

Voices



The Newsletter of the Gender Studies Program at Northwestern University

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The Edith Kreeger Wolf Lecture

By Kathryn Burns-Howard

Professor Catherine Ceniza Choy, author of the award-winning *Empire of Care: Nursing and Migration in Filipino American History* (Duke, 2003), was brought to Northwestern as the Edith Kreeger Wolf Distinguished Visiting Scholar by the Gender Studies Program this spring. The Edith Kreeger Wolf Endowment has generously funded such visits of dis-

tinguished female faculty to our campus for the past three decades. An associate professor in Ethnic Studies at the University of California, Berkeley, Ceniza Choy was able to participate in a

Towards Trans-Pacific Social Justice: Women and Protest in Filipino American His-

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Professor Catherine Ceniza Choy

variety of events during her stay at Northwestern including a conference on 'Activism, Ethnic Studies, Diaspora, and Beyond,' held in commemoration of the 1995 hunger strike which led to the formation of the Asian American Studies Program at Northwestern. Ceniza Choy also discussed her current project, "Global Families: Race, Gender, and International Adoption Studies" at a brown bag luncheon with Gender Studies students and even found time to visit several undergraduate seminars.

The culmination of Ceniza Choy's

visit was a well-received public lecture entitled "Towards Trans-Pacific Social Justice: Women and Protest in Filipino American History." Ceniza Choy observed that if Filipino women have garnered attention as overseas workers in countries throughout the world, they remain largely invisible in Asian American histories because existing nation-focused historiographies of the Philippines and the United States have obscured the contributions of Filipino American women. Focusing instead on the transnational activism of Filipino

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Leslie Hoffmann Colloquium

Pleasure, Power, and Porn: Multiple Positions on The Relevance of Pornography to Gender Studies

By Adrian Frandle

One of the larger classrooms in Kresge Hall overflowed with students, faculty, and members of the Evanston community attending this year's Leslie Hoffman Colloquium. Each year the Undergraduate Gender Studies Liaison Committee uses funds generously donated by Leslie Hoffman, a Northwestern University alumna, towards a colloquium that investigates some aspect of gender. This year, at the suggestion of past Liaison Committee members, the topic was

pornography and the colloquium was entitled "Pleasure, Power, and Porn: Multiple Positions on the Relevance of Pornography to Gender Studies." The Liaison Committee decided on this obviously controversial topic both because pornography is an extremely lucrative form of cultural production (the industry, however defined, collects revenues in the hundreds of millions, if not billions, of dollars), and because it is often described as a political act of sexual expression in Third Wave feminist scholarship.

Professor Nina Martin, a feminist scholar at Emory University who focuses on "vanilla sex work" such as erotic dancing and stripping, delivered the first of two papers. In her presentation, she complicated the popular (feminist)

(Continued on page 3)



Professors Martin and DeGenevieve

A Word from the Director

By Jane Winston

As I write these notes, my term as director of Gender Studies is quickly drawing to a close. I have come to appreciate how truly exceptional this Program is. It is the product of our collective dreams and collaborative endeavors and it vibrates with the energies of intellectual inquiry and political engagement. Serving as director has been a tremendous joy and a lot of work. Nothing could match the pleasures of meeting with students, working with colleagues, and helping further our common goals. Because of all of you, I end this year satisfied with all that we have accomplished and energized by the boundless possibilities ahead.

This year, again, our undergraduates have been simply spectacular. The program owes much of its momentum to their dedication and energy. Many students have earned honors and awards, and we congratulate each of them. Our Liaison Committee planned another spectacular Leslie Hoffman Colloquium, which drew a large crowd and provoked much conversation. Our special thanks to Annie Lee and Adrian Frandle for their key contributions to this event.

From winter to spring, the Program's calendar has been filled with intellectually and politically important events. We hosted our Kreeger Wolf Distinguished visiting scholar Catherine Ceniza Choy, who led a brown bag discussion on international adoption and presented two Kreeger Wolf lectures.

We joined English in co-hosting Susan Willis's timely and stimulating brown bag and public lecture on the Abu Ghraib photographs (see full articles on these and other events elsewhere in this issue).

As in the past, we also co-sponsored a host of gender-related events, including a lecture by GS graduate certificate holder Gina Perez, the NU Conference on Human Rights, the American Studies Colloquium, Take Back the Night, a student-run panel on race and other social issues, the East Asian Lecture Series, Islam Awareness Week, Raeshem Chopra Nijhon's screening of her documentary, *Brown Like Dat: South Asians and Hip Hop*, Lily Golden's lecture on Africans and African Americans in the former Soviet Union, and Vrinda Nabar's public reading from her memoir in progress, *When Flesh and Blood Turned to Salt and Mira Sang*.

Next fall, as a result of ongoing efforts to enrich and expand graduate studies in the Program, we will launch a Gender Studies Doctoral Student Colloquium and offer four cutting-edge graduate seminars: Mireille Rosello's "Queered and Creolized: Subjects at a Crossroads," Jeff Masten's "Early Modern Sexualities," Penny Deutscher's new seminar on Simone de Beauvoir, and "Advanced Feminist Theory" with Ann Orloff. We will also have on offer two wonderful undergraduate courses developed by our graduate assistants--Ella Myers' "Critical Race Theory and Feminist Theory" and Jana Measells' course on feminism and economics.

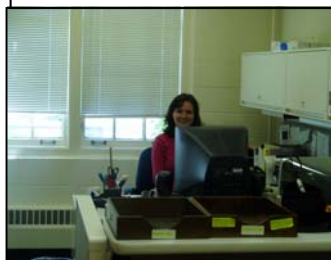
In September, Jeffrey Masten (English)



Jane Winston



Amy Partridge



Anna Kate Lewis

will become our new director. Professor Masten will bring to that office his strong background in gender/sexuality related issues and vision for the Program. A specialist of Renaissance English literature and culture, his work in gender includes scholarship on writing by Renaissance women and on the history of sexuality in that period. The author of *Textual Intercourse: Collaboration, Authorship, and Sexualities in Renaissance Drama*, he is

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(Leslie Hoffman, continued from page 1)

contention that sex work is an effective means for women to exercise agency and resist certain forms of gender oppression. She explored the liberatory potential of stripping; it allows women a means of capitalizing (literally) on their bodies and of reclaiming erotic dance as a viable form of sexual expression, even art. She also notes, however, the all too frequent danger of the (almost exclusively male) audience misreading a performance of stripping as anything but a feminist form of empowerment, even if the woman herself experiences it as such. If a woman is empowered through stripping but is objectified and fetishized by her audience, Martin asks, can the performance still be understood as feminist? Both Martin and the audience attempted to answer this question in a spirited discussion after the panel presentations.

Professor Barbara DeGenevieve, the second presenter, is the chair of the Photography Department at the Art Institute in Chicago. She is a scholar and a producer of queer pornography. Her presentation focused on queer bodies as sites of resistance and revolt. She argued

that the interplay of transgressive bodies (especially altered or transgendered and transsexual bodies) defies heteronormative modes of sexual performance, even when contained within that narrative framework. As DeGenevieve points out, female-to-male performers and their partners often construct their sexual narratives according to traditional heterosexual configurations (e.g., a dominant "masculine" character is paired with a submissive "feminine" character and "masculine" violence often figures prominently in the fantasy-play). However, Professor DeGenevieve argues that their unruly queer bodies are already marked as products of fantasy, so violence and domination enter the arena of play and performance rather than exploitation and subjugation.

Susan Ericsson, doctoral candidate in RTVF at Northwestern, responded to both presentations. In particular, she interrogated the presence of the phallus in the production of the "pornographic" in all of the images that Martin and DeGenevieve discussed. She pointed out that the stripper pole discussed by Martin figures as a phallic marker par excellence as do the sex toys (dildos) which figured prominently in the images that DeGenevieve considered.

Ericsson questioned the efficacy of citing pornography as a mode of feminist empowerment without challenging the authority of the phallus as the main site of access. Professor Chuck Kleinhans, a faculty member in Northwestern's RTVF Department, officiated the question and answer session, which included a range of engaging questions from the audience about the political implications of pornographic production, the status of male-strippers, and the "pornification" of popular culture. The discussion was followed by a reception (with delicious food) where students, faculty, members of the community, and the presenters were given a chance to mingle and share their ideas about the relevance of pornography to gender studies.

The Gender Studies Undergraduate Liaison Committee would like to thank all of the presenters and panelists for their invaluable insights on this contested topic. We would also like to thank everyone who helped to plan this event and ensure its success. We hope this year's Colloquium will add to ongoing discussions about pornography and the cultural production of sex work.

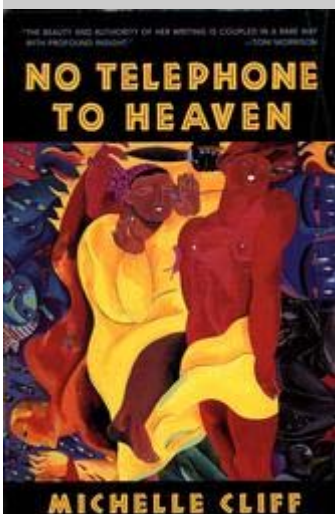
GS231:Voices and Visions

Instructor: Dominique Licops

By Meredith Buse

In Dominique Licop's course, "Voices and Visions," we studied the intersection of gender, class, race, and culture in literature and film. Our focus was on those works of art which revised or contested canonical literature or historical truisms. Course readings and films explored the construction of identities, the extent to which colonialism is a gendered ideology, and the possibilities for multiple truths. One particularly interesting class discussion centered on questioning our own certainties. In this instance, the work of Michele Cliff and Gloria Naylor helped the class recognize, deconstruct, and pose alternatives to those binary systems that inform most aspects of our daily lives.

For our final projects, students researched local performance groups like the Chicago Kings, analyzed contemporary films including *Bend It Like Beckham*, *Hedwig and the Angry Inch*, and *Cinderella*, and investigated the art of Nikki Lee and Ana Mendieta.



GS 390:Third Wave Feminism

Instructor: Kathryn Burns-Howard

By Colin Rolfs

Students in "Third Wave Feminism" were in the unusual position of studying a current movement. We began this course with an examination of problems occurring at the end of the second wave of feminism, including the failure of the Equal Rights Amendment. We then discussed essential third wave feminist texts such as Susan Faludi's *Backlash: The Undeclared War against American Women*, Naomi Wolf's *The Beauty Myth: How Images of Beauty are Used Against Women*, and Jennifer Baumgardner's and Amy Richard's *Manifesta: Young Women Feminism, and the Future*. Throughout the quarter, lively class discussions complemented the readings and ranged from fiery critiques of post-feminism to attempts to unravel the significance of 'Charlie's Angels 2.' Third wave feminism is an ongoing movement, and whether the topic was girl zines, the difference between cultural and political change, or the meaning of girl power, our discussions were about the here and now of feminism and its future(s).



Susan Willis on Post 9/11 America and Abu Ghraib

By Corey Robinson

During a visit co-hosted by Gender Studies and English, Professor Susan Willis (Duke, English) discussed post 9/11 America at a brown bag luncheon and an evening lecture this spring. At the brown bag event, Willis read excerpts from her most recent book, *Portents of the Real: A Primer for Post 9/11*, a collection of cultural case studies which investigates the contradictions of capitalism as revealed in the details of daily life. She examined the consumption of American flags after 9/11 and the pressure Americans felt to participate in this mode of consumption or be stigmatized as 'un-American.'

Willis also considered the post 9/11 anthrax hoaxes and explained that they might be best understood when considered in relation to, and as one convoluted form of response to, the increasingly polluted environment in which we live, but which we don't seem to know how to protest or change. In the brown bag conversation, Willis also touched on the Abu Ghraib prison abuse scandal. Willis critiqued the right-wing media for downplaying the Abu Ghraib scandal, "neutralizing it or naturalizing it" by equating it with the mild harassment typical of a fraternity hazing event. She also critiqued the current use

of media images to evacuate a sense of history and compared these images to those of the Vietnam-era.

In her evening lecture on the Abu Ghraib prisoner abuse scandal, entitled "Quién es Más Macho?: Pornography and Terrorism in the Abu Ghraib Images," Professor Willis focused on the pornographic nature of these images and the historical legacies that seem to inform them. She compared the Abu Ghraib images, which American soldiers had circulated amongst themselves for some time before they were leaked to the press, to photographs of lynchings that Ku Klux Klan members circulated amongst their families and friends at an earlier period in American history. Willis argued that these

images are not just similar in terms of their content, form, and mode of circulation. As she pointed out, the American soldiers captured in these photographs are also primarily white, working-class southerners. For this reason, Willis argued that the Abu Ghraib photographs should be read in the tradition of lynching, revealing the nativist, xenophobic, and masculinist character of the current American military.

Willis also considered the pornographic nature of these images, especially those of Lynndie England who is shown participating in the sexual harassment of Iraqi prisoners. Willis rehearsed feminist interpretations of England's role but rejected these readings, arguing that England's sexual domination of Iraqi prisoners contributed to her own objectification in these pornographic images. As Willis explained, the female soldier is also put in her place by the off camera male soldiers, who situate her in sexual scenarios with the racial 'other,' rendering her a mere character in their own series of pornographic images. In Willis's view, then, the Abu Ghraib photos represent a contestation over masculinity. The question is: Who is más macho, the Arabs or the Americans?



Professor Susan Willis

(Kreeger Wolf, continued from page 1)

American women who in the 1970s and 1980s protested not only martial law in the Philippines, but also racial discrimination and racial violence in the United States, Ceniza Choy questioned accepted conclusions, foregrounding Filipino American women's commitment to social justice on both sides of the Pacific Ocean.

Her lecture interrogated the life stories of Prosy Albarquez-Delacruz and Carol Ojeda Kimbrough, both Filipino American immigrant women featured in Steven G. Louie and Glenn K. Omatsu's anthology, *Asian-Americans: The Movement and the Moment* (University of California Press, 2001). In analyzing the stories of these two women, Ceniza Choy shed new light on the anti-martial law movement in the Philippines and the Asian American movement in the US. As she revealed, Albarquez-Delacruz and Kimbrough understood themselves to be

part of an international movement that recognized commonalities in oppressions under the Marcos dictatorship, apartheid in South Africa, and contemporaneous dictatorships in Central America. As Ceniza Choy puts it, their visions of social justice were not constrained by national borders.

According to Professor Ceniza Choy, it is essential to bring the experiences of women into histories of activism because the meaning of global citizenship is itself inherently gendered. As one illustration of the differences between the choices available to male and female activists, Ceniza Choy recounts Carol's romantic partnership with Lando, a male revolutionary, and the fallout of an accidental pregnancy. Both remained committed to the anti-martial law organization; for Lando, this remained his first priority. Carol did not have the option to privilege the cause over her other responsibilities, however: quite simply, it was becoming more difficult to outrun the military with a bulging belly. Fellow activ-

ists began to question Carol's commitment and her ultimate decision to immigrate to the United States, which was precipitated as much by concern for her son's well-being as for her own safety.

Ceniza Choy conveyed the emotional weight of these life-stories, revealing a real respect for her subjects. She was near tears when recounting the death of Carol's lover at the hands of the Marcos regime. Her audience was able to really sense the many axes along which female activists of this era were torn: geography, gender, family, and tradition.

It would be impossible to do justice to the many threads of this lecture, which ranged from Spanish colonial history to American civil rights, and across issues of gender, race, and class. One overarching theme, however, was the need to address the influence of transnationalist forces in accounts of historical change. Ceniza Choy issued this challenge to other scholars working in ethnic studies and history.

When Flesh and Blood Turned to Salt and Mira Sang: A Reading from a Memoir in Progress

By Torea Frey

Vrinda Nabar's pioneering and acclaimed book, *Caste as Woman*, is a measured look at the meaning of contemporary womanhood in India. A native of Bombay, Nabar studied at the University of Bombay and Oxford University. The former chair of the English department at the University of Bombay, she is currently working on several books in addition to writing for leading newspapers and magazines in India. As a visiting professor in the Gender Studies Program this winter, Nabar taught a course entitled "South Asian Women: the Dialectics of the Diaspora" and gave a reading from her forthcoming memoir.

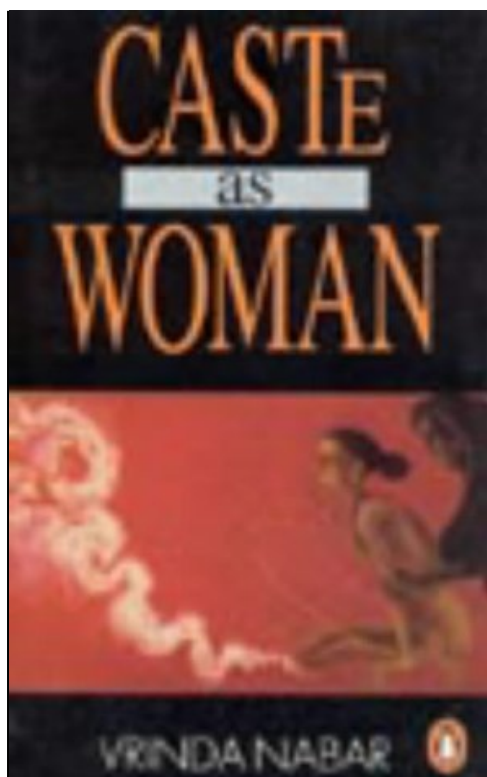
This project offers a more personal take on femininity in the subcontinent, tracking the lives of her mother, grandmother, and herself. At the reading, Nabar presented two vignettes "When Flesh and Blood Turned to Salt" and "Mira Sang." Nabar said she began working on the story of the women in her life in 1990, "after my mother died, without being aware of the words or of what I was writing." But what began as personal exploration soon became an attempt to chart three generations of women and their experiences



Vrinda Nabar

of the four stages of Indian womanhood--girlhood, marriage, motherhood, and widowhood. She weaves the stories of her grandmother, who joined the struggle for Indian freedom after her husband died fighting for the English in World War I, with excerpts from her mother's journal. She imagines her grandmother and mother participating in one of Gandhi's salt marches, one of many rebellions against English rule, and describes this event as the origin of her current consciousness. "The personal as political in my journey towards feminism can be traced to that morning on [Bombay's Chowpatty Beach]" she recalled. Throughout the memoir, Nabar connects the personal struggles of these individual women to a larger women's movement in India.

The process of tying together so many disparate threads is not without its pitfalls, Nabar said, particularly in India, where everyone knows everyone else. But with graciousness and strength, Nabar refuses to write anything less than the truth.



GS 390:South Asian Women: Dialectics of the Diaspora

Instructor: Vrinda Nabar

By Sujata Shyam

The paradox of Indian womanhood was a major theme in Vrinda Nabar's course, "South Asian Women: The Dialectics of the Diaspora." Modernity and tradition, constraint and opportunity, liberty and oppression, community and individualism--each of these dichotomies can be used to describe the complex condition of women in India and the Indian diaspora. Together, they confound attempts to articulate a clear path of "progress" towards freedom for women. Throughout the course, we examined these dichotomies against a background of religious fundamentalism. Our readings began with Professor Nabar's seminal book, *Caste as Woman* and included numerous other novels and films that investigate this paradox such as *Moving On*, *Desirable Daughters*, *Vine of Desire*, *The Namesake*, *Sati*, *Mirch Masala*, *Mississippi Masala*, *Bhaji on the Beach*, and *Father, Son and Holy War*. Each enabled us to discuss and reach a better understanding of how a stronger feminist movement could emerge in India and the Indian diaspora.

Politicizing Gender: From Women to Feminists

By Lindsay Shadrick

In the Gender Studies newsletter directly following the 2004 election, I claimed that the election signaled a time for change in the activist community. I argued that the election indicated a need for reaching out to a different constituency. The Women's Coalition, I argued, is predominately white, predominately straight-identified, and predominately female. To make this change, the Women's Coalition took what many have called a big risk: we changed our name. It may seem a small semantic change, but for us and for the greater Northwestern community, it represents a shift in ideology and an expansion of one of the best known activist groups on campus. After weeks of debate, we determined that Women's Coalition did not adequately portray who we were or what we did. Eventually, we decided that the term 'college feminists' best articulated our mission and our position in the activist community. Like the College Democrats or the Campus Greens, the major representatives of those political philosophies on campus, College Feminists is the premiere feminist organization at Northwestern. We are more than simply a coalition of women, we are a group of feminist activists attempting to create change.

In our mission statement, we claim that College Feminists is a group of stu-



dents determined to make the campus and the community aware of the issues all women face, including but not limited to: sexual assault, sexual harassment, economic discrimination, reproductive health, the portrayal of female sexuality, and sexism. Each year, our group works toward those goals in our programming. In the fall, we join women around the country in National Young Women's Day of Action and Women's Week. Using various forms of activism, we attempt to raise awareness about reproductive choice issues and to provide information about contraception to Northwestern students. Also in the fall, we often bring a speaker to talk about feminist issues. This year we worked

with Peace Project to bring renowned columnist Katha Pollitt to campus. In the winter, we frequently create panels to bring to light issues that are important to our members. In the past we have presented panels on eating disorders, intimate partner violence, and self-injury. Finally, in the spring we present the annual Take Back the Night rally and march against sexual assault. For almost 20 years, it has been the largest student organized activist event on campus, drawing nearly 1,000 students, providing donations to charities all over the Chicago area, and allowing student survivors to tell their stories, often for the first time. With this programming, we attempt to bring feminist issues to the forefront of campus life and to create a positive environment for women and men.

Women's Coalition has always been an important player in campus activism. Until now, however, we were often considered a group primarily for and about women. As College Feminists, we are no longer simply for women, and we have taken a stronger stance on activism. The word feminist ties us both to a long tradition of activism and to a political ideology. While many claim this step is risky—that the term 'feminist' is now a dirty word to many women and men—we choose to reclaim feminism and attempt to change these connotations. We are not afraid to call ourselves feminists, and we have made the decision to include all people who align themselves with the feminist cause.

(Word from the Director, continued from p. 2)

finishing a second book, *Spelling Shakespeare and Other Essays in Queer Philology* and planning a third book on gay-male identification and the Broadway musical. His other gender/sexuality related publications have appeared in *Queering the Renaissance*, *GLQ*, *Modern Language Quarterly* and elsewhere.

As I welcome our new director, I also thank all of those who have helped make my own tenure successful. I am especially thankful to Alex Owen for her wise and steady counsel and to Fran Paden for advising both Jillana Enteen and Amy Partridge on the intricacies of being Associate Director and Director of Undergraduate Studies. I am grateful to former Program Assistant, Eli Brooke, who

left us in March to take a promotion to the library, and to her successor, Anna Kate Lewis, who quickly made the job her own. I am happy for Jillana Enteen, who took a leave in winter quarter and has since given birth to beautiful twin daughters! And I am especially apprecia-



The new Gender Studies Program Office

tive of the inimitable and indomitable Amy Partridge, who defended her dissertation this winter only to assume the daunting tasks of interim Associate Director and DUS. Amy has given herself to that position heart and soul. She has worked long and hard to accomplish what is, by all accounts, a truly spectacular job. In the process, she has earned the respect and admiration of all who have had the immense (and amazingly productive) pleasure of working and conversing with her. I thank our work study students, Pat Scharfe and Corey Robinson for all their help. On behalf of all of us in the Gender Studies Program, I extend a special note of gratitude to Adair Waldenberg for her unflinching support of the program since its inception. I hope that all of you have a healthy, restful, and peaceful summer!

Northwestern Unite! Rainbow Week

Take Back the Night!

By Lindsay Shadrick

On a chilly April night, several hundred members of the Northwestern community participated in this year's Take Back the Night event. Now in its nineteenth year at Northwestern University, Take Back the Night is the largest and most well-attended student-run activist event on campus. Students, faculty, and staff come together to take a stand against sexual assault and violence. This year, the event began at The Rock where several student survivors of sexual abuse told their stories after which the crowd marched



Take Back the Night

through the sorority quads, up through the frat quads, and finally to Tech chanting slogans such as "Northwestern Unite! Take Back the Night!" At Tech, another group of student survivors shared their stories. The event ended with a silent march to Norris where a number of students shared their own experiences with sexual abuse at the Open Mic.

Take Back the Night is also a philanthropic event. Each year, student groups,

academic departments, administrative offices, and individual donors pledge funds, a portion of which the College Feminists send to a local charity. This year, the beneficiary was Rape Victims' Advocates, a hospital-based organization which provides crisis and long-term counseling, support groups, and legal advice for victims of sexual abuse in addition to sponsoring prevention workshops. RVA was started in 1974 by a group of Northwestern OB/GYN medical students and currently operates in more than 15 Chicago area hospitals.

Take Back the Night continues to serve an important purpose for Northwestern students, faculty, and staff. It is important to acknowledge the sheer magnitude of this problem in our society, but it is also necessary to remember the impact this brutal crime has on the lives of those who experience it. We must acknowledge that this does happen here, that it does happen to our friends, our sorority sisters and fraternity brothers, our neighbors, our roommates, our professors, our bosses, our girlfriends, and our boyfriends. Take Back the Night reminds us that we must continue to fight for an end to this violent crime and to the social attitudes perpetuating sexual assault. It reminds us that we must continue to say this must not, will not, happen here or anywhere.

It reminds us that what we are doing on this cold night in April is not where the activism ends, but rather where it begins.



Rainbow Week Barbecue

By Rachelle Faroul

At the end of spring quarter, Rainbow Alliance sponsored Rainbow Week, a week of events that focused on LGBT issues.

Monday featured a performance by Scott Turner Schofield, a female-to-male transsexual, entitled *Debutante Balls*. Schofield's performance addressed his coming of age in Charlotte, North Carolina where wealthy young women are expected to come out as debutantes. His coming out was a bit different. He described his coming out experiences, as a lesbian, as a feminist, as transgendered, and as transsexual. Scott's performance was a great kickoff to Rainbow Week as well as a great way to celebrate the LGBT Resource Center, which co-sponsored the event.

On Tuesday, sex columnist Dan Savage spoke to over two hundred students about a range of topics, including gay parenting, lesbian sex, the often problematic nature of Gay Pride events, and the perception of immortality often ascribed to young gay men.

On Wednesday, Rainbow Alliance, Alianza, and For Members Only sponsored a multiethnic queer panel. Conceived by Outreach Chair, Kelsey Pacha, this event brought together students from diverse backgrounds to discuss their experiences as queer persons negotiating multiple identities. During the afternoon, Rainbow Alliance also offered a Straight But Not Narrow workshop, a condensed version of the Safe Space Training program that the LGBT Support Network facilitates once a quarter.

On Thursday, Chrissy Gephardt, the lesbian daughter of Representative Richard Gephardt (D-MO), spoke at Harris Hall to a crowd of students, a number of whom had attended Rep. Gephardt's lecture earlier this year.

Friday was devoted to fun. Rainbow Alliance held its second annual Rainbow barbecue. This year the barbecue was co-sponsored by a number of fraternities and sororities (Phi Mu Alpha, Delta Gamma, Delta Delta Delta, Alpha Delta Pi) and the Panhellenic Association. That night, Rainbow Alliance sponsored an evening out at Nevin's Live, which featured performances by local Chicago artist Julie Loyd and Joe Zynda (WCAS 2006).

Saturday kicked off our first Safe Sex Carnival, which was organized by Social Chair, Corey Robinson. Participants could swing at piñatas filled with condoms, participate in the condom water balloon toss, compete in taste testing contests of condoms and lube, get their face and/or nails painted, and sample the food. Approximately 10,000 condoms were donated from University Health Education and the Howard Brown Health Center in Chicago.

Progressive Politics and Campus Activism

By Lars Johnson and Sasha Rosen

Although nailing down a single definition of progressive politics can be difficult, NU Professor Lane Fenrich provides a good one: “progressives are motivated by concern for economic and social justice (which obviously overlap).” A second NU Professor, Nancy MacLean, cites progressive politics as “part of the politics that ended slavery, won rights for women, gained better incomes and dignity for workers, [and] brought us the Civil Rights Act and Title IX.” In this article, we focus on how progressive politics manifests on the Northwestern campus and how college activism interacts with local and national politics.

At Northwestern, many opportunities to be involved in progressive politics exist. College Democrats, the environmental group SEED, College Feminists, NOWAR, Peace Project and others continue to articulate a progressive vision for the world and provide spaces for students to focus on those issues that are important to them. As Nancy MacLean explains, progressive politics should spark debate about critical issues that aren't getting attention in the mainstream.

With this in mind, we have organized several progressive events on campus since the November election: a post-election rally to encourage people dissatisfied with the 2004 election to remain active, an alternative inauguration which provided a forum for students and profes-

sors to articulate their visions for the nation's future, and a Valentine's Day demonstration to support the movement to legalize gay marriage. In addition to these events, we also are participating in ongoing creative direct action in order to continue disseminating progressive viewpoints on campus.

Though campus organizing is fraught



Gay Marriage Rally at the Rock



with difficulties, it has been the apathy of the Northwestern community that has frustrated us the most. Nancy MacLean explains Northwestern apathy: the culture of consumption and the intense career orientation at Northwestern create an environment discouraging to activism. Despite the resources and political power Northwestern students could wield, many do not seem interested in spending the requisite

time on political issues or do not feel like they have the time. We do not understand those who witness inequality or injustice and do nothing about it. For us, progressive politics is about utilizing our collective power to create change. It is a broad movement in which people can become involved in numerous ways and can participate at a number of different levels.

Though college provides unique opportunities for political action, college campuses are not isolated or disconnected from community, state, and international politics. For instance, a recent student protest at San Francisco State which condemned the military's anti-gay stance and pointed out that the military often fails to deliver the benefits it promises to enlistees, is part of a larger critique that has had a direct impact on enlistment numbers. The recent efforts on the part of Northwestern students to register students to vote in the local April 5th elections also connected campus politics to national political issues.

We offer this article and the interviews which accompany it as an entreaty for action. We hope that people can see progressive politics as more than just college students acting out their youthful exuberance. The personal is political and apathy does not leave one outside politics. Everyone is political; the only question is how you are going to articulate your political message.

Interviews with Campus Activists

Professor Nancy MacLean



Q. How do you define progressive politics?

A. I think what defines progressive politics above all is a commitment to equality. That's the politics that ended

slavery, won rights for women, gained better incomes and dignity for workers, brought us the Civil Rights Act and Title IX, and promotes respectful treatment of other countries. A commitment to equal-

ity links everything from civil liberties (equal access to the political process) to media reform (corporations shouldn't monopolize the flow of information in a democracy) and civil marriage (equal right to the pursuit of happiness). And it links radicals, who define equality most robustly, to liberals, more concerned with procedural equality, in opposition to conservatives, who have always sought to restrict equality to a narrower group of people and define equality in very thin and insubstantial ways.

What do you think the role of progressive politics on campus is or should be?

It should spark debate about critical issues

that aren't getting attention in the mainstream, build community among progressives, work to expand the number who share a commitment to progressive values and politics, and organize to support wider initiatives such as defending social security and stopping the torture of prisoners by our government. There is a great deal of volunteering going on now among Northwestern students, which is wonderful and shows a generosity of spirit that is encouraging. Yet the most common activities involve service to individuals and communities rather than organizing for fundamental social change to create a social order in which people don't need so many services--where parents, for example, have jobs that provide living wages and access to good educa-

(Continued on page 9)



Professor Lane Fenrich

motivated by concern for economic and social justice (which overlap). Progressives ask why it is that social class and race correlate so highly in our society and what can be done to rectify that situation, they ask why women and men are seen as fundamentally suited to different roles and why women's work and other contributions are valued less than men's (even by women), they ask why lesbians and gay men are relegated to the moral margins and how the margin might actually be seen as a site for rethinking unquestioned norms. They ask how all those things are related to the use of force as the lynchpin of our foreign policy and why it is that people seem so easily persuaded that things like war and women's or gay rights are unrelated.

conduct research, initiate conversations, and think about how best to go about making the world a better place.

What are the challenges of progressive politics on campus?

There's a long tradition of red baiting in this country. Progressives are often singled out as "biased" by people threatened by our questions. It amazes me that people who don't ask questions are [not] singled out--and even denounced--for supporting the status quo, even when that status quo is violently repressive.

Do you think being a professor gives you a unique role in activism on campus or in the wider community?

Of course. Students look to their professors for guidance. It's our job to help them explain the world. That doesn't mean they should bow down to our views; quite the contrary. But it also definitely does not mean that we should remain silent and default on our obligations both as academics committed to wide-ranging inquiry or as citizens interested in the well-being of those around us.

(Interviews with Activists, cont. from p. 8)

Q. How do you define progressive politics?

A. I'm tempted to say it's like art: you know it when you see it. My definition is pretty traditional: 'progressives' are

What do you think the role of progressive politics on campus is or should be?

On the one hand, why should a college campus be different from any place else? Progressives should use the many opportunities an academic environment affords to

(MacLean, continued from page 8)

tion and training so they can work with their children rather than rely on tutors to help patch up a broken system that diminishes the life chances of so many.

What are the challenges of progressive politics on campus?

I think the culture of consumption and the intense career orientation at Northwestern create an environment discouraging to activism--even to the creation of strong communities on campus. The imperialism of electronic culture distracts people from deeper matters: the constant activity of cell phones, email, etc. can fill up the days without people even knowing where their time went. And the virtual activism of individuals sending emails on issues is no substitute for the actual face-to-face relationships of trust that social movements require. I'd say turn off the machines and seek communities in which we can talk about what really matters and what can be done to

focus attention on it.

Do you think being a professor gives you a unique role in activism on campus or in the wider community?

Not really. I go to meetings, make phone calls, and walk picket lines like other activists do, and I find the idea of a special role for professors kind of elitist. That said, though, being a historian gives me a deeper understanding of a lot of issues. Also, I

“ Progressive politics ended slavery, won rights for women, gained better incomes and dignity for workers, brought us the Civil Rights Act and Title IX, and promotes respectful treatment ”

think because of our years of study, sometimes faculty members can provide a crucial alternative source of information when the mainstream media is not doing its job, which happens all too often these days. Even the New York Times acknowledged its failure to do adequate investigative re-

porting in the rush to war with Iraq. Events like the student-faculty teach-ins we've held can play a crucial role in getting out good information and providing a forum for discussion and debate.

How do you think campus activism does or should fit into a larger political context?

How campus activism fits into the larger political context will vary from issue to issue. Some issues are unique to our campus or campuses in general, and so it makes sense to focus close to home. But I think that students could learn a lot from connecting to the wider Chicago community, where there are all kinds of activism, organizing, and advocacy going on and lots of veterans with deep knowledge and varied experience to share. At the same time, college students tend to have unique energy and idealism that can be really invigorating to folks who have been slogging it out in the trenches on their own for a long time, so I think both sides in campus-community relationships have a lot to give and gain.

Gender at Home and Abroad: Gender Studies Senior Theses

You've Got the Wrong Man

By Amanda Schwartz

As an intern at the Illinois Clemency Project for Battered Women, Amanda Schwartz discovered that over the last fifteen years battered women have increasingly been arrested, tried, and convicted as batterers for defending themselves against their abusers. In her Gender Studies senior thesis, "You've Got the Wrong Man: Exploring the Interactions Between Illinois Domestic Violence Legislation and the Battered Women Prosecuted Under It," Amanda examined the cases of three women who had been put on trial for harassing or killing their male partners. The first case exemplifies a typical situation in which a male abuser batters his female partner and she kills him to defend herself. The second case demonstrates the ways in which male abusers have been able to exploit the Illinois Domestic Violence Act to prosecute their female victims. Amanda explores the history of domestic violence legislation in Illinois, the legal concept of self-defense, and the stated intention of the Illinois Domestic Violence Act to frame her analysis of cases in which a law intended to protect the victims of abuse has been used to prosecute them as batterers. In these cases,



Amanda Schwartz

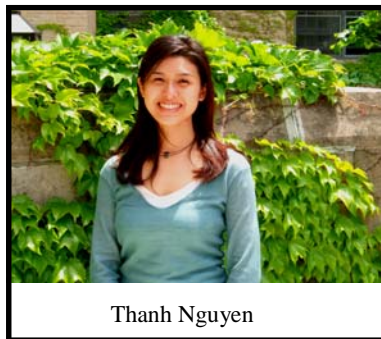
Amanda argues, the ambiguity surrounding the concept of Battered Woman Syndrome has allowed the courts to invoke the term without remaining responsible to the women it was intended to describe and thus to subvert the intentions of the Illinois Domestic Violence Act. Amanda uses a third case to show how careful attention to both the language of the law and to the race, gender, and class dynamics it encodes, can direct the courts to correctly contextualize cases of domestic violence and to offer rulings in accordance with the intentions of the Illinois Domestic Violence Act. Amanda argues that this third case also suggests strategies activists can use to combat the recent trend to blame victims for the violence they endure. As she points out, abusers have already figured out how to manipulate the law to their advantage.

Beyond Borders

By Thanh Nguyen

Thanh Nguyen's senior thesis "Beyond Borders: Brides, Grooms, and Brokers in Viet-Dai Marriages," is an ethnographic project on transnational or cross-border marriages between Vietnamese women and Taiwanese men, also known as Viet-Dai marriages. While international, transnational, or cross-border marriages are nothing new, the estimated 80,000-100,000 Vietnamese brides currently residing in Taiwan has been a cause of popular and public concern. In her senior thesis, Thanh seeks to move beyond the moralistic approaches of existing scholarly research in order to examine the particular race and gender discourses that have produced desire for these marriages. While this thesis is about the cross-border marriage phenomenon between Vietnamese women and Taiwanese men, it explores larger issues of power and discourse that are important to all of those concerned with issues of gender, race and race politics, history, and transnationalism.

Thanh was first drawn to this topic through her encounter with various sensationalized media portrayals of Viet-Dai marriages in articles such as "EBay Reports Attempted Seller of Vietnamese Women," "Lessons for Taiwan's Vietnamese Brides," and "Taiwan Police Order Vietnamese Women on Marriage Tour to Leave." In most media portrayals, disabled, diseased, and aging Taiwanese men flocked to Vietnam on commodified marriage tours to buy poor young Vietnamese village women, who were depicted variously as brides, prostitutes, or Oshin servants. Dissatisfied that the voices of the Vietnamese women and Taiwanese grooms themselves were absent in these media portrayals, Thanh was inspired to travel to Ho Chi Minh City, Vietnam during the fall quarter of her senior year to interview brides, grooms, their marriage brokers, and a host of Taiwanese and



Thanh Nguyen

Vietnamese government officials. In her interviews with market women, Viet-Dai couples, an ethnic Chinese marriage broker, and participants in a false marriage, Thanh sought responses to several critical questions: how do Vietnamese brides and Taiwanese grooms differ in their negotiation of particular spaces of autonomy in marriage decision-making; do Viet-Dai marriages reflect a vertical model of power which constructs brides as the passive recipients and grooms as the actors of cross-border marriages; what social constructions of race and gender motivate desire for the 'other' given Taiwan's growing foreign investments in Vietnam?

In the resulting thesis, Thanh maps out the various historical and socioeconomic realities that construct particular gendered, classed, or racialized conceptions of the 'other' in Viet-Dai couple's choices in marriage. She makes three major arguments. First, she argues that in many cases Vietnamese brides possess greater spaces of autonomy and independent marriage decision-making than Taiwanese grooms. Despite Taiwan's modernizing shift to nuclear households, many of the grooms are from rural areas of Taiwan where extended households still cohabit in a single house and filial obligations strongly affect marriage decisions. Second, she argues that Vietnamese brides often actively initiate their marriage rather than remaining passive recipients of cross-border marriages. Lastly, she argues that Vietnamese brides and Taiwanese grooms imagine and construct one another along polarized visions of a westernized East Asia and an oriental Southeast Asia in what she terms an Inter-Asian Occidental/Oriental framework. Throughout this intricately woven ethnographic work, Thanh attempts to provide a set of historical and theoretical lens through which to understand Viet-Dai marriages in all of their complexities.

Thanh Nguyen Presents at the Undergraduate Research Symposium



By Kathryn Burns-Howard

On May 23rd, members of the Northwestern community gathered for the third annual Undergraduate Research Symposium, a day-long event honoring original student research. A panel of faculty from across the university invited more than one hundred students to share their findings in informal poster sessions, but only four students were selected to discuss their projects in the afternoon Plenary Session. Thanh Nguyen ably represented the Gender Studies Program during this session with a presentation about her senior thesis, "Beyond Borders: Brides, Grooms, and Brokers in Viet-Dai Marriages." This project was supervised by Professors Mark Bradley and our own Alexandra Owen.

In this transnational ethnographic project, Nguyen explored the broader implications of Viet-Dai matches--marriages between Vietnamese women and Taiwanese men, generally arranged by brokers. Despite frequent one-dimensional, derogatory portrayals in the mass media, Nguyen suspected that the men and women entering into Viet-Dai relationships must have more complex motives. She resolved to uncover the socio-economic conditions and the culturally specific concepts of race and gender that informed this trend.

During a fall quarter spent in Ho Chi Minh City, Nguyen conducted face-to-face interviews with potential brides and grooms, marriage brokers, and government officials. In the process, she discovered that Vietnamese brides often actively initiate their marriage plans independent from family influence or personal coercion. They are subjects--not objects--of this marriage system. Nguyen also found that a key part of the decision-making process for both parties was the mutual construction of an idealized dichotomy between a westernized East Asia and an orientalized Southeast Asia. Nguyen's research offers an insightful appraisal of this recent cultural phenomenon.

Interviews with Student Campus Activists

(Interviews with Activists, continued from page 9)

Scott Simmons

Q. How do you define progressive politics?

A. Progressive politics are concerned with compassion and tolerance over accountability and tradition. Progressive politics recognizes the need for change and for challenging the status quo. It recognizes that the world is unequal and ridden with selfishness, and it advocates for mechanisms and reforms that compensate for institutionalized inequality and oppression.

What do you think the role of progressive politics on campus is or should be?

Progressive politics should work to make visible the realities of the world that we so often wish to ignore (hunger, inequality, impending and current environmental disaster, racism, sexism, corruption, and over consumption).

How do you think campus activism does or should fit into larger political contexts?

Campus activism is essential because it gives us access to the future leaders of our society. We must make a solid effort at organizing at the grassroots level.

Jane Andrews



Q. What do you think the role of progressive politics on campus is or should be?

A. I think one of the most valuable things that campuses have is large groups of youth, fresh and ready to be molded. Most freshmen and sophomores (and older students too) spend a lot of their time finding their own identity, agonizing over their majors, deciding where to invest their energies. The links and networks they make and the clubs they join influence the rest of their lives. Where you put your time often turns into your career.

Active progressive groups give many students something to believe in in a world where most things (politics, economics, world systems, international organizations) operate within the limitations imposed by corporate greed and in the interests of the wealthy. Many students seek to plug into something, and so they

turn into (no offense to anyone's interests) lab students, or study ancient Greek art, or other things that turn into "academic" interests; but I bet that they simply lack the experience of the power of political activism, the power of a movement (like Student Global AIDS Campaign, United Students for Fair Trade, Students for Economic Justice, SEED, to name a few of my favorites) or have not found a way to direct their desire to change the world. Progressive politics appeal to the basic desire in every human being to do worthwhile and worthy things with their life. College is where we create lifelong activists, advocates, and sympathizers.

Its also a time when, theoretically, we are mixing economic levels, sexualities, and races in a diverse setting--and supposedly our number one priority is studying (so we are constantly engaging our brains!). All of these factors ought to make progressive politics more appealing. After all, it is all about fighting for the rights of oppressed groups, taking collective action, and opening people's minds to the situations of those who are different.

They Beat the Girl Out of My Boy or So They Tried: Northwestern Students Stage Eve Ensler's *The Vagina Monologues*

By Jessie Mathiason

Performance Studies sophomore Georgette Kelly adapted and directed Eve Ensler's *The Vagina Monologues* during winter quarter. Before the opening of the show, she organized a transgender panel entitled "They Beat the Girl out of My Boy or So They Tried" in Parkes Hall. The turnout was so overwhelming that the panel had to be moved to a larger room to accommodate the audience. The panel included Professor Lane Fenrich, Michelle Campbell, a Ph.D. candidate in Performance Studies, and Northwestern sophomores Christian

gender is not limited to male or female. Gender is multiplicitous and, as such, an avenue for experimentation. Jay Mueller and Christian Appel then shared their moving stories about the role gender has played and continues to play in their own lives.

In the discussion that followed, the issue of pronouns was raised. While gender neutral pronouns such as "ze" and "hir" are sometimes used in academic settings, it is rare to hear them used in common parlance. So when you meet someone whose gender is not apparent, how do you know which pronoun to use? To this question, there is no definite answer. Each individual has "hir" own preference. Campbell suggested asking if you are not sure. The discomfort this might

binary and are forced to reconsider what gender is.

The Northwestern production of *The Vagina Monologues* ran February 11-12 in Tech Auditorium and included a large ensemble cast. From the beginning to the end of the performance, the audience was forced to consider the relationship between biological sex and gendered performance. In one ensemble scene, various cast members respond to the prompt: "What would your vagina wear?" The question demands that we imagine a vagina constructing itself through dress--as a French maid, as a gentleman in a top hat, or as a motorcycle rider--and performing. Here, vaginas assume specific (gendered) identities. The monologue "They Beat the Girl out of My Boy or So They Tried," which Christian Appel and the ensemble cast also performed at the transgender panel, explores the concerns and emotions of transgendered individuals. As was the case with all the monologues, it gave one woman's account of what it means to have (either at birth or at last) a female body, to explore her relation to that body, and to express her femininity.



Students rehearsing
The Vagina Monologues

Appel and Jay Mueller. Kelly moderated the discussion.

Professor Fenrich began the panel discussion by defining the terms "sex," "gender," "transgender" and "gender variant." After laying the foundation for the discussion, he shifted attention to recent events. He praised the passage of a gender identity non-discrimination law in the state of Illinois but emphasized that until things like GID (gender identity disorder) are no longer listed as psychological disorders in children, there is much progress still to be made. Elaborating on Fenrich's comments, Michelle Campbell stressed that

occasion, she argued, is exactly what is needed to deconstruct contemporary gender ideology. By asking, you are acknowledging that gender is not obvious, that there can be ambiguity. By making people struggle with a dichotomous language that cannot capture the multiplicitous state of gender, we disrupt the gender



The Graduate Certificate Program in Gender Studies

Graduate Certificates in Gender Studies, 2005

The Gender Studies Program offers its heartiest congratulations to the following graduate students, who will earn their PhDs and a Graduate Certificate in Gender Studies this spring.

Michelle Campbell

My Life as Mick Mounter: An Autoethnography of The Chicago Kings.
(Performance Studies; E. Patrick Johnson)

Nancy Deutsch

There are Birds in the Projects: The Construction of Self in an Urban Youth Organization.
(HDSP; Joseph Barton)

Natalie Edwards

The Autobiographies of Julia Kristeva, Gisèle Halimi, Assia Djebar, and Hélène Cixous: Beyond I versus We.
(French; Mireille Rosello)

Suk-Young Kim

Performing Revolutionary Women
(Theatre; Chuck Kleinhans)

Karen Leroux

Veterans of the Schools: Women's Work in U. S. Public Education, 1865-1902.
(History; Nancy MacLean)

Amy Partridge

Public Health for the People: The Use of Exhibition and Performance to Stage the 'Sanitary Idea' in Victorian Britain.
(Performance Studies; Tracy C. Davis)

Sheila C. Moeschen

Benevolent Actors and Charitable Objects: Physical Disability and the Theatricality of Charity in Nineteenth and Twentieth-century America.
(Theatre; Tracy C. Davis)

ANNOUNCING THE NEW GENDER STUDIES DOCTORAL COLLOQUIUM

The Gender Studies Program is pleased to announce the formation of a new Gender Studies Doctoral Colloquium beginning this fall. Funded by WCAS, this colloquium will meet several times a quarter to discuss and workshop pre-circulated papers and dissertation chapters by graduate students working in gender and related areas. There will also be occasional talks by invited visitors and Northwestern Gender Studies faculty. The colloquium is an opportunity to think about gender, sex, and sexuality scholarship across disciplinary boundaries, to meet and think with Northwestern graduate students and faculty in various fields, and to receive feedback on work-in-progress. Graduate students in the Gender Studies Graduate Certificate Program (and others working on gender-related dissertations) who would be interested in organizing and convening the colloquium for 2005-06 for a small stipend should contact Jeffrey Masten by July 1. Stay tuned for information about the first meetings of this group in the fall.

GRADUATE SEMINARS 2005-06

We are pleased to announce that Gender Studies will offer four graduate seminars during the 2005-06 academic year. Look for details about Winter and Spring quarter seminars in our Fall newsletter.

Fall 2005:

GS 490: Queered & Creolized: Subjects at a Crossroads

Instructor: Mireille Rosello

Description:

Creolization is an interdisciplinary paradigm reflecting the ways in which Caribbean cultures experience and construct chaotic, rhizomic, and un-predictable forms of relation. Creolization takes place in the context of globalization, but this visionary conception of unpredictable métissage (as Edouard Glissant puts it) also redefines what we know about national, ethnic, and hybrid identities. How can creolization help us read subjects that are constructed by pre-existing categories of identity? Queer studies also encourages us to focus on what exceeds the binary opposition between genders and sexes, on what cannot be explained as a rehabilitation of dissident objects of study. Some formulations present the queer as the name of what will forever exceed the norm, as what constitutes a utopian horizon of political and cultural change. How do queer studies fit into or resemble creolization? The goal of this course is to focus on moments when the two paradigms meet, challenge or echo each other, to analyze works that inhabit the troubled intersection between two models of transformation and dissidence: creolization and queering. We will also wonder to what extent something can be gained by preserving a difference or a hierarchy between two sets of categories about which those paradigms wish to say something: sexuality and nationality. The question is whether it is useful to think in terms of queering the national or nationalizing the queer or if other encounters can be imagined, including the possibility that the same cultural work is done regardless of which paradigm is deployed.

Winter 2006:

GS 490: Early Modern Sexualities (Instructor: Jeffrey Masten)

Spring 2006:

GS 490: Simone de Beauvoir (Instructor: Penelope Deutscher)

GS 405: Advanced Feminist Theory (Instructor: Ann Orloff)

Graduate News

Gender Studies Teaching Assistants 2005

Jana Measells is a doctoral candidate in the History Department. Her current research grows out of an interest in conceptions of the individual as a desiring subject in modern capitalist societies and the implicit gendered dimensions of models of the rational actor. Her dissertation explores the German Historical School of the late nineteenth century and examines the ultimately unsuccessful efforts of key German political economists to prevent the separation of 'economic' analysis from the social and historical forces that shape economic decision-making. Jana will be teaching a course in Gender Studies that examines the role of gender in past and present thinking on economics.



Jana Measells

Taking an historical perspective on the possibilities for a feminist economics, the course will explore how issues at the intersections of gender, sexuality, and economy came to be excluded from mainstream economic analysis, the implications of this exclusion, and various attempts--e.g., Marxist, institutionalist, neoclassical, and feminist--at reintegration.



Ella Myers

Ella Myers is completing a Ph.D., in Political Theory and teaches courses in Gender Studies and Political Science. Her dissertation, "The Turn to Ethics and the Eclipse of Political Freedom," examines the work of Michel Foucault, Isaiah Berlin, and Hannah Arendt. Her research interests include democratic theory, feminist thought, critical race studies, and continental philosophy. This fall, she will teach "Critical Race

Studies and Feminist Theory" for the NU Gender Studies program. The course is designed to encourage analytical thinking concerning the categories of race and gender simultaneously. In pursuit of this, the course materials draw on readings from a variety of disciplines, including feminist theory, particularly by women of color, as well as race theory and legal scholarship.

Nancy L. Deutsch (HDSP & Gender Studies) is an Assistant Professor of Educational Leadership, Foundations, and Policy at UVA's Curry School of Education. She will chair the UVA Sexual Assault Advisory Council beginning in fall 2005. She is working on a book based on her doctoral research, *There are Birds in the Projects: The Construction of Self in an Urban Youth Organization* to be published by NYU.

Ana Croegaert (Anthropology) won an Alumnae Dissertation Fellowship for 2005-2006. She presented research on migration and work patterns among Bosnian refugees in Chicago in a paper entitled "East to West Migration after the Cold War: Who's That Girl?," at *Gendered Transnationalisms* conference at UCLA.

Natalie Edwards (French & Gender Studies) presented "1990s Autobiographies by 1970s Feminists" at *Gender and Generation*, a conference sponsored by the Center for Women's Studies at the University of Bath, UK. She defended her dissertation this April and will begin as Assistant Professor of French at Wagner College, a liberal arts college on Staten Island in New York City.

Suk-Young Kim (Theater & Gender Studies) was an Assistant Professor of Korean Studies and Theater at Dartmouth College in 2004-5. She will be an Assistant Professor of Dramatic Art at UC Santa Barbara in July 2005. She was awarded the Library of Congress Kluge Postdoctoral Fellowship, which she will use in 2006-7 to complete her book manuscript on North Korean theater and film.

Ella Myers (Political Science) presented from her dissertation project, "The Turn to Ethics and the Eclipse of Political Freedom" at the Humanities Center Mellon Dissertation Forum. She was awarded the Class Prize from the Political Science Department, an annual award given to an outstanding advanced graduate student.

Amy Partridge (Performance Studies & Gender Studies) delivered "Low Drama and High Art: The Diffusion of Sanitary Knowledge and the Performance of History" in a panel on 'Performance Studies and the Problems of History' at *Performance Studies International*. She was selected for the 2004-5 Faculty Honor Roll for her Gender Studies teaching. She will return as interim Assoc Director/DUS next fall and teach throughout that academic year.

Oyku Potuoglu-Cook (Performance Studies & Gender Studies) has been awarded the 2005 Selma Jeanne Cohen Award for her paper entitled "From Backstage to Back Streets: An Urban Ethnography of the post-1980s Turkish Belly Dance." She will present the paper at the Society of Dance History Scholars conference in June at NU.

Rebecca Rossen (Theater & Gender Studies) was a visiting assistant professor at George Mason University last fall. Her essay, "The Jewish Man and His Dancing Shtick: Stock Characterization and Jewish Masculinity in Postmodern Dance," will appear in *"You Should See Yourself": Jewish Identity in (Post)Modern American Culture*. In June at NU, the Society of Dance History Scholars will present her ethnographic solo dance project, "Make Me A Jewish Dance, as part of *Ethno/Choreo/Graphy*."

FALL COURSES

GS101-6	All About Me: Gender, Autobiography, Culture	Fran Paden
GS 230	Roots of Feminism	Alexandra Owen
GS 390	Race, Gender, & the Holocaust	Phyllis Lassner
GS 390	Gay and Lesbian History	Lane Fenrich
GS 390	Gender, Public Policy and the Law	Cynthia Bowman
GS 390	Reading Ulysses: Poetics & Politics of the Everyday	Christine Froula
GS 390	Critical Race Studies and Feminist Theory	Ella Myers
GS 398	Gender Theory	Linda Zerilli
GS 399	Independent Study	Staff
GS 490	Queered and Creolized: Subjects at a Crossroads	Mireille Rosello

Faculty and Alumni News

Alumni News

Dori Baker (Ph.D. in Religious and Theological Studies, 2000) read from her newly published book, *Girlfriend Theology*, at Women and Children First Bookstore in May. She is currently teaching at Union Theological Seminary in Richmond, VA.

Emily Hagenmaier (Gender Studies 2004) will publish her thesis research as an article entitled "Queer Mourning and the Art of Felix Gonzalez-Torres" which will be included in a forthcoming collection of essays.

Lizzy Venell (Gender Studies 2004) will begin a PhD program in Women's Studies at Emory University in fall 2005.

Faculty News

Jillana Enteen (English and Gender Studies) signed a contract with Routledge to publish her forthcoming book, *Virtual English: Language, Internet Use, Global Subjects*.

Jeffrey Masten (English) spoke at two recent panels about the state of gender and sexuality studies and Renaissance culture. At the Modern Language Association's annual meeting in December, he participated in the panel "Ten Years since Queering the Renaissance." In March, he participated in "Feminist Futures" at the Shakespeare Association of America annual meeting in Bermuda.

Fran Paden (Writing Program and Gender Studies) presented "Aunts in the Archive: Research, Writing, Teaching" on February 4, as part of the Writing Program's speaker series.

Penelope Deutscher (Philosophy) has been awarded a NSW Expatriate award honoring Australian scholars working overseas.

Paula Kamen (Gender Studies) published her journalistic memoir, *All in My Head: An Epic Quest to Relieve an Unrelenting, Totally Unreasonable and Only Slightly Enlightening Headache* (Da Capo, 2004) which has been reviewed on NPR and in the *Chicago Tribune*, *Washington Post*, *Boston Globe*, and *New Scientist*.

Chuck Kleinhans (RTVF) presented *Catfight Aesthetics in Kill Bill* at the Society for Cinema and Media Studies' annual conference in London, UK this spring.

Dominique Licops (French and Gender Studies) will present a paper on motherhood and intercultural relationships in Maryse Conde and Gisele Pineau at the 19th Congres du Conseil International d'Etudes Francophones this summer in Ottawa.

Susan Manning (English, Theater, Performance Studies) is President of the Society of Dance History Scholars and their delegate to the American Council of Learned Societies. She is convener for the Chicago Seminar on Dance and Performance and chair of the Arts in Community Fund, part of the Evanston Community Foundation.

Vrinda Nabar (Gender Studies) published "Whose Mahabharat? A Point of View in Indian Literature: Sahitya Akademi," in *Bi-Monthly Journal*.

Lyle Massey (Art History) published "Pregnancy and Pathology: Picturing Childbirth in Eighteenth-Century Obstetric Atlases" in *The Art Bulletin*. In January 2006, she will curate "The Gender of Anatomy" at the Mary and Leigh Block Museum, an exhibition featuring items from the Deering, Galter, and University of Chicago Special Collections.

Congratulations to Gender Studies Award Winners!

George C. Casey Undergraduate Essay Prize

Thanh Nguyen "Beyond Borders: Brides, Grooms, and Brokers in Viet-Dai Marriages"

Betty Jo Teeter Dobbs Prize for Outstanding Senior Thesis

Thanh Nguyen "Beyond Borders: Brides, Grooms, and Brokers in Viet-Dai Marriages"

The Rae Arlene Moses Leadership Award in Gender Studies

Annie Lee



Gender Studies Awards dinner at
Thai Sookdee



Adrian Frandle, Rachelle Faroul,
Lindsay Shadrick, Annie Lee, Jeffrey Masten



Amanda Schwartz, Alex Owen,
Thanh Nguyen



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