**Statement of Research Interests**

**Catherine A. Euler, Ph.D. (2017)**

I am primarily interested in the relationship between time- and culture- based public discourses, consciousness, and the agency of the self. I am especially interested in looking at these through the lens of historic changes or continuities related to the intersectional categories we now call gender, race, class and sexuality. These abstract concepts cannot, and should not, be entirely cleaved from embodiment. The mutable body, as well as the emotional, or affective, also play critical though not determinative roles in the social construction of intersectional hierarchies.

My PhD dissertation (1996) focused on early nineteenth-century intersections of gender, race, class and sexuality in the lives of upper-class white and East Indian women in West Yorkshire, particularly as reflected in the archives of Anne Lister (1789-1840). It has become clear to me since doing this research that public discourses affect personal consciousness such that a pre-modern sexual communities ought not to be expected to have consciousness of sexual, class, racial, gender or political identities in the sense we use these today. The bodies these early-nineteenth century gentry women inhabited intimately interacted with each other as well as with the discourses available to them during their own time. Lister and her contemporaries interpreted her gender as ‘masculine,’ although she never tried to pass as male. Although sexual intimacies between women were not unknown among the upper classes and aspiring landed gentry of this culture and time, Lister’s unique written record reveals in code her struggles to name and live her sexuality in a closeted, European, white, patriarchal, elite milieu. However, Lister’s masculinity and unmarried status enabled her to exercise sole control over her family’s landed estate, which bordered a rapidly expanding industrial woollens town.

This work has yet to be developed into a monograph, since soon after completing the work I was recruited by a research center in England that focused primarily on modern sociological research on violence against women. Five years of teaching, research, and grant-writing experience, several online European women’s studies publications and a published chapter in that field were a result (2000).

After returning to the States I was unable to find a position in my field and so worked for several years in anthropology, including archaeology and tribal consulting with the Yavapai and Havasupai of Northern Arizona. This work resulted in a handful of archaeological construction clearance papers, as well as the editing and writing of a chapter for a book on sacred oral traditions among the Havasupai of the Grand Canyon (2011). This important work, whose copyright is retained by the tribe, will enable future generations of Havasupai complete access to the English versions of almost all the traditional stories that existed soon after the first Europeans arrived. The tribal shamanic oral story-telling tradition continues as well, and is still unfolding. There is more work to be done to make sure the stories are someday re-translated into Havasupai, as well as in analyzing the stories’ gendered aspects. The stories may very well reflect elements of the earliest story-telling traditions in Mexico and North America, and scholarly comparisons with oral traditions among indigenous peoples of the Far Northern and Eastern Old World would also be intriguing. However, none of this work is my primary focus right now.

For many years I have also researched and given conference papers and public lectures on gender and the nuclear age. This work was extremely useful to me as I prepared and launched a course on Issues in Ecological Feminism that I have been teaching every Fall at Ohio University. It is one of my ambitions, though only partially-realized, to write an intersectional history of the nuclear age in Europe and the United States since 1903 (the year of Marie Curie and Henri Becquerel’s Nobel Prize in Physics).

I also have ambitions to organize and edit an undergraduate text that would serve as an introduction to the intersectional and multi-cultural history of Western Europe and the United States. My collected course materials would form part of the basis for this. Many introductory women’s studies volumes reflect either only sociological approaches or modern cultural critique, while many women’s history volumes that cover both sides of the Atlantic are insufficiently intersectional. I would also like to have something basic which I could use in my history-based introduction to women’s studies courses which did not neglect important themes in feminist theory.