[Video: AVCHD.mov]

INTERVIEWER: Can you please say and spell your name, and tell us your pronouns?

NARRATOR: Oh my, spelling.

INTERVIEWER: Ok, well you can just say it.

NARRATOR: My name is Angela Ginorio if you say it in Spanish, and Angela Ginorio if you say it in English, and the spelling is the same. The last name is G-I-N-O-R-I-O.

BROWN: Great. Your pronouns?

GINORIO: My pronouns are she/her.

[00:06:19]

BROWN: When were you born?

GINORIO: I was born 1947 in Hato Rey, Puerto Rico.

[00:06:32]

BROWN: Was being part of the US territority in Puerto Rico significant for your growing up?

GINORIO: Of course. It was significant even at a personal level. I think it is significant for everyone at a structural level, but even at a personal level because in my household my mother belonged to the party that favored the Commonwealth. Which of course didn't exist when I was born, it was developed 6 years later. My father belonged to the party that favored independence. In my household there were political discussions. In Puerto Rico at the time people would fly a flag in front of their house to indicate their political affliation around election times. In my household we never could do it since my parents disagreed, and my father respected my mother's wishes, as well as she his, we never flew a flag. That was a big issue, and a big understanding of how that had shaped what we were living.

[00:07:50]

BROWN: Was there a lot of tension between your mother and father since they had the disagreement or…

GINORIO: I think occsasionally when there were particular issues that came up, but in general no. They were really respectful of each other. So, from that perspective no.

[00:08:12]

BROWN: Where did you go to college?

Her. I went to the University of Puerto Rico for both my bachelors degree in Psychology, and my masters degree in Psychology. At that time the University of Puerto Rico didn't have any graduate degrees in Psychology beyond that. After two years of teaching at the University of Puerto as an instructor in what they called General Studies, which was the college into which every freshman went into, then I decided to go for my PhD. I also decided to go for my PhD because I came from a culturally conservative family and so my freedoms as a 24-year-old were extremely limited. Including the fact that if I went out with my girlfriends, my 17-year-old brother had to come with me. If you think that was disagreeble for me, you should think of the 17-year-old boy trailing behind these old ladies, as he called us.

[00:09:20]

BROWN: Did your mom and dad go to college as well?

GINORIO: No, my mom and dad both stopped their education at 8th grade, not by choice but by economic necessity. My mother basically was a servant in various family homes, and my dad started working-I'm not totally clear on what-but right after 8th grade.

[00:09:49]

BROWN: Were they disappointed in their inability to go to college, or was that not something they

were interested in?

GINORIO: I think they were both disappointed, but they didn't let that embitter their lives. That was what it was. They were both intellectuals I would say, in the sense they kept reading and kept challenging the ideas they came across with and discussed them with friends and collegues during regular visits or so on.

[00:10:25]

BROWN: Interesting, because in my experience with poverty and being low-income we don't generally have accesss to resources like reading and what not. Is that a different kind of culture in Puerto Rico?

GINORIO: I would say that there are some people for whom that is the case, but I would say that, at least in that generation, remember my mother was born in 1920, my father was born in 1902, so for them-the number of people in their generation that went to college was very low to begin with right, and totally determined by class. That, by the way, is an issue that in Puerto rico is very foregrounded and that I found when I came to the US was not as visible-not that it doesn't operate-was class issues. We are opening clear about their class issues right. So that was operating.

[00:11:35]

BROWN: How many siblings do you have?

GINORIO: I had 2 siblings. I was the oldest of 3. I had a brother who was 2 years younger than myself, and another brother that is 6 years younger than myself. The middle brother was killed in a car accident at age 17. So, then there are only two of us now.

[00:12:06]

BROWN: I am sorry to hear that. Did your other brother go to college as well?

GINORIO: He went to college but did not graduate. He was short one semester I think, and he was doing history.

[00:12:24]

BROWN: Did he stay in Puerto Rico or did he come to the United States as well?

GINORIO: no, he stayed in Puerto rico. He still lives there. He has never lived abroad. He has travelled a little bit.

[00:12:37]

BROWN: does he have any interest in coming to the United States as well?

GINORIO: He, like all Puerto Rican consider migration if things get really desperate in the island financially. It is not his choice. When things get really difficult, as they might still get worst because of the economic restructuring that is still going on, I imagine he might still consider it.

[00:13:14]

BROWN: You got your bachelors and masters in psychology from the University of Puerto Rico, did you immediately after getting your masters come to the United States for your PhD?

GINORIO: No I worked for 2 years. Then I came to Fordham University in New York City basically because they gave me the most financial aid. I was advised it was better to go not to the highest ranked University but the one that gave you the most financial aid. I think that was extremely wise advice. I got my degree there with an emphasis in social psychology. I was extremely lucky to be selected for a special workshop on crosscultural psychology towards the end of my time as a graduate student. That shifted totally the way I thought. Up until that moment I had been making comparisons within the United States. I was making comparisons that were way ahead of their time, in the sense that I was looking at race and gender comparing

Puerto Ricans in Puerto Rico, Puerto Ricans in New York, White Americans and Black Americans in New York City. Once I did the crosscultural psychology training, that shifted how I needed to look at things right. In some way the work was already crosscultural, but it was crosscultural as defined by nation states. Even though the crosscultural psychology training I got was focused on nation states, it was broader than that. I was very lucky for that opportunity.

[00:15:04]

BROWN: Where did you work for the 2 years?

GINORIO: University of Puerto Rico.

[00:15:11]

BROWN: As a lecturer or instructor?

GINORIO: Yes, I was an instructor,

[00:15:14]

BROWN: What encouraged you to get a PhD?

GINORIO: Partially it was that, as is obvious today right, if you only have a masters degree at a PhD granting institution your advancement opportunities are low. My parents at that moment were less needy of my income. They could not support me to go to school, but they were not needing my income in order for the household to keep going. I really felt restrained as a woman in Puerto Rico for the the reasons I already mentioned. I applied and I got admitted. All those things got together and I went.

[00:16:06]

BROWN: In addition to Fordham, where else did you apply?

GINORIO: I applied to Yale University, George Washington University, American University, and Harvard. I made alternate in Harvard. I was admitted to George Washington, and then to Fordham.

[00:16:34]

BROWN: You mentioned that you got advice to go to the place that offered you the most financial aid?

GINORIO: That is correct.

[00:16:42]

BROWN: Was this from a mentor?

GINORIO: Yes, one of my master-level teachers.

[00:16:50]

BROWN: Was there any other advice that your mentor offered you that you feel was pivotal or that should be remembered?

GINORIO: Not in the admission process, but once I got to Fordham University-my formal advisor had to be from social psychology-but I arrived on the same year that the 3rd woman made it into the faculty at Fordham. I don't know if she told them during the interview, but she was openly gay and openly feminist. She became my mentor, and she is still my friend. As a matter-of-fact when I go on my trip next month I am going to stop and visit her. That was really lifechanging because at that time there were no women studies courses, there were no feminist studies courses. We're talking 1971. She was connected to all the feminist and women's organizations in both psychology and the city of New York that had to do with gay issues. She mentored actively all of the students, and I was one of the students she mentored. During my time there, Barnard College offered a series of conferences once a year that became basically the equivalent of a GWSS

department at the time. So one and a half days at the end of Spring semester they would bring top-notch people to Barnard to speak in a conference called The Feminist and the Scholar. At that time to put those two words together in the same sentence was an oxymoron. That was my only formal training in feminism. Though the moment I entered Fordham she gave me a book, and another book and another book. The way she organized the grad students was obviouysly a feminist way of teaching, even though we were not necessarily in her classroom. She supported the graduate students a lot. I imagine some of the undergraduates as well but I don't know as much about that.

[00:19:21]

BROWN: Do you remember the book she gave you?

GINORIO: The very first book she gave me was Andrea Dworkins *Woman Hating*. We were discussing the role mother's play in making their daughters' submission. She suggested that I read the chapter on Chinese footbinding in *Woman Hating* and that totally shifted the way I understood my mother's behavior. Up until that point I had attributed a lot of it to her individual character or personality. After I read that book I realized no she is part of the patriarchial system that is in place, and she's doing what she thinks is best for her daughter's success in a patriarchial society. That shifted totally, absolutely.

[00:20:17]

BROWN: I can understand that definitely. Did you find that your experience at being a student at Fordham was different than being a student at the University of Puerto Rico?

GINORIO: Ah, yes. Everything from the weather, right? I had never had snow, or cold of that intensity, to the fact I noticed everybody wore jeans. At the Univeristy of Puerto Rico they didn't allow women at that time to wear pants, nevermind jeans. In Puerto Rico we saw jeans as something workers wear, so why were people at Fordham wearing jeans? I pretty fast caught on to the fact that it wasn't just jeans,

it was different brands of jeans. To the fact that this was the first year, I don't know at Fordham University but definitely my department, that had Affirmative Action students and guess what? I was a Puerto Rican student. Within two months I realized, wow, Fordham is in the middle of the Bronx. The Bronx is full of Puerto Ricans. Why didn't they choose one of those Puerto Ricans. Why did they choose me? At that point I went through this guilt trip, but at the same time I realized that I am here and I need to make something about this for, not necessarily for myself-of course I had to earn a living-but, for all those students that were denied this opportunity that lived next to Fordham. They should have been selected. It became transparent to the four of us who were Affirmative Action, 3 African Americans and myself, that we were tokens. I can tell you 10 stories of how we were tokens, and it became very obvious, right?

[00:22:16]

BROWN: Were you the only woman?

GINORIO: In the four, no. In psychology even at that time I would say about 50% of the people there were women. Not necessarily in the faculty, but in the student body.

[00:22:32]

BROWN: With Fordham being in the Bronx with lots of Puerto Ricans as you said, did you find it easier to reach out and find community?

GINORIO: Yes and no, because the Puerto Rican diaspora at that time was characterized by the idea that the Puerto Ricans in New York were Americanizing and spoke no Spanish or poor Spanish. We, in Puerto Rico, thought we spoke this perfect Spanish. If I had really listened, the Spaniards don't think we speak real Spanish. One had to find the kind of community that would not see you as 'you're coming from Puerto Rico to tell us how to be, and we are the ones who are here' right. So there were a lot of those policial dynamics between Puerto Ricans in the island and Puerto Ricans in New York, which still exist but have been reinterpreted in some way

and redefinted by the various waves of migration that happen.

[00:23:55]

BROWN: You mentioned that it was 1971, and from my research I know thst the department here was starting to develop Women Studies, were you at all familiar with the department in Fordham?

GINORIO: There was no department at Fordham. There was a consciousness-raising group that was lead by graduate students and young faculty. It is always the students who lead the charge right? So there were graduate students and a couple of faculty, both of the ones I remember were young, and my advisor was one of them. So that was the extent of feminism at Fordham. I do remember that while I was there, and I think it was 73 or 74, Gloria Steinham and Flo Kennedy were invited together to speak. My memory says that was the first feminist women's large assembly at Fordham. It was extremely successful. The thing I remember the most about it is Flo Kennedy saying if we come, and there is no trouble after we leave, we have not succeeded. So that was like wow, ok….ok.

[00:25:22]

BROWN: At this time were you more of a passive individual, if like not wanting to cause trouble?

GINORIO: Oh no. I lead the charge of protests from the students about a number of things. Most significantly about testing that was being developed to assess whether the students were satisfied or not. Since I had worked as a psychometrist at the University of Puerto Rico as well, in my internship for Psychology, I had a lot of knowledge that many people that were critics of the testing did not have. So I aligned myself with the people in the department who were trying to change the department in various ways. It was a very conservative department. I cannot count my blessing enough for having had my advisor, Reesa Vaughter, be there and arriving at the same time and opening doors at a different level than where I was. Her understanding that my positionality as a Puerto Rican from the island in that

department together with the other 3 African Americans needed to be taken into account as we maneuvered and navigated.

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BROWN: Do you think your father's siding with the independence and I assume being a rabble rouser in that capacity contributed to the way you approached?

GINORIO: I would say my father's politics did, but my mother's behavior did more. She was an amazing person in that if she felt like something was needed for the family or the house, she would get it done somehow. We were poor, extremely poor- well not extremely poor because we had a house and it was a secure house, right-and she would make it happen. Part of the way she did it, which at the time seemed like the way things are, right, is she created community through the church, she created community through the schools, she was part of a large extended family, and those people brought her foods and she prepared things with those raw materials they brought her and she shared those with them. There was this huge informal economy as well as community building that she built. My father worked 6 days a week, and by the time I was born he was 45-years-old and I was his first born. He had never been married or had children, so he was very tired a lot of the time.

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BROWN: Did your mother consider herself a feminist at any point?

GINORIO: Oh no. Except that my daughter about four or five years ago was interviewing my mother, and my daughter's Spanish was not very elaborate. She said to me, 'Mamá, do you think we can ask *abuela* what she considers her political practice to be?' and I said to her, I'm not sure how to translate that and I'm not sure she will be able to tell you about that. She said 'ask her! Ask her!'. So I did, and my mother was amazing. My mother was 94 or 95 when this happened, and she instantly said in response to 'what is your political practice' and she said "my kitchen". She asked,

'well tell me more,' and she proceeded to give an amazing answer that had to do with how a neighbor who was also involved in the independence movement's practices was bringing one of the big independence movement's muckymucks to the *barrio*, and he came to the house told her she was going to cook A, B, and C for that meeting. My mother said, 'no, I'm not. Nobody has asked me about that.' So she proceeded to talk about her practice in the kitchen and how she went about it. Oh my god, yes.

BROWN: Sounds like an amazing story.

GINORIO: It was an amazing story and it is somewhere in Emilia's records.

[00:30:25]

BROWN: When you started identifying as a feminist, or doing feminist work, how did your mother respond?

GINORIO: Not well. It went from…all kinds of things. The first thing is I started wearing jeans every time I went to Puerto Rico on purpose, right. The second thing was that I felt that now that I understood my mother as not deliberately trying to be oppressive but part of this larger system I was going to share with her about some of my insights. I remember the most difficult conversation we had had to do with abortion. She is a Catholic woman, and I was attending a still-Catholic although not officially a Catholic university-which was one of the reasons she felt like she could let me go right-so we were having this discussion about abortion and she finally said to me, 'if I believed what you said, I would declare my life a failure'. I was like wow. I had to stop because she is almost 60 years old. She is not in a position at this moment, doesn't have as many degrees of freedom to change certain types of behaviors or beliefs and I am not going to push her there if she felt like her life is a failure right. She has come a long way since there. I think my daughter has helped even more than I have. The idea that *abuelas* are much easier with their grandchildren than they are with their kids; absolutely true in my case. So my

daughter has said things and promoted things with my mom that if I would have promoted I would have gotten a big slap in the wrist, if not in the face.

[00:32:48]

BROWN: I also had a grandma who was a lot easier on the grandkids than her own kids.

BROWN: When you were doing your research at Fordham and you were studying the different Puerto Rican experiences in the Island and in the States, was that field work? Were you actually going into the Bronx and talking to people?

GINORIO: Yes. In psychology there is no such thing as only talking to people, you have to do surveys. That was quite a process. The advice I was given at the graduate school, once I was already at Fordham, was do and collect the most difficult data you can because once you start working it's not going to be as easy. Dream big for your data collection. It took me a full year to get consent from the public schools of New York to enter the classrooms to ask questions about race and gender, and I didn't know it, about class. I wanted to have a sense of what the economic background of these people. I had three questions. There is surveys and there is personal information they gather about you. In the personal information I asked, "can you estimate what your parents' income is?" and I gave them ranges. That question was the one that took the longest to get approved because, and I have this in writing, if we ask that question the students will know they're poor. Excuse me, they're living in the Bronx, their own schools are very poor, they step outside and there's-at that point-there is collapsed building because the developers were trying to let everything collapse so then they could take over and redo it in their own way. It was horribly poor and decrepit in the area I was working and the Board of Education in the city of New York there says no, they will know they are poor. So to get that question approved took a full year, but once I got it then I was able to collect the data relatively fast.

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BROWN: How did you end up convincing them to let you put the question on there?

GINORIO: I don't remember really, but they did approve it so I have that information.

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BROWN: Do you remember if any of the students were like 'oh, I didn't know I was poor!"

[laughter]

GINORIO: No, but what I did find out though is that students-this was very important for me to understand my data once I started sorting it as data-that is, that I noticed that a number of students that in Puerto Rico would be classified as - as they were turning in their papers that was the question I was sent to look at, how do you self-identity in terms of race, and a number of them that would in Puerto Rico would have called themselves white, were calling themselves Black or Not White or some other indication in their responses. So I was able to talk to a couple of them as they were leaving, sort of informally, so tell me about this, wow, how's that. They told me, well if I were in Puerto Rico I would be white but I'm here, so Black or I'm whatever they wrote down. They had this awareness. This were 14-, 15-, 16-, 17-year olds, so they were high school students, telling me this. Of course they knew they were poor, of course they knew they were of color, and they were maneuvering that the best way they can. In some ways that was a proof of my point which was that when students acculturate they acculturate to the culture of where they are. I was really interested in the fact-the reason I wanted to compare with whites and Blacks-is because even though in this culture white is the standard to aspire to the students were living in a culture that was mostly Black and into which Puerto Ricans were starting to flow and Puerto Ricans come in all colors. That was the racial dynamic in those schools. The students were handling it in various ways, and that was one of the ways in which they were doing it.

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BROWN: If I can ask, would you be considered white in Puerto Rico?

GINORIO: Yes.

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BROWN: When you came to the United States, I assume you started being considered a woman of color?

GINORIO: No, well until I opened my mouth. I could pass if I walked the streets. They might think-as a matter of fact, when graduate students start teaching one of the ways they both learn how to teach areas of knowledge about which they are not experts as well as help themselves in their teachings is to ask their classmates to come and give a guest lecture. I was always asked to come give a guest lecture on migration and race. One of the things that we did is that I would enter the classroom, they wouldn't say ahead of time who was coming that day, so I would enter the classroom and they would say this is our guest lecturer today- tell us what you think is her ethnicity. I was mostly identified as Italian or Lebanese, not as Puerto Rican. That was an entry point for a discussion point on discrimination on preception, on stereotypes, on all kinds of things?

[00:38:54]

BROWN: Would you feel comfortable sharing a little bit about your own feelings and process as you were navigating all these weird liminal spaces that you were in?

GINORIO: In the beginning I was just a Puerto Rican from Puerto Rico right. I spoke Spanish perfectly thank you, and I spoke fairly good English although it was book English. Especially in the beginning I found myself not knowing any cultural references. So if someone asked me what I thought about Simon and Garfunkel and I said Simon who? Because I didn't know. I was once asked, what's your accent from. I said Pittsburgh, because I went to a parochial school in Puerto Rico. The nuns who taught me came from Pittsburgh. So I figured that if they

were asking about my English accent it had to be Pittsburgh. It was a big joke. It was, it was very funny when you thought about it. My accent is from Pittsburgh. A place I had never been to until at that moment right? I eventually did go to Pittsburgh.

[00:40:38]

BROWN: I have Ukrainian in-laws and they also learned English but it was from an England English person. So when they first came over they were very England English in their phrasing and everyone thought it was very weird because they are Ukrainian but they are speaking England English. So I can totally understand that dynamic. So you went to a parochial school who taught you English, was that your high school or elementary school?

GINORIO: I went from 3rd grade on. I started in the public school in my neighborhood, but a young boy wrote to me a note saying that either I kiss him or he was going to kill me. When my mother saw that she said "you are moving out of that school". So we moved to the parochial school. It was a huge sacrifice-financial sacrifice-for them to do that.

[00:41:18]

BROWN: I assume it was like sending your kids to private school?

GINORIO: Yeah, it is the poor private school system.

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BROWN: Was it a typical aspect of cultural in Puerto Rico to learn more than one language?

GINORIO: It is mandatory to learn English.

[00:41:36]

BROWN: Is that a State mandate?

GINORIO: It is a State mandate. We are a colony of the US so we are supposed to learn English. The truth is if you do not know English in Puerto Rico the kinds of jobs you are eligible for are limited. Most of the commercial transactions are with the US, so at some point you are going to need that skill.

[00:42:11]

BROWN: The way they taught you English, was it-basically where you can't speak anything but English the whole time?

GINORIO: They didn't have this terminology at the time, but I realize they had what is now called a traditional immersion school so in first grade you have all your classes in Spanish except English and by the time you are in Senior year in high school you have all your classes in English except Spanish and Puerto Rican history. So it is a gradual transition over 12 years. At that time they didn't have a name for it, or they may have had it in educational circles but that wasn't in common parlance.

[00:43:07]

BROWN: You were at Fordham and you were doing research- Oh! I was curious, is the research methodologies that you learned at the University of Puerto Rico very similar to what you were doing at Fordham, was there any differences at all?

GINORIO: Yes. As a matter of fact, I attended my masters program- I was in the second cohort of students, I may have been in the first cohort of students doing the masters program but I think it was the second, they had brought about half the faculty were Americans that were coming for one or two years to get the program started. The University of Puerto Rico is part of the system of accreditation that the US uses for- so they had to have enough faculty who had PhDs and enough faculty who had this internship knowledge and so on. So I would say about 1/3 of the faculty in the masters program were Americans there partly to get the program going.

[00:44:13]

BROWN: Interesting. I am curious what caused you to want to apply to Harvard and George Washington and Yale?

GINORIO: I was applying only to Universities in the East coast. Harvard and Yale is what everybody knows. When I told an advisor who was not my teacher but who I knew from friends, she said oh you don't want ot go to Yale. I graduated from there, let me tell you what they did to me. I was at the University of Puerto Rico at a time when this still happens but at that time it was not hidden. It was not only in Puerto Rico but it happens here, that you knew when you entered your major that Professor so-and-so will only give you an A unless you sleep with him and Professor B will only do this if you do this for him. I had two female professors, I think, and all the others were males. Sexual harassment was out in the open, wide way open.

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BROWN: I am guessing that is something that you encountered then in your interactions with your professors?

GINORIO: Oh yeah. I got a B in a class I shouldn't have gotten but I wasn't going to do what the teacher said.

[00:45:53]

BROWN: Was the PhD program at Fordham 3 years?

GINORIO: In the ideal world there you would finish in 5 years; it took me 8. Partly because I was not a clinical student so I didn't quality for certain kinds of jobs that were available to the clinical students. My family could not help me regularly. My father went to his job and said my daughter is studying and I cannot help her, and his company said "We will send her $100 a month," which at that time was equivilent to $800 to $1,000, from the company directly to me for the school year, so 9 months I got

that money. With that money I got, because I was an affirmative action student they paid my tuition and paid me the equivalent of a work-study job. So I had a work-study job. When I finished the required courses in psychology, I realized that psychology was a very individualist-centered discipline, that I needed other things, so I went and took courses in Sociology and did a year of courses. Which do not appear anywhere in my transcript, but I felt I needed to do that. Also there was a faculty member there that specialized in migration of Puerto Ricans and so I wanted to take courses with that person. As a matter of fact, he facilitated my attendance to the cross-cultural workshop, because not only someone who would write me a letter of reference, which I had people in Psychology that could do, but I needed someone who could put down the $100 as-the only registration needed for this cross-cultural workshop which was going to be residental 4-month was $100, so he paid it. Then the other letters came from Psychology. So I spent one year doing Sociology. At that time I was teaching down at Pace Univeristy which is in the Wall Street area of New York City, also I was waiting for the one year process to get my permits to enter the schools to come through. Then I was offered this opportunity to do the cross-cultural workshop. In what would have been my 8th year, my 7th year, I went to do the cross-cultural workshop and there I was offered a job in a postdoctoral position. It was like taking a job before you actually have your degree in hand. I did even though I didn't have my degree in hand. It lead to a number of other opportunities.

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BROWN: Your journey trying to navigate all these and trying to find funding and finding opportunities, is this something you had to take control of and find for yourself, or was there anybody who was like 'hey, apply for this'?

GINORIO: No, this was all serendipity. I was extremely lucky. I didn't have to apply for a job that I initiated until I came to the University of Washington. Up until that point things came to me. So "Oh we heard you were teaching this and we need that". Those

were different times in terms of academia and opportunities and so forth.

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BROWN: So that change from the way it used to be to now, do you feel like that was a beneficial change?

GINORIO: What is the beneficial?

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BROWN: Where now I feel like you have to be more proactive and you're pursuing everything through your own figuring out the system and you had more of a 'you do this, and we need this' situation.

GINORIO: I imagine each system had its own pros and cons. I think that at that time affirmative action was so relatively new so if somebody likes you they offer you a job and they don't have to really open; that's not good in the big structural way. Now the competitive part is not necessarily good, because it supposedly leads to more diverse hiring but we still know you just game the system in a different way.

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BROWN: Once you graduated from Fordham where did you go from there?

GINORIO: I was already at University of Illinois doing this postdoc kind of thing. I was there for two years. At the end of those two years I really wanted to quit. My advisor at Fordham said you have been training to teach, you taught a little bit while you were here but not necessarily things you love to teach. You have to have at least one job that is a faculty position, if you hate it after that you can quit. I don't approve of you quitting now before you actually do it. I did go on the market, and I did get three job offers which was amazing. That was because I was trained in Cross-Cultural Psychology and that was brand-new, that was like the cutting edge field at that moment so I was very desirable. My postdoc was with the top honcho

in the US. So it had a lot of really serendipity good stuff. I'm sure some people saw me as the token Puerto Rican. I knew that when I went to Rutgers University, Rutgers is better ranked than the University I ended up going to which was Bowling Green State in Ohio, but I sensed that part of the reason I was being hired at Rutgers was because I was a token Puerto Rican. Interestingly, there was a person in the Puerto Rican Studies Department, I was applying to Psychology, in the Puerto Rican Studies department there was a person who had been my teacher of Political Science at the U of Puerto Rico. Also at Rutgers when I went to the interview they had just not given tenure to a woman and people were talking, and I was like "oh, this is the future." So I ended up going to Bowling Green which was not as prestigious, but like my advisor said they offered me 3 year of RA- it was a 2-year contract in the beginning, so 2 year of RA, 2 years of TA. It was also acting in the beginning because I was replacing for a women who went on maternity leave. So for the first year was an acting position. They gave me everything. Of course they knew they were in Bowling Green Ohio, so they needed to balance their world. They gave me travel. I was teaching courses that I wanted to teach. The only course they wanted me to teach that I didn't know anything about, except personally, was human sexuality. They said we will send you to be trained, where do you want to be trained? They paid me the summer before to be trained with Masters & Johnson. At that time that was big. So I went to the job that had better conditions even though it was not in the most pretigous place. That was really a wise thing, except after four years of living in the Midwest I said enough; I quit.

[00:54:18]

BROWN: If I understand correctly, you were working your postdoc at the University of Illinois-Champaign-Urbana, and you were teaching courses there that you didn't enjoy?

GINORIO: No no no. That was strictly a research position. That was OK except that it was in Illinois. Unfortunately the day I signed my contract my father was diagnosed with lung

cancer and was told you have four months to live, and he indeed had four months to live. So it coincided with a very difficult time in my life.

[00:54:55]

BROWN: You said you were ready to quit after the two years of the postdoc?

GINORIO: yes.

[00:55:01]

BROWN: Was that just…?

GINORIO: Just because, I said to myself if I have to live in a place like Champaign-Urbana in order to have a job I would rather not have a job, in academia. That was when my advisor intervened. Illinois was the most horrific place. It was the kind of place…on orientation day for graduate students and postdocs I was there, and it was the kind of place where openly the first thing they said was look to your right, look to your left, at the end of the year two of you will not be here. It was a point of pride. My advisor, the person that hired me there, Harry Triandis - a wonderful man, he told me that one of the things they said about being in Champaign-Urbana is that because there was nothing to do and it was very white place in a very rural area, then you could work 80 hours and not feel sorry about it. So that was that culture. My father died, and that creates a different perspective on life. Also, it was a culture where the University knew that Professor X only admitted female graduate students, that he seldom graduated them because he was sexually demanding them. So it was that kind of place.

BROWN: I can imagine that you would want to quit.

GINORIO: I did not want to be there.

[00:56:52]

BROWN: You went from there to Bowling Green in Ohio?

GINORIO: That is located just south of Toledo. Now think about this, think about this. Toledo is about an hour south of Detroit. Bowling Green is about 30 minute south of Detroit. There were less than 100 Black students in Bowling Green out of 17,000. Think about this, Bowling Green in that area was the terminous of the migration stream all the way there. There were less than 100 Latino students at that University in that moment. It was that kind of place.

[00:57:44]

BROWN: Is there a significant story that you would like to share about your experience there that you feel…

GINORIO: I would say Feminism saved me in many ways. My advisor at Fordham saved me, gave me all kinds of support and knowledge and access to things. When I went to Champaign-Urbana that wasn't there at all, except one of the incoming graduate students was about 4 years old, so she was my age, and a woman from Korea was slightly younger than we were. The three of us came together and we shared an office. We three created a little feminist group. We were it. That helped. As a fact I know. I am still friends with them, still keep in contact with them. We were our support for each other. When I went to Bowling Green there was a Women's Studies program there. The moment I arrived I looked for them. Of course they welcomed me. It was like here, a program that was getting people from other places. I was teaching a course called the Psychology of Women which was partly like what Nancy Kenney teaches here but also partly social psychology of women and got cross-listed. That was my sanity in Bowling Green. It was still a sexist place. When I left, 5 other women faculty left. We went to see the provost to tell them, by that time I think it may have been a woman, why we were leaving. In my department they said I was leaving because I couldn't find a boyfriend. The woman in English, they said she was

leaving because she was divorcing her husband. The woman in whatever else was leaving because she found a boyfriend and was following the boyfriend. So all the explanations that were given at the department-level had to do with our personal relationships with men rather than with the sexism or other problems in the department. So we went as a group of 5 women to see the provost to tell them why we were leaving the University and that was our last action with regards to Bowling Green.

[01:00:33]

BROWN: Sounds very intense and I'm sorry that happened that way. That's not good at all. So you went from Bowling Green to…?

GINORIO: I came to Washington. That happened because I had applied to three jobs, I had been finalist in two; didn't get either one of them. In the meantime, the man I was dating at Bowling Green State had applied to 8 jobs and had gotten interviews at all of them. I know that he is a very smart man but there are other things operating there. He ended up coming to Seattle and when he got the offer here he said "wanna come?" Nothing else came through for me so I said: why not. So I came. Even though at the time we were not committeed to each other, I loved Seattle because I arrived in August and it felt like an island. There was water everywhere and a mountain next to it. I had been moving every year to every 18 months for the last 6 years so I said I am going to stay here for at least one cycle of elections. I did and I'm still here.

[01:02:05]

BROWN: That's wonderful. At what point did you start working? What was your first job in Washington?

GINORIO: I arrived in Seattle in Fall 1980, like September. You know, you do your informational interviews; I went to Psychology, there was some cross-cultural people in Psychology, I went to see them. I went to Chicano Studies, I went to see them. So

I went to academic departments and I went to Women Studies, Sue-Ellen Jacobs was chair at the time. Psychology told me as soon as elections are over we are going to hire you, no problem, you are credentialed, blah blah blah. Well, when the elections happened Ronald Reagan was president and Dixie Lee Ray, who was a Republican, was governor. Ronald Reagan was the first president that did what is called targeted budget cuts. He didn't say to NFS cut 10% of your budget, he said NFS when you cut 10% of your budget you're going to cut this program, and this program and this program. They were all programs that would have supported my research. So I found that Psychology wasn't that interested in hiring me after all. I didn't have any credentials in Women Studies except having been cross-listed with Women Studies in Bowling Green, and I have funding for 5 months. So in January my funding, my own personal funding, ran out. I was living with the man who I would eventually marry but I am an independent woman, I am supporting myself. So after 5 months I did what any thinking person would, I went and solicited to a temporary hiring office and I started getting jobs immediately. I got a job as a secretary at Rainier Bank, it was called at the time. So I was doing that work, and in the meantime a position opened in the Office of Minority Affairs for becoming an advisor to a program called Special Services, they had just gotten a grant for it. Special Services, as its name implies, offers special services to ethnic minority students plus first generation students plus-I don't know what terminology they used was but it is basically poor white students. I was hired to be the advisor to Chicano and Native students. That position opened, I applied. I didn't know the politics of it. That is a different story, not good politics. I was hired and that was fortuitous for me in two ways: It paid less than the temporary job in the bank, much less, but that was closer to what I wanted to do so I came. It was fortuitutous because I had a collegue called Robin Prentice who had just graduated from Social Work, with a masters in Social Work, and she was an advisor for African American students and that woman knew everything I know about advocating for students witin an institution such as this. Everything. She was amazing. She was my instructor for how to do

my job properly. She didn't say let me teach you, I could ask a question and she would tell me. She was absolutely amazing. I learned through that process how a student experiences the insituttion if they are ethnic minority or poor students or first generation students. I understood immediately what that meant, and that helped me undertand my own experiences in the US. I did that job for a year and a half. Then Reagan budget cuts came through. They had to let one person go. I was most recently hired so they let me go. I started doing one course a quarter for the School of Education. In the meantime, because of my statistical background, I had been asked by the women who were running the ASUW Women's Commission, which is now called the Women's Action Commission, to help them prepare the first survey on sexual harassment to be done in the University and we believe the first survey to be done in a Univrsity in the US, but there might be one other. Through that process of working with students on the sexual harassment survey, I met people in the city that were doing that work at the city level. Also the person at the University of Washington that did that work, Helen Remick. Also I was involved with the Association of Women in Psychology which within Psychology is the radical women's association. Which it isn't really radical but relative to the traditional psychology women association this organization was very radical. I became involved with that here, and so got to know the circle of psychologists in Seattle that were not at the University. I got to know a lot of the women who do services such as anti-violence, anti-racist, and anti-this in the city, not just in the University. That was wonderful because the University, as you know, tends to look on itself as the expert of all things. My experience was that whoa, there is a world out there. I never let go of those connections, I kept them.

BROWN: It sounds like networking, if you will, was very important…

GINORIO: I didn't call it network and I don't like that word. I hate the word outreach; I just absolutely ranted against it. I really feel it has to be community building, it has to be common work. If I had just networked I would have met them in a social affair and sipped some wine, but I was working with these women trying to figure out

how to improve the services against women in domestic violence in shelters where there were no Spanish-speakers, where there was no tolerance for boys even if families had to be separated if that policy was in place, all kinds of things.

BROWN: Thank you for expanding on that, because I was going to ask if you had a better word for that. I don't like the word networking either. It feels very shallow. It is about much more than that, when it affects us in such a way. So I appreciate that. Unfortunately we are out of time for the day, but I really appreciate everything you've shared today. Is there any final words or final story you would like to share before we finish.

GINORIO: There is too much.

BROWN: Absolutely. I was just thinking that when you get back from your trip we might try to do another one.

GINORIO: Because we never got to when I got here.

BROWN: Right. You have such an interesting backstory though.