Perhaps one of the best examples of the consistent interdisciplinary and interdepartmental collaboration at Columbia University occurred this past semester between the Institute for Research on Women and Gender and the Center for Gender and Sexuality Law. The Law School’s compliment to IRWaG, the Center for Gender and Sexuality Law describes itself as a place where students interested in the study of Gender and Sexuality Law will find a rich and diverse number of course offerings (including the nation’s first Sexuality and Gender Law Clinic), many faculty whose teaching and scholarship focus in path-breaking ways on an array of problems in the domains of sexuality and gender, and many student organizations and students who share an interest in the study and practice of gender and sexuality law. The similarities between the two spaces offered the perfect combination to support Professor Elizabeth Povinelli of Anthropology and Professor Katherine Franke of the Law School, who...
Extracting the “Logic” from Sex and Sexuality

By Nikolas Oscar Sparks

What conditions the logic of sex and sexuality? Where do the terms associated with these come from, and at what point do they arrive at each individual? These questions, which traverse the social sciences, humanities, and medical sciences, run through the recent work of Assistant Professor Rebecca Jordan-Young, “Sexual Logics: Dissecting Some Links Between Bodies and Desire in Current Sexual Science.”

The presentation of her new research occurred this past semester as part of IRWaG’s workshop series, Feminist Interventions.

The Feminist Interventions workshop has long been an important fixture within IRWaG and the Institute’s broader commitment to fostering numerous opportunities and spaces for collaborative intellectual engagement. The public lecture series offers Columbia University and Barnard faculty the opportunity to present new work with fellow faculty members as respondents. Past presenters include such esteemed and innovative scholars as Marianne Hirsch, Sharon Marcus, Michael Warner, and Rosalind Morris.

Professor Jordan-Young, faculty member at Barnard College in Women’s Studies, continued the tradition of excellence the workshop has become accustomed to over the years. According to her profile on the Barnard website, Professor Jordan-Young is a sociomedical scientist whose research includes social epidemiology studies of HIV/AIDS and evaluation of biological work on sex, gender and sexuality. Prior to joining the faculty at Barnard College, she was a Principal Investigator and Deputy Director of the Social Theory Core at the Center for Drug Use and HIV Research of the National Development and Research Institutes, Inc., and has been a Health Disparities Scholar sponsored by the National Institutes of Health. She teaches courses in science and technology studies, sexuality, gender theory, and HIV/AIDS.

Continuing her critical work of the medical sciences, Jordan-Young presented her latest work interrogating the relationship between sex and sexuality, bodies and desire, the biological and the social.

With Professor Alondra Nelson of Sociology as her respondent, Jordan-Young urged the crowded seminar room to engage in a series of seemingly banal and quotidian logics. Beginning with the very basic biological/social dichotomies (sex/gender), Jordan-Young masterfully retraced the undergirding principles of what constitute, in her terms, sexual logics. Jordan-Young took her audience through three separate logics, each derived from biological research: first, sexuality is a simple extension of sexual reproduction; second, sexuality is a property of maleness; third, sexual character (status) is a property of...
Morphologies, Continued from Page 1

convened this year's Queer Theory Workshop titled "Queer Morphologies: Kinship, Friendship, Intimacy."

Professor Povinelli, director of IRWaG, and Professor Franke, co-director of the Center for Gender and Sexuality Law, shared duties of introducing and directing each session throughout the semester, but both remained a strong presence throughout. Beginning in January with Kevin Ohi of Boston College, the workshop included such renowned scholars as Heather Love (University of Pennsylvania), Libby Adler (Northeastern University), Joseph Fischel (University of Chicago), David Halperin (University of Michigan), and Kathryn Stockton (University of Utah). Each participant came in with the task of addressing or expanding the particular ways in which we address the field of Queer Theory.

As conference organizers described in their preface to the workshop:

Queer Theory emerged as a way of thinking about social and cultural conditions that cut diagonally across Feminist, Lesbian, Gay and Bisexual Studies, which quickly proliferated into a series of theoretically and disciplinary inflected approaches. Queer Morphologies asks what conceptual, topical, and rhetorical forms have emerged over the last decades—and why these? What is the history of present queer approaches to social, political and cultural life, and what might be their legacies? We are particularly interested in reflections on Queer Theory's contemporary focus on affect, friendship, intimacy, and kinship and the rhetorical forms these seem to demand or solicit, particularly in light of the prominence of marriage debates in the West, the emergence of Islamophobia in the North, and portraits of sexual colonialism in the South.

Workshop participants found their own points of entry into this prompt, coming from disciplines such as English, History, Political Science, and Law. Ohi, the workshop's first participant, explored the concept of queer transmission through the William Faulkner novel Absalom, Absalom. The paper generated a riveting discussion in collaboration with respondent, Associate Professor of English and Comparative Literature Katherine Biers.

From a different perspective, Joseph Fischel offered an explication of queer intimacy through an engagement with the particular juridical and social discourses that vilify queerness and those convicted unjustly as sex offenders. Fischel, currently finishing his Ph.D. at the University of Chicago, received several friendly challenges from workshop participants. Similarly, renowned queer theory scholar David Halperin of the University of Michigan, Ann Arbor, found his chapter—an excerpt from his upcoming book How to Be Gay—under a bit of scrutiny. However, both Fischel and Halperin, true to the format of the workshop, used the particular critiques of their work to propel the space into an extended conversation, producing completely new sets of questions.

The final event of the semester featured Professor Kathryn Stockton of the University of Utah and her paper “Queer Theory, Queer Children, and Kid Orientalism: The Sexual Child in a Racialized World.” Stockton, pulling from a variety of disciplines and theoretical frameworks, attempted to examine or locate the "ghostly

Morphologies, Continued on Page 10
Research Friday with Annette Seidel Arpaci, 4/29

By Kitana Ananda

On Friday, April 29, the Institute welcomed Annette Seidel Arpaci to present her latest work-in-progress, “Don’t Believe the Hype? Hip-Hop, Gender and Islam in the Northern Atlantic.” Professor Najam Haider of the Department of Religion at Barnard served as the respondent. Arpaci is a visiting scholar at Columbia this year and has published work on representations of ‘Blackness’ and ‘Jewishness’ in popular culture, as well as several articles discussing gender and ‘racial’ identification, migration and memory in the works of writers such as Maxim Biller, Esther Dischereit and W.G. Sebald. Her co-edited multidisciplinary volume entitled, Trauma, Victims and Collective Memory: Discourses of ‘German Wartime Suffering’ in Historical and International Perspective is forthcoming this spring.

Arpaci’s talk began by situating her new work within her ongoing interest in negotiations of memory, the subject of her dissertation and published work. Her first book, she noted, is a study of the tensions between Holocaust memory and postcoloniality, particularly in non-competitive memory formations in the cultural productions of ethnicized and racialized minorities in reunited Germany. Arpaci then sketched her future research plans in a fascinating and emerging field of transnational scholarship. She examined the gendered intersections of rap and hip-hop with various sects of Islam in the Northern Atlantic, by

Research Friday with Jenny James, 3/04

By Sonali Thakkar

IRWAG’s first Research Friday of the semester featured Jenny James, of English and Comparative Literature, with Professor Julie Crawford (English) responding. James shared part of a chapter from her dissertation, titled “Stumbling Towards Repair: Affiliation and Difference in the Post-1960 North American Novel.” James explained that her dissertation examines the sexual politics of the 1960s in order to argue that from this period there emerged unique practices of affiliation and repair that animated progressive political movements, including feminism and civil rights.

The sizeable group that assembled for this Research Friday intensively workshoped a chapter focusing on Tim O’Brien’s 1994 novel In the Lake of the Woods, which addresses the traumatic aftermath of the Vietnam War and the alienation of veterans. James is interested in showing how one legacy of the 1960s is the commitment to generating social bonds that transcend the lines of race, class, and gender. In the Lake of the Woods, she argues, posits that the veteran’s subjectivity is so fractured that the formation of egalitarian bonds is unimaginable. Instead, the figure of the veteran represents an injured masculinity that is dangerously anti-social, even murderous. James shows that the novel enacts two related moves, on one hand ignoring veteran social movements that tried to make legible veteran trauma and, on the other, investing in the fantasy that hetero-normative romance and domesticity could heal the wounds of the era. “In its anachronistic return to a 1950s plot of postwar domestic life,” James argues, “the novel highlights this late-century absence of a viable public sphere of collective responsibility.”
**Theory Mondays**  
**Professor Nadia Abu El-Haj on Donna Haraway**

*By Sonali Thakkar and Kitana Ananda*

This semester, IRWaG was delighted to reinstitute Theory Mondays, a series first established in spring 2009. On Monday, March 21, Professor Nadia Abu El-Haj (Barnard, Anthropology) led students and faculty in an intimate and illuminating session on the work of science and technology studies scholar Donna Haraway.

Theory Mondays provide a venue for graduate students and faculty to read closely the work of key feminist and gender studies theorists in a seminar-style setting. Each session is led by a Columbia faculty member deeply versed in the theorist’s work, offering attendees careful guidance as well as unique perspectives on the readings. This session was no exception. Professor Abu El-Haj provided a masterful synthesis of key aspects of Haraway’s thought, as articulated in the selected chapters from *Primate Visions: Gender, Race and Nature in the World of Modern Science* (1989) and *Modest Witness @ Second Millennium. FemaleMan Meets OncoMouse: Feminism and Technoscience* (1997).

Abu El-Haj stressed how the publication of *Primate Visions* in 1989 contributed to a shift in classic sociological accounts of science. The established model, she explained, focused mostly on institutional questions (how and in what context scientific claims are made), leaving aside Maria Malmström on “Creating Proper Men: Masculinities, Embodiment, and Agency in the West Bank”

*By Vina Tran*

In her talk on “Creating Proper Men: Masculinities, Embodiment & Agency in the West Bank,” Dr. Maria Malmström discussed constructions of gender, embodiment, and agency among male Hamas youths in the West Bank through the prism of violence. She highlighted the importance of analyzing the body in such processes, both as agential and as victimized. Malmström believes that in order to move away from the sensationalist Western media that often portray Middle Eastern Muslim men as ‘violent’ and as terrorists, we first need to understand the motivations and the meanings of violence. She discussed constructions of masculinities in a complex interplay of violence, political Islam, suffering, and loss. Her methods of analysis include a discourse-centered approach and ethnographic methods, which attend to men’s practices, how they understand themselves, the involvement of their bodies, and the ways in which they live out norms and ideologies in their everyday lives. Thereby we are able to understand how men’s realities and identities are interpreted, negotiated, and constructed and how the body actively is involved in these processes. This approach is relevant since it is possible to analyze the singularity of experience not only as a form of social interaction, but as linked to social structures and discourses, which implies negotiations of tensions, conflicts, and uncertainties.

Maria Malmström is a Swedish anthropologist. Her areas of interest include the MENA region, gender, body, sexuality, politics, violence, and security. She received her Ph.D. from the University of Gothenburg. Her dissertation examined how female gender identity

Maria Malmström, Continued on Page 12
CCASD Update

By Laura Ciolkowski

Toward an Intellectual History of Black Women

Toward an Intellectual History of Black Women, a working group at the Center for the Critical Analysis of Social Difference, organized a three day international conference on April 28–30, featuring emerging work on black women's contributions to black thought, political mobilization, creative work and gender theory. CCASD Project Directors Farah Griffin, Mia Bay, Martha Jones and Barbara Savage gathered a wide range of scholars and thinkers from many continents to begin working, collaboratively, to piece together a history of black women's thought and culture that maps the distinctive concerns and historical forces that have shaped black women's ideas and intellectual activities. Papers addressed black women's intellectual history across a broad geographical space, including Africa, the Caribbean, North and South America, and Europe. Over 300 people attended the event, with a Keynote delivered by poet, essayist, playwright and University of Pennsylvania professor Elizabeth Alexander. Video of the event can be found via the CCASD website (www.socialdifference.org) and via the webpage of the Institute for Research in African-American Studies (www.iraas.org). The conference was sponsored by Columbia University's Center for the Critical Analysis of Social Difference (CCASD), the Institute for Research in African American Studies, the Institute for Research on Women and Gender, the Office of the Provost, the Institute for Social and Economic Research Policy (ISERP) and the Columbia University History Department.


On October 14 and October 15, the Center for the Critical Analysis of Social Difference and its cosponsors will host Injured Cities: Urban Afterlives in Columbia University's Miller Theater and Wood Auditorium. This conference, convened on the tenth anniversary of the events of September 11, 2001, aims to explore the effects of catastrophe on cities and their inhabitants, to analyze the politics of shock and terror states use in response to their vulnerability, and to imagine more life-affirming modes of redress and re-invention.

New York City provides a significant and indeed singularly relevant locus for this event. A city of immigrants, many of whom have ties to other cities that have suffered catastrophe, New York's intellectuals and cultural producers, as well as its ordinary citizens, have a unique contribution to offer to the many urgent projects of reimagining cities around the world today.

The focal point of the conference will be the September 11, 2001 Oral History Narrative and Memory Project of Columbia's Oral History Research Office, an archive of 600 life stories from diverse New York City communities. The collection documents the multiple ways that “difference”—in the forms of geography, cultural memory, ethnic identity, class, gender, generation, and religious and political affiliation—affects how individuals are subject to and assign meaning to historical catastrophe, both immediately after the event and in the months and years following.

Participants will include Nina Bernstein, Teddy Cruz, Ann Jones, Dinh Q. Le, Shirin Neshat, Walid Ra'ad, Rebecca Solnit, Clive van den Berg, Eyal Weizman and several narrators from the 9/11 Oral History Project. For more information and to register for the conference, please go to http://socialdifference.org/injuredcities/.

CCASD Update, Continued on Page 13
Toward an Intellectual History of Black Women

By Nikolas Oscar Sparks

Over the course of three days this April, a group of four scholars—Professor Farah J. Griffin of Columbia, Professor Mia Bay of Rutgers University, Associate Professor Martha Jones of the University of Michigan, Ann Arbor, and Professor Barbara D. Savage of the University of Pennsylvania—convened the conference “Toward an Intellectual History of Black Women: An International Conference.” This conference, as the web site announced, featured emerging work on black women’s contributions to black thought, political mobilization, creative work, and gender theory. Scholarly panels, roundtable discussions, and a keynote delivered by Professor Elizabeth Alexander focused on black women as intellectuals across a broad geography including Africa, the Caribbean, North and South America, and Europe. Over a period of three days, we aimed to piece together a history of black women’s thought and culture, mapping the distinctive concerns and historical forces that have shaped black women’s ideas and intellectual activities.

The conference, which drew so much interest it sold out and had to be streamed live on the web, delivered on its promise of convening a truly diverse group of speakers. Graduate student and conference aid Britney Taylor described the event after the final session: “it was an inspiring conference that highlighted the rarely recognized, but myriad spaces where black women have contributed and continue to contribute to the intellectual activities of our society through the panelists, the women who were presented on, and the attendees.” Not only did the conference offer an opportunity for attendees to engage with work attempting to reclaim historically marginalized voices and topics, it also argued for the history of black women to be examined with the same rigor and seriousness afforded to other intellectual traditions. Taylor and other conference goers, ranging from graduate students to academics to community members, all seemed to find something of interest. With panel topics such as internationalism, aesthetics, the carceral state, and activist/intellectuals, the conference’s structure truly addressed a wide range of important issues in the lives and histories of black women.

Keynote speaker Elizabeth Alexander, examining what she termed a “pre-history of African American studies,” punctuated the conference’s goal of reassessing the emergence and legacy of black women’s history. Alexander’s address, titled simply “A Prehistory of African-American Studies,” examined the work of black women scholars before the oft-noted institutional “birth” of African American studies in 1968. As she notes, this originary tale relies on the recognition of universities and colleges, but that should not negate the work done outside of these institutions.

Co-sponsored by multiple institutes and groups, including IRWaG, Toward an Intellectual History of Black Women represented a collective effort to bring together numerous voices to engage these various sets of questions. In doing so, the conference set a profound precedent for not only the direction of scholarly treatment of black women’s history, but also, as Taylor elucidated for us, the spaces out of which these histories continue to emerge.
Events Around Campus

Transforming Japan: How Feminism and Diversity are Making a Difference

On Wednesday, March 21, the Weatherhead East Asian Institute held a brown bag lecture on “Transforming Japan: How Feminism and Diversity are Making a Difference,” cosponsored by the Institute for Research on Women and Gender. Kumiko Fujimura-Fanselow, Professor of Education and Women’s Studies at Toyo Eiwa University, presented stories from a new book she has edited of the same title. She decided to edit the volume because she felt Japanese scholars have not adequately written in English about the lives of Japanese women and the mainstream press has failed to tackle many of the issues pertaining to the lives of women and minorities. Fujimura-Fanselow explained that sexual education courses are not widespread in Japan and many sexual minorities are discriminated against because the population does not understand them. By bringing their stories to light, she hopes her book will ultimately lead to improving their lives as society learns more about their perspectives.

Gender and Sexuality in Latin America with Noelle Stout and Carlos Motta

On Wednesday, April 13, IRWaG and the Robert Wood Johnson Health and Society Scholars Program Working Group on Ethnography and Social Change cosponsored a film screening and art installation with discussion by the film’s director, NYU anthropology professor Noelle Stout, and the artist, Carlos Motta, on “Gender and Sexuality in Latin America.” The presentation included Stout’s award winning documentary, “Luchando,” a cinema verite film that follows four sex workers in Havana, Cuba as they negotiate same sex clients, romantic partners, poverty, and state repression. The art installation, “We Who Feel Differently,” is a website featuring scores of videotaped interviews with people in four countries (U.S., Colombia, Korea, and Norway), who challenge heteronormativity and gender binaries in varying ways. Carlos Motta, the artist, currently has a separate exhibit on view at the Guggenheim Museum.

The Institute for Research on Women and Gender at Columbia University

Proudly congratulates

ERIN MEYER

Winner of the 2011 Queer Studies Prize for her essay on

“Gay Fathers: Disrupting Sex Stereotyping & Challenging the Father-Promotion Crusade”

Established in 1994, the Queer Studies Prize honors 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 achievements and to provide students interested in the discipline with an instructional framework in which to work.
The Women's and Gender Studies major at Columbia College (taught in conjunction with Barnard College's Women's Studies department) culminates in a two-semester thesis seminar, in which students can undertake original research and produce advanced scholarship. We are pleased to congratulate this year's graduating seniors and to share with you their thesis abstracts. We hope this provides a sense of the original and enlightening work being done by Women's and Gender Studies undergraduates at Columbia.

Textual Interventions into the Discourse on Honor Killing: The Case of Jordan

This paper is an exploration of representations of "honor" killing in Jordan as they appear in texts produced for Western consumption. In it, I look at the ways in which honor killing is presented in texts of three different types: life writing, journalism, and policy recommendations. By placing texts of each type into close proximity with one another, I seek to uncover the ways in which these seemingly disparate genres engage in intertextual dialogue, how they rely upon strikingly similar narrative devices, and how they all—to differing degrees—work to produce and reproduce notions about honor killing, about Jordanian women, and about Jordanian society in general that are dangerously grounded in Western (pre)conceptualizations about Arab cultural alterity. My ultimate goal in this cross-textual reading is to lay bare the very real violence that the institutionalization and continuous recirculation of deeply problematic ideas about honor killing in Jordan perpetrate against the very women they seek to advocate for and protect.

The Maria da Penha Law: Struggles, Strengths, and the State in the Human Rights Approach Against Domestic Violence in Brazil

This thesis analyses the development and creation of the Maria da Penha law in Brazil, the first law to criminalize and deal solely with domestic violence. The Maria da Penha law represents an attempt by the country of Brazil to rectify the failings of previous laws that touched on domestic violence, but often failed at protecting women due to the sexism that permeated the legal system. However, the Maria da Penha law has also been heavily critiqued, in great part due to its human rights approach. This thesis explores what this means in terms of the law's language of victimization, increased punitive measures, and the involvement of the state.

Gay Fathers: Disrupting Sex Stereotypes and Challenging the Father Promotion Crusade

This paper reviews the psychological and sociological research concerning gay fathers' childrearing practices. It explores the ways in which gay fathers disrupt sex stereotyped parenting roles and, in so doing, challenge hetero-patriarchal agendas. The paper will be published in a forthcoming issue of the Columbia Journal of Gender & Law.

IRA WaG Seniors Complete Thesis Projects

The Institute for Research on Women and Gender at Columbia University

PROUDLY CONGRATULATES

SARAELEN STRONGMAN
WINNER OF THE 2011 WOMEN’S AND GENDER STUDIES PRIZE
for her essay on

“The New ‘Magic Negroes’: Non-White Women as Transformational Agents in Disney Animated Films”
Morphologies, Continued from Page 3

“Drawing upon documentaries, feature films, and novels, Stockton drew out the relationship between this figure and the concept of latency, or that which has yet to manifest. Stockton’s paper, which seemed as much a workshop piece as a performative presentation, offered a rousing conclusion to a truly stellar semester of collaborations and discussions.

While the workshop’s esteemed participants and its graduate seminar component taught by Professor Franke ensured an engaged turnout for each session, the series attracted a diverse and engaged group from all across the Columbia community. Doctoral candidate in the department of English and Comparative Literature Nijah Cunningham had the following to say about the workshop:

From one session to the next, Queer Morphologies exceeded my understanding of a workshop. Not only did it serve as a site for manufacturing and building on ideas, but it also featured a set of diverse styles of inquiry and extended conversations that crafted critical linkages that were as innovative as they were unfixed. This versatility and constant reflection was at once refreshing and challenging. I cannot remember a session that I left without a feeling of curious excitement or the weight of some newfound knowledge. Each paper seemed to step in a different direction, but when I look back on them as a whole, it becomes apparent that they share a common imperative for generating new forms of knowledge. It is this primacy on form expressed in the idea of morphologies that made the workshop so successful and rewarding, as well as fashioned a notion of queer theory that was productive because it was so hard to pin down.

Cunningham, an active participant in IRWaG, was one of numerous regular audience members. His statement expresses a general perception of the events hosted by the institute and its collaborators. As the largest event put on this semester, it stands out as a hallmark for IRWaG’s commitment to the pursuit of scholarly work that continually allows itself to be revisited and refashioned in the interest of a collective pursuit.

IRWaG offers M.A. and Ph.D. students the opportunity to earn a certificate in women’s studies.

Two courses are required as part of the certificate. Interested students should register their intention to pursue this certificate while doing coursework.

**Professors:**
Please tell your students about this opportunity.

**Students:**
Please contact the Director of Graduate Studies, Lila Abu-Lughod, for more information, or visit us online at www.columbia.edu/cu/irwag
individual bodies. By approaching these three main points, Jordan-Young attempted to ask how one might move beyond sexual traits in order to think more critically about the relationship between bodies and desire that fundamentally demands a reassessment of what may very well be presumed as inherent.

Followed by Professor Nelson’s brilliant, yet lucid response, the group discussion engaged the question of sexual logics and explored the potentiality of such terms. Even as the discussion seemed to conclude with a general acknowledgement of the particular limits of a sexual logic, there was never any sense of foreclosure. Rather, as the discussion came to a close, the potential of engaging the questions around desire, the body, sex, and sexuality ultimately promised a mode of thinking that may still move beyond the exacting impetus of the biological sciences.

Logic, Continued from Page 2

Haraway developed a dialectical account that stressed how science and the social are mutually constitutive. Haraway’s project, Abu El-Haj observed, was a broadly political and ethical one that sought to impel better accounts of knowledge-making in the service of struggles for alternative forms of life.

Professor Abu El-Haj proposed a fascinating link between Haraway’s work from 1989 and Judith Butler’s Gender Trouble, published one year later in 1990. Both theorists, she observed, were writing against the claim that sex is to gender what nature is to culture; Butler challenged this analogy by encompassing sex in discursive and performative practices, while Haraway tried to overturn it by emphasizing storytelling and the way that non-humans are implicated in this narrative drama. This portion of a generally thoughtful discussion was also enriched by Professor Beth Povinelli’s insightful comments about Butler’s Gender Trouble, a text she discussed at Theory Mondays several semesters ago. The seminar thus provided graduate students from a range of disciplines with an opportunity to think about these theorists as part of a larger conversation. IRWaG welcomes proposals from any faculty member who is interested in leading a Theory Monday session, and has plans to hold sessions on Hannah Arendt and feminism and the public sphere in the near future.
Maria Malmström, Continued from Page 5

is continually created and re-created in Egypt through a number of daily practices, of which female circumcision is central. The study explored how the subject is made through the interplay of global hegemonic structures of power and the most intimate sphere, which has been exposed in the international arena. She is also involved in the interdisciplinary research project “Hamas Between Sharia Rule and Demos-Islam,” which aims to investigate in what way Hamas will adapt to new realities on the ground (together with Michael Schulz et al.), and in ground research on sexual violence and armed conflict in a globalized world (together with Maria Stern and Maria Eriksson Baaz). She is a gender consultant (UNFPA and others) and member of several academic/policy networks (including the Think Tank for Arab Women). Her visit was cosponsored by IRWaG and the Columbia Law School Center for Gender and Sexuality Law.

Maria Malmström addresses audience

James, Continued from Page 4

The discussion that took place was rigorous, in no small part because of Professor Julie Crawford’s thoughtful response, which raised a number of productive questions that the group explored at length, particularly about the critical limits of O’Brien’s novel. To what extent, we asked, does In the Lake of the Woods critique some of the well-worn figures of the veteran and offer in their place a more nuanced understanding of the veteran’s vexed relationship to the politics of the 1960s? And is that critique ultimately hampered by what James argues is O’Brien’s reinvestment in figures of domesticity and hetero-normative filiation?

The event was an excellent instance of what Research Fridays offer students: for attendees, the chance to read engaging new work on gender by young scholars and, for the presenter, thoughtful and engaged responses from graduate student colleagues and from faculty who illuminate the material with either interdisciplinary or cross-period insights.

Julie Crawford, Jess Fenn, and Jenny James

CONGRATULATIONS

to the

2011–2012 IRWaG Graduate Fellows:

Kitana Ananda • Daphne Carr • Sonali Thakkar
Religious Law, Local Practice, and Global Debates about Muslim Women’s Rights: The Politics of Consent

On April 9–10, 2011, the Center for the Critical Analysis of Social Difference’s “Liberalism and its Others” project organized an international conference on “Religious Law, Local Practice, and Global Debates about Muslim Women’s Rights: The Politics of Consent” at Columbia University’s Global Center in Amman, Jordan. The two-day workshop was the second in a series of conversations and workshops conceived under the rubric “Who’s Afraid of Shari’a?” The urgency of exploring this theme comes from the contentious and highly polarized debates in the public sphere—whether in Europe, the U.S. or in countries of the Muslim world—about the threat Shari’a, or Islamic law, might pose to women’s rights.

The Shari’a project addresses in particular the relationship between the legal regulation of gender and neoliberal governance as it is being played out in new initiatives around Islamic law by international funders and human rights activists, as well as by nation-states and local-level feminist activists in the Muslim world today. By analyzing the way that debates over Islamic law—in both “East” and “West”—reflect broad anxieties about sexual freedom, women’s rights, and changing social relations of the family, the Shari’a project seeks to inform global conversations about political Islam. As an antidote to both fear-mongering on the part of right-wing pundits and simplistic moralizing on the part of Islamists, each reproducing arguments about a civilizational divide, we offer close and careful studies of the complex effects of religious law on the everyday lives of Muslim women, and on perceptions of gender rights more broadly.

How has the rich and multifaceted tradition of Islamic law become collapsed into a critique of women’s rights deficits in the Muslim world, generating new loci of intervention and activism? How have putatively “Islamic” legal regimes managed the competing requirements of citizenship and identity, and of state and community, in envisioning women’s rights? How
Theses, Continued from Page 9

What About These Families?: Japanese-American Family Narratives of World War II and Internment

This project examines the experiences of Japanese-Americans around the period of the Second World War, in order to explore how relocation, as a sentiment of racism in the United States, affects familial experiences. Migration, and ultimately dislocation, is critical to this examination as it explores the lives of the families through various (re)locations in Julie Otsuka’s novel When the Emperor was Divine, as well as David Mura’s Famous Suicides of the Japanese Empire. This paper argues that the intersections of race and gender affect these racialized families’ abilities to perform the prescriptive roles of the “traditional, nuclear” family (i.e., the “Golden Age” family). In demonstrating how these individuals and their families are unable to recreate this image for themselves, this paper aims to trouble and dislocate this image’s normalizing effect. If the goal of the 1950s family ideal was “family togetherness,” as Steven Mintz and Susan Kellogg propose in Domestic Revolutions, then how do spatial movements between real and imagined borders, and the borders themselves, influence the ways that families can form and remain together?

The New ‘Magic Negroes’: Non-White Women as Transformational Agents in Disney Animated Films

This thesis explores the role of nonwhite women in Disney animated films. Specifically, it argues that in interracial romance films nonwhite women serve to aid their white male lovers in ways not available to performers during the early years of hip-hop. While male artists in the US are typically followers of the Five Percent Nation or the Nation of Islam who do not perform a public, Islamic identity, female emcees like the British duo Poetic Pilgrimage employ acoustic and visual markers to perform a specifically Muslim identity and ethics. In doing so, Arpaci argued that these multiply-positioned women artists performatively challenge racialization and minority oppression in Europe, and patriarchal notions of appropriate female piety.

In his comments, Professor Haider suggested that considering how “religion” became an expressive mode for minoritized populations in Europe (as opposed to “race” in the United States) might also lead Arpaci to examine the place of immigration in the connection between the US, the UK, and Germany. A lively and interdisciplinary discussion followed, as participants reflected on the growth of transnational hip-hop scholarship, questions of genre, and intersections between queer studies and critical race theory on the politics of representation and visibility.

Arpaci, Continued from Page 4

way of the United States, the United Kingdom and Germany.

Against the backdrop of the genres of “conscious rap” and commercial hip-hop from the United States and their influence in Europe, Arpaci considered the rise of “Islamic rap” and the lyrical performances of an increasing number of post-9/11 female rappers who seek to assert themselves on stage. She suggested that hip-hop culture provided Muslim female artists an opportunity to “come out” with their faith in ways not available to performers during the early years of hip-hop. While male artists in the US are typically followers of the Five Percent Nation or the Nation of Islam who do not perform a public, Islamic identity, female emcees like the British duo Poetic Pilgrimage employ acoustic and visual markers to perform a specifically Muslim identity and ethics. In doing so, Arpaci argued that these multiply-positioned women artists performatively challenge racialization and minority oppression in Europe, and patriarchal notions of appropriate female piety.

In his comments, Professor Haider suggested that considering how “religion” became an expressive mode for minoritized populations in Europe (as opposed to “race” in the United States) might also lead Arpaci to examine the place of immigration in the connection between the US, the UK, and Germany. A lively and interdisciplinary discussion followed, as participants reflected on the growth of transnational hip-hop scholarship, questions of genre, and intersections between queer studies and critical race theory on the politics of representation and visibility.

Director, Continued from Page 1

dynamics of gender, sexuality, ethnicity, and race, CCASD is a vital part of the mission of IRWaG. Thus we were thrilled to physically house the Center for the last three years as we looked for a larger, multipurpose space. With the gracious help of Sue Mescher, Deputy Vice-President of Strategic Planning, CCASD will now be housed adjacent to the Institute on the Seventh Floor of Schermerhorn Extension in the old photographer’s room.

Still in the works is a thorough rethinking of the public face of the Institute—namely, its website and newsletter. Over the next year, I will be working closely with Nadine, Saidiya, and the new Executive Committee to help redesign the Institute website and create an “Interactive Institute” alongside the current site. The Interactive Institute will have more media functionality and provide links to social media including Twitter, Facebook, and Vimeo. (Currently, you can become a friend of the Institute by visiting us at facebook.com/irwag or follow us at twitter.com/irwag for more frequent updates on our programs, events, and feminist news.) The new site will also provide an electronic version of this newsletter with additional functions and allow us to report on events closer to when they actually happen. But do not fear, paperphiles! The Institute is also designing a new paper brochure, intended for distribution to everyone and anyone interested in the Institute. We will have a downloadable electronic version of this brochure on the website as well.

So much done. So much to do. It’s a wonderful life indeed.
Support the Institute:

Become a Friend of IRWaG

Please support the Institute by becoming a “Friend of IRWaG.” We need your help to continue developing innovative public programs, lectures and conferences, and to support the kind of cutting-edge feminist scholarship that has been a hallmark of the Institute throughout our 21-year history. As a friend of IRWaG, you will be invited to special events at the Institute and at Columbia, and you will be involved with New York City’s leading center for the scholarly exploration of women and gender.

Please send your tax-deductible donation of $25, $50, $100, or $1000, along with the form below to:

IRWaG
Columbia University
763 Schermerhorn Extension MC5508
1200 Amsterdam Avenue
New York, NY 10027

Your checks or money orders should be made payable to Columbia University, marked “IRWaG.”

Or visit: giving.columbia.edu/giveonline

We are also interested in your comments and suggestions for programming and teaching at the Institute:

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Name: _________________________________________________________________________________________________________
Address: ________________________________________________________________________________________________________
Phone: __________________________________________________________________ Email:_________________________________ 
Connection to IRWaG: ____________________________________________________________________________________________
### Fall 2011 Undergraduate 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>V1001</td>
<td>Intro to Women's and Gender Studies</td>
<td>02215</td>
<td>3</td>
<td>L. Ciolkowski/R. Young</td>
<td>TR</td>
<td>11:00–12:15</td>
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<tr>
<td>BC2140</td>
<td>Critical Approaches</td>
<td>02265</td>
<td>3</td>
<td>K. Kaye</td>
<td>TR</td>
<td>9:10–10:25</td>
</tr>
<tr>
<td>V3112</td>
<td>Feminist Texts II</td>
<td>07309</td>
<td>4</td>
<td>L. Tiersten</td>
<td>M</td>
<td>2:10–4:00</td>
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<tr>
<td>BC3125</td>
<td>Intro to Sexuality Studies</td>
<td>09589</td>
<td>3</td>
<td>K. Kaye</td>
<td>TR</td>
<td>1:10–2:25</td>
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<tr>
<td>V3311</td>
<td>Feminist Theory</td>
<td>04678</td>
<td>4</td>
<td>T. Campt</td>
<td>T</td>
<td>4:10–6:00</td>
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<td>V3521</td>
<td>Senior Seminar I</td>
<td></td>
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<td></td>
<td>Sec. 001</td>
<td>72204</td>
<td>4</td>
<td>M. Hirsch</td>
<td>TBA</td>
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<tr>
<td></td>
<td>Sec. 002</td>
<td>03661</td>
<td>4</td>
<td>R. Young</td>
<td>R</td>
<td>4:10–6:00</td>
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### Fall 2011 Graduate Courses

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<tr>
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<th>Title</th>
<th>Call#</th>
<th>Points</th>
<th>Instructor(s)</th>
<th>Day</th>
<th>Time</th>
</tr>
</thead>
</table>
| W4300    | Advanced Topics in Women's and Gender Studies
|          | Sec 002: Bodies in Motion          | 66048 | 4      | H. Kotef                       | T   | 12:00–2:00  |
|          | Sec 003: Pol. of the Family in Post-Genomic Era | 23451 | 4      | A. Nelson                      | W   | 2:10–4:00   |
| W4310    | Contemporary American Jewish Women's Lit | 05459 | 4      | I. Klepfisz                    | T   | 4:10–6:00   |
| G6001    | Theoretical Paradigms              | 76648 | 3      | A. Kessler-Harris/C. Vance     | T   | 4:10–6:00   |

### Fall 2011 Crosslisted 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>
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</thead>
<tbody>
<tr>
<td>ANTH 3465</td>
<td>Women/Gender Politics in the Muslim World</td>
<td>88447</td>
<td>3</td>
<td>L. Abu-Lughod</td>
<td>MW</td>
<td>11:00–12:15</td>
</tr>
<tr>
<td>CLEN 6820</td>
<td>The Novel and Feminist Theory</td>
<td>87148</td>
<td>3</td>
<td>M. Hirsch</td>
<td>R</td>
<td>2:10–4:00</td>
</tr>
<tr>
<td>HIST G8547</td>
<td>Colloquium: History of Women and Gender</td>
<td>17796</td>
<td>4</td>
<td>A. Kessler-Harris</td>
<td>M</td>
<td>4:10–6:00</td>
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<tr>
<td>PHIL V2110</td>
<td>Philosophy and Feminism</td>
<td>51246</td>
<td>3</td>
<td>C. Mercer</td>
<td>MW</td>
<td>10:35–11:</td>
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