[Video: 25_Piedalue-Amy(EDITED).mp4]

# Feminist Oral Histories of the University of Washington

Department of Gender, Women and Sexuality Studies, University of Washington
Seattle, WA

## Amy Piedalue

Interviewed by
Malachi Skiby

April 26th, 2019
Padelford B110-G University of Washington, Seattle, Washington

**Narrator**

Dr. Amy Piedalue is a Postdoctoral Research Fellow at Australia India Institute at the University of Melbourne. There, her research is working with critical race theory and social justice to dissect the interconnected forms of inequalities and how activism is created through these inequalities in India. With a postcolonial framework, Dr. Piedalue is looking at how lived-experiences of inequalities is creating everyday social change. Before her Postdoctoral work, Amy graduated from University of Washington (UW) with a PhD. in Geography in 2015 and with a Bachelors of Arts in Women Studies & International Studies with a concentration in Asia in 2004. She has previously worked with the Women's Center at UW, API Chaya, and more institutes on top of being published in Gender, Place and Culture, the Indian Journal of Gender Studies, and Films for the Feminist Classroom, and is working on a paper forthcoming in Feminist Studies (University of Melbourne, 2019).

**Interviewer**

Malachi Skiby, at the time of this interview, is a sophomore studying Public Health-Global Health and Gender, Women, and Sexuality Studies (GWSS) at UW. His interests lay in the intersection of health, power, gender, sexual orientation, and race. He became involved in the Feminist Oral Histories of the University of Washington through the GWSS 490: Oral History Research Methodology class taught by Professor Priti Ramamurthy of the GWSS Department. Students of the class were asked to conduct an interview with a faculty member of the GWSS department as part of the fulfillment of the course requirements.

**Abstract**

In this oral history, Dr. Piedalue details her upbringing before diving deep into her extensive education at UW. From the influences that shaped her academic career to the perceptions of said academic career, Dr. Piedalue openly discusses her experiences in the GWSS, International Studies, and Geography Departments. She contrasts her classes in International Studies, which lacked elements of ferocity, mindset, and activism, with her time in the emboldened GWSS Department. Reflecting on her service-learning component for GWSS, Dr. Piedalue tells stories of nuanced stories of the Seattle community helping those who need help regardless of gender or sexual orientation and how Seattle's environment at the time reflected conversations the GWSS Department held. From there, Dr. Piedalue recounts her fieldwork as an undergraduate as a feminist project and as shaping her future research framework. An organization she is still involved with today, API CHAYA molded Dr. Piedalue's interests and morals on how ethical feminist research should be done. With her undergraduate finished, this oral history turns to Dr. Piedalue's post-baccalaureate life, and the challenges and eventual triumphs she encountered along the way to end up where she currently is. Why she chose graduate work in Geography, what that means for her feminist work, and how the trends of feminism and GWSS as a whole have shifted and changed over time.

Interview recorded by Malachi Skiby using Sony CX580V. One 63-minute recording.

**Files**
Audio: 25_Piedalue-Amy(EDITED).wav
Video: 25_Piedalue-Amy(EDITED).mp4

**Transcript – 36** pages
Transcribed by Malachi Skiby.

NOTE: Transcript of audio file. Timecodes in transcript relate to audio file. Start and end of video files noted within transcript.

INTERVIEWER: So thank you for joining me today. I'm Malachi, I use he/him pronouns. I am a sophomore here at UW studying Public Health-Global Health and Gender, Women, and Sexuality Studies.

NARRATOR: Cool.

INTERVIEWER: Um, and if you would just like to start, um, what do you call yourself? What pronouns do you use? Um, yeah.

NARRATOR: Um, my name is Amy  Piedalue, and I go by Amy. And I use she/her pronouns.

[00:51:00]

SKIBY: Perfect. Um, just to start off, could you give us a little background on your life? Where were you born? Where did you grow up, um, your family, that sort of thing?

PIEDALUE: Yeah. Um, so I was born in Missoula, Montana, and I grew up between Missoula and Spokane, Washington. So I moved away from Missoula when I was about--I think I turned 11 right after we moved. So I was in Missoula a little through fourth grade, and then, we moved to Spokane, Washington. Um, my parents got divorced when I was two, so it was just me, my mom, and my sister that moved. Um, and then my dad was still in a town near Missoula, and my grandparents stayed in and Missoula. So, um, yeah. And then I was in Spokane until '99 when I moved to Seattle to start as an undergraduate.

[01:16:00]

SKIBY: Um, was there any issues that--social justice issues, international issues--that you kind of remember growing up in Spokane?

PIEDALUE: Yeah. Um, I mean, so as I said, my parents got divorced when I was two, so I grew up with a single mom. And my, um, my dad was definitely around, but my mom had primary custody. And then, I grew up a lot with her parents kind of as second parents. So there were these--and it, it's interesting because Montana is a pretty conservative place, but Missoula was like the sort of most liberal place in that conservative place. Um, and so I was definitely like--some of the political stuff was more, I think, hidden a bit for me when I was younger. But upon reflecting it as an adult, reflecting back as an adult, I can see, you know, the ways that I had a really, they're really interesting things about being raised by a single mom and how that process went for her…

[02:28:00] PHONE CALL EDITED OUT

PIEDALUE: So growing up with a single mom, I was, you know, somewhat aware of and later became more aware of what that meant. And for us, that was like living in--we lived in subsidized housing and we've, you know, had food stamps and participated in different welfare programs that my mom needed when she, when my parents got divorced. She hadn't ever finished college, so she went back to school and ended up with a truckload of loans as a result of that. She went to law school after finishing her B.A.. Um, and so, you know, really like, I think I had some political awareness growing out of that. And then when I was a little bit older and like middle school and high school, it's so interesting.

So interesting to think back about. I mean, I, I was looking at these questions ahead of time at a time thinking about this and how, like I specifically remember in the eighth grade that--this was when Clinton was president and the Don't Ask, Don't Tell and you know, gays in the military debates were happening. And I was in, um, a class where we had to do a speech in our eighth grade class, like English class. And I did a speech on like, why Don't Ask, Don't Tell was bad and sort of a critique of this, um, and you know, about critiquing homophobia and all of these things. And then I remember another teacher, we wanted to stage a debate on the same topic--some of my friends and I. He refused to let us because it was too political, so we sort of had to fight for that.

So I remember these moments of being like, aware of what was happening in the news and politics and how that kind of affected my life and my friends and what I saw going on around me. Um, but now obviously it seems like antiquated in certain ways, right? Um, the kinds of, the level of debate that we were having.

But, um, that's one thing that I remember, um, around that time and that. I mean, we haven't talked about college yet, so there was like other stuff later in college. But it was more kind of around the politics of gender and sexuality that I think I remember thinking about the most when I was, um, in high school. And then obviously with Clinton as president, there was the impeachment and all of the scandals around sexual harassment and coercion.

[04:29:03]

SKIBY: So you seem to have a lot of memories about all of these social justice issues.

PIEDALUE: Yeah.

SKIBY: How did that influence where you chose to go to school? Um, and that problem.

PIEDALUE: That's interesting. Yeah. I mean I think I only applied to a few places and I ultimately decided to come to UW because it was close to family. So my family-- my mom-- was in Spokane, but my sister actually went, she's um, excuse me, she's three at three years ahead of me in school and two and a half years older. And she went to UPS in Tacoma, and I really wanted to be close to her. Um, and I wasn't, when I, when I started undergraduate I was going to be an evolutionary biologist. Woo, hoo! That didn't, that did not pan out. Um, because I changed my mind. And so I think I was kind of more interested in that.

It didn't really affect where I wanted to go to school. Although, I did have an awareness of--I was not a huge fan of Spokane, and I wanted to go somewhere like it was a bigger city. And partly this was my associa--association with Spokane as a smaller city in a very kind of white place; that to me seemed like a difficult place to kind of, you know, connect with anyone who or sort of any

openness around difference of whatever sort. Um, like it was a pretty, but then again I was in high school, and I feel like we all angst and hate the place we live in where in high school potentially. So, but so that, that affected me wanting to be in Seattle for sure.

[06:03:00]

SKIBY: So you remember initially came here, you said 1999?

PIEDALUE: '99.

SKIBY: Um, did you have an idea of what you wanted to study at that point?

PIEDALUE: I did. I thought I wanted to be an Evolutionary Biology Major, and so I started out. And I was in the honors program, um, which, 'cause I thought about when I was applying to colleges, kind of smaller liberal arts colleges. But so when I decided to go to UW, I applied to be honors program 'cause it was sort of a smaller, um, general education community within the university before you chose a major. So um, I was taking like honors chemistry and physics and biology and all of these classes that I ultimately wasn't enjoying and wasn't doing very well in. Um, and then I took an English class and was like, oh yeah, I remember how I love to write. And I was much better at this. And this is more of how my--how I enjoy school. I was always very much a school nerd in high school, but um anyway, and so I think I had like five majors before I ended up (laughing) on my final double major.

So basically what happened is that I discovered after about two quarters that science was not going to be my route, and I started taking English classes and kind of other social science classes. And I took Women 200 around that time, but at the same time, I took an honors course that was on the Indian anti-colonial

movement. And so I got really excited, and it was taught by a graduate student in history or recent, a recent PhD in history here. And I got really excited about that class because I had never had anything like that. And in particular, he was quite feminist in a lot of his interpretations of things and the things he had us read. And I got really, really excited about Indian and postcolonial feminisms, and so he recommended Priti Ramamurthy's classes. And so I um, around this time I was taking Women 200 as kind of a general interest. Then I also had this sort of kind of revelation of how excited I was about this way of thinking that made so much sense to me and yet also challenged and articulated things about the world that were missing in a lot of other interpretations and things that I was reading and learning about. So yeah, that's kind of how I found my way to a Women's Studies Major. And then also International Studies focused on South Asia in India.

[08:25:00]

SKIBY: Very interesting. Um, you mentioned that your Indian anti-colonial teacher was in your viewpoint like very feminist in his thinking. What does that exactly mean back then to you?

PIEDALUE: I think at that time it was, it was, I mean, now I think at the time I thought it was so feminist, and now, I would say it was like adequately feminist. I think he, himself is very feminist. But in terms of the, the course design and curriculum of the course, um, he incorporated a lot more readings that had analysis of gender, um, and pieces about not just kind of women that were part of the anti-colonial movement, but, um, gendered interpretations and analyses of that, right? So when you're talking about the anti-colonial movement against British imperialism, but then also the nationalist movement that grows up around that time, how nationalism relied upon these narratives of place that were very gendered as Mother India and these kinds of things. So he--it, again, it wasn't sort of all of his

syllabus. But he definitely incorporated a lot more than other courses I had had around both kind of what are women doing when we're talking about all of these things, even if they weren't always the center of the public sphere, but also what is kind of a gendered analytic to think through? Um, what, when we're talking about anti-colonialism, the independence movement, nationals and these kind of various categories that are used at the time.

[09:51:00]

SKIBY: That's sort of like a very interconnected and like heavy topic.

PIEDALUE: Yes, absolutely.

SKIBY: Um, how was the class environment like? Was it very discussion big? Was there a lot of debates?

PIEDALUE: It was, we definitely had discussions. It was pretty, he was pretty lecture oriented as I think many historians can sometimes be, um--although, perhaps less so now than at the time. Um, but I, I think as I mentioned before, I'm quite a school nerd, so I, I ate it up and wrote down every word he said and really enjoyed it. But we would have, we had discussions in class about once a week. Um, and then I also was always kind of pretty proactive about office hours and things like that. So I spent a lot of time chatting with him at different points after class and with some of my peers and getting other book recommendations and things like that. So he was really supportive in that way.

[10:45:00]

SKIBY: Did you ever disagree with anything he said?

PIEDALUE: Um, I don't think I knew enough about some of the history we were studying to disagree strongly in terms of a particular point. As I was--as I progressed in my gender studies courses, I think--and I think that I was taking one at the same time I took his class, but I can't remember--but I think I definitely figured that his kind of incorporation of feminism as much as it was beginning to open up postcolonial feminism, it was more of a kind of liberal feminist analysis. So it was sort of rooted in the kind of inclusion of women thinking about gender in this, but not necessarily, um, really digging into kind of as postcolonial feminists do to kind of this nexus of race, gender, sexuality, nation, imperialism, this particularly around race, class,and gender. Um, and there was bits of that, but it was a little bit more of the kind of somewhat less political, neutral um, inclusive of women feminism. Um, which yeah. Nope, I won't say more. (laughing)

[11:56:00]

SKIBY: Right. So, um, this class you said is kind of like a jumping point, like a turning point in your career. What was the rest of your academic career like as far as like classes goes and that whole environment?

PIEDALUE: Yeah, so, um, after taking his course, he suggested that I take Priti's courses. Um, and I also started looking at the South Asian Studies Major. So I started taking Hindi and I took, um, Priti's, um, 345, the International Women in International Economic Development course and then her Gender and Globalization course. Um, as soon, I don't, I don't think they were back to back that year, but I took them as soon as they were available to take--so within a year of his class. Um, and that pretty quickly cemented me definitely. Halfway through my first course with Priti, I decided I wanted it to be a Gender Studies Major, Women's Studies at the time.

And I met with Tamra Myers who was the undergraduate, um, counc--what did we call it? Advisor, uh, Gender, Women's Studies--gender undergraduate advisor at the time. And she was rad, and I really loved her. And she had a lot of, she had a like a real ability to, I think, connect with a lot of the younger students and to help us kind of find our path within Women's Studies. And in particular, she was just very open about her own radical politics. And I think that was also what drew me to the major: is seeing this kind of, because, while I value my international studies experience as well, there was a lot more sort of attempt at neutrality in some of this that I found a, I found problematically apolitical, you know. Those sort of, I'd be in the class, and we'd be debating whether or not human rights were really a thing. And I'm like well yes; let's debate universal human rights in the western white imposition of paradigms onto other places, but let's not debate whether or not, you know, lives matter. And people have a right to dignity and justice and all of these things. And so I got excited about, um, some of those kind of both in terms of the program itself and the people involved in the courses of how that was part of Women's Studies. And then in particular like the field work requirement. I don't know if that still exists, but we had a field work requirement at the time, which was really cool to me as well cause really plugged me into how to be able to ground all of these things I was thinking about and theories that can feel very meta and to really understand them through everyday life and in particular to understand kind of my own positionality and privilege and what it means to have discomfort and work through that, um, when thinking about questions of justice or inequality and equity.

SKIBY: Um, we still do have the field work.

PIEDALUE: Okay, awesome.

[14:38:00]

SKIBY: Okay. So I'm super curious, where did you do your field work?

PIEDALUE: I did my field work with, um, the women's referral center at Noel House. So Noel House is a women's homeless shelter. I think it still exists in, it was in Belltown at the time. Um, and the women's referral center is connected to Noel House. And so I actually ended up at the women's referral center, which it every night, um, homeless women line up out the door or are invited into the women's referral center where, at the most basic, they can get, you know, a warm meal, how to shower, do some laundry, get you know, toiletries, things like that for free--um, use the telephone, use a computer, um, have a warm comfortable space to be in for a few hours. And then, and there's also, um, advocates on hand to work with people who are in various positions of figuring out what's next for them. And then at the end of the night, the referral aspect of this is that they refer people to whatever beds are available in shelters in the city. So there are homeless shelters like Noel House that have, you know, long periods of time that you can stay at them. And then there are churches and synagogues and places that open up their basement just for the night, and they have ten cots. And so they have a counting of all those beds for women, and they would, and then they just sort of bus and send people out to them just for the night. So you'd see a lot of the same people coming back every night. And I worked in the meal service for that, so that ended up being my service. And then I actually continued with it. Um, actually…

[16:12:00] EDITED OUT MIS-MEMORY

PIEDALUE: I'm really sorry that was all service learning. My fieldwork was with CHAYA an organization that I volunteer for a really long to tell you about that now. (Inaudible) This was in like 2002, so I'm very forgetful.

SKIBY: You're totally okay. Um, previous experience with service learning seems super interesting though. I'd like to find out--

PIEDALUE: I did service learning in like Women 200 under it, I think. So it was for a Gender Studies course.

[16:41:00]

SKIBY: Gotcha, um, what was like the demographic of people that showed up besides, um, being financially like unstable

PIEDALUE: At the shelter?

SKIBY: Yeah.

PIEDALUE: Yeah, I mean it was really interesting. So, um, it was definitely, I think it's probably from what I recall, um, definitely women of color were disproportionately represented in, um, the women who were coming to the shelter. Um, there were, and there were more indigenous women coming to the shelter. I think then sort of percentage of population, disproportionately represented in the group of folks that were using this service. But one of the things that I ended up being very excited about was that this is, so this is actually something that at the time at least was run by Catholic Community Services. So I had a lot of questions when I started about, well, what does that mean in terms of gender and sexuality?

And Catholic Community Services, as you might know, at least from my understanding of it from that experience has kind of, it's been run by nuns. And American nuns are a lot more liberal than a lot of parts of the church, but also it, it just traditionally kind of follows a model that doesn't necessarily follow the

politics of the church. So there were a lot of transgender women, for example, that would come to the shelter, and so you were welcoming that if you identified as a woman, you were welcomed in their shelter. And this is in like the early two thousands. So, um, I think this is before kind of a broader, more engaged conversation about transgender rights and transgender folks. So I was really impressed with that, right. That because obviously these are, um, the idea of having a separate women's shelter had a lot to do with like something like 80% of the women are homeless because of domestic violence.

And so, you know, it was partly about women having a safe space. Um, but obviously, trans women also need that safe space, but a conflict would arise for the, the people working there a lot because some of these women were in relationships with men or people who identify as men. And those folks weren't allowed in the shelter, in the referral center. And so it would be like, technically they weren't supposed to take food out, but the staff working there would always let them take an extra plate of food outside to their partner or something 'cause they--so that was interesting. The kind of, there were other shelters and things for families and for couples, but in meeting this particular need that women have for safety, it ended up being kind of complicated for many of the women who, who used that service.

[19:08:00]

SKIBY: That's super cool. Was it, so you mentioned I was more the nuns not necessarily following the church's rules?

PIEDALUE: Please do not. (Chuckles) I actually should, I, I don't know. So what I understood at the time, because I asked the volunteer coordinator at Noel House about this, and the way she explained it to me was basically like, yes, Catholic Community

Services funded the program, um. And ran it to some extent. However, like there was no requirement of religious affiliation for any of the staff or for anyone who came to the shelter itself or to the women's referral center. Um, and then when I became interested in this aspect of, of them being open to women as a broader category than what sort of a binary society would interpret it. Um, then one of the people there told me that basically the social services arm, the Catholic Community Services was really oriented around a kind of belief that in service to God, you serve people ,and you serve them as best you can sort of almost on their terms. And so then you don't need to be, it doesn't get into sort of the politics of, you know, uh, why can't I think of the word for condoms?

SKIBY: Contraception?

PIEDALUE: Contraception, or these like kind of reproductive. Like all of those politics were kind of set aside in this space in terms of like, well, this is to be in service to people. And so we, we will serve them as they are and sort of accept them as they are. Um, so that was how it was explained to me as why the Community Services weren't quite as conservative, at least is how I understood the kind of historical positions of the Church--that I'm not a religious person. But I thought that was really interesting.

[21:01:00]

SKIBY: It's super interesting. Um, did you have any sense of what the religious community in Seattle thought of if they knew about what was happening? Um, with them kind of bending the rules in the--

PIEDALUE: I didn't, you know, I don't know what that was like at the time. Um, I mean, as I, as I lived in Seattle over the years, there was one point when I was here as an

undergraduate, so sometime between 1999 and 2004, at least, I believe it was in that period, if not shortly after Tim Eyman, our local libertarian troublemaker. I don't know what to call him, but he introduced an initiative. A lot of his initiatives in the past had been very economically focused around like, you know, car tap fees and things like that. But he introduced it, an initiative that was trying to repeal some of the local legislation that allowed, um, like basically for same sex couples to have like hospital visitation and these sorts of things. It was basically like a homophobic initiative that he put forward. I can't remember the language they used for it. And I remember at the time being in Seattle and being, and there were definitely some churches usually pretty outside the city that signed on to his initiatives. But when that was happening, a lot of the churches like in the U District and in Belltown and around the center of Seattle where like flying rainbow flags and being like, nope, this isn't cool. This isn't what, don't associate this with our faith because we don't think this way. So I mean I, I think, and this is actually what happened in a class I was in, in Gender Studies too, we were having a conversation about religion and sexuality--and sort of some of us pushing on the point that you can't presume that a person whose gender or sexuality falls outside of the binaries. We've been taught that that person is necessarily not Christian or not Muslim or not of a particular faith. And so when we talk about faith and gender or sexuality as diametrically opposed, we, we actually ended up folks that we would want to advocate for. Right. And so that was part of what I was kind of learning and all of that and why I raised the thing about this law that like it was sort of this time for I think at least some faith communities and interfaith communities in particular in Seattle to sort of put their foot forward as being, you know, pro-LGBTQ rights and not wanting, um, to allow these kinds. And it was one of Tim Eyman's only failures, you know, this of failed and he usually is quite successful. But it was sort of resoundingly if, I don't remember the percentage, but I think it failed pretty badly. Anyway, it's a bit of a tangent.

[23:37:00]

SKIBY: No, completely, it's all very interesting. Um, so that was your service learning?

PIEDALUE: Yes.

[23:41:00]

SKIBY: What--do you remember what your field work was?

PIEDALUE: Yeah, okay, so I believe that my field work was with Chaya. Um, cause I think this is how I got involved with Chaya. So, um, I had been introduced to Chaya through a peer in, um, one of my, uh, South Asian Studies courses, and then, I decided to start volunteering with them. But then was able to kind of turn it into a field work field research require- or field work requirements. So Chaya um, uh, it's now called API Chaya, but at the time, it was Chaya and just an organization founded in the mid/late nineties that serves South Asian women and families in crisis. So they work on domestic violence, sexual assault,and now more on human trafficking as well. They didn't do as much of that at the time. Um, and so I was interested in supporting, you know, volunteering with the organization. And so for my field work, what I, I was volunteering already at the time and talk to some of the volunteer coordinator and advocate there and they were interested in, um, having some support and kind of gathering their materials. And so it became a sort of research project, a very secondary based research project. But figuring out what are all some of all the books and some of the major kind of articles and research projects and policy type reports, whatever that have been done specifically on South Asian American communities in relation to gender and sexual violence. And so I was kind of compiling these, doing some annotated bibliography, doing some summarizing, um, and sort of helping to kind of catalog

for them.

Um, a lot of the resources that were out there, many of which they knew about or had read, but some of which they might not have or when they had new volunteers or new staff coming in--it could be a resource, and it could be like, "Here's something for you to familiarize yourself more with some of the resources out there and the kind of particular experiences that salvation, um, folks have and families and women have when it comes to issues of mine."

[25:43:00]

SKIBY: What do you think you gained from that experience in your field work?

PIEDALUE: Oh, wow. So, um, I, that was in, I think, early two thousands when I started volunteering with Chaya, and I still volunteer with them. I still work with them in 2019. So it became a really important part of my education of my, um, sort of political self and learning, um, and my feminism for sure. Uh, so Chaya in 2010ish merged with another local community organization called the API Safety Center, and API is Asian Pacific islander. So they merged sort of their administrative wings and still run all the same programs. So now it's um, sort of an organization that serves Asian Pacific Islander, South Asian, and sort of multiethnic Muslim communities in this area. So from that, I, I definitely learned research skills for sure. Um, I mean it was more secondary research that I was probably a little bit more accustomed to already.

But I think the thing that was really cool about it that ended up translating a lot into my leader, um, experience in my dissertation as a graduate student and some of my current research is sort of working with a community based organization and folks at that organization to determine how research is useful

and beneficial to them and to their work. And then kind of putting a project together through that conversation. Um, and so when I started my dissertation research, I became really, I was originally going to do a year ethnography in India, and then, I really had this moment. Actually, I had this moment during, um--Amanda Swarr a professor here in the department did a--I helped, she helped, I helped her--together, we organized a micro seminar right Richa Nagar visit to give a talk here at UW, and we read a bunch of Richa's work. And then, we all had like a seminar with her while she was here. This was all graduate students. And during the seminar we were talking about collaborative feminist praxis and what that means and how it can also become this sort of fetishize object of feminist research and how to, how does it is something that is meaningful as sort of politically constituted rather than ticking a box, "I did this thing you're supposed to do if you're a feminist researcher."

And anyway, we were having an interesting conversation, and I realize that because I had been working with Chaya since the early two thousands and had this ongoing relationship with people there that I had already formed a basis for a collaborative feminist, you know, the project or research relationship that was more, I really hesitate to use the word authentic, but it was more kind of organic and had arisen out of, you know, service and other work with them. And so I ended up totally changing my dissertation and doing a comparative project. I did research in India and then I did research here with API Chaya. So ultimately, I think that small requirement ended up really shaping how I think about research in general. And even, you know, I did my PhD in geography--even in a, not in Gender Studies for my PhD--I really wanted to make my methodological and research praxis fit, um, for theoretical and political priorities that I had as a feminist scholar. And so it kind of was like the basis, the groundwork for that.

[29:22:00]

SKIBY: Super Cool. Um, I really want to get into your graduate studies here. Before I do that. Um, you've mentioned you were an environ--Evolutionary Biology major for awhile. You studied Women's--Gender and Women's Studies and International Studies.

PIEDALUE: Yes.

[29:39:00]

SKIBY: Um, if you were to compare and contrast the classroom environments in each one of those, what was the like composition, what was like when you told people you took Woman Gender and Women's Studies classes, what did people, how do people react and vice versa with every other field?

PIEDALUE: Yeah. Um, so I think I mentioned already that one dynamic that I thought was different between my International Studies courses and in particular it was my general International Studies courses, the South Asian ones for sort of more similar to my Gender Studies ones, but International Studies courses in general versus, um, the Women's Studies classes that I was taking. There was a little bit more of that, a, I think in a really good real attempt, if not always successful in the Women's Studies courses to ground what we were studying in kind of real life. Right. And by that I mean that these aren't just people's histories. We're reading about or ideas or identities; these are things that are embodied and live in the world and they matter because people matter. So it was a lot more, and I call that political. But I think that it depends on what you mean by politics. If you're thinking in terms of kind of electoral politics, it wasn't like that, obviously. Um, but it was this kind of, this view on the world that was about, you know, how do we learn about the world in order to make it better? And I think in International

Studies and so, and in Gender Studies, most of the folks in most of my classes were women. There were very few men in Gender Studies at the time or, or folks that identified as men. Um, there were a lot more folks identified as women. Um, except for like maybe Women 200, but I think that was because it was part of a FIG and like the freshman interest groups, I don't know if they still have it.

SKIBY: Yeah, they still have them.

PIEDALUE: Um, but in International Studies it was a lot more men. It was a lot. Mostly white men. Um, you've definitely had women. Again, this isn't my South Asia courses, it's the International, general International Studies courses. But it was also, I think a lot of folks drawn to International Studies were interested in like foreign service and politics in a way that was more about kind of governance and electoral politics. And so like I mentioned earlier, there would be debates about human rights weren't that critical postcolonial debates I wanted to have, but we're more debates about kind of just questioning whether or not social justice was a thing or you know. And so I found those environments frustrating sometimes because there was this sort of what I would call a posturing of neutrality when really I think we know, or at least from a feminist lens, that you're thinking about knowledge as situated knowledge, and that we, you know, we, we never have a totalizing birdseye view understanding of any particular subject or time or place. And so presuming that you can have this kind of neutral stance to study India or Algeria or wherever someone was studying, to me, I became really such a distinction that in Gender Studies there was a much more critical view about what it meant for me to be me studying that, and international studies, it was almost nothing about positionality, right.

And so for example, when I was in a thesis class in that--um, I did an

undergraduate honors thesis. There was a guy in my thesis class who had an internship with the State Department in Afghanistan--wasn't Afghanistan. It was, no--it was Afghanistan. So we had, is this before? I don't know. Yeah. Anyway, he had an internship with the State Department, and then to do his thesis research at the end of his internship, he stayed on and interviewed people in that place. And in our thesis class I raised my hand and was like, well, isn't that somewhat problematic? Like you were in a position of power as part of a US government delegation that has a lot of power in this part of the world and now you're going and asking people questions that might put them in jeopardy and politically might make, you know, might just make them more vulnerable. But they might feel compelled, compelled to answer your questions because they think you're still a representative of the US government, and everyone else in the room was like, he was like, "Oh, it was fine." Like it was just like people weren't even that interested in. And I don't think that's true for everyone. Obviously, International Studies--I think a lot of people think really critically about this, but I was also taking a Gender Studies thesis class at the time and you were having a lot more critical conversations about what power looks like in a research process and why it matters and why we have to always have that at the forefront of our minds when we're all through the process from conception to writing. It's um, there was probably something I didn't answer as well.

[34:19:00]

SKIBY: Oh, just how did people react when you said, oh, I'm thinking of Women or International Studies or Evolutionary Biology?

PIEDALUE: I think in terms of my peers at UW, it was a mixed bag. Um, I definitely had some friends that were like, "Oh, that's cool. Tell me more about that!" Um, but I also had friends, all men, um, who would say, "Why isn't there a Men's Studies?" I

thought that one was really disingenuous and old after awhile. Um, but I mean there was also kind of a lot of, “What is that?” and not, “What is that like?” Especially, because at the time it was called Women's Studies, so I think some people were like, “So is it like studying women's history?” like they, they sort of took it very literally. Um, and so then it was a conversation about, “Okay, well what am I learning about? Why, why is this a major and all that kind of stuff?” Um, and then for others, like for my family, my families, I mean, like, I think I've said this several times already.

I've always been very excited about school and learning and really into that. And so I think my parents a while back sort of gave up on necessarily knowing all of the things I was interested in, knowing about them in detail and were just sort of like, “You're still doing well. Cool. Keep at it.” Um, and they were generally supportive of whatever I wanted to study, but I do think there was a little bit of like, “Well, what are you going to do with this major? Like when you graduate, what job are you going to get as a Women's Studies major?” And I was also doing International Studies, so I think, but I think they actually had similar questions from that. I think there was sort of like, “At first we thought you were going to be a biologist. And now we, and we kind of thought maybe we knew what that meant and now we don't quite know.” So, um, and to this day, I don't know if my mom fully feels clear on what I do, but um, yeah, I think that was a somewhat common, “What are you going to do when you graduate with that?”

[36:07:00]

SKIBY: So then once you did graduate, (laughing) did you go straight to graduate school? Did you--

PIEDALUE: I did not. Um, I graduated in 2004 uhh in June of 2004, and I did not go to

graduate school until fall of 2008, until September 2008. So I was out for four years. Um, and that was in large part for me. So it was two things: I had been in school my entire life and loved it but had never had a life outside of school. And I really wanted to see what that was a little bit and have a bit of a break from school.

But I also was kind of in a moment of personal crisis, largely stemming from my Gender Studies degree, which is that I felt really kind of a bit disillusioned with. So, so prior to this, prior to being a Gender Studies Major, I had always thought that I would go to graduate school. And even when I thought it was gonna be a scientist, it would be doing research at different points. I thought I might be a lawyer. And so, all kinds of things I always assumed I would do advanced study. But being here in the program, I really started thinking critically about kind of this idea of an ivory tower and particularly around issues that I was concerned about around gender and violence and sexuality and justice and all these things that I felt really uncertain that I could be part of change within a university, um, where I just wasn't sure that what I would be doing and studying and writing about would be useful, um, sort of on the ground, quote unquote. Uh, so I was kind of in a moment of crisis of basically like I wanted to keep going to school, but I was like, maybe I shouldn't, maybe I should go work in a nonprofit or you know, like some of these organizations that I had volunteered with continue working with them, you know, do or get a social work degree or do something that to me felt more directly translatable into being part of social change and social justice work.

So, so I decided to take time off and I had a travel fellowship, so I traveled a bit and then I was, excuse me for a little bit. I was living in eastern and western Washington, the Olympic peninsula with a partner at the time. And I worked as

like an administrative assistant, but so I wasn't using my degree directly. But I also technically didn't need a college degree to do that job, so it wasn't really about the major. Um, but then, I, in 2006, I got hired as the administrator at the UW Women's Center, which was awesome because then when people would say--when I would talk about college, I would say, "See, I had a Women's Studies degree, and now I run the Women's Center or help to run it with the director!" So I--that felt really exciting to me to be able to have this really direct translation. And so there I was as administrator, I was kind of managing the daily operations of the center and then overseeing and working together with the program coordinators and then supporting the director in different work that she did. Um, and there was a violence prevention program and anti-human trafficking program there. And then a pipeline program for STEM for underrepresented students in the science, technology, engineering and math fields.

Um, so yeah, that was really, and I did that for two years before I came back to graduate school. So that was a little bit more of a exciting time to kind of reconnect a little bit with, with Gender Studies on campus to work with some students that came in, ended up volunteering or working as work study students in, um, at the centers.

[39:36:00]

SKIBY: What were daily operations like when you were working?

PIEDALUE: So the Women's Center--and for the most part, it's similar now--they're definitely have changed some of their stuff since then. So this was 2006 to 2008. So daily operations were, um, I mean the Center serves as one of its kind of most general functions is information and referral. And so we would get folks that would come

in with different kinds of questions, um, and would seek out the Women's Center because they thought it was probably a place they could go.

So, for example, that might be, that would be, um, situations of relationship violence or sexual assault. Um, but that would also be people coming and saying, you know, I'm looking for a therapist, but I really want ya--I'm, or I'm looking for support for these kinds of issues, but I want to make sure that I get somebody who's like feminist or attuned to gender issues. Um, so there's actually an organization called the Women's Therapy Referral Service that we worked with in that regard. Um, when folks would come to us around violence issues, we'd get in, we'd basically talk to them about what all the resources are available on and off campus and decide what they wanted to do with that. Um, so that could the daily operations, were sort of fielding that, but we had student work study staff that would run our front desk that I managed.

Um, and then in addition to information and referral on a daily basis, we have like a sort of--was different than the Experiential College that was here for a while, but it was like classes you could take that weren't like UW classes. But they were like anything from like prep for the GRE, you know, like a test prep class for the GRE to, you know, um, dance and music and sort of these kind of evening classes. I think--I can’t remember what it was called. Anyway, so there was a lot of different courses with that. And then there was a program for returning students, returning women. So, um, folks that were coming back to college a lot of times after they had raised their kids and never gone to college and then themselves wanted to go to college. And so those folks would come in or call in and we would support them.

So, and then the, the program I mentioned that was for STEM; it's called Making

Connections. A lot of the high school students from that would spend a lot of time at the center. So these are students that are majority of whom were the first in their families to go to college in the U.S. A lot of them are immigrant and refugee youth, um, predominantly women of color. And a lot of them didn't have a sense of like what it was really like to be on a college campus in the States. And so they'd come to the center for tutoring and for workshops and to meet their mentors, some of whom are UW students and graduate students. And so it was sort of a way to give them space where they could be on a college campus that they never imagined themselves being on. Um, and we could kind of tour them around and help them understand what it would be like to go to college and then encourage them to meet all the requirements they needed to, to apply all of that.

[42:23:00]

SKIBY: Um, so after the Women's Center, you went to graduate school at UW?

PIEDALUE: Yes, yes. In geography.

[42:38:00]

SKIBY: Um, what led you to study Geography as opposed to Women's Studies or International Studies?

PIEDALUE: Um, International Studies: I was already decided at that point as, as I've alluded to was or said was not sort of political and not for me. So I didn't, and I mean that's interesting because Geography isn't always. But um, but when I, so when I was thinking about graduate school, my, within my track, I don't know how that this is now, but in Women's Studies at the time, there were different tracks your for kind of requirements. Um, and in the major and my track was for gender and development primarily. I kind of built a track around that and um, following on a

lot of, you know, Priti's classes and she was my mentor. She still is my mentor, my lifelong mentor.

Um, she was on my master's and Phd Committees as well. Um, but so anyway, I was kind of in this gender and development was sort of the broader field, some field that I was interested in. And when I started thinking about graduate programs, I was interested in Gender Studies, but I was also kind of interested in, I don't know how you would put this, but maybe the idea of kind of mainstreaming Gender Studies within other disciplines. So right, how you get Geography or other disciplines to have a more gender in their discipline rather than it only being kind of a distinctive discipline from other things. Um, and so when I applied primarily to Geography programs, and Geography was exciting to me because of the Development Studies aspect of things--it was a sort of the focus on place and space was this kind of way of zooming in and out and thinking about things like development in the context of colonialism, anti-colonialism, neocolonialism, globalization and all of these things.

And to me that just was interesting, made a lot of sense. And I realized as I was kind of learning about Geography, that the reason it made sense to me, it was having studied postcolonial feminism with Priti. And it's a very, also within Gender Studies in general. But in postcolonial feminism particular, there's a lot of kind of that spatial thinking. So when I was looking at gender--or Geography Departments, I was looking at um, places that also had strong South Asian and strong Gender Studies at the university, so I could kind of mix things together. And the Department of Geography here has, um, I mean compared to the other places I was looking far more, um, like self declared, feminists, geographers and feminist scholars, folks who are engaging with gender and Queer geographies and one way or another. Um, and you know, to some extent I didn't think about

it this way until I started visiting programs, but there were like, I think something like half of the faculty here were tenured women professors. And I'd go to other places and it would be like all men with like two women lectures and one tenured woman professor.

And I was a little like, "So you say you can study gender here, but I feel like you're not quite getting it integrated into your programs," which I realized that the politics of representation are more complicated than that. But anyway, so I got the Department here--Geography at UW was really exciting. But having said all of that, when I applied, I did apply to the PhD program in this Department as well because Priti and I talked about it and decided that I would apply, but Priti had a lot of students at the time. And there were new faculty who did not have students, and so I didn't get in or basically they told me like at this point we need to prioritize, you know, graduate students that will work with other faculty because Priti has so many students. And so, um, if I had gotten into both programs, I'm not sure what I would have done.

I wa-was really torn. I wasn't sure if I wanted to do Geography or Gender Studies at that point cause I loved this Department. Um, but I, in the end I kind of got the best of both worlds because Priti stayed on my Master's and PhD Committees and continued to be a mentor. And so, um, and I took classes here, and so it allowed me to kind of do something new. This is part of the other reasons I was excited about Geography is like, okay, I have all these paradigms and things that I've thought about for four years. So like let's now put that in a different setting, um, a different disciplinary setting and see where I go and what challenges that might present. So that was also part of it.

[46:43:00]

SKIBY: So as a graduate student, you were just touched on how you are shifting the paradigms into this new discipline. Um, how would you say your experience was similar and different to your undergraduate experience?

[47:01:00 EDITED OUT INTERRUPTION]

PIEDALUE: Um, so as I described earlier in my undergraduate experience was really at least, and actually it was a five year experience that I had got--so it was five years to do my BA, and I was started out as a double major. But I had so many credits that I got a double degree. They just give you a double degree, if you have a certain number of credits that fall in terms of general-ed and majors. So the reason for that was that I wanted to do everything, and I wasn't sure. So it was Biology, and then it was English. I actually took two years of Attic Greek and was going to be a Classicist at one point.

And there's a lot of cool Gender Studies stuff in Classics actually. Um, and then it was International Studies and Women's Studies. So I was very--my undergraduate experience was one of kind of frequently trying to narrow what I was going to do, but then going back out. So it was like in and out. Um, whereas in graduate school, because I had taken four years, um, doing other things and figuring out what was next for myself--I, and, because I kind of grappled with this, what can I do in the quote unquote ivory tower? Um, I came back in to school and to my graduate degree pretty determined and clear about what I wanted to do. So obviously my ideas shifted and all of that happened, and I was open to that. But I knew that I wanted to focus on gender violence in some way.

And I knew that I wanted to find ways to do research that were meaningful, um, beyond the sort of joy and meaning they had to me. So as a self-avowed school nerd, I think learning for the sake of learning is so important, and we should--I

wish everyone had the privilege to engage in that in the world and they often don't. Um, and so I value that, but I wanted to research and study and work in a way that would allow the things that I thought were really important that I was learning about to connect to, you know, social services, activism, social justice, people's everyday lives and kind of--and the attempts and successful hopefully sometimes attempts to create social change. So that was, I had a little bit more of a kind of clear trajectory, which was actually quite different than some of my peers who had come straight from undergrad and were still kind of like, not totally sure what they wanted to study. So I had a leg up in that regard I think.

[49:20:00]

SKIBY: Hmm. Um, so with the couple minutes we have left, I'm curious, how did, um, your education at UW transition into the job market? Um, you touched about community projects from your Chia [Chaya], um, field work. Was there anything similar that you built upon and, um, your graduate work that you took to the horse?

PIEDALUE: Yeah, absolutely. So, I mean, so as I mentioned, I was excited about the feminists in the Geography Department that are feminist geographers. And so my kind of sub discipline within Geography is Feminist Geography. Um, and so in shaping my, uh, dissertation work and what I wanted to do after that, it was very central to, to what I do. I am a feminist scholar, um, and I have been in it. At this point, I'm still interested in an academic career. I wo- would like to work at a university and to be able to both teach and do research. I'm currently in a postdoc position, um, that is at the Australia India Institute in Melbourne, Australia.

I'm in the third year of that, which had spending mostly in Seattle because my partner is here. Um, but in that, I sort of--it's interesting because there aren't a lot

of other Gender Studies folks there. There's one other primary person in another one or two do some. And because of that, I've become sort of the person who's called on to do the Gender Studies things if, you know, a radio program called to ask questions about this thing. And so they interviewed me and and these kind of things. And so that's been kind of cool because it, it's, it's nice to be, or like when I first arrived I was putting together my email signature and I put pronouns and one of my peers was like, "Do they require that we do that?" And I said, "No, it's just something I do." "Well, why do you do it?"

And I mean they were asking me because they were saying like, "You're cisgender, why are you putting your pronouns?" Like not that they knew nothing about pronouns, they just kind of--so then we had an interesting conversation about like everyone using pronouns, so that it doesn't stigmatize anyone who uses a pronoun that's different from what you might read of them or presume about them. So that was interesting. And so there's been moments like that where it's kind of a, a process of employing feminist studies and analysis and theory in various aspects of worklife. So not necessarily just the research and teaching components, but also in kind of interacting with peers and educating them about what gender studies is. Um, so yeah, so that's where I'm at right now. And in looking as I'd been applying to jobs in the academy, I applied both. I have been applying both in Geography and in Gender Studies. Um, I have an ongoing internal debate about whether or not I want to be in a Gender Studies Department where I'm excited about all the things everyone's studying, and I feel at home. And I feel like we can take for granted some things at least about feminism--if not what feminism means and all of that--that there's some degree of kind of a comradery that comes with that versus being in a Geography program where I might be the only Gender Studies scholar, but when, which comes with a lot of questioning of your validity of your, everything from your methodology to your

theory and analysis. However, there's part of me that thinks, like I said earlier, that pushing within other disciplines to take Gender Studies seriously is still happening as much as we wish it weren't. And so I sometimes think maybe I would be better, more useful in a Geography program where there were no Gender Studies scholars because I would be the one to help educate folks about sort of how feminist analysis, um, should be part of what everyone is doing. If they're interested in power at all, they should be interested in feminism. Like, you know, be an ambassador of Gender Studies and other departments. I don't know. So I, I still can't decide. So I, I applied to both and would just probably be happy in either case. But yeah.

[53:18:00]

SKIBY: Um, so this idea of taking your gender and women studies scholarship into other departments, do you see that as a major trend in Women's studies? Like how has, what major changes have there been since your undergraduate?

PIEDALUE: I, you know, I don't know if that's actually a trend of, of taking the degree into other departments, but I do think, I think that there has been, so as I said, I think that there's still in certain disciplines and in certain universities it's obviously really diverse, but there is still a lot of questioning of the validity of Gender Studies. Um, and sometimes that means departments or programs are in peril in terms of funding and all of that. And so there is definitely still need for folks that are educating those outside of Gender Studies about what Gender Studies is and why it matters. Um, however, I think in terms of shifts over time, particularly from when I did my degree and you know, the early two thousands until now, I think that there is some of the issues that we were studying that were more obscure in terms of a public conversation or more at the forefront of public conversations now. So Gender Studies was always talking about sexuality. Um,

although many departments have now changed, right? From Women's Studies to Women Gender and Sexuality Studies or some combination of those to sort of--I think it, it helps to focus that within the department, but to also communicate outside of the Department what's happening, what are folks studying. Obviously, they're not just studying women. And so there's a bit of that educational stuff that has shifted into I think a more critical engagement in conversation beyond the discipline. And then we also just see some issues that have become, I think more critically and prominently engaged in the discipline. And so that's everything from like Trans Studies, which um, was very nascent at the time that I was an undergraduate. And you talk about transgender rights and issues within classes, but it was more minor as compared to a more critical engagement with it now. And I think that's to some extent, uh, an iterative process in terms of what's happening in the world and how, you know, social movements and activism relate and connect with Gender Studies, um, in the Academy as well as just other like you sort of public arena things that are happening. So we think that, that around, um, Transgender Studies and rights movements as well as queer theory and thinking about what is the relationship between queer theory and feminist theory? How do they overlap or not? Like some of that I think has, has happened more since I did my undergraduate degree in the early two thousands.

And then, one thing that I think has--there's been a move in the discipline toward more--I find this hard to phrase but maybe--what I would call a more substantive and again, critical engagement with um, race and politics around, um, race, indigeneity, ethnicity, immigration in the sense that, you know, when I was in the program and the early two thousands, it was a core part of the curriculum. So it was all, we were always talking about, um, intersectionality as a term that is sometimes used, but we were often talking about the very specifics of that we were talking about race and um, global context and transnational and postcolonial

feminism's as well as, you know, critical race, black feminisms, women of color feminisms in the U.S. um, alongside, you know, immigrant and refugee and borderlands and all of these things. So that was there and it was part of the curriculum and particularly working with preview that was always central. However, what I've noticed, for example, when applying to jobs in the last few years is there are far more positions right now in Gender Studies that are actually advertised as Afro-Caribbean and Black Dust Diaspora Studies or black feminisms or indigenous feminisms and indigenous and native feminisms. Like there are actually jobs, a particular job being written for these areas. And I think that that move is really exciting and really positive because it's a move beyond the kind of, if positive but not fully realize, like inclusion in the past with some of these issues toward a recognition that there needs to be a carved out, clear space where we talk about critical race feminisms and various versions of what of that right. Um, and actually give that a, a position intellectually in the department that is prominent and centralized. So I think that, I think that's true for, for Queer and Trans Studies as well in terms of advertising the jobs that way, um, and creating a position around it.

And, and that is much different I think than how things were in the discipline more broadly when I was doing my degree. Um, I think another part of that is like the kind of conversations, whiteness, and white supremacy, um, that comes out--that comes out of some of that critical race work. But I think, I think there's still a bit more work to be done in that area. Um, in terms of kind of, I think that the conversation within and beyond the discipline is still still growing, right? In terms of how we actually engage with white privilege and white supremacy in a university setting, um, and how we grapple with that both analytically and in terms of pedagogy and education and all of that. But I do think Gender Studies is kind of at the forefront of that in universities, um, along with Ethnic Studies

Departments and kind of any, anywhere that incorporates critical race and critical indigeneity and those kinds of studies.

Um, I think, I think, I think the other thing, um, in terms of changes in the field is that, I mean, it's hard for me to access whether or not this is a change in the field because I think this is, I think this is true. It's the same way that, you know, when we, in the current political era, when we talk about Trump and the, you know, emboldening of white supremacy and Neo Nazi fascism and all these horrible things. And then the response, particularly from people who have always suffered under those systems is: this isn't new; It's always been here. So the more positive flip side of that is that when I talk about these things, like a greater engagement around queer theory or Transgender Studies or black feminisms or what have you, I think they've always been there, um, in the discipline. But I think how and where we engage those has shifted to some extent. And one thing that I think is, has been clear to me is that from the early two thousands when I was in the discipline until at least some of the conversations I'm seeing now outside of the university, that there is a greater recognition of what Gender Studies is and why it matters. So I think that means the discipline has not only like, you know, there's been more time at the university and people have become familiar, but I think we've learned better how to actually articulate to non--to folks outside of the discipline what it is we do and why we do it and why it matters. And for me that's been a lot about kind of simultaneously talking about specifics of feminisms. So again, postcolonial feminism is kind of what I had been trained in most, but also talking about generally that like feminism is about a critical analysis of power and anywhere that we're interested in power and the effects of power of violence, oppression, et Cetera, we have to be, have to be, I think, we should be looking to feminists for helping us understand that better in all walks of life and learning.

And then I think in a related way, although this is potentially more controversial even within Gender Studies, I think it's also true that Gender Studies has helped--is helping people to think more critically about the flip side of that, which I guess is like the resistance, resilience, transformative justice and things like that. And the reason I say it's still controversial: it's like my own dissertation research is really working with organizations in India and the U.S. that are looking at kind of models like transformative justice and community accountability, um, and even pro-family kind of family counseling models for addressing domestic violence. And that is something that's very controversial--controversial amongst feminists, both activists and academics. Um, yet I think it's within kind of critical race feminisms that you actually see people saying, okay, we know it's really hard to grapple with the fact that sometimes someone experiencing violence is going to want to stay in that relationship.

But when the state does violence against their community, immigrant, or racialized community, and this is where they're at, we have to work with them and figure out how we transform the home as a space from violence to nonviolence. And I think that there's this kind of critical edge of that work that is very much about whether or not every activist proclaims themselves as well feminist. It is about what feminism brings to kind of critically thinking about. There's never just one axis of power or quality or violence happening. There are always many. And so we have to figure out how to make our efforts to create justice, how they can incorporate a recognition of that plurality of oppression or violence. And I think, I think that at least the folks that I've worked with as activists and academics, that's kind of a key area where, again, still highly debated amongst feminists. But I think, yeah, really important. I'm just rambling now. It's what I'm really excited about. So…

SKIBY: Um, oh, I think that's all we have time for. I would love to discuss more. Um, you seem very, there's so much more that we could talk about that seems so interesting, but unfortunately, we're out of time. Um, I just like to thank you for taking the time--

PIEDALUE: Of course.

SKIBY: --and doing this. Um, yeah.

PIEDALUE: Yeah. Thanks for having me.

[Transcription Ends 1:03:47:00]

[End: 25_Piedalue-Amy(EDITED).mp4]