Megan Cherrier, MC: What was the date and place of your birth?

Susan Turell, ST: I was born July 10, 1956, in Cleveland, Ohio.

MC: Are you from Cleveland then?

ST: My family lived there just a couple of years and we moved shortly after my second birthday, so, no, I really don't remember living there at all.

MC: And you moved to Texas?

ST: No, actually we lived in Columbia, South Carolina, for about two years or so while my dad was serving in the military service there, and then we moved to Houston, Texas. So, we moved there right around my fourth birthday.

MC: What is your ancestry or ethnicity?

ST: That is a tough question, because people think of ethnicity as race, so a lot of times when I have to check things off I check off like Caucasian. I am Jewish and for Jews it is not just a religion, it is a culture. And so, I guess, you know I think of what my culture heritage is as being Jewish.

MC: How many male and/or female siblings do you have?

ST: I have a sister and I had a brother who passed away a couple of years ago.

MC: Are you the oldest?

ST: I am the oldest.

MC: What is the name and occupation of your partner or

spouse?

ST: I do have a partner and she is the dean at one of the UW colleges.

MC: Where did you attend school and what degrees have you earned?

ST: Let me just clarify this, it is one of the UW colleges, it is UW Marathon County, it is not all of them, UW Marathon which is in Wausau. Where did I go to school? My undergraduate was from University of Texas at Austin and my degree there was a liberal arts honors degree, and it was called Plan 2, it was a liberal arts degree honors. Then I went to the University of Houston to get my Masters in counseling and then I continued on to get my PhD in counseling psychology from the University of Houston, and I got that degree in 1992.

MC: Is there anything else about your general background you think is important?

ST: No. I mean there are lots of things in my background I am assuming are going to come up when you ask other questions.

MC: Describe your relationship with your parents and siblings when you were growing up.

ST: Okay. I think in general I had a pretty average childhood. One of the values of most Jewish families is higher education so I remember things like we would sit around the dinner table and we would ask questions and our parents would make us go get up and look up the answer. They would not answer it for us, so we would be looking up in the dictionary or the encyclopedia. So, I think it was, you know, it was a fine relationship with them. I think, I was the oldest and my sister was two years younger than me,

so I think there was a bit of competitiveness there. We did not get along very well when we were growing up; we fought a lot. My brother was five years younger than I was and so, you know, I cared a lot for him as a child. I mean I was five years older so I mean I remember when he was born, I remember my mom being pregnant with him. So, I did a lot of caretaking of him when he was younger, but by the time I got to be a teenager he was just a little brother that I really didn't want to have much to do with. My parents were married until my mother died; they had, I think, a very good strong loving marriage.

MC: Tell me about the community and neighborhood where you grew up.

ST: I grew up in a suburb in Houston that now is a very coarsen suburb. When I moved to Houston there were probably just a million people, now there is 5 million, so it I has grown a lot and it is very geographically spread out. I lived in a neighborhood that had a disproportionate number of Jewish families living in it. We moved into a home that my parents had built for us, so that home was built for us and my parents lived there until my mother died, so that was the only house I knew from about the age of 4-1/2 or so until I was 36. So that house had a lot of very, you know, very stable upbringing I think. The neighborhood, again, was suburbia. I grew up across the street from the elementary school I attended, walked to junior high. My high school was a little bit further away, but, I would say upper middle class. Ranch style homes on probably a third of an acre. So we are not talking real ostentatious wealth, but it was, people were not hurting in that neighborhood, definitely upper middle class. My dad was a physician, I don't know if you were going to ask that. My mom was a stay-at-home mom but did a lot of volunteer work, did a lot of service to the community.

MC: What kind of a physician was he?

ST: He was an internist and he specialized in cardiology.

MC: Did your mom choose to stay at home?

ST: I think that is what they did back then. I know that she taught school for a while before she got pregnant with me, but back in the 50s when I was born women who were pregnant were no longer allowed to teach in public schools, but I think that she was okay with this. I think that is what wives in that generation and class status did. And she kept busy, I mean she did a lot of service work.

MC: So, could she go back to teaching after?

ST: She did not want to. When we were grown and my dad was still working she went back and worked in his clinic and did insurance claims in the business office there, so she did do that, go back and did that work after. And, it was more because she was interested in doing something and helping out in the office more so. She certainly did not need to financially.

MC: Describe how your family was or was not connected to the community.

ST: Well, when you say community I think of the Jewish community. So, very connected. I mean we had my mother's brother and his wife and their four kids, my cousins, all lived within walking distance of where we grew up. So, maybe three, four blocks away, not very far, long blocks away. So we would often do things with my cousins. Judaism is very much celebrated in the home so there were a lot of family dinners together with grandparents coming in, in the home. My grandparents did not live in town but they visited a couple times of year and for the big holidays. And, we went to a synagogue/ We went to Sabbath school and we knew people, kids I went to school with were Jewish, and they

lived in the neighborhood, so that was the sense of community. When we got to be a little bit older, I was grown, I was out of the house. I don't remember if my siblings were still there, my dad became president of the neighborhood association so at that level of community he did service as well.

MC: Is there a Jewish synagogue around here?

ST: Around in Eau Claire?

MC: Yes.

ST: There is one, it is over on the East Hill, it is on Emery Street. It is actually just a few blocks away from where I live. But, it is East Hill.

MC: I am very interested.

ST: Do you know where East Hill is?

MC: No.

ST: If you go from campus and you travel toward downtown, like get on State Street and go toward downtown, but do not turn to go downtown, just go up that hill, where it is the Brackett Street Hill or whatever it is called; up Brackett Street Hill, when you get to the top of the hill there is a light that is called Margaret, and you make a left on Margaret and you go down to Emery and make a left and go down about two or three blocks and you will be at the synagogue.

MC: When is it open?

ST: It does not have services every Friday night, but you could probably look on their web site and see.

MC: Well, I am very interested ever since all of Europe we went to was very devoted to the Holocaust memorials that we went to.

ST: Well, you could go for some Friday night service and check it out. But, that is how we had a sense of community, I mean it was people we grew up with, my parents were friends with other Jewish families in the neighborhood, I knew the kids. And it was not all Jewish, obviously, but it was disproportionately Jewish in the neighborhood. It was called Meyerland. The person who settled it was a person whose last name was Meyer.

MC: Were power and privilege in the community and how did that affect you and your family?

ST: I would say my family was part of the families who had power and privilege. It was probably more class based than anything else. But it was all white in the neighborhood at that time, and probably still is honestly. And so if you think of Meyerland as a community, it was anybody who had a certain class status. I think my dad, my family probably had some, because my dad was a physician and he probably saw patients, people who were my friend's parents, you know, he probably saw them as patients, I would guess. So, I am trying to think of who else. If you cite that as a community, I would say people look at, there were families within the Jewish community who had more status but was based on they were really wealthy, and they would tend to be the leaders in the synagogues and that kind of thing. They would run the big fundraising campaigns and stuff. I would say people got used to it as a whole when I was growing up. It is interesting, because back in the late '60s, early '70s, they were really struggling with segregation at schools and they started to set up zones, like districts, so that you would be zoned to a particular school as a way to integrate and so, but my sense is that the way those were set up was really disadvantage to the students of color. A

few if my friends got zoned to different schools than what they wanted to go to but mostly I think it was a way to make sure that our schools were being integrated by making students of color be bused or move to our school.

MC: What values did you learn from new families and other people and institutions in the community?

ST: Certainly value of learning and education, for sure, in my family. I also learned social justice from, if you knew about Judaism is very strong about social justice. So I learned a lot of values about that, about equity, about discrimination, about privilege. I learned about the importance of living a good life now that was a really key value. That you don't wait for some heavenly reward, but you create a good life for you and people now because you this is all you can count on. that is a strong value I have today. You treat people well. You try to create a socially just world now. I think growing up in Houston which was such a city world, so many people where moving to all the time, I really learned the value of sort of welcoming people and diverse equates. There really is a sense of welcome, really warm and welcoming and really inclusive, that power differentials that we talked about before, but it is really, there really are lots of community with people from different backgrounds who were there and I am sure there is a hierarchy, but I think it is more about class than it is about values. There is obviously intersections with that, but there is lots of integrated neighborhoods in Houston, I mean it is much different than other places.

MC: What role did education play in your life?

ST: Oh, I think I mentioned that to you. It was very strong. I mean, it was. The high school I went to was known for its academic rigor. I guess, I mean, it was almost every person I knew in high school was going to college. In fact, in my family, it was not even, it was just assumed that I

would be going to college. There was no discussion. It was just like, I knew I was going and that was it. So, lots of value on education. My dad told me, oh well, and I didn't go back to graduate school until I was 29, so, but even then, when I was in my 20s, he said if you ever want to go to school I will pay for it. So, it was very much like education is important and we'll support you.

MC: Give me an example of how gender, race, ethnicity and social class were important in the building of your understanding of yourself and society.

ST: That is a lot, gender, race, ethnicity, and social class. I knew early on that I was discriminated against because I was female. I did not have language for it until probably in my 20s. Even though I took some women's studies in college I just did not have good language for it, but I was aware of discrimination based on gender early, early, early on. I challenged it, not real successfully, but challenged it. I do not think I was aware of class status issues until I had a very good friend in junior high who lived in a house that was probably not much bigger than this room and it was the first time I realized that not everybody lived like we lived. But I do not know that I was able to make much sense of it until I got to my 20s, honestly. I think I noticed it but I did not know how to make sense of it well until I got a little further along in my life. I was aware of ethnicity issues early on as well. I certainly knew that there were just a handful of students of color like in my junior high and high school and though there were no overt nasty interactions or certainly nothing violent or anything, I am sure that I was not fully appreciative of how hard it was for them. For us it was just sort of like, 'Oh, look, there is something different that we can be friends with', you know kind of thing. Almost mascot like I think in retrospect. But, early on, I remember distinctly, and I wish my mom was alive so I could talk to her about it, but I remember going to a downtown department store when we first

lived in Houston, so I was probably four or five, and I remember going to drink from a water fountain and my mom says, 'Don't drink out of that one,' and I just could not figure out why, and here is my mother from upstate New York who just moved to the south, probably thinking what have I gotten myself into, and she is trying to explain to me why I can't drink out of one water fountain and why I have to drink out of the other and it just did not make any, and I remember asking 'Why? Is it different water?' But, well, I know now it was "colored" water fountain. So. Yeah. So, I mean I was aware of that kind of discrimination early on. You could not have lived in Texas in the 60s and not be aware of it. There were a couple race riots in different parts of town where people of color lived at the time. Some of them in the more impoverished neighborhoods. There were riots and some of us were aware of this. But, the way it impacted me the most, as I mentioned before, was more of in school, how they were integrating the school, that is how it impacted me more directly, and again disproportionately probably disadvantaged other students as opposed to white students. It was not just black students, it was Latinos too. And then in the early 70s there was a big influx of people from Vietnam who moved in as well. There is a lot of different diversities now, that is just the tip of the iceberg now.

MC: Was a white discriminated against if a white had a Hispanic friend, was that seen as bad?

ST: No, not that I know of. No, in fact, I would say probably more for my friends when I got to be in junior high/high school I did not hang out with Jewish kids necessarily. That was more of a problem. The Jewish kids tended to all hang out together and I tended to branch out. Like my friend who lived in the house that was not too much bigger than this was not Jewish. So, that was more shocking, I think in junior high.

MC: Was the Jewish community ever discriminated against?

ST: Oh sure, oh sure, yeah. But there is a fairly large one in Houston for a major city, I guess. So I was probably buffered against some of that. I mean there were some neighborhoods Jews could not live in. Still is. There is a country club that would not accept Jews unless they were really, really. Like one of the Jewish families who owned a department store, they got in. But, they lived in that neighborhood and belonged to a big country club. But most no, there is still that kind of, watch. I don't think there it is, I mean there is not _____ hanging on synagogues, but there is the _____, there are neighborhoods that are white and _____ Jews did not live there. That is why Jews lived in Meyerland area. There was another neighborhood for Jews that had a lot more money than we had and that was plush. But they did not live in the one with all the _____ and still don't as far as I know.

MC: What memories do you have of being discriminated against or seeing others who were victims of discrimination?

ST: Well, I talked about the water fountain. I think for me the first thing I remember real discrimination distinctly was I wanted to be Bar Mitzvah and it was not for any big religious reason, I think I just wanted to have a party and the presents, and be 13, so you had to go in and get start doing some studying for it around 11, or around 10 or 11, and my parents refused, and said you are not going to get Bar Mitzvah and they would not let me because I was a female. Of course, they expected my brother was going to be, but it just was not done then.

MC: But they do it now.

ST: Oh, now mostly Bar Mitzvahs are all the time. But, yeah, not then. And then there were other things. If I

wanted to spend a night it had to be at my cousin's house, it had to be some friend that my parents knew really well. I probably did not get to spend the night at all in elementary school with anybody other than my cousins. My brother could spend the night wherever he wanted to. That kind of thing.

MC: Because you are a woman?

ST: That was the reason why.

MC: What did you learn from experiencing or witnessing these acts of discrimination?

ST: Well, I knew they were unfair. So, I am not sure what I learned other than just recognition that they were unfair and I don't like unfairness. I just, I want the world to be a just place, so I mean, I am just, it makes me, I think it may be, I don't know if I was born this way but I certainly have always questioned rules. If they make sense, fine, if they don't I ignore them. So, you know, these would be some of those rules I think, you know these social rules, that I think are just horrible, so they need to be challenged.

MC: Describe any efforts you witnessed or participated in to confront discrimination. What tactics or strategies were used?

ST: Growing up? If we are still in childhood I didn't see anybody challenged anything. My parents probably said some things that would have supported that, I mean they would challenge it verbally but nothing more overt than that. So, I am sure my mom tried to explain to me why this was, you know, what was going on with these water fountains and why it was not okay, but nothing more overt than that.

MC: What memories of your childhood continue to make a

difference in your life?

ST: I think the fact that my mother and her mother, my grandmother, both did so much service. They sort of taken me, mom took me, not my grandmother I was not living near her, as she was living in upstate New York, but my mom would take me with her to go do some of that service when I was younger. That made a big impact. I think the values we talked about earlier continue to make an impact. I would say not in a negative way but in a more problematic way I think growing up in an upper middle class family that is the classism is the thing that is hardest for me to see, it is easy for me to fall into so it is hardest for me to see and a way to challenge it.

MC: What is the significant historical events do you recall mostly from your childhood and how have they affected you throughout your lifetime.

ST: Significant historical events like Kennedy, like all the assassinations in the 60's, Kennedys being shot, both of them, Martin Luther King being shot; even people like George Wallace, the attempt on his life. I mean it was such a time of violence. The Vietnam war. The protest. People landing on the moon. There were a lot of big changes and a lot of challenging status quo that I think I still do. I mean there are lots of challenges to be status quo and it was scary. I mean, this idea that people could just be assassinated so easily that if people didn't agree with each other. I think from what I read about generations and I think there is some truth to this, that people who are baby boomers who lived through that, you know if challenging status quo stayed with us. We challenge the status quo in ways maybe your generation doesn't. I mean we assume people in authority maybe do not have our best interest at heart and that they need to prove that they do or that we need to be able to challenge and question. So, for me, it certainly lead to a life of challenging and questioning.

MC: Looking back at your childhood, would you have anticipated that you would become a feminist later in life.

ST: Yes, absolutely. As soon as I had the language for it, it is like I am out, this is me. Absolutely. I think I was a feminist from the minute I could think, I just did not have the language.

MC: What else would you like to share about your childhood experiences.

ST: I cannot think of anything else.

MC: Describe your educational path after high school.

ST: I think I have already done that, in terms of formal education. I would say informally when I started working at the _____Women's Center when I was 26, that was when I really got sort of immersed in my feminist education which, I mean I had a little bit of it in college when I took women's studies classes, but it was so beginning then in the mid 70s, so when I started working at the women's center in the early 80s it was like really eye opening. It was discussions, it was reading, it all fell together there, so that was more my informal education path.

MC: Describe your occupational path after college.

ST: When I first graduated with my bachelors I immediately went into a doctorate program in school psych and after a semester decided I was too young. I was not ready to be able to apply what I was learning in any kind of critical thinking way, so I went and worked for three years at the American Heart Association doing volunteer management and then I worked for three years at the _____Women's

Center doing volunteer management and directing the rape crisis program. Then I went back to school to get my Masters and Doctorate and then I started teaching in 1992. I taught at U of H Clearlake for ten years and coordinated women's studies there and then I came here. Six years I did coordinating women's studies and teaching and then last summer I began work as an administrator. I have taught here for six years and coordinated women's studies during those six years. I came here as a coordinator for women's studies and then became administrator last summer.

I also should mention that during the time that I taught I have always, until this past summer, I have always maintained a private practice as a psychologist, so have always done part time clinical work with people. And when I was in Houston I also spent about 12 years being a clinical consultant for the _____Women's Center and it meant I would supervise some of their staff. I would supervise people going there to earn their hours towards licensure. I did a lot of, trying to help, working with staff, not just supervising but working with them to do self care and trying to help them, consult with their cases, and that kind of thing. So I did that for many years as well.

MC: So you wanted to move to Wisconsin, is there a particular reason?

ST: I was tired of living in a really big city. I wanted to live some place smaller, you know, prettier, less pollution, less crime, less crowded. I did not want to spend my whole life living in Houston. I ended up moving back to Houston to take the job in U of Houston Clearlake because my mother was ill at the time and I thought I would be able to kind of help out toward the end of her life and she had ended up dying. At the end of your doctorate programming counseling psychology you do a year long internship. My internship was out of town in a city called Denton, Texas. So she got sick right after I accepted that

internship so I ended up driving back and forth quite a bit to come back home every third weekend and so when I took the job back in Houston at that point I really had not expected to move back there and I thought I would move somewhere else. Well, she was still sick, I took the job, and before I could finish my internship she died. So, it was fine. It was a good place to be to establish myself professionally. But, I thought, oh, I might as well, time to move, and see what comes up.

MC: How were you awakened to social inequalities of gender, race, and social class, sexual orientation and other layers of identity.

ST: Well, I think I sort of mentioned that. I mean, there is these earlier experiences were I thought, Oh my God, what is this? My own experiences as well as what I saw around me. And then, you know, really that informal, being at the women's center in the early 80s when the whole place would shut down for an afternoon once a week and we would all, from the receptionist to the executive director, and we would all just talk about feminism and what was going on. It was really, that is when I got exposed to a lot of that. Not so much the inner sections, sometimes that, but yeah, I think the inner sections, sometimes that, but, yeah, I could say the inner sections. But it was not a very complex examination of how those all intersected, but certainly all these issues were talked about.

MC: What memories do you have of your first encounters with the feminist or culture of feminism.

ST: As an overt kind of topic, I would have to say a little bit in college because I took some women's study classes, but they really were things like women in history and it was not a real feminist analysis, it was just sort of, it was back in the mid 70s so it was really just barely beginning of women's studies. And, so I would say the real

one was when I started working at the women's center in 1982, that is really. But, of course, everybody knew who Gloria Steinem was, I mean, you knew who certain key people were, it was not like they were not in the news. So, I guess sort of more popular media, in kind of a superficial way before that.

MC: What experiences, social movements, or events or people were important in shaping you as a feminist?

ST: You know, I think what always has influenced me more has been more personal connections because of what is happening in the big, sort of outside, it is who I really know, so I would say if you shape me in a feminist group you use sort of those discussions. They were really powerful. We dealt with tough topics. Both what was happening within the women's center as well as more theoretically. I mean, I read a lot of interesting provocative topics, but it was also dealing with what was happening between us. I would also say as role models I think my grandmother, my mother's mother, was very much a feminist, although I do not know she would have labeled herself that way. But she certainly had those beliefs.

MC: Was your mom?

ST: I do not think so, It was not like she wasn't, but she certainly knew I was and I don't think she disagreed with anything I did but I think she would never put herself, she would have never made those kind of public kind of proclamation about herself. She was not, I guess she was not very publicly oriented, politically in the sense of cultural, not politics.

MC: And how was your grandma a feminist?

ST: Because I think she was very progressive and always

learning. She died when I was around 30 I think. So, I don't know that it is anything that we ever, that I ever talked to her specifically about, but I know her ideas were _____.

MC: But it was your mom's mom.

ST: My mom's mom, correct.

MC: What resistance if any did you face from people you cared about when you became a feminist.

ST: You know, a little bit, I would say a little bit of push back from my family of origin, but not really much. You know, I was in my 20s. I could pretty much hold my own with any discussion. I did not care to argue with them, I learned pretty early on that, you know, I don't care about changing other people's minds, it is just about living in as a feminist for me. So it is about my ideas, my values, how I live my life, I do not try to convince others. I think they probably tired to engage me more, they probably tried to engage me more into arguing than I was really interested in, so a little baiting, but nothing really big. And there were some areas that, like with my dad, and my sister, we just agreed to disagree and I tend not to discuss it with them. If they want to bring it up fine, but I don't care about convincing anybody about anything at this point. Even the students, like here is the information, you know.

MC: Take it or leave it.

ST: Think about it. Right! Think about it and then take it or leave it.

MC: Describe the process you went through as you decided to identify as a feminist.

ST: You know, it just was such a good fit. I don't know that it was, it was like it just felt like it was me and I have integrity, I want to, for me, it is about integrity, it is about congruence of living your values. It just was easy given that I cannot imagine not being true to myself, so.

MC: Feminism has been described as a river with many tributaries, in other words, although feminists are united by some common beliefs they understand and express those beliefs differently. How do you describe the true tributary of feminism that best fits your beliefs.

ST: I think probably I would say I probably lean more toward radical, but you know multicultural really kind of fits for me. I don't think multicultural has roots in radical so multicultural, I think you have to look at the inner sections, but I think there is patriarchy, I think there is hierarchy, I think there is oppression, and I think people have privilege and I think you have to look at the inner section of all of those types of privileges and you have to do all those hierarchies so that is the one that resonates for me.

MC: What meaning does the feminist statement, 'the personal is political' hold for you?

ST: Several things I think. Part of it is that you cannot just look at one woman's life. It is when you look at a woman's life in the context of sexism in other woman's lives that you begin to see the bigger picture and that women end up blaming themselves when the tend to decontextualize, so if they get raped, if they do not see it in the context of how sexual violence is a tool of patriarchy, they blame themselves. If they see in the bigger picture it tends to put the responsibility back on the oppressor, whether it is the culture pieces as well as the individual perpetrator. So I think to me it is like, it is putting a context around

people's lives. It is really important, that context. I think it is crucial to make meaning out of people's lives who are oppressed.

MC: How have you negotiated and balanced your identity as a feminist with constraining cultural expectations or femininity or masculinity?

ST: That is a hard question. I am not even sure how to answer it. You know, I don't know how to answer it. I think, getting back to the challenging piece, I think I challenge a lot, so I challenge like femininity and masculinity, and I think it has been easier as I have gotten older. I think probably in my late 30s around then, it just became much easier just to say this is who I am and sort of, it did not matter whether it fit traditional femininity or the traditional masculinity, it was just who I am, so it is about that living accordingly, in line with my values and who I am. So, for me, it is just not, I tend to discard concepts that do not work well for me. And I challenge them. So, I guess that is how I would answer that question.

MC: What has been the greatest challenges you have faced as a feminist?

ST: I think the greatest challenges have to live congruently. It is very hard to not act in patriarchal ways when you were live in a patriarchy, and to try to be true to its translant _____values into how I live my life. That is the biggest challenge. It is not easy.

MC: Which of your contributions have made the creative difference in shaping emissaries in practice and your own understanding of yourself as a feminist?

ST: You know I would say I am really an expert on sexual violence and the whole patriarchal violence, so I think that is probably my biggest understanding and understanding that,

you know, that in the context of I think the rape culture, so I think that is a contribution I have made to the feminist world and people I know. I think my living as a feminist as I mentioned before, I do think that makes a big difference. People do not experience someone acting outside of the _____norm often. I hope that makes a difference. And I think I seeing my self as a feminist, I think part of what I think I have had to negotiate is, sort of as you notice your contribution and you notice your expertise there is an empowerment to that and know how to bring that empowerment in a way that does not become power over or control. So that has been the challenge in how I think about my self. It is like how to balance that is something I think about often. But I feel like I have power but I don't want it to be controlling over others. I empowered, I don't want to have power over, I want to use that power to empower others. It is hard to do that.

MC: What do you consider the greatest achievement of feminism over the last 25 years.

ST: Certainly, you know, verbal feminism got some laws changed. I do not think those are the greatest achievements but they are certainly visible. I think the fact that it has touched individual women's lives in positive ways, even if the women do not realize it, that the feminist movement did that. I think the antisexual assault _____ _____violence work that has been done has made a difference. Now something people know about. Women do have better access to jobs, we still are lagging terribly in pay. I do not think we have diminished the violence, I think it has been more about awareness than actual change, honestly. More awareness. But, remember, I am really more radical, I think the system done more, and so everything that we have done in the past 25 years has been within the system. So, I want to be hopeful that people's attitudes and individual lives have had some positive change in them because there have been, you know, women realize

they do not have to blame themselves that they are right, or they don't have to say _____ _____. The reality is most people _____ Cause we are still working in a patriarchy, it is still a patriarchy system. Is my radicalism showing through?

MC: What do you think are the most important challenges feminism must overcome in this country?

ST: One is that we have to reclaim the term and people have to feel comfortable embracing it when they really do have those values. Lots of people, people I know, say I believe these beliefs but I don't want to be a feminist. That is a feminist having these beliefs, so, I think sort of overcoming the stigma of the term and having people embrace it would be a good thing to do. I really do think we have to, I think the course is to draw the line. That would be a really big challenge, would really kind of change the power structure in the country. If I can dream big, we got another 91 years. It would be great if more people who shared these beliefs were actually in positions of power and could make those structural changes. I think women absolutely have to be able to be able to control their reproductive lives. That is the bottom line. You have to have it. If you can't control your reproduction, most other things don't fall into place and with sexuality. I would say reproduction and sexuality. I think those are bottom line.

MC: How long and in what way have you been engaged with UWEC Women's Study's Program?

ST: I came here in 2002 to be the coordinator and so that was a half time position I filled until _____. And so I administered the program in that capacity. And I am not sure what you need to know about that. I mean do you need to know specific what that entailed.

MC: What is your first memory of the program?

ST: Interviewing. Interviewing for this position and yeah, that was my first memory. Coming in and meeting a bunch of people who were on the search committee and meeting students. I liked it here. I felt it was a good fit and they obviously thought so for me too. And, you know it was a two day interview so I got to meet lots of people and gave lots of presentations and that is my first memory. I came in February. It was like around 32, so it was a good gentle way to ease me in, there was not a lot of snow on the ground, it must have been one of those mild winters.

MC: How has the program changed during the time that you have been involved?

ST: Oh goodness, lots of changes. When I came there had been a previous director, Allison ---------- grandmother. She had been here and had been here a long time as coordinator of the program. She retired, I think in 2000, and there was a two year interim person, Jenny ----------, and during that two years they did a really good job of doing a program review, and getting some direction to the program, setting up, maybe to help run it, and so when I got here we were able to implement lots of changes. We were able to get a vision for the program, set _____goals for students. We were able to get a major, at a time it was only a minor, we were able to get a major. That was the first major that had been a new major through UWEC in a very long time. So we did that since I have been here. We developed an alumni presence because we got the major. We have gotten more awards for students. We clearly defined what some liaison work is about creating connections for students to the program that are here and when they are gone. We developed more formal internship sites. We made some curricular changes. We shored up the curriculum, like strengthened the curricula. Got rid of

electives that really were not relevant to Women's Studies. Added some courses. Oh yeah, we really strengthened it.

MC: Why was it only a minor?

ST: The program started with a minor many years ago.

MC: What are the major contribution of UWEC Women's Studies to the campus, community and beyond.

ST: I think to the campus, the major contribution we have courses that are _____lots of other disciplines, and those disciplines are strengthened by the fact that they have a gender, the have a course that does a gender analysis. We are obviously a presence that speaks to climate issues, not just for women but for all persons. We have folks in Woman's Studies who are involved in lots of organizations and committees and bring feminist perspectives around, social justice to those. I represent Women's Studies even when I moved here in administration, so I am bringing those respectives that, you know, up to this kind of work. In the community, we do programming, I mean there is programming that is done. We collaborate with people like wage, _____ and all that, so there is programming done for the community. I think the internship people do, the students getting involved with students. I remember once around the time the major was starting someone told me that some of the students in the _____ classes were complaining that the campus was too feminist, so I think we were pretty visible and if there was something going on like the flip side or a couple years ago the calendar issue, you know, we are pretty visible around exploring those issues and looking at what does it mean.

MC: Can you share any stories of people and/or events that you think are significant in the shaping of the 25 year

history of Women's Studies at Eau Claire?

ST: I actually think that Women's Studies has been here more than 25 years. I think the minor might have been 25 years, so I am pretty sure that Women's Studies have had a presence since the 70s, at some point in the 70s. You know, I can only speak really for the last six and a half years. You know when the forum was developing, there were speakers, the year we got our major they brought in Gloria Steinem and they worked with us to work with the time and we had her here I think in September when we first opened the major. That was really exciting. That was actually her second visit here. We had lots, and lots of speakers come in through, _____. We got lots of talented, talented faculty and staff on campus who help. It would be hard to name them all, they are so many of them, I am so pleased that there is such a wide spread support for the program. I think there are ways that the program has had an impact that I don't even know, because you think of all the students that went through and you know, we don't hear back from those students, so we don't know where they all are out there doing. It is really powerful, and so I would hope there is a repel effect. There are lots of change going on in the world already, in the region and the world around us because you all have been trained to question and to think about things using a gender analysis by looking at injustice, try to fix it, make the world more just place.

MC: What do you consider your major contribution to the women's studies program.

ST: I think I provided good leadership for six years and by good I mean it was inclusive, brought lots of people together, I was not afraid to speak up. I was visible. I think I connected well with students, so I put a visible face to the program, one that was, I think, an effective visible face. I am not afraid to speak out but I think I

have the ability to speak out in a way that I don't care if people do not like what I say but I think I do it in a respectful way though I think sometimes people would _____ because of the manner in which I speak out. And I took what the women did before me and I have gone down that plan that I stepped in to and I implemented it so I really used their wisdom to help move the program forward.

MC: What would you like your legacy in the Woman's Studies Program to be.

ST: That is a good question. I don't think I will ever see it. I would love my legacy to be that these students are out there doing good work, you know, when I think of work I mean making the world a better place. That would be the best legacy. That you are out there doing the work so that when my generation is tired or dies off or whatever, that there is still a feminist presence in the world. That would be the best legacy. It is powerful to think about that.

MC: As you think about the future what role do you think Women Studies will play on UWEC campus, community and beyond.

ST: I hope it continues to have a strong visible presence and continues to have leaders who speak out about social justice issues. That is what I would hope, and that the curriculum would become more and more integrated into other departments. There would be more collaboration across departments, such as they are adding gender analysis kind of classes, classes with a gender analysis in their curriculum which definitely is crucial and that also compliments what students in Women's Studies classes are learning.

MC: What else would you like to share about Women's Studies Program at Eau Claire and its impact both historically and in the future of the campus, community and world beyond.

ST: I think.----------somewhere that are strong ---------. I think it goes well for the entire institution in terms of the ability of thinking in creative ways, challenging the status quo, the true meaning of academic freedom which you think carefully about what you presented it and why you presented it and what you want being presented and all that, know what is not being taught, was is truly going on in respect to _____ all that, so I think a strong based program is really evidence of a strong university. I think it is important that Women's Studies keep a strong feminist focus that really is feminist studies and that it not revert back to what other people called ad women in stir, so it is not just a course, for example, you know, like you learn about like women in psychology is not just like, hey, lets look at how psychology, lets look at the studies that are done on women in psychology, but lets look at, lets ask the bigger question, why are they done, what respect were they done from, what is being left out. Do that real feminist analysis I think is crucial. I think that is what makes the program here strong because people are not afraid to say it is a feminist program, that is crucial. I do think, you asked me what is for the future. I do not think, I think you can keep that feminist focus and include gender as part of the studies, not just feminist, not just women. I think we have to look at how patriarchy affects men as part of Women's Studies. So women studies give the title and you do that in a lot of classes, and so it is really, I think we do not want to loose the women's focus, but I think you could call it Gender Studies, you do _____ Woman and Gender Studies it is really sort of catching up more with where our current thought and experiences_____. That is useful things for the future in the program. Of course in my dream I would love it to be called Feminist studies. That would be_____, but I am not sure that students want to get a degree in feminist studies, but

I think that truly_____

MC: _____you are hosting a social gathering, you have sense of community_____, what will that entail, like everyone ordering.

ST: There will be refreshments. There is going to be a brief like little intro by Beth Heilwig, and talking about developing a community. I mean that's looking at trying to develop more a community presence because there was a study done like last spring, by some social work that really found there really isn't much of one and the only that exists in spectrum and that kind of waivered both in leadership, right. But I mean depending on what you all do really depends on how many people are involved and leadership and politics, and so there is no faculty or staff present, so it does not seem fair to leave the whole thing to students so that is about. I was interested. That was it. Thanks!