THE CENTER for GENDER STUDIES NEWSLETTER

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A NOTE FROM THE DIRECTOR

I am delighted to be able to announce that the Center for Gender Studies has won a grant from the Graham Foundation to support our project, "Embodied Utopia: Gender, Social Change, and the Built Environment". The grant proposal was written by Rebecca Zorach, a graduate student in the Art History Department and last year's chair of the CGS's Public Sphere Committee. Rebecca will continue to guide this project from Paris where she is currently engaged in dissertation research. Katherine Taylor, Mary Harvey and I were also involved in the preparation of the proposal. The Graham grant builds on an initial award from the Chicago Humanities Institute for the Gendered Space Series which has been crucial to the development of the current project.

The "Embodied Utopias" project will examine the relationship between gender, sexuality and projects of social transformation through architecture, design, and urban planning. It will include a series of lectures, workshops, and site-visits which will culminate in a conference in the Spring of 1999.

The notion of an "embodied utopia" might be seen as a

BODY AND SOUL:
PAUL ROBESON AND THE MODERNIST AESTHETIC

The Second Annual Fall Lecture for the Center for Gender Studies
October 3, 1997 given by Professor Hazel Carby, Yale University

By Patricia Chu

In her talk, "Body and Soul: Paul Robeson and the Modernist Aesthetic," Hazel Carby explored the fact that the period 1880-1940, often discussed as the literary historical period of modernism, was also the period of lynching in America. For Carby, the link between lynching and modernism is that both treat black male bodies violently as the result of the desire to possess what is perceived as their masculine essence. Lynching, premised on the fantasized sexuality of the black male body, and modernism, with its legacy of the primitivist search for an imagined "wholeness" lost to Western civilization in the modernizing world, are two expressions of the same impulse. Indeed, Carby argued, the "politics of terror were absolutely integral to the modernist literary imagination." Tracing different deployments of Robeson's body through his career using still studio photos, film, and musical and stage performances, Carby compared the way artists who used modernist styles, such as Nickolas Muray the photographer and Kenneth Macpherson, Bryher (Winifred Ellerman) and H.D., the makers of the modernist film Borderline in which Robeson appeared, with the way Robeson, later in his career, chose to present his own body. Carby's presentation suggests another form and cultural trajectory for the primitivism and violent colonialism which accompanied modernists' fascination with collecting, reproducing and incorporating their understandings of African art into their work. By connecting primitivism with lynching, Carby relocates modernists within exactly the broader cultural context they claimed to either disrupt or reject. This kind of critical project allows us to recover the ideological conventions and connections that canonical modernism attempted to hide.

The two most revealing techniques used in modernist incorporations of Robeson's body are references to classical aesthetics and the close-up. In still photos, the classical nude pose with taut, sculpted muscles about to spring into action, the expression of the face obscured, and the shadows creating emphasis on the genital area served to suggest that Robeson's race and gender were located in "the dark mysterious depths at the"

"MOTHERHOOD AS A SPACE OF PROTEST: Women's Political Participation in Contemporary Sri Lanka" by Malathi de Alwis

WINNER OF THE 1997 SYLVIA FORMAN PRIZE OF THE ASSOCIATION FOR FEMINIST ANTHROPOLOGY

This paper engages current feminist theories of maternalized political protest by questioning the frequent recourse to stark binaries that posit such forms of dissent as either empowering or essentialising women and that, concomitantly, categorize them as agents or victims. Focusing on specific collective and publicized practices as well

THE SAWYER SEMINAR
ON SEXUAL IDENTITIES AND IDENTITY POLITICS INAGURAL SYMPOSIUM OCTOBER 18-19
by Jens Rydstrom, Visiting Fellow CGS

Michael Warner opened the symposium with a lecture on "Sex Publics in the Era of Privatization," in which he discussed three themes: the moral language of self-transcendence, normalization of the social and the privatization of sexuality.

Warner developed his first theme, the moral language of self-transcendence, by discussing the shift from a patriarchal, hierarchically-regulated sexuality in which differences refer to the status of the participants, to a post-patriarchal, (page 2)
(Sawyer Seminar, continued from Page 1) ➔ individualistic hetero-culture becomes an abstract concept of the sexual that equates sexuality with reproduction and reproduction with the moral good. Hetero-culture becomes a moral tool to confirm the unselshness of the individual, and a therapeutic investment in futurity, through the idea that you live on in your children. Queerness becomes the negation of these two moral-therapeutic functions and is perceived as narcissistic, sterile and moribund.

In developing his second theme, Warner criticized the opinion that normality is the internalization of norms (which according to Warner is contended by Judith Butler in her latest book The Psychic Life of Power). In Warner's own words: "Normativity stems neither from Law nor Father nor God nor Moral Principles, but from the regularities of population." He claimed that the idea of normality originates in a statistical norm. This statistical normality is only possible in modern society in which every individual - at least in theory - has the same value. One cannot establish statistical normality in a strictly hierarchical society, in which what is normal for the servile is not normal for the seigneur.

The last part of Warner's lecture discussed social control of sexuality and public sex with New York City as its example. In a "post-liberationist era" parts of the gay and lesbian movement have allied themselves with conservative forces and supported Mayor Giuliani’s initiative to control sexuality by regulating public space.

Warner developed this theme with many, very detailed examples starting with the closing of the piers on the Hudson river, long a meeting place for queers and people of color; and also the part of the Zone Investment Plan which requires all adult business to be situated more than 500 feet from other adult businesses, schools, day care centers or churches. Members of the gay and lesbian movement often meet these measures with satisfaction. What they want is respectability, and they do not see how government and corporate interests cooperate to abolish public sex and create a conformist society. Warner ended his lecture by arguing for the importance of public sex and pornography as parts of queer culture.

The symposium continued with three more sessions that day.

SESSION I: SEX WITHOUT SEXUALITY

Judith Halberstam (English, University of California, San Diego) talked about drag kings in London and New York and about their very different ways of conceiving of their activities, the London drag kings being more explicit about themselves being crossgendered or butch lesbians, the NY drag kings putting more emphasis on the performance. Lawrence Cohen (Anthropology, University of California, Berkeley) spoke on sexual identities in India, the traditional homoerotic relations being conceived of both ➔ horizontally as intense friendships, and vertically organized around age or status differences. George Chauncey (History, University of Chicago) discussed the masculinization and demonization of male homosexuality in the U.S. after World War II. He also emphasized the multicultural character of U.S. society, being in itself an effect of globalization.

SESSION II: THE GLOBALIZATION AND CONTESTATION OF THE HETERO-HOMOSEXUAL BINARY

Dennis Altman (Political Science, La Trobe University, Australia) discussed the relation between traditional sexual identities and the globalization of the homo/hetero binary. He pointed out the importance of U.S. popular culture to queer people in the rest of the world, and reminded the audience of the important class dimension of globalization, including middle-class people in all countries among the winners but excluding the underprivileged. Jarrod Hayes (Romance Languages, University of Michigan, Ann Arbor) spoke about sexual identities and literature in Algeria after World War II. Traditional ways of perceiving sexuality are influenced by modern conceptions, the two of which do not necessarily harmonize with each other.

Patrick Larvie, (Sawyer Predoctoral Fellow, Human Development, University of Chicago) reported on the efforts of international aids work in Brazil to create the sexual categories needed to carry out their work, thus imposing western values on traditional Brazilian sexuality.

SESSION III: SEXUALITY AND GOVERNANCE

Ramon Gutierrez (History/Ethnic Studies, University of California, San Diego) discussed sexual identities in a Hispanic environment in the U.S. He argued that western preconceptions of the Latino gay identity do not always conform with reality. There are very complex interactions between different forms of traditional society and different forms of U.S. culture. Neville Hoad (Sawyer Postdoctoral Fellow, University of Chicago) spoke about the image of the decadent and the primitive in Darwin, Freud and Wilde. The concepts of "decadent" and "savage" have many times been constructed in similar ways, marking the hegemony of the civilized heterosexual male. Mary Becker (Law, University of Chicago) spoke about U.S. sodomy statutes and their enforcement. She pointed out that law is often determined by the social organization around it and concluded with a discussion of the implications of the view that homosexuality is an immutable condition.

The symposium continued on Sunday, October 19 with SESSION IV: THE PECULIARITIES OF U.S. SEXUAL IDENTITIES AND SEXUAL IDENTITY POLITICS with a panel including Dennis Altman, Lauren Berlant (English, University of Chicago), Judith Halberstam, Jarrod Hayes and Michael Warner. ➔

CALL FOR PAPERS — SEE PAGE 5

SEXUAL IDENTITIES AND IDENTITY POLITICS:
CROS-SUTRURAL INVESTIGATIONS
SAWYER SEMINAR FELLOWS
AT THE CHICAGO HUMANITIES INSTITUTE

JOHN PAUL RICCO (Predoctoral Fellow) is a theorist, curator, and educator currently completing a doctoral degree in the Department of Art History. His dissertation, entitled "Fag-o-sites: Minor Architecture and Geopolitics of Queer Everyday Life," presents a critical vocabulary in which to think the impossibility of architecture, visual representation, and pedagogy in the midst of AIDS. Since 1995 he has taught in the Department of Art History, Theory and Criticism at the School of the Art Institute of Chicago. His writings have appeared in the anthology Gay and Lesbian Studies in Art History and other journals. His curatorial projects have included "Fag-o-sites" (Gallery 400, UIC) and "disappeared" (Randolph Street Gallery, Chicago).

TERI SILVIO (Predoctoral Fellow) is writing her dissertation for the anthropology department on a genre of musical theater in Taiwan. This genre is one in which women play both male and female roles, it is the only "local opera" which has been fully adapted to the television media while remaining a form of temple fair offering, and it plays a prominent part in the construction of a new, nostalgic Taiwanese ethnicity. Teri's broader interests are in the ethnography of mass media, especially East Asian media fan cultures and their relation to gender identity formation.

PATRICK LARVIE (Predoctoral Fellow) is a Ph.D. candidate in the Committee on Human Development at the University of Chicago, and is planning to defend his dissertation by next June. He has spent the past three years doing fieldwork in Rio de Janeiro, Brazil, as a research associate at the Institute for Social Medicine at the State University of Rio de Janeiro. His dissertation project is the Brazilian National AIDS Program, focusing on prevention initiatives and the way that psychological theory is employed to mediate social and political transformations. In the past, Patrick has done research on AIDS prevention programs for marginalized youth in Rio, and has also collaborated on projects on alternative policing strategies in the state of Rio de Janeiro.

NEVILLE HOAD (Postdoctoral Fellow) completed his dissertation this year in English and Comparative Literature at Columbia University: "Wild(e) Men and Savages: Connecting the Homosexual and the Primitive in Darwin, Wilde, and Freud." Dr. Hoad received his B.A. in English from the University of the Witwatersrand in Johannesburg, South Africa, in 1987 and an M.A. in English and Comparative Literature from Columbia University in 1992. His Sawyer research project is entitled "Gay and Lesbian Identity and the Cross-Cultural Rhetorics of Race in South Africa (1960-1996)." He has an essay forthcoming in Genders and has written for Jewish Affairs and the Village Voice Literary Supplement.

(BODY AND SOUL, continued from Page 1) ➔ center of the body.

The modernist photographer Nickolas Murray had, like the lynch mob, created his own "dark place" of masculinity detached from Robeson as subject; Robeson is not allowed to look back into the camera at the viewer. Moreover, like the lynch mob, the modernist artist projects his own fascination with violence and masculinity onto the black male body. Both Murray and MacPherson and Moray, Carby argued, used light and shadow to indicate violent muscles about to take action when in reality, this kind of violent action was not located in the black male body but instead enacted on it. Thus, modernist techniques "froze Robeson outside of history into a modernist ideal of the negro man." His body became the ground upon which modernists and their audiences could think about abstract masculinity and modernization.

Carby discussed Robeson's later career as a redeployment of his body which rejected previous uses of it to represent the psychic struggles of black manhood. Instead, Carby explained, Robeson associated himself with aesthetics that saw the artist as part of a community and part of a political project. Carby illustrated this difference by comparing the film Proud Valley with Borderline. Instead of closeups, Proud Valley used medium shots which focused on the subject's capacity for collective loyalty, solidarity and leadership by including other people in each frame.

As in her earlier work, Carby exposes the politics of a particular era's aesthetic conventions and focuses on how black ➔ intellectuals positioned themselves in relation to them. But in some ways, she does not give constructions of modernism quite the same scrutiny she gives constructions of the Harlem Renaissance or the late-nineteenth-century women's novel, nor does she ascribe the same kind of possibilities to Robeson and aesthetics such as Left theatre that she claimed for women writers in these earlier works. For her, Robeson's "wrench[ing] [of] his body away from the performative associations of modernist strategies" is a clean break. It leaves intact the modernism these strategies comprise. It would seem, though, that Carby's work challenges us not to assume this and instead to look at Robeson's later work for an altered modernism where a black male subject can, as she puts it, looks back at the viewer. This would also offer insight into black masculinity which was not a white fantasy within the modernist aesthetic.

PLEASE LET US HEAR FROM YOU:

For more information about the Center and its activities, if you would like to respond to any item in the newsletter, or if you have something that you would like to share with us, contact:

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OR VISIT US ON THE WEB AT
http://www.spc.uchicago.edu/CGS/
SUMMARY OF THE MORNING SESSION
by Tara Tremmel
Ph.D. Student in History

Creating a body of knowledge that draws upon and moves beyond Women's Studies and African-American Studies is one of the primary goals of the Center for Gender Studies and the Center for Race, Politics, and Culture, according to key participants in the morning session of Gendering Race, Racing Gender. Like women and people of color, the Centers are positioned to raise novel and important questions that challenge perspectives thought to be foregone conclusions, according to Provost Geoffrey Stone, a conference participant.

Stone and other conference participants — including Michael Dawson, director of the Center for Race, Politics, and Culture and professor of political science; Leora Auslander, director of the Center for Gender Studies and professor of history; Martha Nussbaum, professor of law and ethics; Robert Townsend, professor of economics; and Dr. James Bowman, professor of pathology and medicine — discussed the Centers' plans to build upon the innovations and strengths of previous scholarship and institutions as well as to challenge and reinvigorate studies of race, gender and sexuality.

According to Dawson, the pioneering work of research centers at the University of Michigan stemmed in part from their intellectual flexibility and resulted in new and exciting quantitative studies of race. But, Dawson emphasized that domestic and international studies shaped by the black/white paradigm must be expanded upon and challenged by looking at race and ethnicity in dynamic flux. "We are not a Black Studies Center," he said. In the same vein, Auslander explained that The Center for Gender Studies will draw upon Women's Studies' "25 years [experience] of how to design interdisciplinary courses that educate rather than alienate students and how to make universities places where people of diverse life experiences can thrive," said Auslander.

At the same time, The Center for Gender Studies will strive to include work on sexualities, to examine gender as a relation category in interaction with other social and political structures, and to emphasize the importance of differences among women. "In this new field of gender studies, we are seeking to know how women learn to be women, how men learn to be men and how each gender is formed in relation to the other," said Auslander. "Though some of us do work on feminism, gay and lesbian politics and men's movements, we are equally interested in how gender and sexuality influence people's actions even when they are not acting explicitly or consciously as women, as men, as straight, or as gay," said Auslander.

Dawson believes that both Centers have gone further than any other research centers in the United States in (page 7)

SUMMARY OF THE AFTERNOON SESSION
By Kim Germain
Ph.D. Student in Political Science

The afternoon session of this year's Dean's symposium was structured around the relationship of social science research and advocacy; both of the papers presented were concerned with not just intellectual goals but also societal improvement.

Gwendolyn Mink, of the University of California at Santa Cruz, presented a paper entitled "White Feminism, Liberal Racism, and Welfare Reform." She opened by stating that she is both an advocate and a scholar, and does not see this as problematic in the sense in which it was questioned in the morning session. Mink's paper was a scathing criticism of recent U.S. welfare legislation, which she views as particularly unfair to poor single mothers, who are predominantly women of color; these women, according to Mink, were both pathologized and abandoned by white feminists in arguments about welfare reform. While not holding white feminists solely responsible for the outcome, Mink argues that they were in a unique position to help; instead, those white feminists fell back into a "liberal racism" which is more insidious because it claims to be non-racist.

The failure of white feminists to come to the defense of welfare mothers was, according to Mink, a failure to see these women as feminist agents of their own lives; instead, white feminists' maternalistic, middle-class perspectives led them to see welfare mothers as victims. Poor single mothers who want the choice to raise their own children are seen as victims by feminists who see the path to independence through wage work outside the home. Paternity provisions added to the welfare bill have the effect of coercing single mothers to reveal their father's identity, and, Mink says, amounts to requiring poor single mothers to pay for their subsistence with their own rights and safety. The notion that feminism should be about winning women's choices is lost here; apparently, poor single mothers have no right to stay at home and make independent parenting decisions, and Mink sees this as a travesty.

Mink's prescription is a redefinition of welfare in which caregiving is defined as work, and income is owed to non-market caregivers. Welfare should be a sign of independence, not of moral dependency. In the end, this is necessary to equalize equality.

Reactions to Mink's presentation focused primarily on the idea of redefining caregiving as work and the difficulty of elaborating and enacting such a project. Professor Lynn Sanders, the respondent, stressed how hard it is for feminists to argue for a right to stay at home when anti-feminists make the same claims. Sanders also pointed to the institutional constraints on white Congressional feminists, although this does not exempt their position.

The second speaker, George J. Sanchez, of the University of Southern California, presented a paper entitled "Foreign and Female: Understanding the Racialization of Latina and Asian Immigrant Women." Starting with the issue of Asian and Latina women working in sweatshops in California, Sanchez recounts the history of race and immigration, arguing that the black/white (page 5)
JULIE NAUMAN
PHOTO COLLAGE

My work in photographic collage is an attempt to envision and articulate what exists in the gap between dream and remembering, consciousness and language. My aim is to capture the repressed, unspeakable, and transitive moment of the body in performance.

By layering geometric fragments of photographs of the body, I create multiple images. The fragments both frame images and cover them. This concealment forces interplay between the viewers' desire for recognition in the image of something "real," the tendency to eroticize flesh and the voyeuristic desire to see sexual body parts.

The female body (my own) is the subject and object of the work. The images present identity as performativity, the constantly negotiated relationship between the self and the other (cultural, racial, sexual and the other within sexuality and the unconscious). The images re-orient the role of the body in art from object of contemplation to body as vehicle of experience.

My body is broken down and reassembled: the small images force intimate examination; the large tiled images break up into pixels the closer one gets. All of them are constructions made from many photographs with no attempt to hide the constructed nature of the work (by digitally manipulating tonalities or removing cut lines and flaws) because the image created would be too akin to illusionistic painting.

Julie Nauman is currently a M.F.A. student in the Committee on the Visual Arts. She received her B.F.A. at the School of the Art Institute of Chicago in 1992 and her B.A. at Iowa State University. She has exhibited her work in numerous shows and galleries in Chicago and the Midwest.

(AFTERNOON SESSION, continued from page 4) ➔ bipolarity of the discussion of race in the U.S. limits our understanding of Asian and Latino citizens and immigrants. As an issue of scholarship, this bipolarity seemingly contradicts the simultaneous move from biologism to social constructivism. The prism of black/white leads Americans to see Asians and Latinos as foreign, even when they've been here for generations. As a consequence, the anti-foreign focus of recent immigration debates has been racialized in ways that aren't comprehensible within a black/white racial system.

Recent anti-immigration argument is gendered in particular ways because migrant women are more often defined as likely to become public charges, according to Sanchez, immigrants are wanted as productive workers, but not as reproducers. A focus on the drain of public resources feeds into racialized stereotypes of Latinos as loafers, and this falls disproportionately hard on women with children. Sanchez critiques other scholars' claims about the possibility of intermarriage overcoming racial absolutism; he points out that such arguments for "positive miscegenation" rely on essentialist notions of difference and also ignore women's agency.

Professor Thomas Holt, in response to Sanchez, criticized him for his focus on alienization more than racialization, which could be politically dangerous by leading to squabbling about priorities of victimization, although he did agree that the black/white frame needs to be expanded. Holt called for Sanchez to do more with his initial framing of the sweatshop workers caught in the web of global capitalism, asking whether such arrangements are essential to our political economy, and what the role of race and gender are with respect to capital. Reactions from the audience pushed this point, also. The conversation, unfortunately, did not return to the morning session's controversy about scholarship vs. advocacy, yet all involved showed the importance of scholarly contributions to current political debates. ☀

CALL FOR PAPERS

SEXUAL IDENTITIES AND IDENTITY POLITICS: CROSS-CULTURAL INVESTIGATIONS

We seek papers (twenty minutes in length) for a one day symposium on March 7, 1998. Graduate student submissions are encouraged. We particularly welcome papers that deal with questions of "Transculturalism and Diasporic Sexualities" - the theme for the Winter Quarter of the Sawyer Seminar - from historical, ethnographic and theoretical perspectives. Abstracts must be received by 12/14/97.

Please email abstracts to cclifton@midway.uchicago.edu or mail them to:
Chicago Humanities Institute
University of Chicago
1100 East 57th Street
Chicago, IL 60637
# GENDER STUDIES COURSES OF INTEREST

## WINTER QUARTER

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<td>Gloria Pinney</td>
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## SPRING QUARTER

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## MUSIC AND GENDER IN THE EUROPEAN ENLIGHTENMENT

Using readings, recordings, and performances, this course examines the cultural presuppositions, documentary evidence, and changing repertoires of female and male musical practice in Italy, Germany, France, and England from 1650 to 1800. We shall investigate contemporary writings on gender roles in music, works composed by women, the iconographic representation of male and female music-making, and the musical depiction of female and male agency in opera and oratorio. R. Kendrick. PQ: Any 100-level Music Dept. course or the ability to read music.

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**DO YOU KNOW AN UNDERGRADUATE WHO MAY WANT TO DO A GENDER STUDIES CONCENTRATION?**

**Let us know!**

**Call 773-702-9936**

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**INTRODUCTION TO GENDER THEORY IN THE HUMANITIES AND SOCIAL SCIENCES**

Leora Auslander and Pat Chu

This graduate level gender studies course has been designed to introduce MAPH and MAPSS students to the study of gender in the Humanities and the Social Sciences. This year we will focus on how conceptions of the nation-state, of empire, of citizenship, and of politics have been gendered from the eighteenth century to the present. We will explore how writers of poetry, fiction and political theory have understood gender, sexuality and race to figure in the modern imperial nation state, as well as how literary theorists and critics, historians, sociologists, art historians and political scientists have interpreted this material. Syllabi are available in the MAPH, MAPSS and CGS offices.

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**FAT BOYS: THE STUDY OF GENDER AND MASCULINITY IN WESTERN CULTURE AS AN INTRODUCTION TO THE PROBLEMS OF LITERATURE AND MEDICINE**

Recently the standard format for the study of gender and obesity has been to stress the meaning of fat in constructing the modern female body. In this course we look at how culture since Rabelais's Gargantua and Shakespeare's Falstaff has imagined the fat male body. We examine literary sources (from high to popular culture) as well as the medical literature on obesity and masculinity in the Western tradition from antiquity to the present. Among the authors are Rabelais, Shakespeare/Verdi, Cervantes, LeSage, Sterne, Nicolai, Dickens, Mendele, Conan Doyle, Stout, Britting, O'Toole, Proulx. The medical literature runs from Pare to Wier Mitchell to the Pickwick Syndrome and beyond. S. Gilman.
(MORNING SESSION, continued from page 4) → trying to understand the intersections of race, gender and sexuality. He stressed that the Centers will have broad perspectives, avoiding projects that merely fill in scholarship gaps without renewing academic vigor. Accordingly, Martha Nussbaum, professor of law and ethics, anticipates that the Centers will generate multi-perspective disagreements that are crucial to rigorous and exciting new research. Participants echoed the importance of including scholars outside the United States in formulating questions, framing debates and researching international projects.

Others voiced concerns about marginalization of the Centers within the University. In order to engage the wider community and avoid isolation, one audience member suggested that the Centers be deliberately provocative by staging confrontations with hostile faculty members. But Auslander disagreed with such a strategy. She argued that wider academic attraction to the Centers will occur, not by confrontation, but by the realization that the Centers are capable of enriching research projects that are currently puzzling because they lack an analysis of gender, race, and sexuality.

Strategies for the Centers' research were the most controversial topic of the morning session. Participants disagreed about whether the Centers' research should slant more toward methodologies that focus on the particularity or universality of experience. Even more contested was whether the Centers were more vulnerable than other parts of the university to crossing a line between research and advocacy.

Nussbaum, who cited her experiences with a United Nations multi-disciplinary group that studied the quality of life for poor women in several countries, advised the Centers not to abandon strategies of inquiry that include universality of experience when trying to understand the particularities of race, gender and sexuality. She argued that despite differences between women in India, based, for example, on caste and regional circumstances, conclusions could be drawn about women as a group. Across caste and region, women strive to obtain independence, economic self-sufficiency, credit, health care and nourishment. While the particulars of women's needs must not be ignored, she argued that universal rights for women, to, for example, property and credit, are also essential.

In contrast, Robert Townsend, professor of economics, advocated that the Centers push in the direction of the particular rather → than the universal and avoid "treacherous labeling." Townsend expressed concern that issues of race or gender may obscure the real issues that affect people's lives, such as economic stratification or insurance. His research led him to conclude, for example, that race was not the best construct to understand certain dynamics in Little Village, a Latino neighborhood in Chicago. His study concluded that loan acquisitions were lower for most Latinos in that neighborhood not because of racial discrimination, as others have charged, but because the rigid terms of loan agreements were unsuited to the financial circumstances of the people of Little Village, most of whom were vulnerable to unemployment and financial setbacks. He warned that the Centers will face resistance from colleagues who fear their path will be limited by and forced to conclusions based on race and gender when those are not the issues that are most important.

The other hot topic dealt with the Centers' relationship to advocacy. All panelists agreed that researchers should not be advocates while wearing their research hats. At the same time, they argued that research should be concerned with the reconstruction of society rather than being a mere self-indulgent intellectual exercise. Agreeing that research should seek to improve society, Townsend, however, expressed concern that the Centers would cross the line into advocacy.

A former Dean at the University of Chicago Law School, Stone argued that, like law professors, the Centers' researchers are capable of understanding the need to avoid being a scholar and an activist at the same time. Advocates by training, law professors must learn the difference between pursuing a question and pursuing a point when they enter academia.

Auslander further argued that an intellectual practice completely cloistered from the economic, political and social realities of our time is neither possible nor desirable. At the same time, she argued against turning universities into think tanks serving particular interests or funding sources. "Responsible social science always involves research and teaching that is simultaneously engaged in the world and is in enough retreat from that world to think more abstractly about it," said Auslander. Emancipatory social science "is an intellectual practice in which the world outside the university and the world of the academy are in constant dialogue."
contradiction in terms; yet in a very real sense it can be taken as a general description of a socially ambitious architecture. We take the term "utopia" to describe the ways in which people have, both historically and more recently, envisioned potential futures for space and architecture and the gendered bodies and societies that inhabit them.

The program will study both the organization of public space and the creation of private gendered spaces ("safe" women's space, separatist or idealistic communities). It will address the economics of utopia through spaces (such as the department store) infused with a gendered commodity culture; through the renovation and rehabilitation of existing architectures and urban spaces, gentrification and sexual minorities, homelessness and gender, housing, social reform, and green space in the city.

The series will be informed by an awareness of history and its uses (and misuses) in imagining the future; in keeping with the history of architectural design, we recognize that among the most interesting and influential plans may be those that are not successfully implemented (and that some of the most significant ways in which buildings are used may be those originally not intended).

The program aims to make issues of space, architecture and visual culture central to the study of gender and sexuality at the University of Chicago and to produce a major contribution to the study of architecture, gender, and society.

A committee will be meeting in December to discuss the implementation of this project. If you would like to participate, please call Julia Nitti at 702-9936.

as the rhetoric of the Mothers' Front -- a grassroots motherist movement in Sri Lanka with an estimated membership of over 25,000 women which was protesting the "disappearance" of their male kin during the Sinhala youth insurrection of the late '80s and early '90s-- this paper proposes a more nuanced analysis of maternalized dissent by interrogating the 'conditions of possibility' for such a movement.

The paper explores in depth how 'motherhood' emerged as a new space of protest at a time when conventional avenues of political protest had been brutally repressed by an authoritarian state. These women's intimacy with their pain and the 'authenticity' of their grief was produced in public through a new repertoire of political protest -- tears and curses-- which were staged within sacralized spaces: Hindu temples. However, while the practices of the Mothers' Front placed a repressive government on the defensive and indelibly gendered the discourses of human rights and dissent in Sri Lanka, it also reinscribed gender and class hierarchies and reinforced majoritarian ethnic identities. The paper concludes that the complexities and ambiguities inherent in such movements can no longer be reduced to an issue of empowerment or essentialism but rather need to be understood in terms of their contingent value at specific moments in history.

The committee was impressed with the way this essay brought aspects of fieldwork together with issues of crucial concern in feminist theory, including the relationships between gender and class in the context of a contemporary social movement.