DIRECTOR’S NOTE
Is Gender Studies a Discipline?

As we come to the end of the second year of the Center for Gender Studies’ existence, a brief reconsideration of what exactly we mean by “gender studies” seems appropriate. What is the object of gender studies? Is gender studies a discipline? A field of study? In the CGS’s definition of gender studies, it includes research and teaching on: formations and differences of gender, sex and sexuality; gay, lesbian and queer social/political movements and theories; feminisms and feminist theories; and men’s movements and theories of masculinity. The Center seeks to foster diverse approaches to the study of gender, sexuality and sex including the interpretive strategies of the humanities and some social sciences, the quantitative methods of some biological and social sciences, and the experimental techniques of other biological sciences. Scholars affiliated with the CGS thus share an object of investigation (broadly defined) but tend to derive their methodologies from the disciplines in which they received their training and in which they continue to work. Collaborative work across the humanist/scientist divide is still difficult, despite a common goal of better understanding gender, sex, and sexuality.

I would like to suggest that because of continued differences in approach to our common object of study, gender studies is not, at this moment, a discipline, but rather an (continue page 7)

SEXUAL POLITICS:
RACE, DESIRE AND THE NATION
The Sawyer Seminar on Sexual Identities and Identity Politics Symposium

by Greta Rensenbrink, (Ph.D. candidate, History)

Nine papers presented in three panels over the course of a single day is a potentially daunting prospect. However, it is a testament to the quality of the scholarship delivered at this Sawyer Symposium that a high level of engagement and enthusiasm from symposium participants was sustained throughout the day. The symposium was designed for graduate students and junior faculty to present work related to themes and ideas that the Sawyer Seminar has been considering since its inception in the fall. Most of the presenters are members of the Sawyer Seminar. The theme, “Race, Desire and the Nation” was broad enough to include a wide variety of topics.

The first session, “Eroticizing the Other”, examined race as a central category in the construction of sexualities in three very different contexts. David Churchill (University of Chicago, History) examined a 1985 debate within a Canadian gay newspaper over the apparently racist language in a personal advertisement sent for publication. Within this debate, Churchill argued, two generations of queer activists—one defined by gay liberation of the seventies, the other by Foucaultian, post-structuralist theories—struggled with sexual politics and racial politics that remained stubbornly in tension with one another. Ultimately, this paper suggested, this discourse was unable to develop a politics that was both sexually liberatory and included a nuanced understanding of the power imbedded within categories of racial difference. This failure is even more interesting in the light of work presented by Chad Heap (also in History) who examined the older historical intersections of sexuality and race. Heap argued that too much attention has been given to gender as the central issue in the historical construction of sexual identities, to the exclusion of race. Racialized individuals in the 1920s and 30s, (continue on page 3)

NEGOITIATING DIFFERENCE
Race & Gender, University & Neighborhood Conference

On May 8 and 9, 1998, the Center for Gender Studies, in conjunction with the Center for the Study of Race, Politics and Culture and the University Community Service Center, will sponsor a symposium on the University and its neighborhood. The day-and-a-half-long conference, entitled "Negotiating Difference: Gender, Race, the University and the Community," will challenge residents of the community to look at the neighborhood in a new way. The Symposium starts from the premise that we are all -- non-academic residents of Hyde Park, students, faculty, and staff of the University -- impoverished by the current barriers between the University and the community in which it sits. Like many other major urban universities in the United States, the positive impact of the knowledge produced at the University of Chicago is much clearer when looking at a global map than closer to home. Although the University has had a tradition of working on local issues, that tradition has faded in recent years. With some critical exceptions, the University's involvement with Hyde Park and Chicago has become largely one of cautious management. The purpose of this Symposium is to better understand how this situation has come about, how it is understood in the present, to learn about alternatives being constructed, and to imagine yet other positive and fruitful relations between the academic and lay (continue page 4)
HUMAN PHEROMONES INFLUENCE OVULATION

By William Harms, News Office (Chronicle, 3/19/98)

Martha McClintock, Professor in Psychology, and CGS faculty, has provided the first conclusive scientific evidence for human pheromones, compounds undetectable as odors but which have a major impact on the timing of ovulation. Her findings were published in the March 12 issue of Nature.

"These data demonstrate that humans have the potential to communicate pheromonally, either by using an unidentified part of the main olfactory system, or perhaps with a sixth sense, with its own unique pathway," McClintock writes in the paper, which she co-authored with Kathleen Stern (Ph.D.'92), a researcher in private industry.

Because the pheromones regulate the length of the menstrual cycle and can help influence the release of eggs, the compounds have the potential of providing a new, more natural way of preventing pregnancy, as well as treating infertility.

The work of McClintock and Stern establishes the presence of two pheromones. One, produced prior to ovulation, shortens the ovarian cycle, and the second, produced just at ovulation, lengthens the cycle.

McClintock, whose work builds on early studies showing that women living together develop synchronized menstrual cycles, conducted the study on 29 women between the ages of 20 and 35 with a history of regular and spontaneous ovulation.

From nine of the women, the researchers gathered samples of compounds by placing pads under their armpits. The samples were taken at distinct phases of the menstrual cycle. After the pads were treated with alcohol and frozen in glass vials, they then were swiped under the noses of the 20 other women in the group.

The researchers found that "compounds donated by women in the late follicular phase (the early portion) of their menstrual cycles accelerated the preovulatory surge of luteinizing hormone (LH) of recipient women, and shortened their menstrual cycles."

They also found that "compounds from the same donors, but collected later (at the time of ovulation) had an opposite effect, delaying the LH surge of recipients and lengthening their menstrual cycles."

The researchers found that 68 percent of the women responded to the follicular pheromones while 68 percent responded to the ovulatory pheromones. The other women were unaffected by the compounds.

"In addition, the range of response magnitude was considerably more than variation in cycle-length typical for this age group -- cycles were shortened from one to 14 days and lengthened from one to 12 days," according to the researchers.

The research follows other studies done in McClintock's laboratory on rats and the effect of pheromones on their behavior. In rats, as in other animals, pheromones play a major role in regulating behavior.

"For example, pheromones affect with whom male and female hamsters mate, dominance relationships among male elephants, when rat mothers wean their pups and how they teach pups to distinguish edible food from poisons, how hamsters recognize individual members of their social group, and the level of stress experienced by a mouse in a new environment, which is based on the emotional state of the previous occupant," McClintock said.

McClintock cautions that humans are probably not as strongly influenced by pheromones as other animals, particularly in the area of mating. Many other factors influence the choices people make in romance, she said.

Her current research does point, however, to a need to expand scientific exploration on the existence of pheromones.

"Well-controlled studies of humans are now needed to determine whether there are other types of pheromones, and if they have effects as far-reaching in humans as they do in other species," she said.

---

TABLE OF CONTENTS

Director's Note: Is Gender Studies a Discipline? 1, 7
Gendered Spaces - Embodied Utopias 4 - 5
Imagined Women 5
On Gays On Gaze 6 - 7
Human Pheromones Influence Ovulation 2
Sawyer Seminar 1, 3, 7
Negotiating Difference: Race & Gender, University & Neighborhood 1, 4

---

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, please contact:

The Center for Gender Studies
The University of Chicago
5835 South Kimbark Ave., Room 422
Chicago, IL 60637
Phone: (773) 702-9936
Fax: (773) 834-2000
E-mail: org-cgs@uchicago.edu

or visit us on the web:

http://www.spc.uchicago.edu/GS/
he asserted, became mediating figures in the shift from a sexual regime based on a gender difference understood to be inscribed on the body, to one based on desire. In Harlem speakeasies, a modernist association of racialized bodies with primitivism and insanity allowed white patrons to “go mad” through sexual expression and experimentation. Playing on understandings of gender and racial difference created a space where sexuality and desire became more fluid, though racial difference was arguably more firmly inscribed. In different ways both of these papers point to the particular role of race and power in the construction of sexuality in the United States context.

James Farrer, from the Sociology Department, discussed the very different intersection of race and sex in contemporary China. Specifically, he looked at the role of Western modernity and a market transition in creating new sexualized public spaces—discos—in Shanghai. Rather than the specificities of racial difference, a more diffuse understanding of foreignness is associated with the development of a heterosexuality based on self-presentation and the marketing of one’s desirability. While this paper has a very different analytic frame than the others, one Seminar participant noted that an interesting way to think about these papers together involves what she called the “travails of the liberal subject” within capitalism—a struggle for individuality coupled with the desire for absorption within a cultural space.

The second session, “Degeneracy, Transcendence, Desire,” did not cohere as well as a panel, though in a sense all three examined aspects of a preoccupation within modernity—degeneracy and transcendence as aspects of the sublime. Dana Seitzler (University of Chicago, English) argued that authors Djuna Barnes and Frank Norris both relied on and ultimately subverted medical models of degeneracy in their early twentieth century novels. Queer sexuality was conflated with animality and atavism, expressing a degeneracy that linked multiple categories of others—sexual, criminal, racial, moral—creating a new (modern) theory of sexuality based on linkages among bodies, sexes and desires. Siobhan Somerville (Purdue, English and Women’s Studies) returned to some of the themes of the first panel with her examination of the 1914 film “A Florida Enchantment” and of the novel the film was based on. Echoing Heap’s argument about the invisibility of issues of racial formation in queer scholarship, Somerville examined the centrality of racialized bodies in the film’s portrayal of gender instabilities. In a very different vein, Dwayne Moon (University of Chicago, Sociology) explored the ways that notions of transcendence structure and limit the willingness of liberal members of a (Methodist) church to accept same-sex marriage. It is not the passages in the bible that refer to the “sin” of sodomy that cause theological difficulties, but rather that heterosexual marriage is seen as the central route to a special relationship with God, and access to a transcendent community.

“Sexual Rhetorics and National Difference,” the third session, began with David Chase’s analysis of the apocalyptic rhetoric employed within the national discourse of AIDS. Grounding his talk in a long history of apocalyptic language in American political rhetoric, he argued that this strain can be seen going back to the middle of the 1980s in responses to AIDS. Matti Bunzl (University of Chicago, Anthropology) (continue, page 7)
NEGOTIATING DIFFERENCE:
RACE & GENDER, UNIVERSITY & NEIGHBORHOOD
A CONFERENCE
FRIDAY & SATURDAY
MAY 8 - 9, 1998

9:30-10:30 CONSTRUCTING THE UNIVERSITY
10:30-11:30 THE CITY
GENDER, RACE AND CLASS IN THE BUILT ENVIRONMENT
11:30-12:30 IMPACT OF UNIVERSITY PLANNING
ARCHITECTURAL CONSIDERATIONS
2:00-4:00 IMPACT OF UNIVERSITY PLANNING
SOCIAL IMPLICATIONS
4:00-4:30 MOMENTS IN COMMUNITY
PHOTO EXHIBIT - PRESENTATION
4:30-5:30 RECEPTION

10:00 - 11:00 UNIVERSITY AS HOME:
TRANSFORMATIONAL COMMUNITY
11:30-1:00 BROADENING THE BOUNDARIES OF COMMUNITY
Bus tour of neighborhood with Tunel Black & lunch at
Glady's Luncheonette (lunch paid for by each individual).

Co-Sponsored by the Center for Gender Studies, the University Community
Service Office, the Center for the Study of Race, Politics and Culture,
the M.A. Programs in the Humanities and Social Science
and the Graham Foundation

The Gendered Spaces Lecture Series, sponsored by the Chicago Humanities
Institute and the Graham Foundation for Advanced Studies in the Fine Arts, has
had a productive and exciting year to date. The series, which combines lectures by
visiting speakers with visits to local sites and institutions, addresses the
relationship between gender, sexuality, and social space in a number of disciplines
such as art history, architecture, history, and the social sciences.

The series opened with an October visit by Alan Crawford, Victorian architectural
historian. Crawford spoke on spaces and the domestic interior in the work of
Charles Rennie Mackintosh and Margaret Macdonald, founders of the Glasgow school of decorative and architectural design in the early
years of the twentieth century. The second lecture of fall quarter was given by
Jennifer Bloomer, Associate Professor of Architecture at Iowa State University,
who described a theoretically conceived project interrogating the problem of
homelessness in the modern city and consisting of "barnacles" designed to adhere
to the corners of downtown Chicago buildings. One such creation, the making of
which Bloomer described in a slide presentation, incorporated metaphors of birth,
conception, and embryonic construction in an investigation of the opposition
"ornament/structure," which she called "uneasy bedfellows," in art and
architecture. Students also participated in a visit to Hull House, Chicago's first
settlement house, founded in 1889 by Jane Addams and Ellen Gates Starr and still
operating at its original location today.

The third and fourth lectures in the series addressed issues of gender, race, and
class in architectural design, in preparation for the "Negotiating Difference"

(Negotiating Difference, page 1) ➔ communities of Chicago. Our particular focus will be on how
gender and race figure into these complex relationships.

Working from the inside out, initial presentations will describe the area in which
the University was implanted in the late nineteenth century as well as how the early
planners of the University envisaged it. Why was the University put in Hyde Park? How
were the needs of male and female students perceived? How were those living in the
neighborhood unattached to the University to interact with the college community? How
was the University to be linked to the larger city of Chicago? How have decisions been
reached concerning the architecture and layout of the campus? How have relations
between the University and the neighborhood changed as the racial and class composition of
the area has changed? The next set of interventions will include presentations by those
-- both in the University and not -- currently working on improving the area. We
will analyze how those who live and work in Chicago, near universities, perceive the
university and what contribution they imagine the university could make to their lives, and
they to the life of the campus. In parallel, those who attend or work in the University
will discuss the relation they would like to have with the non-academic community.

Participates will come from the University and its neighborhood: people with knowledge
about history, architecture, and urban survival from the academy and the community. The
format will include slide-illustrated lectures, panel discussions, a neighborhood bus tour,
and social gatherings. ➔

Symposium in late spring. In March,
Kathryn Anthony, Professor of Architecture at University of Illinois-
Urbana/Champaign, gave a talk entitled
"Designing for Diversity: A Gender, Racial,
and Ethnic Critique of the Architectural Profession," in which she discussed
the experiences of non-traditional architects and the challenge of diversifying the architectural
profession in response to the changing demographics of society. Anthony's talk was
followed in early April by a lecture by Sherry
Ahrentzen, Professor in the School of
Architecture at University of Wisconsin/
Milwaukee, who spoke about her current
research on non-traditional housing and the
relationship between feminism and
architecture education. ➔
"IMAGINED WOMEN:
BEAUTY PAGEANTS IN CHICAGO'S MEXICAN COMMUNITY"

Aracely Muñoz Contreras

CGS Brown Bag Lunch Series
February 13, 1998

For the past couple of years I have dedicated myself to looking at the ways Mexican migrant women define and broker gender, space and power. In the Summer of 1996 I was able to observe and talk to a group of young Mexican women from Chicago who participated in the beauty pageant of Señorita Zacatecas en Chicago 1996 (1996 Miss Zacatecas in Chicago), which was organized by the Federación de Clubs Zacatecanos Unidos en Chicago (Federation of United Zacatecan Clubs in Chicago). In addition to witnessing the event in August, I was also able to travel with the contestants as they went on a tour of the state of Zacatecas, Mexico.

Often, in the study of Mexican migration, Mexican women are a space and time considered to be underdeveloped precisely because their social and spatial relations are contrasted to the assumed emancipatory nature of Western norms. As a result, the stereotype of Mexican gender roles is not questioned; it is assumed and confirmed. Consequently, Mexican society and its Diaspora, like so many non-Western cultures, are then assigned a negative value that is not questioned but simply taken for granted. One way this academic tradition misrepresents the environments of non-Western women is by assuming that the spaces they operate in are universally the predominant cause of women's subordination, simplifying the complexities of so called "gendered spaces" and erasing the potential for radical difference.

If we look at the women in the pageant they have come to symbolize various roles: at times they represent a campesina (peasant women) in the dances they perform, while at other times they are seen as an ambassador for Zacatecas. Pageants like this one can be uplifting to a community and its women because they can create an alternative aesthetic of beauty. It allows them the opportunity to see women more like themselves being praised, which they do not see in mainstream American television, movies, or magazines. If we look at the recent article by Frances Negron-Muntaner entitled, "Jennifer's Butt" where the author looks at the popularity of actor Jennifer Lopez in the movie about Mexican-American singer Selena, we can see a similar outcome. According to Negron-Muntaner, "...The cross-cultural Latina connection with certain parts of the body, traditionally thought of as unattractive in American culture, signals a completely different response from Latina women and allows them to make this across the board connection within the Latino community." But the identification with Selena, as with the contestants in the pageant goes beyond the physical. If we look again at Negron-Muntaner's article, people also identified with Selena because she represented not only the "American Dream" of making it in the U.S. but also, what was not so blatantly pointed out, what these young women are not. Similar to Selena, the contestants in the pageant are not poor, ignorant, unambitious, or lacking family values. Most of all the creation of these female icons can demonstrate that the Mexican community has earned the right to be here and thrive, they embody all the hopes and aspiration of a community, cutting across age and gender.

Many writers have attempted to expand and diversify the discussion about women and their many roles within different cultures, yet they were less successful in presenting an alternative framework of analysis. The lack of clarity in the discussion about women from non-Western cultures has created a sense of ambiguity and instead transforms their stories exotic tales of "those left behind" in the narrative of progress. By locating these women on the margins of Western societies, the value of the spaces and times these women are living in and migrating from has also been undermined.

With this in mind, we must work to expand the framework of thought dealing with gender to include a variety of contexts, cultures, and institutions. We must first begin to ask different sets of questions and acknowledge a) that we often do not know what questions to ask because not enough research has been done; b) female identity is contingent; and c) we cannot apply universal value systems because women are not and do not develop socially, personally, and economically in the same ways. For example, the cultural development of gender roles in Mexico, like that of many societies, can be said to be despotic towards women yet simultaneously there are moments and spaces in which women are able to contest their roles, spaces and power structures. As Matthew Guttmann states in his book, The Meaning of Macho, "How we interpret otherwise often says more about our own culturally driven opinions regarding incommensurability than it does about cultural others." (Guttmann 1996)

Please join us for the "Negotiating Difference" Symposium on May 8 and 9, which serves as the culminating event for the Gendered Spaces Lecture Series and sets the stage for the "Embodied Utopias" Conference in the spring of 1999. We hope to see many of you at upcoming events, and welcome the participation and input of students, staff, and faculty. If you would like to be involved in planning for the 1998-1999 academic year, please contact Julia Nitti at the Center: 773/702-9936.

Photo above:
Graciela Iturbide
*Nina del peine/Girl with Comb*
Gelatin Silver Print 1980
Represented by Throckmorton Gallery
153 East 61st Street
New York, New York 10021
Phone: (212) 223-1059
Email: throckmorton@earthlink.net
ON GAYS ON GAZE: an art installation by Kurt Andernach

by Evalyn Tennant
(Center for the Study of Race, Politics and Culture; Ph.D. candidate in Political Science)

If you've ever visited the Center for Gender Studies in Judd Hall, you know that it feels as much like a living room, or at least a library, as it feels like an office-- nice rugs, vintage furniture, and so on. If you have visited more recently, say, since January, you've seen an even more hybrid space-- part office, part living room, part art gallery. We work, meet, talk, eat here, and have been doing so this quarter as subjects of Kurt Andernach's interventions. Andernach, an MFA student at Midway Studios, has made several changes and additions to the common area shared by CGS and the Race, Politics, and Culture Center.

Andernach's installation art, entitled "On Gays, On Gaze" not only changes the look and feel of the space, but also aims to challenge those who enter it. What are our presuppositions about that which we see? His work also suggests that we generally don't, but should, consider what is looking back at us, or reflected in our gaze; this, he shows us. Andernach says he wishes to challenge people's assumptions about spatial norms and norms of viewing. His work disturbs our expectations not only in terms of categories of spaces--"office," "bedroom" "art gallery," etc., "You don't sleep in the living room," he says-- but also of what it is appropriate to do in those different spaces; of what we presume "others" do in various spaces; and of how we are not all in the same space in the same way. In particular, Andernach says, he wants to challenge heteronormativity, and heteronormativity is certainly manifested in the ways in which we exist in and look at the spaces we construct. [With some luck, visitors to the CGS website will eventually be able to take a virtual tour of the space with Kurt's interventions; for now, readers will have to make due with words and photographs.]

One intervention is apparent even before you enter: as you get off the elevator on the fourth floor and head towards the Centers, you notice that the light coming through the glass panes of the double doors is a warm pink shade. Andernach has placed pink filters over the (usually harsh) fluorescent ceiling lights, transforming the most office-like feature of the space into something warmer-- and perhaps more in keeping with the rest of the décor.

As you enter through the doors into the space, you might or might not immediately notice a large mirror in the shape of a (4' by 3' or so) puzzle piece hanging on the wall on the right. If you look into the mirror, you will notice a video monitor behind you; on the screen you will see (but might not at first recognize...) part of the room to the left, behind the video monitor, and separated from it by a dividing wall. If there are people in that room, you might see them as they walk past the video camera's eye. They, however, will never see themselves on the screen because it is on the other side of the room divider, and facing away from them.

But where, exactly is the video camera? If you walk past the divider and into the other room looking for it, you won't see it immediately. What you will see are several whiteplexiglass boxes of various sizes on the wall, lit from the inside. You have reached the earliest, and what Andernach acknowledges is the most "didactic" of his interventions. While the rest of the changes he has made to the CGS-CSRPC space are subtle and amenable to our own interpretations and even appropriations, with this one, Kurt tries to control our responses. He says now that it is the least successful of the changes he has made to this particular space, and observes that it is also the one that is the most conventionally "art," the closest to being art objects. If he could have recessed the boxes, or the lights and other contents of the boxes, into the wall... they would have had a very different effect.

Do you want to look inside the peepholes in the boxes, to see what's inside? Or are you put off by the picture on the wall in between boxes? A timer changes the picture periodically, and the text next to it. The pictures are of male bodies and parts thereof, of two naked men laughing, of an erect penis, of a torso, two torsos (wait, are there three men there?)... and the text: "homo", "faggot"... Are you laughing as you look at it? At yourself? Or are you offended? Or are you laughing at those who would be offended? Or thinking that undergraduates shouldn't see this? Why?

But back to those boxes... as you look in different boxes you may see yourself, lights, photos of other people, feathers, a video camera, at which point you become aware that someone else might be watching you in the monitor.

But you haven't experienced it all yet. That closed door you passed, just next to the mirror, is the seminar room. Open the door, and you will see clocks--identical clocks, battery operated, white faced, wall-mounted kitchen clocks. Though the clocks are identical, the time they show is not. Kurt isn't doing the cosmopolitan airport thing, letting you know what time it is in Budapest, Hong Kong, Kingston, Montevideo, because the clocks all show nearly but not exactly the same time, which is to say the "right" time ("But which one is right?" the artist told me he overheard one student at a meeting ask another) with a just a couple of the fifty or so of them that line the wall (clock to clock, 18" or so below the ceiling) showing times that are further off. The clocks tick, all of
interdisciplinary field of study. Within the humanities, gender studies has, if not a canon, as much agreement as any disciplinary department concerning what one must know to be a competent practitioner of gender studies. In parallel, those working within the quantitative or experimental social and biological sciences share a body of knowledge. The complexities (and possibilities) of working across the humanist/scientist are, while certainly not unique to gender studies, not shared by many other interdisciplinary fields. Fields such as Jewish Studies, African-American Studies, and South Asian Studies must negotiate the boundary between humanistic and social scientific paradigms, but do not engage those of the natural sciences. A few gender studies' scholars, especially those working in science studies, have mastered all three sets of disciplinary tools and literatures in the field of gender studies. For most of us, however, the challenge of bridging this divide while remaining intelligible and convincing to our non-gender-studies colleagues in our "home" disciplines remains.

If we succeed in that challenge, it is possible that eventually a discipline of gender studies in which both humanist and scientific modes of knowing are given equal weight will emerge. In the meanwhile, some universities are granting doctorates and creating positions in gender studies in which expertise only in the interpretative side of the field is expected. Holding out hope that those of us who are primarily oriented towards theoretical or empirical or experimental or interpretive or quantitative or policy-oriented work will learn to collaborate more effectively, I am reticent about that move. I fear that the institutionalization of that form of gender studies will foreclose too quickly continued efforts to work across the "three cultures" (humanist, social scientific, and experimental). If we find, over the next years, that methodological differences are truly too deep for effective collaboration, then a turn to a humanistically-oriented discipline of gender studies might be appropriate. I very much hope, rather, that we will create a new, more powerful, language of gender studies that will enable us to put the knowledge of gender, sexuality, and sex generated all over the university to more effective use. Many of us are already bilingual within one culture, speaking the language of our "home" discipline and one of the languages of gender studies. Perhaps the next step is to produce a new culture and a new language.

---

**BENEFACTORS OF THE CENTER FOR GENDER STUDIES**

**BERNICE AUSLANDER, PH.D.**

**GEOFFREY STONE, J.D.**

**NANCY WARNER, M.D.**

**TO WHOM WE ARE SINCERELY GRATEFUL**

---

(On Gay on Gaze, page 6) → them tick, incessantly. One morning I thought they sounded like rain on a tin roof; other impressions have included rats running around. Sometimes they sound more rhythmic, as if they were on their way to synchronizing. But they are not, and each will stay resolutely in its own time, unaffected by the others, until Kurt takes them down or the batteries run down. Sometimes, we hardly hear them at all when we have meetings in the seminar room, although several people with better hearing than the rest of us look forward to a less enervating meeting experience when the clocks come down.

I mentioned that last reaction to Andermarch, and asked what he thought about the possibility that his intervention might be disruptive not only of our stereotypes and presumptions, but also of the business that is the raison d'etre of the CGS and CSRPC, namely, advancing research and understanding (yes, partly through meetings) of gender, sexuality, and race. Do we have a right not to be disrupted when we are in the CGS-CSRPC space on "legitimate" Center business? The artist thinks not.

---

**SAWYER SEMINAR - WINTER CONFERENCE**

gave a slide presentation examining the first "rainbow parade" in Austria in 1996. While a minoritizing discourse of gay rights failed to mobilize mass support in Austria, the new queer politics based on spectacle was, and is, enormously attractive to Austrian queers. Neville Hoad (University of Chicago, Sawyer Fellow) compared the theoretical linkages between Africanness and homosexuality in South Africa and Zambia, trying to untangle the presence of an extremely gay positive constitution in South Africa with numerous anti-gay rhetorics. While Bunzl was hopeful of the possibility of queer politics, Hoad was more skeptical of the apparent openness of queer discourse in the particular context of Southern Africa. These varying perspectives sparked an animated discussion focusing on the potential effectiveness of a queer politics of spectacle.
COMING EVENTS

BROWN BAG LUNCH DISCUSSIONS
Fridays, 12:00 to 1:30
JUDD HALL 422

NEGOTIATING DIFFERENCE:
Gender & Race, University and Neighborhood
May 8 & 9, 1998
See page 1 and 4

QUEER PRODUCTS OF AMERICAN POLITICS
Spring Symposium, April 18, 1998
Sawyer Seminar on Sexual Identity Politics
See page 3

THE CENTER for GENDER STUDIES
THE UNIVERSITY OF CHICAGO
5835 S. KIMBARK AVE., 422
CHICAGO, IL 60637

ADDRESS CORRECTION REQUESTED