[Video:SCHWARTZ_PEPPER INTERVIEW Part I.mts]
[Video:SCHWARTZ_PEPPER INTERVIEW Part II.mts]
[Video:SCHWARTZ_PEPPER INTERVIEW Part III.mts]

TAYLOR: What do you call yourself? What name do you go by?

SCHWARTZ: Pepper Schwartz.

[00:00:09]

TAYLOR: Preferred pronouns?

SCHWARTZ: She.

[00:00:14]

TAYLOR: When were you born?

SCHWARTZ: 1945

[00:00:17]

TAYLOR: Can you tell me about your family? Your parents?

SCHWARTZ: My dad was an attorney. Real estate attorney. My mom didn't work. But she was a volunteer. They both came from…I would say my mother came from an impoverished family. My father came from a farming family. But not a big farm, a small farm. Both of them were first generation. Both of their parents came from Russia or Eastern Europe. My mother had grown up in a very dire economic situation. My dad's was somewhat less…So he was a part of the great American dream which is you go to school. He did very well as a real estate attorney. My mother was his bookkeeper. She met him as a secretary in his law firm. She had to quit school in high school to support. her mother who was dying and a father who was worthless. Then she fell in love with him who of course changed her world quite a bit. I have two brothers who grew up in Chicago in a middle class neighborhood. It was a good childhood.

[00:02:04.48]

TAYLOR: Were you the youngest? Oldest? middle child?

SCHWARTZ: I am the youngest. I have a brother who is nine years older than me. Another brother who is five years older than me. So if you can wrangle it, I would say you wanna be the youngest child and the only girl.

TAYLOR: I was the only girl too.

SCHWARTZ: (laughs) It's a good thing.

[ 00:02:23.77]

TAYLOR: So where and when did you go to high school? In Chicago?

SCHWARTZ: I went to the local high school. Steuben High School. A bus ride or you could walk it. It wasn't that far away. I bet it was 90% Jewish. Chicago has this kinda ghettoization of people. It's not as bad as it used to be but you know. Chicago...I think still has the biggest Poland population outside of Poland? And so you could go to a place in Chicago where you never had to learn English. You could just speak Polish. At my school, it was so Jewish that basically it closed for all the Jewish holidays. There were some non-Jewish kids there. One of my best friends there was one of them. But it was slanted so it took me a while to realize that we were not a majority group. But growing up it was like most of your friends were Jewish.

[00:03:35.93]

TAYLOR: So did you leave and go to college? Or did you stay in the area?

SCHWARTZ: No, I went away to college. I definitely wanted to go away. I realized I lived in this little bubble and I didn't wanna stay in it. I didn't go that far away. I went to Washington University in St. Louis.

[ 00:03:54.45]

TAYLOR: What were some of the big social issues that were going on in high school and college?

SCHWARTZ: I was, you know, pretty apolitical but my brother...when I was in high school my brother got involved with the...my brother was involved with registering voters in the South. We came from a liberal family. So he went on some of the freedom buses and things like that. I remember him taking me to the South side of Chicago to register people and tell them about the buses going to register voters in the South. It was this huge congregation and everybody was African American except us. It was like (laughs) "This is new!" Then because of my family's liberal leanings, I started to understand the Civil Rights movement. My brother was and always has been an activist. That was like the beginning of seeing somebody else's word but mine. Seeing so many inequities. I also remember when I was young, in the fifties, there was all this, red baiting going on against anybody who looked like a communist. So I was very aware of the inequities of that. Obviously, as a Jew, you know that you start to get the picture that the Holocaust wasn't so long ago. When I got into college I think I was pretty vapid. I mean those kinds of values of being open and affirming to people of different religions and races. But I didn't have much experience. I lived in a fairly isolated world. Washington State in St. Louis was hardly a model for diversity. I remember there was this woman there, Cassie Flipper, was African American. I felt so bad for her because she was it. She went on to be a VP at Levi Strauss. She was very successful in her life. SHe was this amazing woman and this sort of absence of things rather than the presence of things that made me think about this. But I don't think I was...I mean I didn't...I'm trying to remember when all the assassinations happened. That threw me for a loop. I remember when I was 18 and I went to undergraduate school. John F. Kennedy was killed. And I remember walking past some people saying the president was shot. I couldn't even imagine it was the President of the United States. I was thinking the president of some corporation and then it turns out, it was the president of the United States. I remember just being flattened by that. And then I'm trying to remember how old was I when Martin Luther King and

Bobby Kennedy was killed. Oh my god. Whatever age I was, I was distraught. I remember flying on my knees with the riots in Chicago. Just thinking Everybody I admire was being killed. It was a horrible horrible period. I think I might've been only in college or still in college at that time. So I was aware of race and racism by then. I was aware of all the people who wanted to impede progress but I didn't get involved in the women's movement per se until I went to graduate school. That would've been 1969.

[00:08:24.26]

TAYLOR: Even prior to you getting involved in the Women's movement, where there any big feminist issues going on in high school or right when you transitioned to college?

SCHWARTZ: Not that I would've called feminist issues. I didn't wake up...of course all the time. Yale, where I went to graduate school, became my everyday sensitivity. I was...There was this very famous article about you know...where you hear a ping..sort of like um...you just didn't...You thought so much of it was personal as opposed to institutional. You thought so much of it was "You're this, you're that." As opposed to "you're a woman" and you're not being taken seriously because you're a women You think you're not being taken seriously because you're not good enough. Or you're not this enough. And I was always aggressive on my own behalf but it didn't have a political frame until I went to Yale. I was always...I didn't listen to the scripts that were laid out for me that much. I mean I was an aggressive woman. I was sexually active. I was ambitious. I ran for office. I just...you know...I was president of my sorority. I took what was in front of me as opposed to questioning it. Would I get dinged for all these atypical ways of being? Yeah but I took it personally. I didn't get it until I had feminism to explain it to me.

[00:10:17.91]

TAYLOR: That makes sense. You said you grew up in liberal household. How did the way your parents raised you, were there specific things about that helped kinda shape you to be more proactive and more vocal about what you wanted?

SCHWARTZ: I think I got a lot of approval and I got a lot of criticism. My parents were very demanding. My mother was an intellectual and she was too poor to go on..I mean she could have easily been a successful professional woman but she really cared about education. For example, for a very large part of my...what we would call middle school here, it was called grammar school then. She made me write a book report a week and hand it in to her. She would tell me if it was up to snuff. I mean forget the school. I had to perform for my mother and she was merciless! (laughs) So you know, YES! There were things that where you wanna be loved, it was not unconditional love. It was "I love you. Perform." Don't pretend and don't think everything you do is wonderful. Cause it isn't. So yeah, they were tough cookies. They really were. I remember when my father...Here's sexism for you...took me awhile to understand it. Really took me awhile cause I love my parents. My father when I got into Yale, he said to me, "Well now I'm gonna take you seriously." I had no idea what he was saying. I was like gobsmacked. Like I been working my ass off to please you and now you take me seriously. YOu know so yeah, those things.

[00:12:12.76]

TAYLOR: When you got into Yale, earlier you said that was really around the time you said feminism was a big issue, when would you say you first became involved with like your social activism?

SCHWARTZ: I remember...what was her name?...she wrote Lipstick...the famous lesbian writer of the time...she was organizing at Yale. Lipstick something was the name of it and she did a best selling book of her growing of age as a young lesbian. She did

these consciousness raising groups. And she came in and we met. I can't remember who got me into the group. She said we are sleeping with the enemy and really put a big political matrix on it. And it was like Oh dear. It was really... And then Yale was such a male place. There was still no undergraduate women there yet. I did a book called Women at Yale the first year. I was there with a friend because it was such a strange place to be. It was all about gender roles there. All about it. We were a minority. I remember reading the early things of Yale. If a woman was on the sidewalk in the streets...if she was on the sidewalk...this was at the turn of the century Yale...and a male undergraduate came by, she had to walk into the street in deference. That was written into the code. There were things like that. There was no female bathroom in Linsly Chit when I was there. They didn't wanna give us one. We were suppose to go next door. My first political act was taken over a bathroom at Linsly Chit because we were so ticked. (laughs) It was harsh weather there. So I mean, it wasn't just symbolic it was real. We need this bathroom and we're gonna have it. Things happened really...Ruby Fruit? Ruby something? That was the book she wrote. It was a big coming of age for a young lesbian. There wasn't anything like it. She was a fabulous organizer. So we started thinking about all the ways where we were passive about our treatment as women. I remember there was a women Elsa (indiscernible)...she was a very renowned chemist. She was one of the few tenured women at Yale. Period. I mean you could count them. There were three or something. It was ridiculous. When they let women in, it was '70? '71? They asked her to be the Dean of Women you know because there was no such thing. And we were friendly with Elsa. My friend Janet and I who gone to graduate school with me there. Because women were so rare, the distinctions of graduate students, undergraduates, faculty...they were pretty loose. We were looking for another women to talk to. So we were friendly with Elsa. She was like a big deal chemist and we were graduate students. She told us this and then it became an

issue. It got so big she wrote a letter to the campus. The governing body, the President's council, would meet at Maury's for discussion, weekly discussion. Whatever it was that they were doing. Maury's was an all male drinking establishment on the campus at Yale. And women's weren't allowed yet. This all got thrown out in court somehow many years later. Meanwhile it was like that. I think you might be able to go as a guest with someone but I think it was all male. Anyhow they told Elsa to go out the back stairs so no one would see her. So here she is Dean of Women, On the President's Advisory, being asked to go out the back stairs. And she said, "No, I don't wanna do that. You wouldn't ask a minority to out the back stairs so why are you asking me?" Because there is already some heightened sensitivities about minorities but women, not so much. Then they said well, "touch luck. That's what you do." So she wrote a letter to the entire campus saying what was being done to her. Of course, They were very embarrassed. They let her go. They changed where they met. They couldn't fire her entirely because she was a tenured member of chemistry. She made sure of that but they could take her off…(voice trails off). So you know those kinds of things. What's her face...there was another professor came a visiting woman professor. We knew her, she was a sociologist. She stayed in the graduate faculty thing for her three months there. Yale was a very posh place if you were the right person. I remember, Jackie Weiser was her name, she complained to us that the staff wouldn't ….the staff there made the beds of all the visiting professors but they wouldn't do hers because she's a woman and she can do it on her own. So it's just, it wasn't, you know in some ways it was first world issues. It wasn't like being beat up or anything but it was disrespect down the line and up the line. And It was being marginalized. And It was being humiliated. And it was being not taken seriously. I had a full scholarship there when I came and they found out that my family had means. At this time my dad was doing pretty damn well and they wanted me to give back my fellowship. And because someone else couldn't afford

it. I said, “no I’m doing this on my own.” I had lots of offers of where to go to grad school. I’m not giving it up. I don't want to say my dad sent me to graduate school. I wanna say I sent me to graduate school. And so it was those kinds of things. And yes someone said but somebody could use that to support their family and I said well maybe, I have to support my family. I mean it was just little nicks at you all the time. That mounted up with a strong message of you’re not as important as other people

[00:19:04.60]

TAYLOR: Was the term feminism...when all these issues were going on with these professors, was the word feminist, feminism, or sexism being used to describe them?

SCHWARTZ: Yes but not immediately. Trying to think...certainly when RubyFruit Jungle walked in. (indiscernible audio 00:19:25.13) but anyhow when she was there and we started having our own consciousness raising means, the word started being used. Sexism was being used at that time. Feminism, yes. And of course it was a dirty word to a lot of people. It was a statement to use the word. Sounds crazy to me? Working on behalf of women. What? Controversial. But (shrugs shoulders) you know.

[00:20:01.71]

TAYLOR: When did you start speaking publicly about these issues that you saw happening to all the women?

SCHWARTZ: Right away. I mean as soon as I got it. I got it. But on the other hand, There were people that were more left than I was. You know I was still institutionally oriented. So I remember I started, I wrote an article sort of against monogamy (laughs) and marriage because I felt those were all male plots at that point. Because it was different. There and anywhere.

[00:20:42.53]

TAYLOR: When you wrote it were you still a graduate student?

SCHWARTZ: Yeah and then early on in my career too. But yeah I was in grad school cause I was pissed off all the time! You know I really was. There was always something to annoy me. On the other hand, I remember, some years later, giving a lecture. I was a newly minted professor yet...I think I was...on female sexuality. There was a group of militant lesbians in the back and they were disrupting my lecture. Why are they disrupting my lecture? Because it's all about female sexuality. It's all about the research. Etc. Etc. And finally I stopped and said, why are you doing this? What am I doing wrong? And they said you are using men's research. You should talk about your own experience. I said well I don't think all these people came here to just know about my experience. (laughs) I certainly am vetting them as independent scholars and some of them are by women and some of this scholarship is by men and I think it's okay. So I had to kinda cool them out and say okay why don't you guys have a discussion to get your point of view in one of the discussion sections after this big lecture. I thought people were gonna tear them apart at one point. People were upset with them and I just needed to get the situation calm because people came to hear me. There weren't that many people talking about female sexuality. They wanted to know what I knew.

[00:22:09.24]

TAYLOR: Had your work about lesbian and bisexuality been released yet?

SCHWARTZ: Unh uh. My bisexuality study, the big American Couple study wasn't published until '83. But I was doing research for it by the late seventies. This was more like early to mid seventies where I was doing some bisexual stuff but at that point it was a few journal articles. I don't think it....I was already talking about it but it wasn't widely distributed. But I was studying this stuff and there was nobody talking about it so I wanted to talk about it. So I mean there people more left than me but I was definitely left.

TAYLOR: It makes sense when you say you were more institutional. I can definitely understand how that changes your activism a bit. As opposed to somebody who shows up to class, like a militant lesbian, who doesn't have these certain institutional politicas to worry about.

SCHWARTZ: But also I mean...what I thought I had to offer was as an academic you know. So in a mad sense I wasn't gonna reduce it down to my personal experience. I was excited to have anything to talk about as an academic to a general public.

[00:23:23.99]

TAYLOR: So what do you think has been the most important part about your...what was the most important part about your activism at the time?

SCHWARTZ: I think it was publishing. I was doing speaking and publishing and you know giving you know a correction to what I was reading. I remember reading Everything You Know About Sex is Wrong. It was a big best seller. It was just full of errors of thinking...saying these that weren't true that weren't researched. Paragraph by paragraph I wanted to kill it. So to me, being able to come from "there's no research." I can't tell you what the research should be but there's no research to come to that conclusion. Pour through it. Figure it out and say that sounds to me wrong in the face of it. And I can tell you he can't say it's true. Because there's absolutely nothing. I have combed the medical, the social, and whatever and it ain't true. So for a lot of it I was mined as going against popular notions, popular speakers and coming up with recent and I hoped intellectually valid points of view.

[00:24:46.19]

TAYLOR: How do you think that's changed over time? You said publishing. How do you think that's changed over time?

SCHWARTZ: Well what happens is people wanna hear what you think as well as what you've written. So because I wrote on relationships, sexuality, stuff like that, I would be asked to speak, I would be asked on TV, I would be asked to write position papers. etc. And so the big change was getting it out of academia to a general public. That didn't happen all at once, it happened over time.

[00:25:21.54]

TAYLOR: Since then what would you say now is the most important part about your activism?

SCHWARTZ: I think it's still the same thing. I think it's still translating either my own or other people's research to a general audience. It's changed in nature as I've gone thru the life cycle. You know I tend, to like other people, look at their own navel and wanna explain it a bit. In each section of your life, I would always write a book or something. I mean I've written what 25 books and a lot of them are what I was dealing with at the time. So at the present time what I've really been spending more time on is ageism and also the expectations and stereotypes of men. So who you are once you are out of reproductive age and part of what I've been angry about is the desexualization of women by others and by themselves as they get past certain ages and certain kinds of bodies types and things like that. So there's the sexism from the culture that we inhabit...what were entitled to, what makes us loveable, what makes us sexual for both men and women but of course again you know things are tougher on women. They just are.

[ 00:26:45.70]

TAYLOR: Right. Especially when it intersects with ageism. Earlier you mentioned your brother helping with the voting and your brother taking you down there. How do you think intersectionality plays into your activism and how has it evolved since getting to where you at now?

SCHWARTZ: Well we're all a lot of things. As a sociologist, I come to that way of thinking naturally. I mean we are all a part of a race we are born into or perceptions of race about ourselves and others. In terms of ethnicity, even though I'm not a religious person, I identify with the culture through my Jewish background. Even though I'm pretty much against orthodox thinking of almost any kind. You have to be a true believer to be orthodox and I always feel that has more dysfunction than function for people. I come from...I mean the fact that I'm small. The fact that I embrace my sexuality and want others too. I've always been, and I think for my liberal parents, I've always been very sympathetic and angry about underdogs. People who are marginalized. I expressed that by the big study I did, American Couples. Where I looked at, me and Phil Blumstein, heterosexual cohabitors, heterosexual married people, lesbians, and gay men. I did a very big study. A part of it was because I was very sympathetic to gay people and felt that they were harassed, denied their civil rights, unappreciated, and in danger. So that was a big thing there. I always felt that in a different...that there was a spectrum of sexuality... That were I in a women's world I would easily be able to sexualize and I always loved women as women but to easily... that I was on a spectrum...or that would be something that would be fine and it didn't go that way. I just felt the humanity of people needed to be stressed. Yes we're all different parts, influence us but that's the way sociologist think. You can't be a good sociologist without looking at all the intersectionalities of who we are and how we act and how much is social class. One of my favorite sociological concepts is cultural capital. We have different kinds of cultural capital. Some of it translates generally, some of it only translates in our culture or sub-group. Women's ability to use their cultural capital has been societally used against them in many ways. The idea that pregnancy and raising children and things that we learn from them were not translatable until recently. And then modestly into other spheres of competence.

So you know the fact that you come from an economically stable home, you know your social class changes what you think it possible, or lets you get over issues that would've stopped if you didn't have the economics of it. My own family is an interesting study in the sense that my family was completely white and Jewish for a couple generations. And then my brothers married…well my brother Herb married an African American woman, a Catholic woman, and a Protestant women. He's really given a lot of interesting offspring. His daughter is married to a Mexican guy and his son is married to a half-Chinese woman. Then on my brother Gary side...excuse me I just mixed up my kids...Herb was married to a white Protestant woman. Then he had Ethan and he married a woman who is half Chinese. His second wife who is African American, she's married to a Jewish guy. They have mixed race kids. On Gary's side, she's married to Mexican guy, Catholic. And they're raising their kids in a Jewish Day school. So little Santiago and Diego speak Hebrew. Aaron is with a Catholic woman and I'm missing one child...Michael's with a Catholic woman and their kids all over the thing. So it's kinda like my family going from their own particular bubble is now highly mixed by race, by class, not so much class but a little by class, by ethnicity, by religion. I mean we are America, you know? So it helps me have perspectives that are way far away from a couple of generations ago. And keep me thinking about all these variables when I try to understand people and when I try and look at problems.

[00:32:50.27]

TAYLOR: You came to Washington in 1972. What brought you here?

SCHWARTZ: Well I finished my...I got my...well I hadn't quite finished my PhD. Jobs weren't so tight so you could go before you finished it. (indiscernible audio) Anyhow I was on the market and I went to the American Sociological Association. You go talk people there, try to have somebody find you interesting. Then I put in a bunch of applications. My ex husband at the time graduated from Yale Law and I had

followed him to Oregon. He was a Reginald Heber Smith scholarship there where you're supposed to make legal precedent for poor people. So he was in the public defenders trying to do cases that would make a larger impact and I followed him there so it was my turn. So he just said if you could possibly stay on the West Coast, I'd appreciate it. but he would go where I went. And I applied and got this offer without even an interview because by that time I had written a Yale Law review article and a book so i was looking pretty good. And I got from the UW and I came down on a sunny nice day. I literally had to look on a map to see whether Oregon or Washington was on top. That's how bad I was but I came here and then what happened is I met Phi Blumstein. Phil Blumstein was a gay colleague. We just (claps) hit it off. We worked together for 20 years until he died.

[00:34:54.87]

TAYLOR: I think I kinda have an idea because of the work you published at this time but what were some of the issues going on in sociology when you first came to University of Washington?

SCHWARTZ: I and one other woman were the first tenure track women they ever hired. So no other woman came to UW until I did and Karen Cook did that were on the tenure track. It was just that breaking moment where academia said, oops we forgot women. Let's get a few. Let's get of these, a few of those. Al Black came during that period of time. He was a gifted professor who didn't publish so much so they made him a senior lecturer and he stayed for his whole career. He was a brilliant teacher and great colleague. Then they hired a woman a few years later who came in as the wife of someone else. She came with him but we all the first ones. I think Al was probably the first African American. It was ridiculous. They didn't know what to do with me. I remember there was an embarrassing sexist thing. They invited me, even before the year started, to a going away party for Alder Larson

who was going to the National Science Foundation for a couple years to work there then would be coming back. They were making some jokes about his eye and they gave an eye chart to him at this luncheon and it was on a female body. SO you know (laughs) it was like where am I? It was just so dumb and insensitive. And they realized it. They never had a female in the audience at these things. I have to say that they were very supportive of me. It was just like dumb. they didn't make the translation right away to what would it mean to have a woman here full time? As a colleague, what kind of way do you show respect or not? Etc. And this was the seventies, when there was a lot of screwing around going. Half my clients were in bed...excuse me, half of my colleagues were in bed with their students. Marriages were blowing up all over the place. I mean it was kind of a mess. It took awhile for the university to get there act together on this. Typically, some of them married them. It was kinda like well how do we do this. It was like baby steps into like let's take a look at this world and get it on an even playing field. I mean I was pissed off a lot of the times. I didn't...you're caught between competing equities. It just didn't seem fair to me that women who were single who couldn't come in thru a husband or something like that were not getting the same job possibilities and you know there was lots of pulling and tugging to get this thing in marketable (indiscernible audio). I have to say though that...generally I remember one asshole of a colleague of mine, most of colleagues I liked, but this guy was really (indiscernible audio), and he sort of took me aside and he said in this pretend fatherly way and said you know...cause I was already studying sexuality which was very marginal you know... and he said if you really want tenure you better not do that. And I was furious. I was. So I stormed into the Chair's at that time, and I go, if this is true I need to know then I need to know. I need to get out of here if this is true. In my nice diplomatic way. Happily he said, that's not true. You do good work on that subject, you'll be fine. So I relaxed and indeed that turned out to be the case.

[00:39:33.68]

TAYLOR: So you were studying sexuaity and this person said that, what were these other people in your department studying? What were some of the hot topics?

SCHWARTZ: So long ago...there was a lot of social psychology at that time. Experimental social psychology. That was big. Criminology was big before it ventured off and became its own department. Demography has always been big. Statistics. Plain and simple. Complex statistics. We had the President of the ASA who was a world famous statistician at the time. There was a few of us doing family. I really pulled Philip out of experimental psych to do that stuff with me. But he wanted to. As a gay man he wanted to do it. What else was there? Some historical stuff that we know. There was...Judy Howard was in my department at that time. Judy did some articles with Phil and I. Relationship stuff and I'm trying to think, there was a couple more people who did family and gender. That has actually diminished over the years instead of grown. It felt...like mostly it was a very quantitative department. What I was doing was kind of...well we did some statistical analysis so it wasn't without quantitative aspects. But it was marginal in every year.

TAYLOR: So my background is in sociology. I have my bachelor's and my master's. At UTSA in San Antonio. So the department that you're describing, its so funny that it was so long ago because my department at UTSA was mostly quantitative and I was doing qualitative work. Also there was hardly any women and there were hardly any black professors there as well. So it's just funny to me making the connections. What classes were you teaching at the time?

SCHWARTZ: I taught two big courses on family. I taught really big lecture courses on family. I think I did teach some field work. You know I didn't do qualitative work and I would do some graduate seminars on sexuality or family topics. I think that was it. I had to learn a lott (indiscernible audio) Yale was a great place for intellectual

growth but almost no professional training. How to teach, what to teach, what way to build a career. I mean like, it was like, you're smart figure it out. That was the extent of it.

[00:42:43.94]

TAYLOR: So you're teaching family, gender...these large lectures courses on family. I saw that you're teaching Intro to Sexuality now and another course on Intimate Relationships. How did you go from teaching classes about family to evolving to sexuality and intimacy?

SCHWARTZ: Well, Bob Crutchfield was chair at the time and I don't know if you know Bob, an African American guy. He was Chairman of our department, He was very good at that. I think he may done some dean stuff do. He was very innovative. He said to me, would you consider teaching a course on human sexuality? I said really? Yeah a big lecture course. We'll give you a course off if you do that. I said okay. It wasn't even my idea. At the time, we had access to big classes. They were huge, I mean like 500 people class lectures. So it was good for the department. I did that for a while. We stopped losing spaces for that particularly where the university was rewarding numbers. It was suppose to just take whatever you could get. But in any case, he started me on that. Then Julie Bryans came and we were both teaching family courses and I said you know what? Why don't we split it up where you do family. She's doing it from the full family approach and a little bit more demography and she was more quantitative. I'll just concentrate on couples and relationships which is really where you learn the most about families so we split it up. That's how that started.

[00:44:32.70]

TAYLOR: How has your pedagogy developed since you first started teaching?

SCHWARTZ: Well I had to learn PowerPoint. I used to just lecture. that's how I grew up. You know you're stuff. You do an outline and you lecture. Then it became clear that

technology was changing. So I had to learn PowerPoint then I had to learn how to do it better and illustrate it. I'd say I have not gone on, fair enough to be as entertaining as some of my colleagues who got multimedia and all types of imbedded stuff. Oh my god, they do all this really classy things with, entertain the students a lot, and I kinda got up to that thing and I thought, mmhmmm (laughs)I'm not gonna do it. I think if I'm going to be teaching ten more years I would but I figure I'd probably only do this for a couple of years. There's lots of other things I wanna do and to do that right takes an enormous amount of time.

[00:45:46.99]

TAYLOR: What about how you actually talk about sexuality or gender and family? What are some major things that have changed since you first started teaching?

SCHWARTZ: Huuuuuuge. Huge things. Even very recently...first of all, I thought in a binary way. Now I knew there were chromosomal differences. But the whole idea of gender is both choosable and customizable or for that matter...I mean I knew about trans...well we called it transexual then, now it's transgender. I knew about that from the beginning but I believed...because we had John Money, this guy who did all this research that turns out much of it was demented. He wrote...I would've said that gender was totally creatable and I went right from the data where we all lectured from his stuff where he showed how androgen or estrogen sensitivities, etc. in kids could make...they were called intersex then, they would've called it hermaphroditic and then the intersex language came later. It just took a while to realize, first of all Money was dishonorably exposed. This movie I show called *Sex Unknown* which is based on his research which is a boy child who has a circumcision accident and they make him into a girl operationally. Then he has a twin boy. John Money followed the case and said he turned into a girl and everything was great. So I used to think, well okay you could...it's all cultural. It's all socialization. You just give them the right equipment and it's going to be okay cause John Money's research showed that. Mmmhmmm no. So

that research…I mean he was a big deal. Johns Hopkins, internationally famous. It was like the voice of God and now the voice of God turns out to be not so much true. So we learned that a lot of these things are biologically driven. We understood that in terms of transgender research that not all of it's biologically...it may be biologically driven in ways we don't understand. Or there's some function where the body and the self do not comfortably fit with one another. Then bodies get customized to fit more...who they really are and how everything else in their life is driven. And then it turned more into sort of a gender flexibility, you know where it doesn't have to be binary. You don't have to be a guy who becomes a girl. You don't have to a girl who becomes a guy. You have that choice but if you don't want that, you wanna be some mixture of things that suit who you are and how you wanna be and if there's some floatability in that, then that's there too. I haven't gone to the idea yet that there's no biology. I know there's a school that thinks biology is infinitely subordinated to whatever else goes on in terms of making somebody want some gender flexibility. But I understand that it's waaaaay more complex than what I started out with and that the spectrum...we used to think of spectrums in terms of masculinity and femininity, now we also think of spectrums of gender. And I've had to learn new things because new research comes out. New perspectives and frames come out. You go with that. You learn.

[00:49:58.70]

TAYLOR: So how has that, these new perspectives, these new frames of thinking about sexuality and gender, how has that changed your interactions with your students? How do you think it's changed your actual body of students that you get overtime?

SCHWARTZ: Well some of my students are way more sophisticated than I was on this stuff. (laughs) I mean, teach me and that's fine I like when that happens. And if I make

a mistake sometimes they can be pretty harsh in their reaction. Or if I disagree with them. One of the hardest things I really disagree with school and which I've seen change for the worse, I think is what I would kinda call a "lennonist" reaction to somebody's opinions you don't like.

TAYLOR: A sort of call out culture?

SCHWARTZ: (Nods head) Yeah I mean but also like...I've seen this even at the professional level. I was at a meeting at the Internatinal Category of Sex Research several years ago. There was some guy from Northwestern who went against the general opinion on crossdressers, I think he was studying. He came to conclusions I didn't like but at the meeting he was just called out and attacked. I was just virulent. I got very upset and I made a speech not in favor of his research but in favor of civility. This is supposed to be a place we can disagree. We can hugely agree but we don't attack the person, we attack the ideas and we deal with them. And we don't do it in a way that isn't totally immobilizing to human being. We do it because we are professionals talking about something. So a lot of this thing where people disrupt anything they don't like. They don't allow someone to speak. I mean I understand some of it. Calling fire in a theatre or you know the usual thing, I mean I understand some of it. If somebody's gonna support that there was no racism or there was no murder, or there are no cops that are racist or no Holocaust or stuff like that. I understand settled things. That's just incendiary. But a lot of stuff isn't settled. There's a lot to discuss and I bemoan that we can't do it.

TAYLOR: I definitely understand that. I think we just use the word "call out culture" like people who are my age have just this instant reaction to berading somebody and it's like, like you said...disagree with the argument. but let's not attack the person. I think it defeats the purpose.

SCHWARTZ: I'll give you an example, there are things that I won't go near like I think there are some (laughs) I think there are some people...Here's something that's incindeinary, a lot of people will have a kid who seems to have, if you think in a binary fashion, wants to feel like it's a girl that they are really a boy or a boy and they're really a girl whatever. And they start to change their lives very early on in their lives. And I find that...I would discuss that if people would discuss that in the right way which is, what's the evidence that that is a good response? What's the evidence that over cognizes that? Where's the road to see where this will go for individuals? Because I believe individuals change their mind. They go thru periods of something and others don't. It's the beginning of a long change, right? You can't talk about that with transgender people. You simply can't because it will get nasty.

TAYLOR: Have you tried?

SCHWARTZ: I would never put anything in print. I never would I've talked to some people who we can agree that we can talk about it. There's some wonderful people that are open-minded who are whatever persuasion of gender. But we have to be able to talk. We have to make that agreement but in a large class and whatever, nah, I wouldn't go there.

[00:54:25.08]

TAYLOR: So what have been some of your most joyful or favorite moments within the departments or at UW?

SCHWARTZ: Well getting a large grant to do American Couples was wonderful.

TAYLOR: What year was that?

SCHWARTZ: It was in the late seventies. It was joyful to work with Philip for so many years. I was very, very blessed to have a partner, an intellectual partner and friend like Phil. I think of him still quite often, about the whole HIV thing and how sad and how many wonderful people we lost. I got an award from the American

Sociological Association for public understanding of sociology. You get a big award and you get to give a little speech and everything. That was really great. I loved that. I loved working for Laurel Wilkening for a year and a half. I was her assistant. She was the first female prvoist at the UW. I took a leave of absence from the university to help her out. That was really fun and gratifying. You know it's such a male environment up there, I was nice to be able to support her. Having three pages of *the New York Times* devoted to *American Couples* was a big high for me and getting on *the New York Times* bestseller list for *the Normal Bar*, a study on happy couples. In terms of my...I've had some wonderful classes and every now and then they'll give me big ovations at the end of the quarter. I love that, of course, who doesn't? I've had quite a few colleagues that I've really liked a lot and very few I didn't like. That's something to say over this many years. It's been, you know?...I had a...There was a nice event for me at the U just a couple years ago from the department. That was really great. I can't remember what we were celebrating, isn't that awful? But I was very touched by everyone coming there. Oh now I remember. I had put together a fellowship for graduate students who were studying sexuality and we were celebrating the inauguration of it so a lot of people said nice things. Judy Howard gave a speech that was really touching. So yeah there's been a lot of high moments and actually not to many bad ones.

[00:57:36.20]

TAYLOR: How do you think feminism has transformed or changed sociology?

SCHWARTZ: That's a big question. It certainly has thread gender and gender studies. I mean, you know, I can't even imagine sociology without gender as a major variable, right? It would be just like, "huh?" but it wasn't before or it wasn't institutionally understood. Or its origins, its frame, its limits, its assumptions. I mean it was just here's men, here's women as if here's cats, here's dogs. And now the understanding of institutional sexism and the slowness of institutional change

and its relationship to so many things about women and men's lives. I mean it's just a complete and utter difference. And were much more open to hiring people where their studies of gender is a major part of their research. It's not marginal anymore. It's central.

[00:59:04.26]

TAYLOR: What do you think the impact of the work you have done at UW has been on the department?

SCHWARTZ: Not as big as I hoped. I mean we've lost people, not gained people in my areas. The departments changing enormously but really I think I was seen as a one-off. I guess I wasn't really a nation-builder. For a while we would always get people in Gender/Sexuality family and now we've lost a lot of those people. In fact it's interesting I'm on the advisory committee of the Human Sexuality at the University of Minnesota and they are raising a chair their in my name, a professorship in my name. That couldn't happen here. It just didn't happen here. So I raised a scholarship but we just have to raise a couple thousand more and it'll be done. It's really neat. It'll be a professorship in aging and sexuality.

TAYLOR: Another proud and successful moment.

SCHWARTZ: Yeah it is. These are neat things but the UW has been wonderfully supportive in the department. But the university is not as supportive of behavioral studies as any other place I've been.

[Audio interruption 01:00:48.40-01:01:30.11]

Washington U was big on humanities and social sciences. Yale was big on some social sciences and very big on humanities. University of Washington is very, I think of unsupportive of humanities and social sciences are kind of the stepchild too, compared to the physical sciences, etc. I remember once there was this faculty research thing where they get money that's made off inventions and patents and stuff. They give out big grants. We wanted to do one on family and the Gottmans were still here and the nursing school supported it. The Social Work

school supported it. We thought we could build a family research center which would include some of the things I was involved in. We tried several times. It was really a big deal to put those kind of grant proposals together and it didn't go. So all those people kind of left eventually. Unfortunately, I wasn't really able to build the next solid thing. Now this thing, gender and sexuality studies, that started...I'm not even sure the etiology but in a sense it's going forward with this program which is cool. But in sociology, not so much. I'm very excited...a very happy thing for me. I have a student named Nicolas. Nick was in one of my undergraduate classes. He was just so smart and so talented. So I offered him, before he graduated, he was sort of my assistant for a while. Then he was impressing me and we started writing together. I've written about five or six published papers with Nick. Then he was going to go to psych graduate school and he didn't get in the departments that he applied to. I said look at your vita now. You look like a sociologist, Nick. You should apply to sociology departments and he did and he got into quite a few but he's going to come to the UW. So for me this is quite major cause I've really been his intellectual mentor. He's this wonderful young gay man interested in some of the things that I'm interested in from his perspective. It's just kind of neat for me.

[01:04:27.41]

TAYLOR: It's funny because that was kind of my next question, how do you see feminism evolving in the future?

SCHWARTZ: Well, I think both men and women have an interest in understanding and promoting feminism and i'm hoping that it becomes and I think it is becoming a more widely shared, less politically divisive situation. I remember, I forgot all about this. I used to be involved in the YWCA, the NAtional Board of it for like 12 years. IT was organized against institutional racism. It was a Very unexpectedly liberal place. It had a lot of black leadership and it's Interesting, those years there was an enormous amount of hostility between the Latin and

Mexican women and the Black women. I had no idea. I thought it was only white people that were prejudice about things. Boy, there were some big clashes so I got some intersectionality lessons on that. For me, I was angry at men at that time. I mean really angry. I remember we had our YWCA National meeting and the lead speaker was a man, Andy YOung, Black man. AN amazing young man. In another period he would probably be a presidential candidate. So we were going to take him off the stage because he was a man. The African American women said, "over our dead bodies." Fortunately, my future sister-in-law was one of those women and said, "Pepper, I'm going to protect you. Don't try this. We'll figure out something else." Okay, Ranelle. So we worked it out and then Andy being the true gentleman, wonderful guy he was said, "come on up and let's embrace us all together." Of course we're all here for feminism. Blah, blah, blah. It worked out fine. I could've lost my head but I didn't see, I was very stuck in a very narrow vision and we were all…Black women did not...their first loyalty was to making sure no Black man was humiliated in any way. Certainly get it now and I actually get it then but not at first. Because I just wasn't thinking in intersectional terms. I was thinking women have to stand up for women.

[01:07:19.07]

TAYLOR: That's a pretty common ideology, feminism right? Last question, how do you think we get more young people involved in Gender, Women, Sexuality studies? Maybe more feminist areas of sociology?

SCHWARTZ: Well we have to be inspiring. It's up to us to show why this is an important perspective. Why It's nothing you can let ride. One of the sad things I've learned as I've aged is that things slide backwards. if don't you keep them prepped up and move forward, they will not stay in one place. Nothing stays in one place. I mean who ever thought we could have Trump? I mean seriously after Obama, I thought we were in our next phase of emotional maturation and much more generalized justice and you know blah, blah, blah. Then we get Trump. Who's against

everything in every category that I exist in and certainly in terms of his disgusting treatment of women and everybody else. But certainly, I wouldn't have thought that be tolerated by the nation in the way that it is. So I think can be re-inspired of what it is that it takes to keep creating a just society. One where we know each better and can treat each other better through knowledge and through heart. I think it's the equipment people need to support this just society and we give them the information and the history and the knowledge that they need for themselves for creating the United States that we idealize. It doesn't live up to those ideals but the idealization is what we should aim for. I think that's a path we travel as feminists and as people who cross their natural boundaries that keep us separate to reach each other's humanity. Which we can only do thru knowledge and you can only do through empathy. YOu can only do that by studying and reading and interaction and practice. I think we're an important tool for living well and living with that fix and treating people as they should be treated. I don't anything does it better than sociology. I really don't. Of course, I mean psychology and other disciplines are useful as well. But to try and understand how the world really functions and why it functions inequitably and to understand gender and race, etc. I don't think any department does it better. I think we should be required. I don't think you can live in the new society without being somewhat of a sociologist and certainly more than somewhat of a feminist.

TAYLOR: I agree and I think that's a great note to end on.