IWRaG is delighted to welcome Professor Saidiya Hartman to the faculty of the Institute and the English department. Most recently the author of Lose Your Mother, a moving historical and imaginative narrative of slavery, Hartman is a prominent scholar of African-American literature and the Black Atlantic. Her first book, Scenes of Subjection: Terror, Slavery, and Self-Making in Nineteenth-Century America had brought her wide attention, including from the many faculty at Columbia—from Anthropology to English to Law—who were excited to bring her here.

When she came to Columbia from the University of California at Berkeley in the fall of 2006, Hartman was in fact returning to her hometown. She grew up in Brooklyn, and remarks that it is nice to be back amid the energy and diversity of the city. In Berkeley, she noted, the unlikelihood of crossing paths with really different people had fostered a “progressive politics which doesn’t have to get into the trenches.” New York is also a natural center for Hartman’s scholarly interests. “My world is the Atlantic world,” she remarks. “And from New York, Ghana feels as close as New Jersey!”

Hartman teaches a course called Black Atlantic Writers that surveys 18th and 19th century writers from England, the Caribbean and Africa. Her own early years in New York had shown her that “the social texts of blackness are complex,” she notes. “It doesn’t mean you speak the same languages or eat the same foods.” The city’s “successive layers of black migration and intermarriage between migrants” made it unique. The academic paths which Hartman plans to continue pursuing at IWRaG include the question of comparative racialization in relation to gender and globalization.

Professor Hartman’s other courses at Columbia have been Narratives of Slavery; Slavery, Pornography and the Age of Contract; and a seminar co-taught with Professor Neferti Tadiar, who has been recruited to the Barnard Women’s Studies Department: Politics in the Wake of the Human.

Lose Your Mother was released to great critical and popular interest this year, and has taken Hartman on a wide-ranging tour of book readings and radio appearances. The website devoted to the book Hartman, continued on page 8

On March 23, IWRaG joined hands with the Columbia Cultural Memory Colloquium to host the spring conference that has become an eagerly-awaited event. The half-day conference titled “Objects and Memory: Engendering Private and Public Archives” showcased innovative research by academics and presentations by artists. An enthusiastic crowd packed into the conference room.

Professor Sarah Cole of the Cultural Memory Colloquium introduced the colloquium: “Three vectors of the project are coming together today,” she noted. The first was the question of “how memory is construed, interiorized and transformed, what role institutions and families play in these transmissions, and how memory-making happens via different texts and objects.” The second vector was an engagement with the larger field of memory studies, “bringing gender explicitly into Objects, continued on page 7

Hartman joins IRWaG

Objects and Memory

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**News Briefs**

**NEW VICE PROVOST FOR DIVERSITY INITIATIVES APPOINTED:**
Geraldine Downey, former Chair of Psychology, succeeds Jean Howard, who, as the first Vice Provost accomplished so much: improving hiring practices, making 17 faculty appointments, developing a diversity initiative in the professional schools, enhancing child care and work-life benefits, establishing the Higher Education Recruitment Consortium that will assist with dual career issues, initiating new diversity projects in science and engineering, and exploring the development at Columbia of Native American and disability studies.

**FACULTY WIN AWARDS:**
IRWaG congratulates Lila Abu-Lughod for her award as a Carnegie Scholar and an ACLS Fellow; Marianne Hirsch on her Distinguished Editor Award Honorable Mention from the Council of Editors of Learned Journals for her work as editor of PMLA; Elizabeth Povinelli for her Lenfest Distinguished Columbia Faculty Prize; Gayatri Chakravorty Spivak on her appointment as University Professor; and Susan Sturm for her Presidential Award for Outstanding Teaching.

**DISSERTATION PROSPECTUS WORKSHOP:**
Professor Sharon Marcus, Director of Graduate Studies, ran a successful dissertation prospectus workshop on April 6. Graduate students attended from departments and Schools including Anthropology, English, History, Political Science, East Asian Languages, Spanish and Portuguese, Teachers College, and Sociomedical Sciences. They read drafts of two prospectuses, heard responses to them, and discussed general issues that arise in writing, revising, and defending a prospectus, along with specific questions about how to incorporate an interest in feminism, gender, and sexuality into a dissertation. She plans to hold a similar prospectus workshop in spring 2008.

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In July, Professor of Anthropology and Gender Studies Lila Abu-Lughod concluded her three-year tenure as director of IRWaG and handed over the leadership of the Institute to Professor of English, Comparative Literature and Gender Studies Marianne Hirsch. She will co-direct with Professor Elizabeth Povinelli, alternating years. Feminist News spoke to Professors Abu-Lughod and Hirsch about the Institute’s achievements and future plans.

L.A.: It has been a privilege to direct IRWaG—I didn’t realize when I took it on just how much I’d learn. The best part, of course, is the intellectual community I found. At IRWaG you get smart and committed colleagues to work with. They care about scholarship and teaching, but they are also strategic about institution-building, trying to make Columbia a better place to be a scholar, a teacher, and a student. There’s just nothing like this collegial group anywhere!

One of my goals was to build connections among those from different departments and schools and to make sure that everyone understood that IRWaG could be a resource for them. We developed a number of new programs and also reached out to the wider public through a new website, for which Vina Tran can take enormous credit. We’ve also had an enhanced newsletter, for which I want to thank Sonali Pahwa, a graduate student in Anthropology. I wish her the best in her post-doctoral at UCLA. Having the dedicated and stable support staff of Page Jackson and Vina Tran has made everything possible.

The most challenging and important thing that happened was that we underwent the first review by the Academic Review Committee in a decade. This gave us the occasion to take stock and to articulate our vision for the future. It was interesting to see how shocked the outside reviewers were at the disparity between how much we were doing—and how well—and how few resources we had. One committee member put her finger on the problem: she was surprised to discover that despite being called an “Institute for Research,” we were basically a women’s studies program, focused on teaching and public programs.

M.H.: There was an internal committee consisting of Columbia faculty who had not been associated with IRWaG and an external one which included feminist scholars from other universities. The self-study document we presented to these two committees was the result of many meetings in which faculty, graduate and undergraduate students came together, and this was great for our sense of community, for knowing our strengths, but also for figuring out what we wanted to do in the future. Reviews can provide departments with the opportunity to think about their larger goals. It was great for me to be part of these conversations during my first two years at Columbia: I learned a lot about the Institute’s history and vision. Lila led these meetings in a wonderfully collaborative and open-minded spirit.

L.A.: We’re now poised to transform ourselves. As director I had tried to move IRWaG toward more transnational work and to develop collaborative work with faculty and units across the university. One such collaboration—with the Institute for Social, Economic Research and Policy (ISERP), which sponsored the workshop on “Gender and the Global Locations of Liberalism,” that I ran with my colleague Anupama Rao from Barnard—was especially exciting. The focus was on feminism in a global perspective, with a questioning of human rights and liberal theory.

But our hope for the future is to have a major research component. We have just learned the good news that we will have seed money from the Academic Quality Fund and ISERP to begin setting up our proposed Center for the Critical Analysis of Difference. We envisioned this as an umbrella research center that would bring together faculty and graduate students from IRWaG, the Institute for Research on African-American Studies, the Center for the Study of Ethnicity and Race, the Center for Comparative Literature and Society, and the Barnard Center for Research on Women.

M.H.: The Center is envisioned as the research unit for these various centers and institutes, focusing on the global study of gender, race, ethnicity and sexuality. We have been thinking not just about the intersectionality of these categories, but about the production of social difference and the ways in which it is inflected by gender, race and sexuality, at different historical moments and in different sites.

Director’s Column, continued on page 11
In the first of what will become a regular feature of IRWaG’s annual programs, Professor Kira Sanbonmatsu of Rutgers University helped coordinate “The Gender and Politics” colloquium, cosponsored by the Political Science department and IRWaG. Two lectures in the spring opened the series. The first was on April 5 by Anna Kirkland, who holds a joint appointment at the University of Michigan in Political Science and Women’s Studies. The chair of Columbia’s political science department, John Huber, introduced Kirkland, noting that the colloquium “was the first collaboration in quite a while between Political Science and IRWaG.”

Professor Kirkland began by contextualizing her paper, “Ideologies of the Fat Rights Movement,” within her wider research in rights claims and “what it means to be a subject of rights in contemporary American law and culture.” Kirkland noted that she studied anti-discrimination laws, generally those that applied to the workplace. She had focused on “liminal identities of groups just on the outside of legal protection.” These included transsexuals, people with disabilities, and most recently, those who identify as fat. She uses this ordinary word in order to avoid the medicalized connotations of “obese.” Anti-fat discrimination lacks the protections of other claims such as those based on race or sexuality. Only the cities of San Francisco, Washington, D.C., and Santa Cruz, and the state of Michigan have provisions for size-based anti-discrimination lawsuits. “A few states consider obesity as a disability for ADA (Americans with Disabilities Act) coverage,” Kirkland added. Analyzing this absence in law, at a time when discussion of weight and obesity is widespread in the culture, provides insight into the concept of personhood in the law. “I’m interested in the variations and contradictions in the ways that personhood comes to be recognized,” stated Kirkland. In anti-discrimination laws, constructions of personhood have grown out of race, gender, and disability-based litigation.

Her research among those who affirmed fat rights focused on their notions of personhood. “These people had given questions of fairness and justice a great deal of thought,” Kirkland said of her interviewees. She began by recruiting activists from the National Society to Advance Fat Acceptance (NAFAA) and then snowballed her sample to include others. The study was based on interviews with 35 subjects, mostly middle-aged, middle-class, white women. These interviews centered on the question “Have you ever experienced unfair treatment because of your size?” With this open-ended approach, the study focused on how the interviewees thought of legality and fat rights. “We need interdisciplinary study to help explain [fat activism’s] relation to the post-industrial economy, to cultural anxiety about consumption, and to heightened racial and class divisions.”

One important way in which the interviewees dealt with size-based discrimination was to use what Kirkland called “coping strategies” rather than taking recourse to law or complaint. One woman who had been harassed on public transportation by a group of teenage boys no longer used that means of transportation. Another woman said that if she felt discriminated against at work, “I think it was mostly in my own head.” Her coping strategy was

**Why major in women’s studies?**

“ I really believe there exists a great degree of personal and scholarly commitment of IRWaG professors to their students, teaching, and material. In terms of the skills of reading, research, writing, and classroom debate, I could not have been better trained than at IRWaG. Many of my peers in graduate school, and certainly at Columbia, never had the chance to take an extensive regimen of seminars nor to work closely with professors until their M.A. studies.”

-Andrew Hao ’05
A s we do each year, IRWaG concluded the semester with the presentations by the Women’s and Gender Studies majors of their senior theses. This year, Columbia and Barnard students and faculty decided to combine forces in Sulzberger Hall. On May 4, faculty advisors, parents, friends and others gathered. Barnard’s Professor Neferti Tadiar chaired the event, which began with a round of applause for the thesis advisors, followed by two panels of presentations and a reception with hors d’oeuvres.

The five students in Professor Elizabeth Povinelli’s Senior Thesis Seminar this year were Monica Ager, Emily Donaldson, Ashley Keyes, Noa Mark, and Elizabeth Torres. They worked closely together, reading and critiquing each other’s work. It paid off.

Monica Ager, a joint Political Science and Women and Gender Studies major at Columbia College spoke about her thesis “From Zuma to Motherism: The Constitutional Conflict Between Gender Rights and Tribal Customs in Post-Apartheid South Africa.” Noting that the post-1994 constitution affirmed women’s rights and called into question tribal customs, Monica investigated women’s status on the ground through two cases, the recent Jacob Zuma rape trial and the strategies of the Inkatha Women’s Brigade. Zuma’s case was remarkable for the defense’s invocation of tribal custom and contestation of the alleged victim’s sexual history. The IWB brought women’s concerns and tribalism together in its discourse of “motherism.” Monica concluded by proposing ways out of South African women’s currently contentious position: economic empowerment for women, and a willingness by South Africans to address and reject discriminatory traditions rather than seeing them as anti-Western and inherently South African. Monica is from Ann Arbor, MI, and is considering either graduate school or work in the field of gender and law in the coming year. We congratulate her on receiving departmental honors.

Sexuality: The Politics and Policy Behind the Texas Judicial Bypass Procedure” examined the contemporary contestation of a procedure by which Texas judges could give teenagers approval for abortion while bypassing their parents. “Teenage pregnancy is a lightning rod for public policy,” she said, noting that the emergence of a new Right made the issue even more salient. Emily’s research situated the judges’ current denial of the bypass within discourses of adolescent sexuality and the history of abortion in the U.S. She found disparate and often irreconcilable images of teen sexuality to which young women were held accountable. Emily is from McLean, VA, and after working for Sanctuaries for Families in the city this summer she will begin a job at the Association of the Bar of New York City.

Ashley Keyes studied the relationship between science and society by focusing on the hormone oxytocin. Her thesis “The Love Drug? The Emergence of Oxytocin from the Seniors, continued on page 15
On March 29, Anna Grimshaw, Associate Professor at the Institute of Liberal Arts at Emory, presented and discussed her film Material Woman about the British artist Elspeth Owen. Grimshaw, an anthropologist interested in visual culture, and Owen, an artist living in Cambridge, England, shared an interest in feminist ethnography and had collaborated in teaching a class before making this film.

Professor Rachel Adams from Columbia's English department introduced Grimshaw, whom she first came to know as the translator of Trinidadian writer C.L.R. James' most important works. She noted that Grimshaw had experimented with literary form in writing ethnographies such as Servants of the Buddha: Winter in a Himalayan Convent. Extending her commitment to experimental ethnography over the years, Grimshaw had more recently investigated ways in which the camera can generate new kinds of ethnographic understanding. In addition to making several films, she is currently completing a book titled Rethinking Observational Cinema.

Professor Grimshaw introduced her video, Material Woman, on the convergence of art and anthropology. The artist Elspeth Owen had accepted a commission from the Taxi Gallery in Cambridge and decided to live inside the stationary taxicab for four weeks, sewing curtains from the scraps of fabrics that people brought her. "She became Material Woman, transforming the taxicab into her home through material processes of habitation," remarked Grimshaw. Owen invited Grimshaw to film her as she went about her daily practice. They had conceived of the collaboration while "thinking about the materials of art and anthropology, the processes, the kinds of objects that get produced in these fields of practice."

Owen and Grimshaw had both pondered the forms in which

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IRWaG opened its activities for the spring semester with a well-attended colloquium on the fourth Arab Human Development Report published by the United Nations Development Program in 2006, titled "Towards the Rise of Women in the Arab World." Azza Karam, a senior policy research advisor at UNDP who was one of the report's coordinators, presented its main findings. Professors Fida Adely of Teachers College and Frances Hasso of Oberlin College, both scholars of Arab societies, then responded with their critiques.

Professor Lila Abu-Lughod, on behalf of IRWaG and the Middle East Institute, introduced the speakers to a large packed room. She then gave the podium over to Dr. Karam, who clarified that she was not the report's author. "The UNDP coordinates the process and results of the report," she explained, describing the document as the consensual product of discussion among over one hundred authors based in the Arab region. These were distinguished individuals with records of publication in Arabic, and as a group they had "a gender balance, and a geographical and thematic balance."

A public opinion survey rounded out their evaluations in the report. The first Arab Human Development Report, dated 2001, was published in 2002 and had, Dr Karam noted, a strong resonance due to its timeliness. "It is an important advocacy tool for Arab civil society groups," she said, "because governments look forward to them."

The report is read with interest globally as well, Karam acknowledged, pointing out that certain governments have quoted it selectively to justify policy decisions, including the invasion of Iraq. The UNDP had more specific aims in mind, however, when it initiated this fourth report. The inaugural Arab Human Development Report had identified deficits in freedom and good governance, knowledge, and women's empowerment. The fourth report, dated 2005, took up the last topic. Among the current report's founding premises, Karam noted, was the assumption of a "strong

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Material Woman continues on page 8

Arab Human Development continues on page 13
Familial memory was examined in broader perspective in the paper “The Tile Stove: Embodied Memory, Touch and Taste,” presented by Columbia Professor Marianne Hirsch and Dartmouth Professor Leo Spitzer. In it, they recounted their trips to the former Czernowitz, now Chernivtsi in Ukraine, in the context of other return journeys by both Holocaust survivors and their descendants. Objects mediate these journeys, they argued, and focused in the ceramic tile stoves that are common features of European early twentieth-century homes. Objects, like the tile stove, reanimate body memories in survivors who visit their former homes, but in the second generation, they acquire a more tenuous, more general and symbolic connection to the idea of “home” and the time before the persecution and destruction of the Holocaust. When transmuted into photographic images, however, as they inevitably are in second-generation quest journeys, these objects do no more than to “allude to the loss and the longing for a mythic home.”

The afternoon’s next session consisted of a presentation by Columbia English Department Professor Patricia Dailey’s paper, “Transmissions” concerned her father and his car—a 1907 Mitchell, which he had talked about giving to an automotive museum. But it lacked an engine, doors and windows. He had given the engine to a repair mechanic whose location he remembered only vaguely. On his death, Dailey asked herself what she should do with the car if she is to “honor her father’s memory.” She was ambivalent about going back to recover the missing piece of the car and completing the object that had an as-yet obscure relation to her family memories. “Is this object hypobiographical?” Dailey asked, invoking Jean-Francois Lyotard’s notion of post-narrative biography. “Is it something that passes under the phenomenological skin of existence?”

Objects, like the tile stove, reanimate body memories in survivors who visit their former homes . . .
Grimshaw had attempted to convey the “sensory, experiential, bodily dimensions of fieldwork” when she shared rhythms of life with the Buddhist nuns about whom she wrote an ethnography. Owen’s video Between Me and My Sister explored sisterhood with its “gaps and shared recollections” by evoking the space between women as “a fluid, contradictory space, with nearness and distance, merging and separating.” She did this, Grimshaw noted, by layering image and sound and handling the film medium “as if it were tactile.” In the present collaboration, she said, “we took the notion of betweenness and sought to explore it by bringing together our two perspectives, as an artist and anthropologist.” “The film is shot in a style known as observational, with no lights, tripod, or external sound,” Grimshaw said by way of introduction. “Shots were intentionally long, to convey the rhythm and tempo of practice, and to displace language from the central place in communication.”

The film began with a close shot of Owen’s hands, sewing curtains, revealing the tactile quality of the work of measuring and cutting fabric scraps. She had made the transient space of the large black taxicab homelike by adding a pedestal lamp and lighting a candle when needed. The proximity of the camera showed the textures of the fabric scraps, which she used in inventive ways depending on their shapes and sizes. Local people had stopped by the taxicab to give her the scraps, though they were not part of the film. The film had very little verbal sound, concentrating instead on the hum of a busy, cloistered life.

The question-and-answer session afterwards featured several questions about the enigmatically represented artist. Had Owen reflected on the old-fashioned femininity of her project? What had the social response to her solitary work been? Grimshaw responded that the project had been about habitation and the process of “taking everyday, overlooked things and looking so closely that they break down into other things.” She noted, however, that Owen had criticized her for not producing an ethnographic film which showed the social interactions of fabric-gathering. “I made the decision that what she was doing was my primary interest,” Grimshaw said.

Hartman, continued from page 1

(www.loseyourmother.com) tells us that Hartman recounts in it the story of a journey she took along a slave route in Ghana. “The slave, Hartman observes, is a stranger, one torn from family, home and country. To lose your mother is to be severed from your kin, to forget your past, and to inhabit the world as an outsider, an alien.” Her novel narrative approach to African-American genealogy in this particular historical context has resonated in both academic and non-academic contexts, as the long list of her invited book readings reveals.

The book grew out of a personal quest sparked when her great-grandfather took Hartman and her brother on a trip to Montgomery County, Alabama. Her great-grandfather’s recollection of the moment his mother knew she was free “made me want to understand the connection between that historical experience and who I was in a much more intimate sense,” Hartman said in an interview on NPR’s The Leonard Lopate Show. This interest developed into a research project while she was a graduate student at Yale.

Her first journey to Africa was made with “a combination of wonder and distance,” Hartman says. “I knew I wasn’t African.” The journey along a Ghanaian slave route nevertheless did yield answers, albeit unexpected ones, toward Hartman’s own explorations in identity. Particularly struck by her encounter with communities of internal migration within Africa, she felt a sense of commonality with them in terms of “the possibilities that unfold in the aftermath of loss.”

Professor Hartman has recently also co-edited a special issue of Representations on the topic of redress, and is planning a new project on photography and ethics.

Material, continued from page 6

women’s experiences could be conveyed, particularly the non-verbal aspects. Grimshaw had attempted to convey the “sensory, experiential, bodily dimensions of fieldwork” when she shared rhythms of life with the Buddhist nuns about whom she wrote an ethnography. Owen’s video Between Me and My Sister explored sisterhood with its “gaps and shared recollections” by evoking the space between women as “a fluid, contradictory space, with nearness and distance, merging and separating.” She did this, Grimshaw noted, by layering image and sound and handling the film medium “as if it were tactile.” In the present collaboration, she said, “we took the notion of betweenness and sought to explore it by bringing together our two perspectives, as an artist and anthropologist.” “The film is shot in a style known as observational, with no lights, tripod, or external sound,” Grimshaw said by way of introduction. “Shots were intentionally long, to convey the rhythm and tempo of practice, and to displace language from the central place in communication.”

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Why major in women’s studies?

“I was also able to have extensive personal contact with my professors, including Elizabeth Povinelli, who served as both my thesis advisor and the undergraduate coordinator -- a benefit that is unheard of in other departments.”

-Monica Ager ‘07
to be positive and show people that she was bright and talented. Kirkland called this functional individualism—they affirmed that they were just as capable as anyone else.

Meanwhile, the more activist members of the sample based their claims for greater respect for fat people as a group by drawing analogies with other discriminated groups. This helped them shift the paradigm of "healthism," which Kirkland glossed as the idea that "health is the marker of goodness." Arguing that the body settles comfortably at a certain size, most of the subjects "emphasized that fat people could have a healthy lifestyle," said Kirkland. The alternative paradigms which several of these women proposed framed being fat as comparable to being black or gay, disputing that it was a matter of choice. Such analogies made the aims of fat rights activists legible, even if they did not fit their aims precisely. For example, comparing themselves to disabled people in order to petition for offices that accommodated them had the unwanted effect of categorizing fat people as handicapped.

The concepts of personhood which the fat rights group members invoked touched on several aspects of their lives, not simply discrimination in the workplace. Discrimination against them by doctors and insurance companies was, Kirkland said, "most important to these people, but most unreachable by law." In light of these findings, Kirkland wondered, "How will our understanding of an obesity epidemic come to structure a just new healthcare policy?"

In the question-and-answer session Kirkland elaborated further on how the rhetoric of fat rights revealed significant limitations in legal discourses of personhood. At the least, anti-discrimination laws should consider whether to give fat people individualized exceptions or protect them as a category.

The second lecture in the series was presented on April 24. Professor Gretchen Ritter from the Department of Government at the University of Texas at Austin spoke on "Work-Family Conflict and Gender Politics in the United States." The lecture drew a wide audience including a reporter from the Columbia radio station, graduate students, faculty, and Vice Provost for Diversity Initiatives Jean Howard, who, as IRWaG director Professor Lila Abu-Lughod mentioned in her introduction, had just created a Work-Life Office at Columbia and helped hire Carol Hoffman, sitting with her, as its first director.

Professor Ritter began by remarking just how critical questions of work-life balance had become in the contemporary American public sphere, with intense debate on the "opt-out generation" of educated women leaving the workforce, speculation on the death of feminism, and discussions of welfare and work with particular reference to women. "All these debates reflect in different ways our unresolved views on work-family balance issues," she affirmed, while emphasizing the high cost of neglecting these issues. "An everyday...

Gender, continued on page 19
THE INSTITUTE FOR RESEARCH ON WOMEN AND GENDER AT COLUMBIA UNIVERSITY

WOULD LIKE TO CONGRATULATE

JONAH HASSENFELD

WINNER OF THE 2007 QUEER STUDIES PRIZE
for his senior thesis

METHODOLOGICAL CRITIQUE: AN ARCHEOLOGY OF NARRATIVE

and

CHAD MILLER

HONORABLE MENTION
for his senior thesis

THE QUEERING OF ST. SEBASTIAN: COLLECTIVE MEMORY & THE EMERGENCE OF GAY SPIRITUALITY

Established in 1994, the Queer Studies Prize is meant to honor an undergraduate student for his or her excellence in research and writing in the rapidly growing fields of queer studies, queer theory, and gender studies and the investigation of the connections between sexuality, gender, race, class, nationality, and religion. Its purpose is twofold: to recognize undergraduate students - who often have few opportunities for such recognition - for their superb intellectual achievement, and to provide students interested in the discipline with an instructional framework in which to work.

IRWaG warmly thanks this year’s jury: Professors Elisabeth Ladenson (French and Romance Philology) and Janet Jakobsen (BCRW); Graduate students Rodney Collins (Anthropology) and Abigail Joseph (English).
around the globe. Difference, also in the sense of *différance*, is a fruitful starting point particularly today, in relation to globalization and the inequities it has forged.

L.A.: The idea would be to look seriously at the various forms of inequality, difference, and power, and at their intersections globally. This is a moment of transition for IRWaG, in which we continue to run an undergraduate program and serve as a resource for graduate studies across the university and conduct joint hires but also develop ourselves as a place for new research and discussion of research. With five cross-appointed faculty, the newest of them Saidiya Hartman (see interview in this issue) we are in a strong position to move forward. And we have strong intellectual connections to the faculty in the other units that can now be facilitated.

M.H.: We’ve been very much involved in the diversity initiative led by Vice Provost Jean Howard. Faculty from IRWaG have served as committee members and participated in hiring.

L.A.: Yes, it has been great to have my term as director coincide with Jean Howard’s term in office. It is a hopeful and productive moment at Columbia. The Diversity Initiative has been very successful (see News Briefs) and it has helped that Earth Sciences received an NSF Advance Grant for women in science at the same time.

M.H.: But we want to make sure that IRWaG stays strong, both in its curricular and its research mission. Part of this involves consolidating our relationship with Barnard. We’ve had much closer ties over the past few years and wonderful undergraduates who wrote very interesting honors theses. IRWaG has also worked to provide a context for graduate students from different departments to come together. In fact, several new initiatives for graduate students are about to begin this fall. We will have two IRWaG graduate fellows every year, and IRWaG will now also be able to offer conference travel on a competitive basis. Both programs will be geared to students doing the Women and Gender Studies certificate.

L.A.: Yes, Sharon Marcus, the Director of Graduate Studies, has used her great energy to develop imaginative ways to bring the graduate students together. And it helps that the graduate students had taken initiative in setting up and running the popular Friday morning Gender Breakfasts.

IRWaG’s collaborations with other departments have gathered pace too. In addition to the GLLL workshops with ISERP, we have held several events and a major conference this year with the Cultural Memory Colloquium, presented a lecture series with the Department of Political Science, and coordinated some events with the Middle East Institute. In fact, we have had a series of amazing conferences from last year’s on “Intimacy, Postcolonialism and Postsecularism” to the 2005 conference in honor of the late Carolyn Heilbrun. These conferences have been very well-attended and publicized. Our website is a rich archive and source now.

M.H. Our plans for the future are focused on the new center, conceiving and building it. We have gotten some seed money from the administration for the initial stages and are trying to get funding. Our hopes are to have exchanges with several universities in different parts of the world. We’d like to have a global fellows program joining teams working on particular themes and research questions, for which we have some ideas already.

In another new move, I will alternate the directorship with Professor of Anthropology Elizabeth Povinelli, in the collaborative spirit of the field. Some programming for next year is already in the works. We’ll have a series of events on feminist classics. Saidiya Hartman is planning a conference on the twentieth anniversary of Hazel Carby’s *Reconstructing Womanhood*. Then there will be a conference on Erica Jong’s *Fear of Flying*. The Columbia University Library just acquired her papers. We’ll be hosting a Paris based Syrian filmmaker. We’ll also continue the tradition of talks by our own faculty in the ‘Feminist Intervention’ series and “In the House” series.

Julie Crawford of the English department will be the director of undergraduate studies, and as Sharon Marcus is directing graduate studies and an English graduate student is organizing the gender breakfasts, the English department is very closely involved with IRWaG.

I think the last three years at IRWaG have set the stage for the upcoming years, in which the research center will be our main project. This is truly a project arising organically out of the work many of us have been doing and I hope Lila will remain very involved.

L.A.: We want IRWaG to be a resource for anyone interested in gender and sexuality. It serves a very important function as an interdisciplinary community and I can’t think of anyone better than Marianne to take us forward in this spirit.
IRWaG GRADUATE FELLOWS:

The Institute for Research on Women and Gender seeks applications for two 2007/08 graduate fellowships. IRWaG Graduate Fellowships are limited to students who have completed or are about to complete the IRWaG graduate certificate.

Graduate fellows will be expected to participate actively in IRWaG activities and to do a maximum of 60 hours of work per semester: they will coordinate the organizing committee of the IRWaG Graduate Colloquium (described below), and assist the director, the graduate director and the undergraduate director with some research and administrative tasks related to the program. In addition, they will serve as graduate liaisons on the IRWaG executive committee and will thus be required to attend executive committee meetings (about two per semester).

Stipends will be $3000/semester.

Selection will be based on academic distinction in feminist and departmental scholarly work, and a proven commitment to IRWaG and its activities. Please submit a letter of application, a curriculum vitae and a short writing sample to Sharon Marcus the IRWaG graduate director by Sept 1, 2007. Ask one of your professors to write a brief letter of support. Fellows will be announced during the first week of the semester.

The IRWaG Graduate Colloquium

The Colloquium will meet monthly on a weekday evening, or for Friday breakfast, to be determined. It will be administered by an organizing committee, coordinated by the IRWaG Graduate Fellows. The committee will determine meeting topics in consultation with participants and the Director of Graduate Studies. Meetings could focus on readings of graduate student work-in-progress and recent published scholarship in the field, discussion of current research by faculty members, and workshops on professional issues such as preparing work for conferences and for publication, drafting dissertation prospectuses, and applying for academic jobs.

The coordinators will have significant input into deciding the content of the meetings, in consultation with colloquium participants and the Director of Graduate Studies.

The colloquium coordinators will be expected to book a meeting place for all events (usually the IRWaG seminar room), maintain a regularly updated email list, notify participants of upcoming events, copy and distribute pre-circulated readings to participants (in electronic and paper form), purchase light refreshments for each meeting, and write short summaries of each meeting as well as a brief article summing up the year’s events for the IRWaG newsletter, Feminist News.
**Arab, continued from page 6**

correlation between human development and women’s development—in general and in the context of the Arab region.” A crucial feature of development thus conceived was “perfect equality of opportunity,” which entailed citizenship and human rights for all, coupled with “respect for gender difference.” Against this measure, the report’s authors found that Arab women suffered a higher degree of disease, girls were more likely to be deprived of knowledge though they were high achievers, and that women’s ability to be employed in the labor market was hindered.

However, opinion surveys in four of the 22 Arab countries—Egypt, Jordan, Lebanon and Morocco—showed that people here aspired to a much higher degree of equality. And there were signs of progress in women’s rights: higher educational enrollment, greater parliamentary representation, more progressive personal status codes and labor laws, and professional advancement for women. Karam remarked as well that there was no clear evidence of the “feminization of poverty.” Yet the cultural determinants of women’s social roles in the Arab world seemed harder to evaluate. In Karam’s summary, the report broadly judged certain interpretations of Islamic jurisprudence as undermining women’s status, also noting that folk culture was harsh on women, and that women internalized and reproduced gender oppression in patriarchal and tribal settings. Though the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) was ratified by Arab states, its implementation was hindered by conservative judiciaries. Karam ended with the report’s conclusion that in order to advance women’s rights, Arab nations must advance human rights as a whole.

Professor Fida Adely from the Department of International and Transcultural Studies at Teachers College presented the first response from the panel, announcing that she would focus on the report’s evaluation of education. Adely first contrasted the Arab Human Development Report with other reports, such as those of the World Bank, which measured development in economic terms. “There is a much broader context in the AHDR,” Adely acknowledged, “including political and cultural considerations and things that are difficult to talk about on such a grand scale.” But she noted that the present report shared the economistic view of education as a means to women’s participation in the wage labor force. Her research led her to a much more positive view of the state of education in the Arab world. “Literacy rates are low, but the picture of women’s access to education is not so bleak,” Adely argued. Examining the data on primary education for 19 Arab countries, she noted that in the majority of them there was actually educational parity for boys and girls, and only a handful skewed the overall average. High schools and institutions of higher education had similar figures, and her own ethnography showed how dedicated families were to educating their daughters. Taking up the report’s contention that Arab women nevertheless chose traditional careers, Adely pointed out that in fact a greater proportion of engineers in the Arab world were women than in the United States. She called on the report’s authors to consider issues such as balancing work and home in the Arab region just as they were discussed in the United States. Adely concluded by remarking on an “inconsistency between the success that the data show and the continuing need to pose girls’ education and work choices as a problem.” She suggested a more nuanced analysis that took into account social class, rural and urban contexts, and a more complex notion of the right choices for women to make.

Associate Professor of Women’s and Gender Studies and Sociology at Oberlin College Frances Hasso presented the second response to the report. Hasso outlined three criticism of the report: its treatment of women as a collective population, resulting in elisions; its reifications of culture and modernity; and its limited view of empowerment. She questioned the merits of “imagining alliances between women” despite huge differences along class and national lines, and warned that the “hierarchical grid” which the report constructed was not unlike those of colonializing missions. Another point of concern for Hasso was the report’s dichotomy of modernity and tradition, which reified each and did not account for why so many women were, for example, involved in fundamentalist religious movements. She argued as well that the report privileged states and their elites as all-powerful, thus “eliding social movements of various sorts.” Hasso affirmed in conclusion that women do not exist outside social constructions, and that they must be able to recognize their lives and needs in the report’s currently impoverished frameworks.

The panel closed with a response from Dr. Azza Karam in which she noted that the report did address Islamism, and that its broad conclusions were the result of consensus, and therefore much compromise. The panelists then answered questions from the audience and from each other.

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**...a greater proportion of engineers in the Arab world were women than in the U.S.**

<table>
<thead>
<tr>
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- **Adely** pointed out that in fact a greater proportion of engineers in the Arab world were women than in the United States.
- **Hasso** outlined three criticism of the report: its treatment of women as a collective population, resulting in elisions; its reifications of culture and modernity; and its limited view of empowerment.
- **Karam** remarked as well that the report did address Islamism, and that its broad conclusions were the result of consensus, and therefore much compromise. The panelists then answered questions from the audience and from each other.
November 2, 2007 9:30am-6pm Sulzberger Parlor Barnard Hall Columbia University

RECONSTRUCTING WOMANHOOD
A FUTURE BEYOND EMPIRE
a symposium honoring Hazel V. Carby

featuring:

Welcome and Opening Remarks by
Saidiya Hartman
Columbia University

“Paranoid Empire, Masculinities and Other War Zones”
Anne McClintock
University of Wisconsin-Madison

“The Stranger’s Work: Desire, Intimacy, Violence, and Cultural Restoration”
Robert Reid-Pharr
CUNY Graduate Center

“Reading and Reckoning Histories of Loss”
Lisa Lowe
University of California, San Diego

“Reconstructing Manhood: or the Drag of Black Masculinity”
Rinaldo Walcott
University of Toronto

and

Keynote Address:
“Lost (and Found?) in Translation”
Hazel Carby
Yale University

The symposium celebrates the 20th anniversary of Hazel Carby’s groundbreaking text, Reconstructing Womanhood, which traces the emergence of the novel as a forum for political and cultural reconstruction and examines the ways in which dominant racial and sexual ideologies influenced the literary conventions of women’s fiction. The work of reconstruction announced by the title is three-fold: it describes the efforts of nineteenth-century writers and activists to redefine the meaning of womanhood and to challenge the color-line that placed blacks outside the boundaries of the human; it entails political efforts to transform and refashion the state; and it encompasses the critical labor of imagining a future beyond Man. Honoring the interdisciplinary significance of Carby’s scholarship in Literary and Cultural Studies, feminist theory, critical race theory, Marxism, and post-colonial criticism, this one-day symposium revisits the import of this work in relation to an extended set of issues that include re-writing the human, the production of disposable life, refashioning masculinities and queer sexualities, and creating a world beyond empire.

The symposium is free, but space is limited. To pre-register, please email fkb2104@columbia.edu. For additional information, please visit http://www.columbia.edu/cu/irwag/events/main/hazelcarby

The symposium has been made possible by the generous funding of the following institutional partners: Yale University, the Office of the Provost; Barnard Center for Research on Women; Institute for Research on Women and Gender; Columbia University: Africana Studies, Barnard College; Institute for Research on African American Studies; Columbia University: Women’s Studies Program, Duke University; and Columbia University Libraries.
"Laboratory into Popular Discourse" was divided into three parts: a background in oxytocin research, studying the hormone in animal and human subjects, and an analysis of romantic love as a biological phenomenon rather than a cultural process. Oxytocin is said to be released during massage or sex, and Ashley was interested in how popular media represented it in the absence of conclusive science. "Nature is defined by who gets to name, own and legitimately represent it," she asserted, suggesting a need for greater awareness on the uses of science in defining sexuality.

Noa Mark's thesis "Brides of Death": Representations of Palestinian Female Suicide Bombers in the Media examined the recent phenomenon of women joining the ranks of male suicide bombers in Palestine. Her central questions were, why are women suicide bombers of particular interest to the public, and what do they symbolize?

Noa used journalism and film from the U.S. and Israel, as well as interviews with film directors, journalists and scholars and found that the "highly gendered and sexualized" images of these women represented them "in ways that reflect discourses of motherhood, femininity and religiosity." An Israeli filmmaker showed the women as mothers, unable to hate, and a U.S. director showed women being manipulated by "cultures of death." In neither of their films were political motivations attributed to these women. Noa concluded that gender stereotypes placed Palestinian female suicide bombers in a sympathetic light, but depoliticized them. Noa is from Ra'anana, Israel, and was a double major in Dance. After graduation she will return home to visit her new nephew and travel for two months. She plans to work for an NGO while dancing part time in a modern dance company.

Elizabeth Torres studied a poet's nationalist rhetoric in her thesis "The Repressive State of Puerto Rico and Julia de Borges." Born in the former U.S. colony, De Borges wrote books, articles and poems which spoke about U.S. hegemony and Puerto Rican nationalism. She was also the first Puerto Rican female poet to adopt "a mulatta identity but not that of a prostitute," Elizabeth noted. Pointing to De Borges' achievements in the early twentieth century, when it was unheard-of to have Puerto Rican women voice political opinions, Elizabeth proposed that gender and race should not be factors that hinder advancement in the rights of people. Elizabeth is from the Bronx and will work as a legal assistant next year while deciding on whether to go to SIPA or pursue a law degree.
Objects, continued from page 7

Objects, retrieved from the Jewish ghetto of Warsaw, in her paper “Ring Once for Lurie.” The title was taken from a list of names and instructions once posted by the doorbell of a ghetto apartment, which in turn formed the basis for a poem by Władysław Szlengel. Such poems were reportedly popular among small clandestine groups in the ghetto. Buried in boxes and tin cans for safety, they were meant to document the growing perils of life in Jewish quarters. “The boxes have the quality of a sacred relic,” Kirshenblatt-Gimblett suggested. “They become proxies for persons.” The thousands of documents recovered from the ghettos also engendered much debate on how they should be exhibited. The United States Holocaust Memorial museum’s main developer thought that objects “were not particularly good vehicles for information,” said Kirshenblatt-Gimblett, and he preferred to use photographs. Meanwhile, New York’s Museum of Jewish Heritage “insists on identifying the story of the object” and emphasizes its evidentiary value. The musealization of these objects is politically fraught, as they are part of a small body of materials available to construct narratives from the victims’ point of view.

The practice of collecting antiques constructed a domestic historical narrative in English doctoral student Kate Stanley’s paper “Fault-lines: A Fractured System of Objects.” She analyzed her parent’s different views of their collection of Canadiana along the fault-lines that emerged when they divided the collection after their divorce. Her mother cut off the top half of an antique armoire in order to get it up the stairs of her new house, emphasizing its use-value, while her father considered the loss of the object a national one. Stanley focused on the latter view of “an idealized reciprocity between subjects and objects.” What conflations of historical and ideal pasts in antique collections? She suggested that the gesture at recreating a 19th century bourgeois home invoked the moral unity of a patriarchal family. Stanley compared this idea of collection with the figure of the collector in Henry James’ The Golden Bowl, for whom objects “collect and recollect meaning.” She concluded that isolated objects were “erected as memorials to the death of the collection and the order it represented.”

The last panel of papers for the day took a critical view of the individuality of objects as they were mediated by discourses of objecthood. Valerie Smith, Woodrow Wilson Professor of Literature at Princeton, opened the panel “The Politics of the Private” with her new reading of the historic case of Emmett Till. Smith foregrounded the family history of encounters with racism that preceded Till’s murder in Mississippi. His father, Louis Till, had been killed while serving in the army in Italy, and it later emerged that he was executed after being accused of the rape of an Italian woman. For those Americans who condemned the teenager Emmett for allegedly whistling at a white woman, his father’s story confirmed his guilt. Smith focused, however, on his mother and on the silver ring which the boy inherited from his dead father and was wearing when he was killed. She read the inheritance of the ring as a sign of Emmett Till “taking his place in a cycle of racial gendered violence.”

Anthropology professor and IRWaG director Lila Abu-Lughod then spoke on a book about her late father Ibrahim Abu-Lughod, by his colleague at Birzeit University, which presented him as a Palestinian hero. “When a father is a public person, he belongs to many,” observed Abu-Lughod. “His history is political history.” Thus his death in 2001 took on meanings which she had to reconcile with her own memories. His funeral was organized on a grand scale and drew the attention of Israeli security, as he was the first 1948 refugee to be buried back in his homeland.

Professors Patricia Dailey, Marianne Hirsch, Leo Spitzer and Nancy K. Miller
Objects, continued from page 16

hometown, Jaffa. When his funeral procession arrived at the Jaffa Arab Association centre, his coffin was draped in the Palestinian flag. And as his coffin was taken into a mosque, carried on the shoulders of streams of men, and he was later memorialized by Palestinian poet laureate Mahmoud Darwish, “he had become something much larger than himself.” Everyone read his life and death in nationalist terms. As her father was swept into a mostly masculine world of public memorialization, Abu-Lughod said, her response to her unease at this process was “to make an archive of my own memories and others’ private memories.” However, she noted in conclusion, such intimate memories were no less political.

Villard Professor of German and Comparative Literature Andreas Huyssen concluded the panel with a commentary on theories of memory and the object. In his paper “Objects, Citation and the Impasse of Memory,” Huyssen revisited an essay he had once written on memory as a more tenuous, citationary phenomenon onto which memory was projected. This was due in part to the emergence of cultures of nostalgia and “retro style.”

Now he saw their objecthood as a more tenuous, citationary phenomenon onto which memory was projected...due in part to the emergence of cultures of nostalgia and “retro style”...

The workshop concluded with a summation of the day’s themes by English department graduate students Jennifer James and Sonali Thakkar. James brought a copy of the New Yorker from 1980 which featured a short story by Cynthia Ozick, The Shawl. It narrated a mother’s loss of her infant at the hands of guards at a concentration camp. Noting the story’s title, James was intrigued by the focus on an object, the shawl, as it “articulates the slippage of signification needed to tell the story.” She read the story itself as part of a moment in American historiography and Holocaust studies in which gendered narratives were important. On the question of personal politics and the choice of objects of study, she asked what methodologies had been brought to memory studies from gender studies.

Thakkar synthesized the workshop’s themes and questions into three categories of objects: those objects which were originally private, but which have taken on public significance or forcefully entered the public sphere through their presence in museums and historical archives, others that have always been understood to have national or cultural meaning, and personal objects that have not previously had a public life. As these become objects of study, Thakkar asked, “What kind of work in the world will these objects do?” Further, she sought to explore the gendered dimension of their move from private to public spheres. Commenting on the many stories of father-daughter inheritance told during the workshop, and the traditional role of the mother as family archivist, she noted a shift away from a paternal line of inheritance in object-focused memory studies, and in social history. She also enjoined workshop participants to consider the pedagogical dimensions of objects. How does teaching incorporate the familial archive and how does it cross traditional public/private divides? ■
FALL 2007 EVENTS:

SEPTEMBER

10
Elizabeth Jelin speaking on
“Victims, Relatives and Citizens in Argentina:
Whose Voice is Legitimate Enough?”
7pm, 754 Schermerhorn Ext.
Co-sponsored with University Seminar on
Cultural Memory

14
Gender Breakfast Planning Meeting
9:15am, 754 Schermerhorn Ext.

27
Feminist Interventions - Carol Vance
“Juanita/Svetana/Geeta” Is Crying: Melo-
drama, Human Rights, and Anti-Trafficking
Interventions
4pm, 754 Schermerhorn Ext.

OCTOBER

1
Feminist Classics: Adrienne Rich
Reads from Her Work
8pm, 501 Schermerhorn Hall

2
Feminist Classics: A Conversation
with Adrienne Rich
12:50-2pm, Heyman Center Common Room

NOVEMBER

2
Feminist Classics: Reconstructing
Womanhood - A Future Beyond
Empire
A Symposium Honoring
Hazel V. Carby
A colloquium with Anne McClintock, Lisa
Lowe, Rinaldo Walcott, Robert Reid Pharr;
and a closing keynote by Hazel Carby.
10am-6pm, Sulzberger Parlor,
Barnard Hall
Co-sponsored with Yale University, the
Office of the Provost; BCRW; Africana
Studies, Barnard College; IRAAS; Women’s
Studies Program, Duke University; and
Columbia University Libraries.

13
Film Screening: Salade Maison
(Country Salad) Q&A with Egyptian
filmmaker, Nadia Kamel
7pm, 612 Schermerhorn Hall
Co-sponsored with the Middle East Insti-
tute and CineEaste

26
Feminist Classics: The Past and
Future of Women’s Friendship: "The
Female World of Love and Ritual"
featuring: Farah Jasmine Griffin, Sharon
Marcus, Ivy Schweitzer, and Carroll Smith-
Rosenberg
6pm, 754 Schermerhorn Extension

In a series of lectures, colloquia and
panel discussions during 2007/08,
IRWaG will revisit scholarly, artistic
and activist works that have shaped
second wave feminism. It is fitting to
inaugurate the series with a reading
discussion by leading feminist poet, activist and theorist Adrienne Rich, co-sponsored with
the Humanities Center on Oct. 1 and 2. Our fall colloquium on Nov. 2 will celebrate the 20th anni-
sversary of the publication of Hazel Carby’s ground-breaking book Reconstructing Womanhood; and on
Nov. 26, a distinguished panel will discuss the past and future of women’s friendship by reconsidering
Caroll Smith-Rosenberg’s influential article “The Female World of Love and Ritual.” Among spring
semester events, we plan a colloquium on Erica Jong’s Fear of Flying and transgressive feminist writing,
a panel on the plays of feminist dramatist Caryl Churchill, and a panel on classic works of feminist
art. The series is co-sponsored by the Columbia University Libraries and the BCRW.

Please visit our website for updated events information: http://www.columbia.edu/cu/irwag/events/main/one
Many present-day U.S. policies are still predicated on the male breadwinner model of labor... “full-time working men and full-time caregiving women.”

Gender, continued from page 9

A crisis going on for all American families, at all income levels.”

Sociologists, legal scholars and economists have all researched the topic. Ritter noted, fostering virtual academic “cottage industries.” Yet political scientists have lagged behind in considering how work-family balance is shaped by government policies and reveals their underlying moral premises. Consequently, mainstream debate on the topic has often treated women from different class backgrounds separately, a division that Ritter believes is “politically and analytically problematic.” In terms of politics, this divide makes it “hard to come up with coalitions and policies,” she noted. “Analytically, we miss some of the key issues that affect both groups.”

Ritter’s own study framed the problem within the contemporary rights regime and its historical development since the Second World War.

Many present-day U.S. policies are still predicated on the male breadwinner model of labor instituted in postwar employment and social welfare policies, which, as Ritter points out, assumed “full-time working men and full-time caregiving women.” Policies on matters ranging from insurance to caregiving women. “Residual support structures for families that didn’t fit the model were very meager.” Moreover, the cost of maintaining the old care model for employers has grown over time, and they have responded by denying benefits to other sections of the workforce. Thus there has been a rise in “labor dualism” or a sharp divide between jobs with good wages and benefits and those without. “A quarter of people who now work are in non-traditional jobs,” Ritter noted.

The vast changes in the U.S. economy after World War II have shaped “a new care model and domestic economy,” marked prominently by less spousal support for care work, and a growth in market services for the domestic economy. Women’s lives and work have borne the brunt of these economic changes and the “stressors” on family life they produce. Ritter outlined the major stressors: “increased maternal employment, rise in elder-care needs, rise in single parenting, absence of employment and policy support for care, especially in low-income groups, dearth of childcare.” On the plus side, modest improvements include men’s increased role in caregiving and better support from employers in middle- and upper-income jobs.

Presenting a series of graphs, Ritter illustrated the shifts in women’s sources of income and care responsibilities. She then noted that women are responding to these changes in different ways according to their class position.

She sketched “an overall failure to respond” on the part of the government and employers, each of whom offers a support system “still tied to the old caregiver model.” Briefly reviewing recent state policies, Ritter found their key features to be that “they enable work, have moral restrictions, and support privatization of care.” Contrary to what she perceives as the hegemonic view that work-family balance is a private matter, Ritter proposed policy initiatives that would “decrease barriers between work and care, detach support structures from work and marriage, and attach them to citizenship.” In offering citizens family support regardless of gender or employment, as is the practice in several Western industrial democracies, the United States might restructure work and care in more just and gender-equitable ways. Ritter highlighted specific measures that were particularly necessary: support for contingent and alternative employment, and increased educational access for all groups, since education “is the best provider for increased economic opportunity.”

A lengthy question-and-answer session ensued. In response to a query on the United States’ failure to endorse the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), Ritter outlined divisions in postwar U.S. feminism and affirmed the need to bring opposing views together. Vice-Provost Jean Howard asked how Ritter imagined changes occurring in what was now “a big gap between reality and support mechanisms.” She replied that successes would likely come state by state, hopefully building pressure to effect change nationally. Ritter cited recent legislation in California on paid family leave and support for part-time workers. She added, in response to another question, that the elided questions of gender and class in conceptualizations of social welfare seemed to be emerging in debates across the national religious divide, on the one hand, and in calls to revamp the unsustainable healthcare system on the other. ■
## Fall 2007 Undergraduate Courses

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<td>02215</td>
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<td>Feminist Texts I</td>
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## Fall 2007 Crosslisted Courses

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<tr>
<td>88360</td>
<td>Gender, Sexuality, Music; Theory, History &amp; Criticism</td>
<td>58352</td>
<td>3</td>
<td>E. Hisama</td>
<td>R</td>
<td>1:10–3pm</td>
</tr>
<tr>
<td>88615</td>
<td>Gender &amp; Sexuality in the Maghreb</td>
<td>17704</td>
<td>3</td>
<td>M. Dobie</td>
<td>W</td>
<td>2:10–4:00pm</td>
</tr>
</tbody>
</table>

## Fall 2007 Graduate Courses

<table>
<thead>
<tr>
<th>Course #</th>
<th>Title</th>
<th>Call#</th>
<th>Points</th>
<th>Instructor(s)</th>
<th>Day</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>W4302</td>
<td>20th c. Jewish Women Writers II</td>
<td>00816</td>
<td>4</td>
<td>I. Klepfisz</td>
<td>T</td>
<td>4:10–6:00pm</td>
</tr>
<tr>
<td>W4303</td>
<td>Gender, Globalization &amp; Empire</td>
<td>06462</td>
<td>4</td>
<td>N. Tadiar</td>
<td>R</td>
<td>2:10–4:00pm</td>
</tr>
<tr>
<td>G4000</td>
<td>Genealogies of Feminism: Feminist Theories of the State</td>
<td>05986</td>
<td>3</td>
<td>E. Bernstein</td>
<td>R</td>
<td>11:00am–12:50pm</td>
</tr>
<tr>
<td>G6001</td>
<td>Theoretical Paradigms in Feminist Thought: Meanings of Motherhood</td>
<td>56253</td>
<td>3</td>
<td>A. Kessler-Harris &amp; C. Sanger</td>
<td>T</td>
<td>4:10–6:00pm</td>
</tr>
</tbody>
</table>

* For more gender-related courses that do not have WMST call numbers, please consult the IRWaG courseguide on our website.

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**Feminist News**

institute for research on
WOMEN AND GENDER

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