95
“International Feminism(s).” *The Journal of International Communication* is devoting a special issue (June 1996 guest-edited by Annabelle Sreberny-Mohammadi), to the exploration of international feminism(s) as theoretical constructs, practical politics, and cultural practices.
Contact: Annabelle Sreberny-Mohammadi
Center for Mass Communication Research
University of Leicester
104 Regent Road
Leicester LE1 7LT
England

“Violence and Education.” A special issue of *trans/ forms*, a journal of insurgent voices in education. Submissions may include articles, film/exhibit/book reviews, original literature, and photographic essays. Preference will be given to work submitted by graduate students.
Contact: Flora Hart, Guest Editor
Dept. of Sociology
Ontario Institute for Studies in Education
252 Bloor Street West
Toronto, Ontario
Canada M2R TV5

Violence Against Women: An International & Interdisciplinary Journal, dedicated to the dissemination of original research and scholarship on all aspects of violence against women, solicits articles from scholars, researchers, clinicians, and advocates. Submissions should be empirically based, using quantitative or qualitative methods, and may include historical and cross-cultural analyses. The editor also welcomes theoretical papers, research notes, book reviews and review essays, and articles/poetry from survivors.
Contact: Claire M. Renzetti, Editor
*Violence Against Women*
Department of Sociology
St. Joseph’s University
Philadelphia, PA 19131

FMST (Feminist Studies in Aotearoa/New Zealand), a new electronic journal started in May, 1994, particularly solicits papers that address issues of interest to topical in Aotearoa, Australia and the Pacific.
Submissions should be no longer than 100K and must be submitted as 'text only' (ascii) files.
Contact: e-mail: FMST@stonebow.ac.nz

Feminist Economics, the Journal of the International Association for Feminist Economics, is a new and innovative journal dedicated to developing an interdisciplinary discourse on feminist perspectives on economics and the economy. The first issue of the journal, which will be published by Routledge, will appear in early 1995. The journal solicits high quality contributions from a broad spectrum of intellectual traditions in economics. The journal also welcomes contributions which treat economic issues from cross-disciplinary perspectives.
Contact: Diana Strassmann, Editor
*Feminist Economics*—MS 9
Rice University
6100 South Main Street
Houston, Texas 77005-1892
(713) 527-4660
e-mail: dls@rice.edu

“Only by reference to those like us will we be able to rediscover and therefore support those contents of our experience which social reality ignores or tends to cancel out as scarcely relevant.”

JOBS, FELLOWSHIPS, AND MORE

Contact: Bryn Mawr College
101 North Merion Avenue
Bryn Mawr, PA 19010-2899
(610) 526-5000

Contact: Mary Lynn Stewart
Dept. of Women's Studies
Simon Fraser University
Burnaby, B.C. V5A 186

Contact: Patricia H. Miller
Chair of Women's Studies Search Committee
Dept. of Psychology, Box 112250
University of Florida
Gainesville, FL 32611

Contact: Christine Cassavant
Office of Academic Affairs, 1251 Arizona State University West
4701 Thunderbird Rd.
P.O. Box 37100
Phoenix, AZ 85069

Contact: WMST Program
2632 Cathedral of Learning
Pittsburgh, PA 15260

Contact: Women's Studies Search Chair
Dept. of Comparative Lit
N434 Burrowes Bldg.
Box W
Pennsylvania State University
University Park, PA 16802

Contact: Chair, Director Search Committee
WMST Program
Northern Illinois University
DeKalb, IL 60115

Contact: E. Kay Trimberger, Coordinator
Women's Studies Program
Sonoma State University
Rohnert Park, CA 94928


Contact: Dr. Abby Lippman
MCRTW
3487 Peel
Montreal, Quebec H3A 1W7 Canada
FUTURE CONFERENCES AND MEETINGS

1/26-1/28/95
"Latin American Women Writers: Canons, Traditions, Revisions." Texas Tech University, Lubbock, TX

2/17-2/19/95
"Speaking Aloud/Allowed": Midwest Feminist Graduate Student Conference. University of Toledo. Toledo, OH

2/23-2/25/95
"Myth, Metaphor and Reality": National Conference on Violence and Violation in Women's Lives. Elon College, NC

2/24-2/26/95
"The Intersection of Gender, Race, Ethnicity, Class and Sexual Orientation in Scholarship and Teaching." Washington State University. Pullman, WA

2/24-2/26/95
"Simone DeBeauvoir and Other Worlds." Simone DeBeauvoir Society. Palo Alto, CA

2/24-2/26/95

3/2-3/5/95
"Creating the Tapestries of Women's Lives": Annual Conference of the Association for Women in Psychology. Indianapolis, IN

3/3-3/4/95
"Women and Power": Women's Studies Conference of Middle Tennessee State University, Murfreesboro, TN

3/3-3/5/95
"OUTWRITE '95": The Lesbian, Gay, Bisexual and Transgendered Writers' Conference. Boston, MA

3/4/95
"Public High Schools: The Forgotten Workplace": Addressing Sexism and Sexual Harassment in the Worklives of Women in Public Secondary Education. The University of Maryland. College Park, MD

3/23/95-3/26/95
"World Women and Media Workshop": A U.S.-Chinese meeting in anticipation of the UN Fourth World Conference on Women. The University of Iowa. Iowa City, IA

3/24-3/25/95
"Women Being/Women Doing: Women's Studies in a Global Context": The South Central Women's Studies Association Annual Conference. The University of North Texas. Denton, TX

3/24-3/25/95
"HIV and Adolescents: Building Consensus for Prevention." Texas Women's University. Denton, TX

3/31-4/1/95

3/31-4/2/95
"Surviving in the Borderlands": The New York Women's Studies Association Annual Conference. State University of Plattsburgh. Plattsburgh, NY

4/6-4/8/95
"Continental, Latin-American and Francophone Women Writers": 12th Annual Wichita State University Conference on Foreign Literature. Wichita, KS

4/15/95
"Inner Limits, Outer Limits: The Body and Geography": University of Cincinnati Graduate Student Conference on Literature and Culture. Cincinnati, OH

4/28-4/29/95
"Domestic Violence: Solutions," Texas Women's University. Denton, TX

6/9-6/11/95
"Working-Class Lives/Working Class Studies Conference." Youngstown State University. Youngstown, OH

6/21-6/25
Women's Movements: Cultural, Intellectual and Political (R)evolutions": 16th Annual National Women's Studies Association Conference. The University of Wyoming. Laramie, WY

7/16-7/26/95
"Pacific Women: Culture, Identity and Self-Determination": 7th International Cross-Cultural Black Women's Studies Summer Institute. Honolulu, HI

7/20-7/22/95
National Women’s Studies Association Scholarship, Fellowship, and Award Announcements:

Wendy Kolmar  
e-mail: wkolmar@drew.edu

All awards are intended to expand the boundaries and possibilities of women’s studies scholarship and are available to people of all ages whose qualifications are compatible with the requirements of each award.

**Illinois-NWSA Manuscript Award: $1000**

Presented annually for the best book-length manuscript in women’s studies. Along with the $1000 prize, the University of Illinois will publish the manuscript. Manuscripts may be on any subject in women’s studies that expands our understanding of women’s lives and gender systems. Interdisciplinary studies and discipline-specific studies are equally welcome. A précis of manuscript entries must be submitted by January 30, 1995.

**Pergamon-NWSA Scholarship in Women’s Studies: $1000**

First Place Scholarship funded by Pergamon Press; $500 Second Place Scholarship funded by NWSA. These scholarships will be awarded to two students who, in the fall of 1995, will be researching or writing a Master’s thesis or Ph.D. dissertation germane to the interdisciplinary field of women’s studies. Students need not necessarily be enrolled in a Women’s Studies program. Preference will be given to candidates who are NWSA members and whose research projects on women examine color or class.

**NWSA Graduate Scholarship in Lesbian Studies: $1000.**

Will be awarded to a student who, in the fall of 1995, will be doing research or writing a Master’s thesis or Ph.D. dissertation in Lesbian Studies. Preference will be given to NWSA members.

**NWSA Scholarship in Jewish Women’s Studies: $500.**

Will be given to a graduate student who is enrolled for the fall 1995 semester and whose area of research is Jewish Women’s Studies.

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**Pat Parker Poetry Award: $250**

Funded by Woman in the Moon Press ($10 submission fee payable to Woman in the Moon Press). Given for an outstanding narrative poem or dramatic monologue by a black, lesbian, feminist poet. Submitted poems can be up to 50 lines in length and on a topic related to the concerns of African-American women, lesbians and feminists, or the life and work of Pat Parker. Special preference will be given to poems that inspire, enlighten or encourage. Submissions accepted between March 1 and July 31, 1995.

*Except as indicated, entries for the above awards must be postmarked no later than February 15, 1995. Application forms can be obtained from the following source:*

- NWSA
  - 7100 Baltimore Boulevard
  - Suite 300
  - University of Maryland
  - College Park, MD 20740

**Zagreb Women’s Center Seeks Books and Magazines**

Susan Soric  
The Balkan Women’s Empowerment Project  
e-mail: susan_soric@specevent.uchicago.edu

The Multimedia Women’s Center NONA in Zagreb, Croatia, is seeking donations of women’s studies reference books and women’s magazines and journals for its growing library. NONA was established in December of 1993 in response to the needs of Croatian women victims of war and their Bosnian sisters in exile in Croatia.

NONA holds literary events, lectures, exhibits, and workshops for all women, and offers special programming for refugee and displaced women. NONA also has a small library and is building archives documenting the experiences of women from Croatia and from Bosnia-Hercegovina. Of course part of the archives will focus on women’s experience in war.

NONA also is searching for reference books on women’s scholarships and fellowships, to meet a growing demand for such educational information among women in Croatia. NONA is committed to being a resource for the establishment of women’s studies in Croatia, but needs your help.
The Bridge to Asia Foundations Needs Books and Journals

The Bridge to Asia Foundations, a not-for-profit organization, seeks donations of books, journals, and other resources (including reference works, newsletters, proceedings, software, videotapes, and maps) for universities in China, Vietnam, the Philippines, and other countries in Asia. Needed are college, graduate, and professional materials in agriculture, anthropology, area studies, computer science, economics, education, engineering, English (including English-as-a-second-language), fine arts, folklore, geography, history, law, literature, management, mathematics, medicine, minority studies, natural science, performing arts, philosophy, the physical sciences, political science, psychology, religious studies, and sociology.

Materials need not be unused but should be current (published in 1980 or later); journal runs should be consecutive. Pack contributions in envelopes or cartons; attach a list of contents to the outside of each package for customs clearance.

Send donations to the Foundation's warehouse:
Bridge to Asia
Cargo Services
Pier 19
San Francisco, CA 94111

Also send a copy of each donation list to the Foundation's office:
Bridge to Asia
1214 Webster Street
Suite F
Oakland, CA 94612

Donations of materials and funds are tax-deductible to the extent permitted by the law. The Foundation cannot reimburse contributors for postage but will acknowledge gifts on request.

For additional information, call (510) 834-1919 or 834-3082.

National Black Lesbian and Gay Archives Created

The Shango Project is a newly conceived effort to collect, preserve and maintain materials of historical interest which document the Black Lesbian and Gay presence.

In conjunction with other groups, organizations and individuals, The Shango Project will act as a support organization to aid in project design, research aims, film festivals and other activities whose function is to educate, enlighten or promote change, such as initiating an annual Black Lesbian and Gay History Day during the month of February, Black History Month. The Shango Project is dedicated to increasing the visibility of Lesbian and Gay Blacks and the exploration of issues central to our lives.

Through its newsletter, Purple Drum, The Shango Project allows writers, filmmakers, scholars, researchers, students, activists and others an avenue of communication on a variety of events, new works and activities through the announcement and critical review of books, film, video, music, commentary and television.

A long-range goal of the project is to develop a resource center serving not only as archive but maintaining a database of all research and historical materials pertaining to Black Lesbians and Gays in the African Diaspora. Such a central database will allow the use of a much-needed resource tool in exploring aspects of Lesbian and Gay life and to further much-needed work on the multidimensional issues and problems faced by Lesbians and Gays of African descent in societies across the world.

If you would like to contribute to this effort, please contact the director by writing to the address listed or phoning: (812) 334-8860. Donations which bear on some aspect of the Black Lesbian and Gay experience are always welcome and will be maintained and preserved in the donor's name. Scholars, reviewers and writers are always welcome to submit short commentary, letters, articles, fiction and nonfiction for publication in Purple Drum; they may deposit such items to the archive if they wish them to become a part of the permanent collection.

Each year, The Shango Project announces awards for research and creative activities (film, video, poetry, novels) which contribute significantly to our understanding of the history and culture of Black Lesbians and Gays.

Editor, Purple Drum
The Shango Project
P.O. Box 2341
Bloomington, Indiana 47402-2341

"To widen the rift between the self and the body, we treat our bodies as subordinates, inferior in moral status. Open association with them shames us. In fact, we treat our bodies with very much the same distance and ambivalence women have traditionally received from men in our culture. Sometimes this treatment is benevolent, even respectful, but all too often it is tainted by outright sadism... Bodies get treated like wayward women who have to be shown who's boss, even if it means slaughtering them around a little."

The Women's Studies Research and Resource Center, the traditional complement to a Women's Studies program, was established by George Mason University President George Johnson in November 1989 at the request of the Dean of the College of Arts and Sciences, and with the support of the Associate Vice President for Administration, the Associate Vice President and Dean of Students, and the Deans of the Schools of Business Administration, Information Technology and Engineering, Nursing, and the College of Education and Human Services.

The Center, which is open to the general public as well as to all members of the University community, performs the following important functions:

- houses and distributes informational literature on issues and regional activities
- houses information on Women's Studies programs
- organizes lectures, workshops, and other activities on topics relevant to campus life
- links the University to women's organizations in the metropolitan area
- encourages faculty, staff, and student research on topics of sex and gender

The College of Arts and Sciences faculty approved the 21-hour minor in Women's Studies in Spring 1990. The first GMU Women's Studies course was offered in Fall 1990.

**MATRIX welcomes letters to the editor.**

Please send your comments to:

**MATRIX**
Women's Studies Research and Resource Center
SUB I, Room 234
George Mason University
400 University Drive
Fairfax, VA 22030-4444

For further information, please call (703) 993-2896.

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**WOMENS STUDIES PROGRAM**
**WOMENS STUDIES RESEARCH AND RESOURCE CENTER**

SUB I, Room 234
George Mason University
Fairfax, VA 22030

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George Mason University