A NOTE from the DIRECTOR

With the end of Spring term comes the conclusion of the Center for Gender Studies' first year. It has been a very exciting year; the five standing committees have worked hard and we now have a constitution, an undergraduate concentration, plans for a two-quarter master's level sequence in gender studies, grant applications and other development initiatives in the works, a full year of events behind us and the planning nearly completed for next year's brown bags, conferences, lectures, and workshops. Plans for our move to Judd Hall have also been moving along apace. As of September we will have a lounge, a seminar room, and an informal art gallery. CGS and the Center for the Study of Race, Politics, and Culture (with whom we are sharing the public space) will welcome all comers with free coffee and cookies! We look forward to seeing you there.

Leora Auslander

BETTY FRIEDAN AND THE FUTURE OF FEMINISM

From Betty Friedan's visit on May 6 & 7, 1997 as the Marjorie Kovler Visiting Fellow

Olivia Given and James Casas Klausen (the College)

On May 6th and 7th, renowned feminist Betty Friedan spent two days acquainting the University of Chicago community with her anecdotes of the past, thoughts on the present, and visions for the future of feminism. Her visit as the Marjorie Kovler Visiting Fellow for 1997 was sponsored in part by the Political Union, a student group which promotes diverse and involved political discourses on campus. Among other appearances, Friedan's Visiting Fellowship included a luncheon at the Chicago Humanities Institute with faculty, staff, and students sponsored by the Center for Gender Studies and a lecture at Max Palevsky Theater entitled "Feminism: Past, Present, and Future." A discussion with Leora Auslander, Associate Professor of History and Director of the Center for Gender Studies, and Martha Nussbaum, Professor of Law and Ethics, followed the lecture.

Friedan gave the U of C a peek through her eyes of the modern women's movement and the events leading up to the publishing of her ground-breaking book, The Feminine Mystique. After graduating from Smith College, Friedan explained, she worked as a journalist until becoming pregnant with her second child. At this point, she was fired for requesting a second maternity leave. Friedan became a housewife but felt limited by this role despite her participation in community activities and the freelance writing she was able to do for women's magazines.

During this time, Friedan conducted a 15 year anniversary survey of fellow graduates of Smith College. She wrote an article based upon the results of this survey. It countered the popular notion that too much education was the source of these women's discontent with their roles in society, suggesting, rather, that "the role of (continued, page 4)"

THE 1997 RUTH MURRAY PRIZE WINNERS

The Ruth Murray Prize is awarded for the best essay written by a University of Chicago undergraduate or graduate student in the area of women's studies, feminist criticism or gender studies. It is in memory of Ruth Murray who died in 1991, having served as Bibliographer for the Education, Psychology, Sociology and Women's Studies Collections at the Regenstein Library for many years. Ruth Murray had a strong interest in encouraging scholarship in women's studies and often served as a stimulus and facilitator of work by students and faculty in the area. It is the intent of the Ruth Murray Prize Committee that the essay competition sustain and encourage scholarship in women's studies, as Ruth Murray did during her lifetime.

"IMAGE OF CONTRADICTION: OBSTETRICAL ULTRASOUND IN AMERICAN CULTURE"

Janelle Taylor (Anthropology)

In this essay, Janelle Taylor takes obstetrical ultrasound as a lens through which to view the relationship between the practices and the politics of reproduction in contemporary American society. Ultrasound technology, which uses high-velocity sound waves to generate visual images of interior structures of the body, has rapidly come to be an integral part of medical care of pregnancy; at the same time, it has acquired meanings and uses that go far beyond its strictly medical applications. Expectant parents look (continued, page 2)

"ROMANTIC STALKING IN A COLLEGE CONTEXT"

Rebecca Lee (the College)

Stalking, recently designated a crime, is an insidious problem with serious social consequences. The overwhelming majority of cases involve a male stalking a female, characterizing stalking as one of the many crimes committed against women. Stalking is not specially reserved for female celebrities and entertainers, but in fact is a crime that affects mostly ordinary women. The Internet is now another medium through which women are stalked, ushering in the age of electronic stalking. Many people believe that stalking stems from (continued, page 2)
forward to the ultrasound exam as an occasion for ‘bonding’ and ‘reassurance’; advertisers have used ultrasound imagery of the fetus to sell products; and such imagery has also been widely used in anti-abortion materials—indeed, Paul Hill even claimed that ultrasound could ‘justify’ his 1994 murder of Dr. Barrett outside a Pensacola, Florida abortion clinic. Taylor, a Ph.D. candidate in the Department of Anthropology, draws upon ethnographic research conducted in a Chicago ob-gyn ultrasound clinic, as well as other sources, to show how medical practice is shaped by, and linked to, even those uses of ultrasound that are apparently farthest removed from the medical context. Taylor argues that the range of meanings attached to ultrasound point to a deeper contradiction; that the fetus is constructed more and more as a ‘person’ at the same time and through the same means that it is also constructed more and more as a ‘commodity.’

This essay, which was also selected 1996 winner of the Nicholas C. Mullins Award for outstanding scholarship in science and technology studies by the Society for the Social Studies of Science, is forthcoming in the volume Reproducing Reproduction, edited by Sarah Franklin and Helena Ragone (Philadelphia: University of Pennsylvania Press, Oct. 1997).

Ruth Murray Prize Committee for 1997: Professors Bill Brown (English), and Michael Silverstein (Psychology).

THE NEW UNDERGRADUATE CONCENTRATION IN GENDER STUDIES

The new gender studies concentration, approved in May by the College Council, offers undergraduates the opportunity to shape a disciplinary or interdisciplinary plan of study focused on gender and gender-related issues. The plan of study, designed with the assistance of a Gender Studies Concentration Advisor, can take the form of a gender-track in a traditional academic discipline, interdisciplinary work on a gender-related topic, or some combination thereof.

SUMMARY OF REQUIREMENTS:

1. Gender Studies Courses in a Major Field
2. Gender Studies Theory Courses
3. Support Field Courses
4. B.A. Paper Preparation Course

13 courses + B.A. Project or Paper

The concentration requires twelve courses and a B.A. research project or paper, which will count as a thirteenth course. The coursework is divided into five Gender Studies courses in a major field, five supporting field courses, and two Gender Studies theory courses. (No more than two of these courses may be reading courses [299]: the student’s concentration advisor will approve any relevant proposal.)

psychological and social deviance, but the prevalence of the crime suggests that stalking may not be simply individually rooted. If stalking activity is not restricted to the mentally disturbed, then what exactly motivates or encourages so many people to stalk? In my paper, I argue that stalking may be supported and facilitated to a certain extent by our long Western romantic tradition. I demonstrate the plausibility of this romance hypothesis by first offering a socio-cultural analysis of the phenomenon, and then presenting multiple empirical studies, including: Internet participant observation, nationwide survey of college students regarding their perceptions on stalking, and personal interviews with college stalking targets. Through my research, I discovered that many computer-users have been electronically stalked, and commonly for romantic reasons. My survey results support the idea that romantic methods and/or electronic contact prevent people from easily discerning a stalking situation. Finally, my interviews intimately illustrate what stalking victims have experienced as a result of romantic pursuit. By recognizing that stalking may lie on a continuum of romantic expression, we can better anticipate the trajectory of stalking behavior and attempt to stop this “problem of romance” before it progresses too far.

This paper was largely funded by the U of C Richter Support for Undergraduate Research. I would like to thank the various faculty members who supported this project, and especially Mary Becker and Lynn Sanders for their invaluable encouragement.

Major Field: Five Gender Studies courses to be chosen by the student in consultation with a faculty member serving as Gender Studies Concentration Advisor; these can be taken in a single discipline or in closely related disciplines and so produce a gender-track in a disciplinary plan of coursework, or might involve gender-focused coursework in more than one region of inquiry.

Supporting Field: Five courses to be chosen by the student in consultation with the Gender Studies Concentration Advisor, which together provide training in the methodological, technical or scholarly skills needed to pursue research in the student's major field.

Theory Course Sequence: A two-quarter series which students concentrating in Gender Studies take in their sophomore or junior year.

Research Project or Paper: A substantial paper or project to be completed in the student’s senior year and advised by a member of the Gender Studies Core Faculty in the student’s major field of interest. The paper will be due by May 1 of the student’s senior year, or the fifth week of their graduating quarter.

Honors: Students with a 3.25 overall GPA and a 3.50 GPA in their concentration are eligible for honors. The faculty advisor for the senior paper will be invited to nominate honors-worthy papers to a subcommittee of the Gender Studies faculty, which will then make the final decisions.

Advising: Each student will have a Gender Studies Concentration Advisor who is a member of the Gender Studies Core Faculty. By the beginning of the third year, the student is expected to have designed her or his program of study with the assistance of the Concentration Advisor. The student may also consult the Undergraduate Program Chair for advice in program design.
COURSES OF INTEREST IN GENDER STUDIES
1997-1998

SUMMER QUARTER

ENG 225/458  THE RADIANCE OF EUDORA WELTY, WRITER, PHOTOGRAPHER, WOMAN
TTh 1:00-4:00  Gwin Kolb

ENG 210/410  THE VICTORIAN PERIOD
MW 1:00-4:00  Lawrence Rothfield

GS HUM 238/338  THE THOUGHT OF HANNAH ARENDT
TTh 9:30-12:30  Herman Sinaiko

HIST 260/360  WOMEN’S NARRATIVES: SELVES, OTHERS, AND HYBRIDS IN THE MIDDLE EAST
M 3:00-6:00  Margot Badran

HD 346  DEVELOPMENT OF SEX/GENDER DIFFERENCES
MTWTh 12:00-2:00  Gilbert Herdt

SPAN 283/383  LATIN AMERICAN WOMEN WRITERS
TTh 6:00-8:50  Lourdes Fernandez

POLISH 254  THE POETRY OF WISLAVA SZMBORZKA
TTh 9:30-12:30  J. Trzeciak

AUTUMN QUARTER

CMS 234  ITALIAN CINEMA: FATAL ATTRACTION
TBA  Staff

ENG 102  PROBLEMS IN GENDER STUDIES-1
TTh 1:30-2:50  Deborah Nelson

ENG 176  WITCHES IN EARLY MODERN LITERATURE
MW 1:30-2:50  Shoshannah Cohen

ENG 198  GENDER AND 18TH CENTURY LITERATURE
MW 3:00-4:20  Karen Dinal

GS Hum 238  THE THOUGHT OF HANNAH ARENDT
TTh 9:00-10:20  Herman L. Sinaiko

GS Hum 369  FREUD/WOMEN/JEWS
MW 3:00-4:20  Samuel P. Jaffee

HIST 238  RUSSIAN WOMEN’S LIVES
Tu 1:30-4:20  Sheila Fitzpatrick

HIST TBA  INTRO. TO GENDER THEORY IN THE HUMANITIES AND SOCIAL SCIENCES
TBA  Leora Auslander

FNDMTL 236  THE KAMASUTRA/ THE LAWS OF MANU
TTh 10:30-11:50  Wendy Doniger

IT 295  WOMEN AND WOMAN: 20TH CENTURY ITALY
TTh 1:30-2:50  Rebecca West

SOCIO 216  GENDER AND WORK
TTh 10:30-11:50  Mary C. Brinton

SPAN 269  LOCAS/RAROS Y LATIN LOVERS
TTh 3:00-4:20  Patrick J. O’Connor

SPRING QUARTER

ANTHRO 315  IDEOLOGY, CULTURE, AND SEXUALITY
TTh 9:00-10:20  Elizabeth Povinelli

ANTHRO 528  POLITICS OF REPRODUCTION
Th 3:00-5:50  Susan Gal

BIO 286  FOUNDATION OF GENDER AND GENDER DIFFERENCES
Th 1:30-3:50  M. McClintock, M. Moscona

HUM 112  TRANSFORMING GENDERS
TTh 1:30-2:50  Margot Browning

JAPAN 375  ISSUES FOR FEMINISM IN JAPAN
TTh 2:30-3:50  Norma Field

MUSIC 229  MUSIC & GENDER: EUROPEAN ENLIGHTENMENT
MW 3:00-4:20  Staff

SOCIO 212  SOCIAL MOBILITY/INEQUALITY
TTh 10:30-11:50  Mary C. Brinton

SOCIO 271  SOCIOLOGY OF HUMAN SEXUALITY
W 2:30-4:20  Edward O. Laumann

WINTER QUARTER

ANTHRO 568  POWER, GENDER, AND ARCHEOLOGY
TBA  K. Morrison

ART H 185  REPRESENTATION OF WOMEN IN ANCIENT GREECE
TTh 10:30-11:50  Gloria Pinney

COVA  SPACE/SIGHT/FEMININITY
TTh 1:30-3:20  Laura Letinsky
women was the problem." Despite their previous satisfaction with Friedan's work, no women's magazines would publish the piece. Friedan was motivated to expand her article into The Feminine Mystique. What she playfully characterized in the lecture as the "existential guilt" associated with "not having an orgasm while waxing floors," figures unforgottably in her first book as "the problem that has no name." The publication of The Feminine Mystique in 1963 marked a turning point for the women previously trapped in the roles that Friedan had debunked. "After The Feminine Mystique we could ask for the ability to participate in mainstream society, particularly in big decisions and in defining ourselves," Friedan said.

In 1966, after Congress had included women in the antidiscrimination clause of Title VII, Friedan co-founded the National Organization for Women (NOW) in order to "take action to bring down the barriers to allowing women to participate in society." Friedan went on to co-found the National Women's Political Caucus "so that women could make policy, not just coffee." She helped start the National Abortion Rights Action League and wrote two more books: The Second Stage and The Fountain of Age.

Friedan expressed her pleasure at seeing the role feminism has played in the academic environment, noting the strides that have been made in the area of women's studies. She seemed satisfied that "theories are [now] being developed on the basis of female experience." Friedan's latest propositions focused on the incorporation of women's issues into the underlying fabric of society. She described women's "remaining inequalities as larger structural issues." The players have changed, explained Friedan, but not the agenda. "The jobs today are still constructed around the men who had wives to take care of the details," Friedan said. This model, she explained, is not applicable to women or men today. Thus, according to Friedan, we must continue to battle remaining inequalities but more fundamental cultural changes are also needed. Friedan cited America as "behind other nations on basic family and work issues" and advocated reforms like a 30 hour workweek, federally funded childcare and paid parental leave. Friedan spoke enthusiastically of the incorporation of feminism with other social movements. According to Friedan, "the next step ahead for feminists and the women's movement is to be the leaders in a new social movement that will change the agenda of this society."

Friedan did not claim to be a "politically correct feminist." She urged feminists to "move beyond the gender focus" and expressed disdain for "radical feminists" who deny "the fundamental interdependence of women and men."

Upon the conclusion of Friedan's reflections, Auslander and Nussbaum engaged Friedan in a stimulating discussion focusing on the particular conceptions of women and men's experience which were the basis of Friedan's ideas. Auslander and Nussbaum together presented a challenge to Friedan's concentration on the concerns of white heterosexual American middle class women, at the expense of alliances with other strands of feminist thought.

Nussbaum, who has been a consultant for the United Nations on international human rights concerns, noted Friedan's "domestic focus" and wondered whether feminism's future ought to be more global. In response to this, Friedan returned to one of the motifs of her recent work: making women's lives better within capitalism. She suggested that the expansion of American corporations abroad signals an imperative that feminism follow suit.

It was with this interest in reforming capitalism from within that Auslander took issue. Auslander expressed skepticism about the willingness both of corporations to sustain profit losses and of the public to pay the elevated taxes necessary to improve quality of life through the basic family and work reforms mentioned above. The preface to Auslander's questions also seemed to suggest that a priority to keep the debate within capitalism uncritically reaffirms the entitlements of those women traditionally best served by capitalism, thereby not taking into consideration unemployed, underclass, and working class women and many women of color.

Before fielding questions from the audience, Nussbaum asked for a more clearly articulated position on Friedan's criticism of so-called "radical feminism"--particularly that associated with the scholarship of Catherine MacKinnon--on sexual power differentials in the workplace. Friedan expressed frustration, both during the Center's luncheon and in her lecture, with what she considered the "obsession" of more recent feminist thought with sexual politics which, in her view, pits women against men. Friedan dismissed MacKinnon and Andrea Dworkin on that account.

Almost everyone affiliated with the Center who attended the lecture or joined the luncheon enjoyed hearing Betty Friedan speak, whether for her humorous personal narratives or her unapologetically "not politically correct" approach to feminism. The Center for Gender Studies hopes that its engagement with Friedan will be one among many others to come with feminist theory and practice in its great variety of forms.
REMARKS ON BETTY FRIEDAN'S SPEECH, MAY 6, 1997
Ernst Freund Professor of Law and Ethics

It has been thrilling to listen to Betty Friedan tell the story of the triumphs of the feminist movement during the past forty years. Her historic and profound book shaped a generation of American women, prompting a radical rethinking of our lives; and her tenacious and canny political activism has played an equally important role in moving women toward equality in many areas of life. Friedan has also had the courage to keep rethinking the central ideas of her work, holding on to the best insights, but also digging deeper to rethink the relationship of today's feminism to work, children, and family.

My remarks will reflect my own experience, which has been primarily in the international feminist movement. Between 1986 and 1993 I was a Research Advisor in a project in the UN-affiliated World Institute for Development Economics Research, in which philosophers and economists got together to investigate the concept of "the quality of life," so often used to compare and assess developing countries. We focused especially on women's issues (as in the 1995 book *Women, Culture, and Development*). This experience leads me to propose a further stage in US feminism, in which we become acutely conscious of the situation of women in poverty elsewhere in the world, as well as at home, and take on responsibilities to a larger global community.

According to the 1996 *Human Development Report* of the UN Development Program, there is no country in the world in which women's quality of life is equal to that of men, according to a complex measure that includes life expectancy and educational attainment alongside more traditional economic measures. The situation is especially distressing in the developing world. On average, in this group of nations, employment participation rates of women are only 50% those of men (in South Asia 29%, in the Arab states only 16%). Even when women are employed outside the home, their situation is undercut by wage discrimination and by long hours of unpaid household labor. The percent of earned income that goes to women is rarely more than 35% (in Iran 16%, Pakistan 19%, though extremely impoverished nations such as Rwanda and Burundi have rates comparable to those of developed nations such as Denmark and Sweden). Women are much less likely than men to be literate. In South Asia, female literacy rates average around 50% those of males; in India, only 32% of women are literate. Two thirds of the world's illiterate people are women. In higher education, women lag even further behind.

If we turn to the basic issue of health and survival, we find compelling evidence of discrimination against females in many nations of the world. It appears that when equal nutrition and health care are present women live, on average, slightly longer than men. Thus in Europe the female/male ration is around 105/100, in North America 104.7/100. But let us take a "baseline" group from the developing world. In Sub-Saharan Africa, where there is great poverty but little evidence of discrimination in basic nutrition, the female/male ratio in 1986 was 102.2/100. (continued, page 6)
If we now examine the sex ratio in various other countries and ask the question, "How many more women than are now in country C would be there if its sex ratio were the same as that of Sub-Saharan Africa?", we get a number that economist Amartya Sen has graphically called the number of "missing women." There are 2.4 million missing women in Southeast Asia, in Latin America 4.4, in North Africa 2.4, in China 44.0, in Bangladesh 3.7, India 36.7, Pakistan 5.2. In Pakistan, the missing women comprise 12.9% of the number of actual women, in India 9.5%, in Bangladesh 8.7%, in China 8.6%. In India, not only is the mortality differential especially sharp among children, the higher mortality rate of women compared to men applies to all age groups until the late thirties.

The United States frequently reminds me of one of those "gated communities" on the North Shore: its inhabitants worry about how things are inside, but hardly notice that the relative prosperity of the whole rests on a foundation of inequality and widespread misery. The inequality of human life chances around the world creates an urgent problem of justice. These problems are not as much sex-specific, and sex difference influences life chances far less than the chance of birth in a particular nation. (A child born in Sierra Leone has life expectancy at birth of 39.0 years, a child born in the United States 78.9 years.) But women in poor nations also suffer many sex-specific abuses, and those, I believe, should, because of their urgency, be a special focus for US feminists. The International human rights movement is bringing together women from all over the world to demand that basic rights of women (to employment, education, freedom from violence, etc.) be put on the menu of international human rights. At the same time, many nongovernmental organizations, such as women’s credit unions, banks, and employment cooperatives, are rallying support from women all over the world to address the urgent needs of the world’s poorest women.

What would this more inclusive focus mean for US feminism? In one way, it just means pursuing the same issues in new contexts with new partners: equal employment, domestic violence, sexual harassment, issues of dignity and respect. But there will also be differences of focus. International feminism must focus prominently on literacy, on political rights and liberties, on the right even to seek employment outside the home, on basic equality under the law, on equal nutrition and health care, on the difficult problems of child labor and child prostitution. These very basic issues that go to the heart of a human being’s quality of life have not been addressed successfully for women around the world. This means that internationalist feminism must focus more on issues such as securing women access to a small loan, or teaching women to read, than on the more advanced goals we also pursue alongside these in our US context.

In terms of the education and training of US feminists, an international focus means big changes. US feminists, like most US citizens, are frequently very ignorant about the rest of the world and especially the developing world. I would like to see the curriculum of undergraduate programs in women’s studies and gender studies focusing extensively on acquainting students with basic facts about women’s lives in different parts of the world. The new focus also means that feminists need to learn economics, a profession that now in many ways dominates the practices of development workers and policy makers. Feminists are now increasingly joining in debates about what basic models of the family and of intra-household allocation should be like. They are also using (and making) economic models to think about dowry violence, about prostitution, about the "quality of life" itself. If feminists do not engage in these enterprises, they will go forward without them; and this may mean that crucial insights of feminism will be omitted.

An international focus for feminism also means forming communities of solidarity and affiliation with women in other nations. On a recent trip to India, I visited a number of women’s development projects. The poorest region I visited was a desert area outside the town of Mahabubnagar, in Andhra Pradesh. Here were women who had no reliable electricity, irregular water supplies, crushing agricultural labor on the land of rich abusive landowners. The village was in acute poverty; there were no schools at all, and no prospect yet of any regular education. We sat on the ground in the 110 degree heat, as the women told me about how a government project focusing on empowerment through discussion was improving aspects of their living conditions, by showing them how to demand better services from local authorities and by increasing their status in the village. They sang a song for me -- a traditional song about the sorrows of a woman’s lot, rewritten so that it now says, "Woman, why are you crying? Your tears should become your thoughts." Then they asked me to sing a US feminist song. I thought rapidly, and came up with "We Shall Overcome," which I began to sing. They smiled a smile of recognition, for they already knew that song. By the second verse, they were singing with me, in Telugu. There is an international women’s community, and we are all part of it.
Feminist analyses of the conditions of labor are still also needed. In the workplace, men's and women's wages are still not equal. Women still knock their heads against glass ceilings. Those limits result in part from simple sexism and stereotyping but as much from the organization of labor which is still ill-suited to women. Tenure clocks, partnership clocks, fast-track corporate clocks, time in hospitals — all are deeply incompatible, and with speed up, becoming less and less compatible with the bearing and raising of children. Second wave feminism was not successful in challenging the basic organization of labor whether on factory floors, in law firms, or universities. Women have gained entry to those work sites, but the work sites have not changed. This is an enormous and terribly complex problem, and when linked with new reproductive technologies, adoption policies, and globalization, even more complex. We need feminism in order to be able to think better about how work can and should be organized, and what options women (and their partners) who decide they want children after having been caught by schedules and demands determined by male biology, should have. We need to think longer and harder about surrogate, about certain kinds of international adoptations, and most fundamentally, about not just letting women into the workplace, but making those workplaces compatible with having children if women choose to do so. In this context we need to understand capitalism and its dynamics and patterns of expansion better than we yet do. We need to understand how much "give" the capitalist system has in it — since it's basically the only one going these days. We can't make persuasive arguments for 30 hour work weeks, different schedules, different career paths, unless we understand better how those changes will impact the bottom line. We need, in other words, feminist economists and sociologists.

On the theme of children and women’s right to bear or not bear children. Reproductive rights in this country are far from stable, far from guaranteed. If we are not vigilant we are likely to lose the right to abortion, and even access to birth control could become much more difficult. As both clinic bombings and legislative action in recent years indicate, if we are complacent on this issue we risk finding ourselves with little choice about when or if we’ll have children. In this context as well, we need to work harder and better on how both men and women make decisions about sex and reproduction.

In another register. The withering away of the limited welfare state we once had is also radically endangering women's chances. The state was a major employer of women, giving women opportunities for professional advancement unavailable in the private sector. The current "workfare" system is a disaster, making it, in fact, harder for women to get the training we need to get out of dead end jobs. Given the absence of adequate childcare, the obligation to work all too often creates impossible double binds. Women have tended to fare very badly under "small" government. Women of color have fare'd even worse than white women. We need to be thinking harder and better about how to frame arguments for women's employment, and women's protection, in this age of the shrinking state.

I am hopeful that feminism can do this work and I think it important that we not abandon feminism as a framework within which to do it. Feminism, as a set of political movements, and as a set of intellectual movements, has elaborated a rather unique set of tools with which to tackle the problems that still face us. Feminism in this country has a very complicated genealogy. It has lived with paradoxes since its beginnings in the 19th century. Women, qua women, fought for equal rights with men qua men. Very quickly in the 19th century, however, it became clear that women qua women didn't exist, rather women were divided by class and by race. Suffragettes even used racist arguments in their strategy to get the vote. Likewise during the second wave, a movement that once again found its origins among middle class, white heterosexual women, soon found itself and its model of the world challenged by women of color, by lesbians, by working class women. Once again both activist and academic feminists had to negotiate the need to, at times, speak simply as women, and at others acknowledge differences among women and solidarities based on other identities. Besides this long history of negotiating the paradox of gender solidarity and gender difference, feminism has a quite unique history — in the last 20 years — of a close alliance between those whose primary work is activist and those whose primary work is intellectual. This can, I think, be a fruitful or a pernicious division of labor and one of our tasks for the future, perhaps — as university-based feminists -- most urgent task for the future, is to figure out how to make that communication work better, how to combine the knowledge women and men who live in the world, those who attempt to actively change that world, and those who study and theorize about it, cooperate more fully. There are ironies to the situation in the US when looked at comparatively. Women's studies and gender studies programs and work are supported here as they are practically no where else in the world. The intellectual output in the field of the study of gender and sexuality is staggering in its quality and quantity. Yet, many of the conditions for women -- thinking particularly of childcare, prenatal care, health care -- are worse than they are elsewhere where there is far less support for the study of gender. We need to figure out how to make our work make more of a difference. To chip away at the wall between policy-makers and "pure" intellectuals, to find words in which to express our thoughts and findings that will be usable to more people in the world. We have at our disposal extraordinary resources -- in terms of engaged intellectuals with activist histories, firm commitments to making the world a better place, journals in which to publish, platforms from which to speak -- we need to make better use of those resources.
EVENTS COMING TO THE CGS IN AUTUMN 1997

OCTOBER 3, 1997
SECOND ANNUAL GENDER STUDIES AUTUMN LECTURE

Hazel Carby
Yale University

OCTOBER 17-18, 1997
A SYMPOSIUM IN THE SAWYER SEMINAR PROGRAM
"Sexual Identities and Identity Politics: Cross-Cultural Investigations"

NOVEMBER 7, 1997
THE SOCIAL SCIENCE DEAN'S SYMPOSIUM

GENDERING RACE/RACING GENDER:
THE POLITICS AND PRACTICE OF EMANCIPATORY SOCIAL SCIENCE

Gwendolyn Mink
The University of California at Santa Cruz
"White Feminism, Liberal Racism, and Welfare Reform"

George Sanchez
The University of Southern California
"Foreign and Female:
Understanding the Racialization of Latina and Asian Immigrant Women"

CONTINUING THROUGH AUTUMN, WINTER AND SPRING

GENDER & SOCIETY WORKSHOP
LESBIAN & GAY WORKSHOP
GENDER STUDIES BROWN BAG LUNCHES

GENDERED SPACES SERIES
funded in part by the Chicago Humanities Institute

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