

BCRW Newsletter
Fall 2010
September
Volume 19, No. 1

BCRW

BARNARD CENTER FOR
RESEARCH ON WOMEN



Critical Intersections: Reproductive and Economic Justice

A conference co-sponsored with
the New York Women's Foundation

Intimacies Deferred: Genealogies of Freedom

The Helen Pond McIntyre '48 Lecture
with Lisa Lowe

HollaBack!: Feminist Responses to Street Harassment

A panel featuring Shannon Lynberg,
Emily May, Oraia Reid, and Chai
Shenoy



Making the Connections

The longstanding mission of the Barnard Center for Research on Women—to build a world in which all women can “live and work in dignity, autonomy, and equality”—crucially includes a commitment to collaboration. For us, this commitment means bringing together scholars and activists to help us think critically about the issues of the day, connecting students to feminist and social justice issues outside the campus gates while encouraging them to integrate these issues into their studies here, and fostering ties between different groups working for fairness and equality in New York City and beyond.

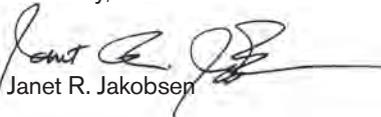
This past year in particular, we've been fortunate to have the opportunity to collaborate with a few coalitions and organizations who are doing truly inspiring work for social change. In September, we'll present the results of one of these collaborations, a conference co-sponsored with the New York Women's Foundation, an “activist” philanthropic organization committed to funding organizations that are led by women and feminists in NYC. “Critical Intersections: Reproductive and Economic Justice” will feature the work of seventeen different New York-based organizations, all grantee partners of NYWF, who work at the intersections of economic security and reproductive justice, empowering and advocating on behalf of communities. In the spirit of collaboration and participation, these organizations will present workshops on their organizing strategies, visions for systemic change and calls for action.

Here on campus, the collaborative efforts of a committed group of students and faculty have resulted in the creation of an Interdisciplinary Concentration on Race and Ethnicity, an academic program that will allow students to analyze the connections between race, ethnicity, gender, and class. On page 8, recent graduates Anna Steffens and Kimberly Wu share their experiences with this project. Using an analysis that is influenced by an ethnic studies framework, this year's Helen Pond McIntyre '58 lecturer, Lisa Lowe, professor of Comparative Literature at the University of California, San Diego, will be speaking about reframing studies of 19th century British and American colonialism and indentured labor of Chinese workers in the US.

We are also very excited to share here some of the results of another collaborative effort, the Inter-Alliance Dialogue's “Gender Justice from the Grassroots” gathering, which took place at Barnard in March. The results of this project on how to better incorporate a feminist mission into other struggles for justice are outlined on page 10. One of our longest collaborative projects, our work with Domestic Workers United and the National Domestic Workers Alliance, has culminated in a new issue of our webjournal, *The Scholar & Feminist Online*, as well as a report in our New Feminist Solutions series. And a new collaboration with HollaBack! and RightRides, members of which will speak on October 25 about new feminist responses to street harassment, is helping to produce innovative ways of tracking and combating gender-based violence in public spaces.

We're grateful to all of our partners in these projects for their commitment and for sharing their wisdom and enthusiasm. I am also personally grateful to Gisela Fosado, Associate Director, whose intelligence and commitment brought many of these groups to BCRW. She has moved to Durham, NC with her partner and family, and we will miss her. We have always had the good fortune of extraordinary staff at BCRW and I am happy to introduce to you our new Associate Director, Catherine Sameh, who comes to us from the doctoral program in Women's and Gender Studies at Rutgers University. Catherine's expertise on Iranian transnational feminist activism will continue to expand the horizons of the Center's work. I hope that you will welcome Catherine and join all of us at BCRW for another successful year.

Sincerely,



Janet R. Jakobsen

BCRW

BARNARD CENTER FOR
RESEARCH ON WOMEN

The Newsletter is published biannually by
The Barnard Center for Research on Women

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Monday–Friday
10am–5pm

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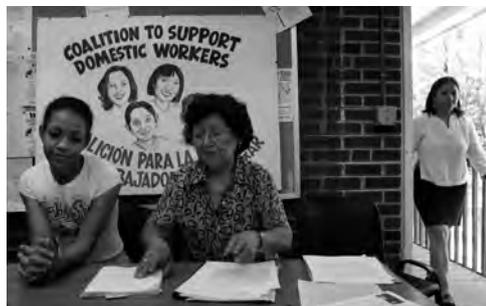
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"Lady Justice," original illustration by Polly Becker.

BCRW Projects



Collaboration Valuing Domestic Work

Founded in 2000, Domestic Workers United (DWU) is an organization of Caribbean, Latina, and African nannies, housekeepers, and providers of elder care in New York, organizing for power, respect and fair labor standards for all workers. BCRW has collaborated with DWU and with the National Domestic Workers Alliance to produce a New Feminist Solutions report, *Valuing Domestic Work*, which describes the history of domestic work and domestic worker organizing in the US; displays how domestic work has been devalued; and outlines policy and legal solutions which will ensure that all excluded workers are treated fairly. We have also recently released an issue of *The Scholar & Feminist Online*, "Valuing Domestic Work," which brings together scholarly essays on gender and care labor, as well as documentation of campaigns by DWU and the National Domestic Workers Alliance to gain visibility and legitimacy for domestic work. The issue features contributions made by allies and partners of these organizations, including Jews for Racial and Economic Justice and Third World Newsreel.

barnard.edu/bcrw/newfeministsolutions

barnard.edu/sfonline/work



Scholar & Feminist Online

Issue 8.2 / Spring 2010

Children of Incarcerated Parents

Our prison system is designed in a way that ignores the presence of children in the lives of prisoners. As the contributors to this issue show, the lack of thoughtful policies regarding children of incarcerated parents compounds the trauma and stigma that are faced by the over two million children whose parents are incarcerated on any given day. When a parent is sent to jail, a child is often left isolated and vulnerable. While society relies on the institution of the family to provide the care and nurturing that children require, we incarcerate parents with little regard to the impact of this decision on their children. This issue covers the topic of parental incarceration and its impact on children through multiple lenses, giving particular attention to the justice system's impact on women's roles as caregivers.

barnard.edu/sfonline/children



Continue the Conversation Online

Connect with BCRW

After the events are over, we invite you to continue the conversation with us online. Become a fan of BCRW on Facebook, or follow us on Twitter to find out the latest news about our programming and publications. BCRW also makes recordings of our lectures and conferences available as podcasts, free audio and video files that can be downloaded to your computer. Please visit our website and click on the links to our Facebook, Twitter, YouTube, Vimeo, and iTunes accounts at the bottom of the page for more information and to see our exciting online offerings.

www.barnard.edu/bcrw

barnard.edu/bcrw

BCRW Calendar

09/

Wednesday, 09/22
9 am–4 pm

Critical Intersections: Reproductive and Economic Justice

A conference co-sponsored with
the New York Women's Foundation
Registration in The Diana Center Lobby



11/

Thursday, 11/04
7:00 pm

Intimacies Deferred: Genealogies of Freedom

The Helen Pond McIntyre '48 Lecture
with Lisa Lowe
James Room, 4th Floor Barnard Hall

10/

Wednesday, 10/06
12 pm

A, R, + D: Architecture, Research, and the Design Process

A lunchtime lecture with Karen Fairbanks
BCRW, 101 Barnard Hall

Wednesday, 10/20
12 pm

In Quest of a Modern Voice: Bronislava Nijinska in Post- Revolutionary Kiev

A lunchtime lecture with Lynn Garafola
BCRW, 101 Barnard Hall



Thursday, 10/21
7 pm

Christianity and the Global Politics of Sexuality

A panel with Elizabeth Castelli, Eng-Beng
Lim, Ju Hui Judy Han, Mary-Jane Rubenstein,
and Jordan Alexander Stein
Diana Center Event Oval

Tuesday, 11/09
12:00 pm

The Art of Healing: The Work of Quilts in Grief

A lunchtime lecture with Lisa Collins
BCRW, 101 Barnard Hall



Monday, 10/25
6:30 pm

HollaBack!: Feminist Responses to Street Harassment

A panel with Shannon Lynberg, Emily May,
Oraia Reid, and Chai Shenoy
Sulzberger Parlor, 3rd Floor Barnard Hall

Wednesday, 11/10
6:30 pm

Current Cravings, Strange Desires, and Frightening Things: The Effect of the Frontal Lobe and Amygdala on Affect and Actions

The Roslyn S. Silver '27 Science Lecture
with Elisabeth A. Murray
Sulzberger Parlor, 3rd Floor Barnard Hall

Thursday, 10/14
6:30 pm

Makeshift Reclamation

A multimedia panel with Hilary Goldberg
and Jessica Hoffmann, among others
James Room, 4th Floor Barnard Hall



WORKING FOR
REPRODUCTIVE JUSTICE
IN NEW YORK CITY

Reproductive oppression affects the lives of women and girls everywhere. Feminist activists and scholars have long been concerned with securing reproductive rights for women, and have pursued these rights largely through creating legislative change and encouraging greater access to things like abortion, contraception, and other forms of reproductive healthcare. Dialogues about reproductive rights, especially in the US over the last forty years, have centered on the idea of “choice.” The prevailing thought has been that if we uphold a woman’s right to choose any of the reproductive health options that are available to her, we will be allowing her to control her own reproduction, and thus retain her own autonomy. In reality, however, this situation is much more complex.

For many people, this type of movement for reproductive freedom, based around legalizing abortion and obtaining access to contraception, does not address the complexities of their lived experiences. Much of the discourse around reproductive “choice” does not sufficiently describe the difficulty in advocating for all of the conditions, including things like comprehensive healthcare, political and social empowerment, and economic security, that must already exist in order for women to actually be able to make informed and independent decisions about their reproduction. This framework also does not fully incorporate the importance of being able to make the decision to have a child, but, for women of color and poor women, who have historically been the target of state surveillance and sterilization abuse, the decision to carry a pregnancy to term is just as relevant as access to contraception or abortion.

One solution to the limitations of a movement for reproductive freedom that is based around choice and access is reproductive justice, a newer model for action that has recently been taken up by activists and organizers. Reproductive justice is a model for thinking about reproductive freedom and gender- and sexuality-based oppression that takes into account how individual freedom to maintain autonomy over one’s body may be limited by a lack of economic, social, and political privilege, as well as by social structures that institutionalize racism, homophobia, and other dominant norms of embodiment. By reframing the discussion around the pursuit of social justice for all, we can more accurately describe how, for many people, including women of color, poor people, and queer and transgendered people, these freedoms will be achieved not solely by legislative changes, but by transforming our society into one that is more inclusive and that values the experiences of diverse groups.

Asian Communities for Reproductive Justice (ACRJ) published a groundbreaking report in 2005 entitled “A New Vision for Advancing Our Movement for Reproductive Health, Reproductive Rights, and Reproductive Justice,” in which reproductive justice is defined as follows:

We believe reproductive justice is the complete physical, mental, spiritual, political, economic, and social well-being of women and girls, and will be achieved when women and girls have the economic, social, and political power and resources to make healthy decisions about our bodies, sexuality and reproduction for ourselves, our families and our communities in all areas of our lives. (ACRJ 2005)

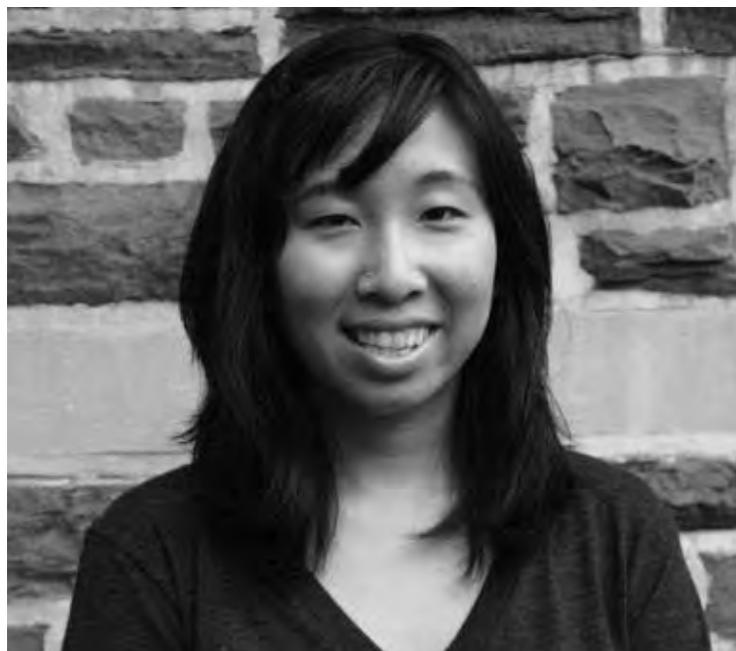
For the past year, the Barnard Center for Research on Women has collaborated with the New York Women’s Foundation (NYWF), a philanthropic organization funding women-led organizations in NYC, and seventeen of NYWF’s grantee partners who work on reproductive justice in local communities. The results of this collaboration, a conference on September 22 entitled “Critical Intersections: Reproductive and Economic Justice” (see page 11 for more information) and a soon-to-be released report in the New Feminist Solutions series, explore how the different organizations use this framework in order to achieve justice and build power in their communities and in society at large (see page 11 for a full list of these organizations, who will also present at the conference).

Although each of these organizations has a commitment to reproductive justice, they work on many diverse and intersecting issues, including immigrant rights, environmental justice, alternatives to violence and incarceration, education, community health, economic justice and labor reform, and HIV/AIDS prevention and education. The comprehensive vision offered by a reproductive justice model allows them to address the diverse needs of the populations they serve, using various strategies for organizing and producing change.

Within the reproductive justice framework, these organizations connect with the communities they serve using a variety of different strategies. Some of them use a community organizing and leadership model. For instance, the Red Hook Initiative, which works to confront the consequences of intergenerational poverty, trains young women to become leaders within the local community of the Red Hook Houses in Brooklyn, NY. Through the Peer Health Educator and Leadership program, these young women gain the skills to connect with and educate their peers, helping them to advocate for reproductive justice in their community and in society at large. Voces Latinas, based in Queens, NY, uses a similar peer-to-peer model in their efforts to reduce the rate of HIV transmission among immigrant Latinas. By building advocacy and leadership skills, women trained in this *Promotoras* model used by Voces Latinas are equipped to educate and empower other immigrant Latinas in their community who are living with or at risk for HIV/AIDS, as well as to advocate on behalf of their communities to city and state legislators.

Other organizations engage more directly with institutions like the legal system, the school system, or social services, displaying how encounters with these entities can limit one’s reproductive freedom. The Sylvia Rivera Law Project, an organization working to guarantee that all people are free to determine their gender identity and expression, provides legal services to low-income and people of color who are transgendered. Girls for Gender Equity, a grassroots youth development organization based in Brooklyn, works to combat sexism and racism in NYC public schools so that girls can fulfill their potential both inside the classroom and as members of their own communities.

To find out more about these organizations and the work that they are doing in New York City, please join us at this fall’s conference, “Critical Intersections: Reproductive and Economic Justice” on September 22. See page 11 for details.



ETHNIC STUDIES AT BARNARD: A Critical Juncture for Social Analysis

By Anna Steffens '10 and Kimberly Wu '10

As recent Barnard alumnae, we look back on our time in college as a period of intense change, both within ourselves and within our school. There must be something about being a part of the Barnard community that simply commands productivity and growth. During our time as leaders in Barnard's student government, we saw meal plan changes, met a new cohort of visiting international students on campus, and debated the role of sororities within Barnard and Columbia student life. And while still juggling academic courses and extracurricular activities, we managed to extend previous students' inquiries about the role and significance of ethnic studies and critical race analysis as a part of Barnard and Columbia's academic repertoire and intellectual culture.

During the 2009-10 academic year, we participated in a one-credit independent ethnic studies course, an opportunity that we enjoyed thanks to grassroots student efforts, inspired by work of alumnae from the class of 2009. The history of ethnic studies at Columbia University marks its origins with the 1996 student strike, which was in turn influenced by the national tide of student-initiated demands for such academic changes starting as early as 1968-69 at the University of San Francisco and University of California at Berkeley. After much struggle, Columbia created the Center for the Study of Ethnicity and Race in 1999, and after further student pressure, the university began offering comparative ethnic studies as a major in 2004.

Barnard, however, has never explicitly institutionalized an academic program for ethnic studies. Related fields at Barnard, like Women's Studies, Africana Studies and American studies, had been initiated

before 1999. Yet, as proven during the weekly discussions of our ethnic studies reading group, there is still a great deal of academic ground to be explored at the intersection of these fields. A Consortium of Barnard faculty from each of these programs – Africana, American and Women's Studies— tackled these intersections this year while members of the ethnic studies reading group helped to generate student feedback and interest. As a result of these diligent efforts, the college is launching a new ICORE (Interdisciplinary Concentration On Race and Ethnicity) for students in the three majors of the Consortium and MORE (Minor On Race and Ethnicity) for Barnard students in all other majors starting this fall. Faculty and students agree that these programs will capitalize on existing course offerings and faculty expertise while simultaneously creating new opportunities for students from all disciplines to delve into critical, well-rounded studies of race, ethnicity, and closely related topics.

In the process of helping to shape these new programs, the ethnic studies reading group (which included a diverse array of students from all four class years and several different majors) began to think more theoretically about our own place in the larger context of scholarship and activism surrounding issues of race, gender, and countless other categories invested with power. Our reading and discussions in ethnic studies and other disciplines encouraged us to view our own worlds—from our classes at Barnard to our location in international political movements—through a more critical lens. We learned that these methods of inquiry and self-study were helpful not just in expanding Barnard's curricular offerings, but also in examining our beloved

college and our roles as Barnard students.

With the help of readings, guidance from Professor Janet Jakobsen, and our own shared experience, we delved into an array of approaches to the critical study of race and ethnicity. In some forms of ethnic studies, we found, scholarship was focused primarily on particular ethnic or racial groups. This approach has allowed scholars to devote adequate attention to histories and sociopolitical realities that were previously ignored or undervalued. In other modes of scholarship, however, we can move even deeper into analyses of the very categories that define dominant understandings of race, ethnicity, gender, class, and other privileging variables. This sort of investigation can encourage enhanced awareness of the ways that such variables connect and constitute one another in unique ways across time and space. In our reading group, for instance, we often discussed the intersections between religious and ethnic identities. We ascertained that religion and ethnicity are intricately intertwined for some women, and that these identities are also inextricably connected to gendered, political, familial, and national identities. Given these connections, we must study more than simply a given group's ethnic background. Our coursework and personal experiences have shown us that deeper interrogation of categories themselves is fundamental to struggles for social justice and academic equity.

How, then, can such an ambitious scholarly approach be applied here at Barnard? We repeatedly asked ourselves this question during our time as undergraduates, and we found philosophical and practical ways to apply our newfound knowledge to our roles as student leaders. With friends and classmates, we spent countless hours discussing Barnard's identity as a women's college, both historically and for contemporary students. Barnard was founded, many of us argued, to correct injustices imposed upon women based on the constructed (but incredibly powerful) category of gender. In the beginning of its history, Barnard was limited to particular types of women—generally those with a great deal of extant privilege based in race, economic resources, and nationality. As the college evolved and the world changed, parameters for admission and graduation were altered. We are grateful that Barnard now boasts a student body, curriculum, and faculty that are diverse in many ways. But even while acknowledging such improvements, we continue to look to the insights of ethnic studies to inspire still more change and growth. In many ways, Barnard was a radical institution in its infancy, and we want to draw upon that same radical spirit to inspire new discussions of gender identity, sexuality, ethnicity, race, and class in the lives of Barnard students today. How is Barnard affected, for instance, by the fact that colleges nationwide now graduate more women than men (and thus, some believe that women's colleges are no longer necessary)? And how might the experiences of queer and transgender students at Barnard differ from the experiences of those at a coed institution?

These are huge questions, and they represent only a tiny fraction of the questions we brought up during our time as Barnard students and activists. Though these questions are infinite, and some are indeed unanswerable, we feel fortunate that our classmates and our professors encouraged us to ask them. Our roles in the ethnic studies group and in student government showed us firsthand the importance of critical investigation of all sorts of power and identity—foremost

within our Barnard community, but simultaneously on a national and global scale. Furthermore, while our experiences at Barnard served as an innovative tutorial in activism and ethnic studies, we regret that the vast majority of our peers were not exposed to these particular facets of academia and social justice. As members of the ethnic studies group, we encouraged the long-term incorporation of ethnic studies into the Nine Ways of Knowing general education requirements. Clearly, Barnard offers an array of fascinating classes and skilled professors for those who demonstrate interest in issues of race, ethnicity, gender, and sexuality. Such flexibility in study is necessary, but it also creates self-segregation and allows most Barnard students to miss out on critical opportunities to investigate issues of privilege and identity from many different angles. If and when students are required to incorporate such scholarship into their Barnard careers, we argue, all members of the Barnard community will benefit from increased awareness of and dialogue around such crucial subjects.

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Studying race and ethnicity at Barnard has proved to be a key element in our college experiences. Even as new alumnae, we are in awe of what a vital role Barnard has already played in our personal and professional lives, and participation in the ethnic studies reading group has allowed us to approach the adult world with a keen eye towards racial, gender, and economic justice. Contemporary ethnic studies is based on the study of intersections, and if this reflection on our Barnard experiences has taught us anything, it is that Barnard's own intersection with ethnic studies is a critical juncture for scholars and students alike.

Gender Justice from the Grassroots

By Brigid Flaherty[†]

Celebrating 100 years of International Women's Day, more than 30 working class women and non-gender conforming members of six grassroots alliances from all over the country came together for three days at Barnard College in March 2010. Our goal was to identify and strengthen the gender analysis in our daily work on the ground in our home communities, but also to learn how to incorporate more consistently a 21st century feminist frame in our collective national work.

Six alliances comprise the emerging Inter-Alliance Dialogue (IAD): Grassroots Global Justice (GGJ), Jobs with Justice, National Day Laborer Organizing Network (NDLON), National Domestic Workers Alliance (NDWA), Pushback Network and Right to the City. These alliances do work that spans worker's rights, excluded workers, immigrant rights, civic engagement, and anti-gentrification struggles, and were key organizers in the US Social Forum process. The majority of our leaders and constituents are women of color, working class white women, and queer and working class people, but we often don't talk about our work as feminist work. At the same time, the feminist movement does not see our sector as lifting women's issues.



Historically, social movements within the US have not prioritized gender as a lens through which to analyze conditions or as a base to build power. Even though gender is rooted at the intersection of multiple oppressions, we have not seen it as clearly articulated as the analyses of race and class. To reclaim space for social justice feminism within our multi-issue and multi-constituent movements, we used our time at Barnard to share best practices and work through organizing problems. We examined the personal ways in which gender has impacted our ability to live in this world. We devised a set of values and priorities that place gender at the center of a new world free from capitalism, racism, environmental destruction, militarism and interpersonal violence. One of our international guests, Wilhelmina Trout, member of the World March of Women, South Africa shared with us their effort to create an international movement that connects grassroots groups around the world in efforts to eliminate the root causes of poverty and violence against women. With the guidance of facilitator Linda Burnham, we came up with concrete steps to integrate a stronger gender justice frame into the IAD work at the US Social Forum in Detroit and in our priority campaign to win immigration justice.

As an immediate outcome from the Gathering, Pushback Network has formed a women's caucus to ensure that gender is firmly integrated into its campaigns and trainings and plans to hold a gender justice gathering in 2011. With the racist attack on immigrants in Arizona, National Domestic Workers Alliance and National Day Laborers Organizing Network organized a women's delegation to document the impact of SB1070 on women and children in particular. Grassroots Global Justice invited three World March of Women members to the US Social Forum and we are in the initial stages of starting a US chapter. Finally, on a personal level, I feel buoyed by the fighters and activists I met during this exchange. It's rare to be in a space where folks are talking about forming a cadre of individuals who are committed to using gender as a tool to build power in this country. In seeing the outcomes of this experience, I believe the gathering has truly expanded the realm of what's possible in our work for social justice.

The IAD members give much appreciation to all the staff at the Barnard Center on Research for Women. We are so grateful for the collaboration! Viva BCRW!

[†]Director of Resource and Organizational Development at Pushback Network

Critical Intersections: Reproductive and Economic Justice

Co-sponsored with
the New York Women's Foundation

A conference

Wednesday, September 22

9 am – 4 pm

Registration in Diana Center Lobby

This conference, co-sponsored with the New York Women's Foundation, will explore how reproductive justice and women's economic security are inextricably linked and will highlight the work being done in these areas by 17 organizations here in New York. With the leadership predominantly of women of color and young people, these organizations focus on diverse issues within the reproductive justice framework, including immigrant rights, environmental justice, alternatives to violence and incarceration, education, community health, economic justice, labor reform, and HIV/AIDS prevention and education. Seventeen different organizations, all involved in important and innovative work for reproductive justice across NYC, will present on their work, their organizing models, and how they've been able to effect change. The conference will also feature a panel discussion with leaders in the field of reproductive justice research, advocacy, and activism.

With speakers from: African Hope Committee; Brooklyn Young Mothers Collective; DAMAYAN Migrant Workers Association; Girls Education & Mentoring Services; Girls for Gender Equity; Love Heals; New York Civil Liberties Union; Red Hook Initiative; RightRides; Sauti Yetu Center for African Women; Sistas on the Rise; SMART; Sylvia Rivera Law Project; Voces Latina; Women's HIV Collaborative; Young Women of Color HIV/AIDS Coalition; and Youth Ministries for Peace and Justice.

For a current list of speakers, and to register for the conference, please visit www.barnard.edu/bcrw.



Current Cravings, Strange Desires, and Frightening Things: The Effect of the Frontal Lobe and Amygdala on Affect and Actions

Elisabeth A. Murray

The Roslyn S. Silver '27 Science Lecture
Wednesday, November 10
6:30 pm
Sulzberger Parlor

Dr. Elisabeth Murray's laboratory studies the neural basis of learning, memory, emotion and action. One topic of particular interest is the neural bases of decision-making. What motivates us to make choices? How do our emotional responses lead to certain decisions over others? Examining the neural circuits critical for affective processing and the way in which affective information, including reward, guides decision-making, Dr. Murray will discuss her research in macaque monkeys, showing that the amygdala and a part of the frontal lobe—the orbital prefrontal cortex—operate as part of a network involved in reward-based decision making. These circuits contribute to emotional responses, preferences for foods, choice of objects associated with foods, and the valuation of choices based on a current biological state. In this talk, Dr. Murray will discuss the relationship between affective processing and choice of actions.

Dr. Murray received her B.S. in Biology from Bucknell University and her Ph.D. in Physiology from The University of Texas Medical Branch at Galveston. She is currently the Chief of the Section on the Neurobiology of Learning & Memory in the Laboratory of Neuropsychology at NIMH. Her current work includes an examination of the neural circuits underlying decision-making and response selection.



Intimacies Deferred: Genealogies of Freedom

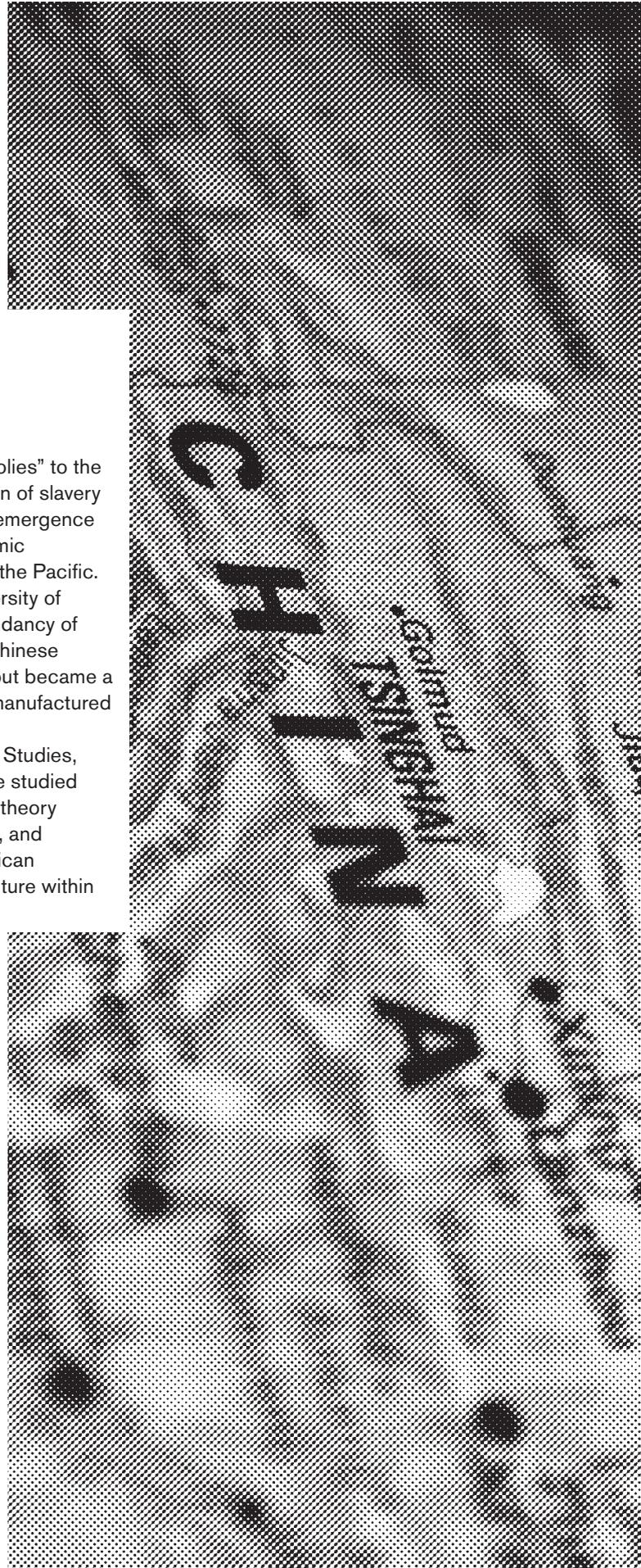
Lisa Lowe



Helen Pond McIntyre '48 Lecture
Thursday, November 4
6:30 pm
James Room

Historians characterize the early nineteenth-century arrival of Chinese “coolies” to the Americas as “the transition from slavery to free labor,” in which the abolition of slavery and the introduction of indentured labor comprised the conditions for the emergence of liberal political reason, connecting the rise of bourgeois political economic institutions in Europe and North America to plantations in the Atlantic and the Pacific. In this lecture, Lisa Lowe, Professor of Comparative Literature at the University of California, San Diego, will explore the 1840s-50s as a period of the ascendancy of “free trade,” the rubric under which Britain and the US sought to “open” Chinese ports, observing that the “coolie” not only figured a new division of labor, but became a sign of the shift from colonial mercantilism to a new international trade in manufactured goods.

Lisa Lowe teaches in the departments of Comparative Literature, Ethnic Studies, and Critical Gender Studies at the University of California, San Diego. She studied European intellectual history at Stanford, and French literature and critical theory at UC Santa Cruz. Her research and teaching interests are French, British, and US literatures, and the topic of Asian migration within European and American modernities. She has published books on orientalism, immigration, and culture within globalization.



Makeshift Reclamation

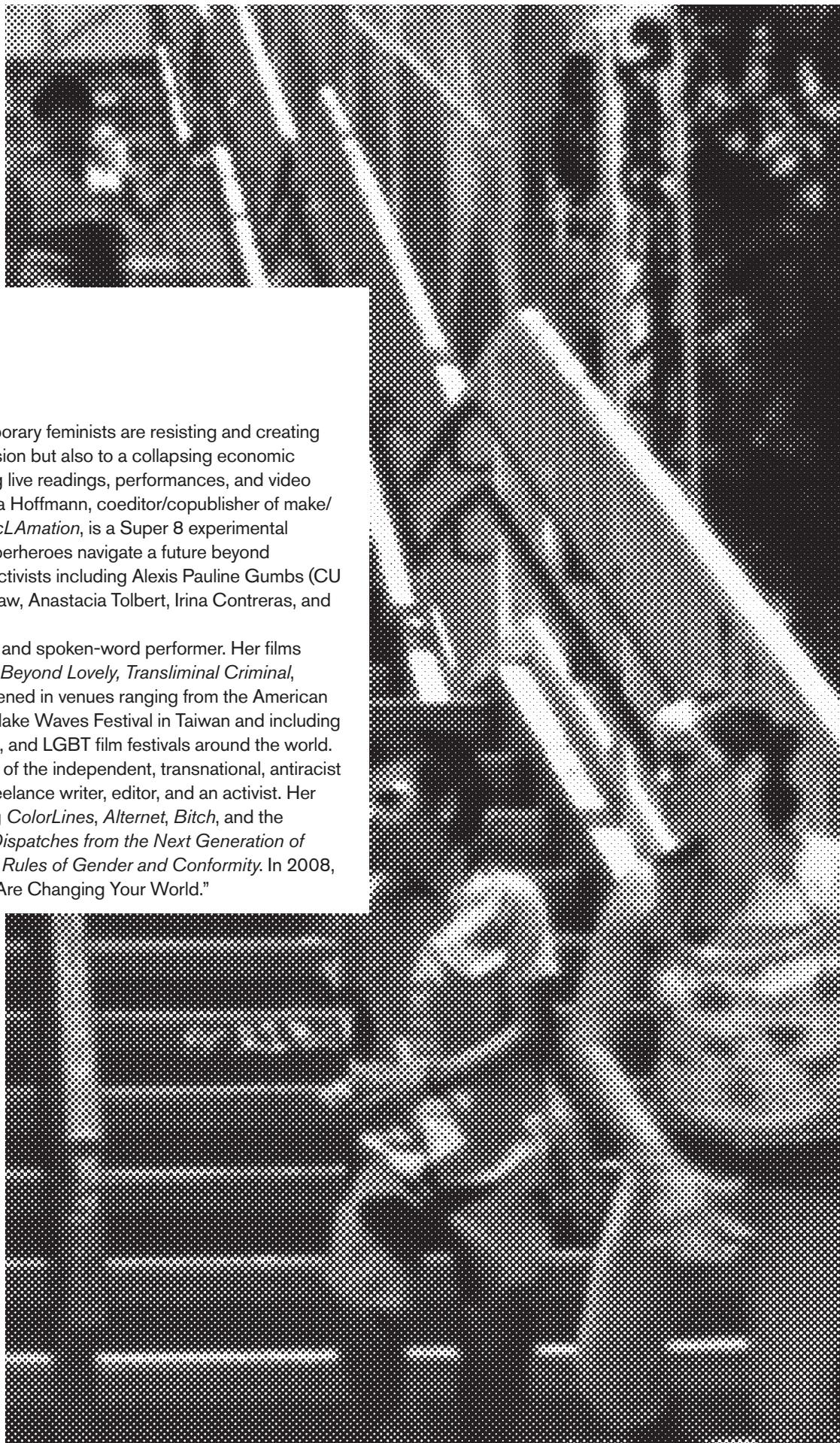
Hilary Goldberg and Jessica Hoffmann, among others

A multimedia panel
Thursday, October 14
6:30 pm
James Room

A multimedia event showcasing how contemporary feminists are resisting and creating alternatives not only to gender-based oppression but also to a collapsing economic system, the climate crisis, and more. Featuring live readings, performances, and video works by artists and activists including Jessica Hoffmann, coeditor/copublisher of *make/shift*; Hilary Goldberg, whose new project, *reclamation*, is a Super 8 experimental documentary/narrative film in which queer superheroes navigate a future beyond capitalism; and a rotating cast of artists and activists including Alexis Pauline Gumbs (CU '04), Mattilda Bernstein Sycamore, Timmy Straw, Anastacia Tolbert, Irina Contreras, and others.

Hilary Goldberg is a filmmaker, poet, writer, and spoken-word performer. Her films and music videos—including *in the Spotlight*, *Beyond Lovely*, *Transliminal Criminal*, and Katastrophe's *Big Deal*—have been screened in venues ranging from the American Cinematheque in Hollywood to the Women Make Waves Festival in Taiwan and including Outfest, Frameline, Reel Women International, and LGBT film festivals around the world.

Jessica Hoffmann is a coeditor/copublisher of the independent, transnational, antiracist feminist magazine *make/shift*. She is also a freelance writer, editor, and an activist. Her writing has appeared in publications including *ColorLines*, *Alternet*, *Bitch*, and the anthologies *We Don't Need Another Wave: Dispatches from the Next Generation of Feminists* and *Nobody Passes: Rejecting the Rules of Gender and Conformity*. In 2008, *Utne* named her one of "50 Visionaries Who Are Changing Your World."



HollaBack!: Feminist Responses to Street Harassment

Shannon Lynberg, Emily May, Oraia Reid, and Chai Shenoy

A panel
Monday, October 25
6:30 pm
Sulzberger Parlor

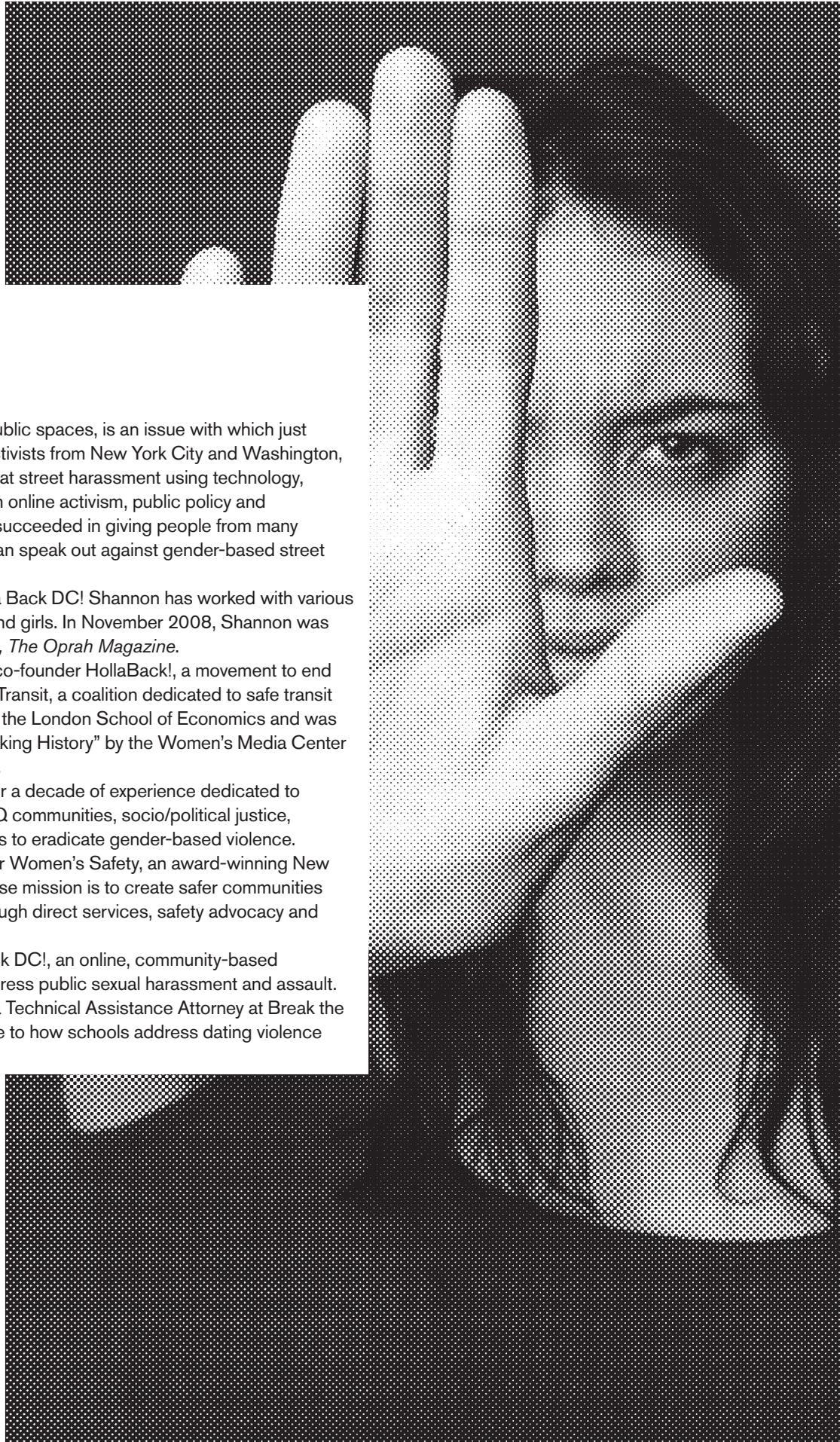
Street harassment, or sexual harassment in public spaces, is an issue with which just about every woman has some experience. Activists from New York City and Washington, DC will discuss new, innovative ways to combat street harassment using technology, mapping, and community organizing. Through online activism, public policy and advocacy, and outreach, these activists have succeeded in giving people from many different communities a forum in which they can speak out against gender-based street harassment.

Shannon Lynberg is the co-founder of Holla Back DC! Shannon has worked with various organizations to improve the lives of women and girls. In November 2008, Shannon was featured as one of "Tomorrow's Leaders" in *O, The Oprah Magazine*.

Emily May is a social entrepreneur and the co-founder HollaBack!, a movement to end street harassment, and New Yorkers for Safe Transit, a coalition dedicated to safe transit for all. Emily also has a Master's Degree from the London School of Economics and was recently selected as one of thirty "Women Making History" by the Women's Media Center along with Rachel Maddow and Nancy Pelosi.

Oraia Reid is a social entrepreneur with over a decade of experience dedicated to empowering communities on behalf of LGBTQ communities, socio/political justice, women's rights, with a focus on direct services to eradicate gender-based violence. She is the Executive Director of RightRides for Women's Safety, an award-winning New York City nonprofit she founded in 2004, whose mission is to create safer communities by ending sexual harassment and assault through direct services, safety advocacy and community organizing.

Chai Shenoy is the co-founder of Holla Back DC!, an online, community-based organization whose aim is to educate and address public sexual harassment and assault. In addition to Holla Back DC!, Chai is Policy & Technical Assistance Attorney at Break the Cycle and oversees policy initiatives that relate to how schools address dating violence and sexual violence.



Christianity and the Global Politics of Sexuality

Elizabeth Castelli, Eng-Beng Lim,
Ju Hui Judy Han, Mary-Jane
Rubenstein, and Jordan Alexander
Stein

A panel

Thursday, October 21

7 pm

Diana Center Event Oval

After last fall's McIntyre lecture on the influence of Christianity on foreign policy and religious freedom in Egypt by Professor Saba Mahmood of the University of California Berkeley, we return to the topic of gender, sexuality, religion, and politics with this panel discussion. Focusing specifically on sexuality, our panelists will discuss the ways in which transnational and non-governmental Christian organizations have an impact on legal and social policies in different areas where Christians may comprise a small minority or a larger percentage of the population. In addition, sexuality continues to rankle and even divide Christian churches themselves, as evidenced by the recent tensions in the Anglican Communion over LGBT clergy members. This panel will explore debates about sexuality within Christian churches and the global reach of Christian claims about sexuality.

Elizabeth Castelli, moderator, is Professor and Chair of Religion at Barnard College. Her most recent book is *Martyrdom and Memory: Early Christian Culture Making*, and she is the editor of *Women, Gender, Religion: A Reader*. She is a specialist in biblical studies, early Christianity, and feminist/gender studies in religion.

Eng-Beng Lim is Assistant Professor of Theater at Brown University. He specializes in theater, drama and performance studies with a focus on transnational, Asian and queer issues. He has lectured widely at universities in the U.S., U.K., and Asia, and has published essays and reviews in *Theatre Journal*, *Asian Theatre Journal*, *Modern Drama*, and *Theatre Survey*.

Ju Hui Judy Han is a SSHRC Postdoctoral Fellow in Geography at the University of British Columbia, and received her PhD in geography from UC Berkeley. She is currently preparing a book manuscript based on her doctoral research, which examined multiple sites of contemporary Korean/American evangelical Christian missions and the politics of mobility, humanitarianism and developmentalism. Her writings and comics have been published in *Geoforum* and *Aether: Journal of Media Geography*, and in several edited books, including *Mapping the End Times: American Evangelical Imaginations and Apocalyptic Visions*.

Mary-Jane Rubenstein is Assistant Professor of Religion at Wesleyan University, where she is also core faculty in the Feminist, Gender, and Sexuality Studies program. She is the author of *Strange Wonder: The Closure of Metaphysics and the Opening of Awe*, and of numerous articles and chapters on continental philosophy, negative theology, and the crisis over sex and gender in the global Anglican Communion.

Jordan Alexander Stein teaches early American literature and queer theory in the department of English at the University of Colorado at Boulder. He recently co-edited a special issue of *Early American Literature* on "Methods for the Study of Religion" and his essay "Mary Rowlandson's Hunger and the Historiography of Sexuality" received honorable mention for the 2009 Norman Foerster Prize. He is currently completing a book on the place of sexuality within the transatlantic circulation of Protestant religion and print media in the seventeenth and eighteenth centuries.



Lunchtime Lectures



“A,R,+D: Architecture, Research, and the Design Process”

A lunchtime lecture with Karen Fairbanks

Wednesday, October 6

12 pm

BCRW, 101 Barnard Hall

The role of digital design and fabrication has transformed the contemporary architectural practice. This talk will look at architecture projects by Marble Fairbanks that engage these new technologies to explore new logics of design and assembly. Parallel to this research is a commitment to collaborative design processes and a belief that the collective intelligence of a team approach is the future model for the most innovative solutions to design problems.

Karen Fairbanks (above) is the Ann Whitney Olin Professor of Professional Practice and Chair of the Architecture Department at Barnard College and a founding partner of Marble Fairbanks, an architecture, design, and research office in New York City.

“In Quest of a Modernist Voice: Bronislava Nijinska in Post-Revolutionary Kiev”

A lunchtime lecture with Lynn Garafola

Wednesday, October 20

12 pm

BCRW, 101 Barnard Hall

Bronislava Nijinska is the most celebrated woman choreographer of the twentieth century working in the ballet idiom. This talk will explore a pivotal moment in her development as an artist – her years in Kiev just after World War I – and the impact of the city’s multi-ethnic avant-garde on the creation of her first original works.

Lynn Garafola is a Professor of Dance at Barnard College. A dance historian and critic, she is the author of *Diaghilev’s Ballets Russes* and *Legacies of Twentieth-Century Dance*, and the editor of several books.

“The Arts of Healing: The Work of Quilts in Grief”

A lunchtime lecture with Lisa Collins

Tuesday, November 9

12 pm

BCRW, 101 Barnard Hall

This visual presentation explores possible parallels between the process of grieving and the practice of quilt-making by focusing on a 1942 quilt from Gee’s Bend, Alabama, created by Missouri Pettway (1902-1981). Featured in the popular traveling exhibition “The Quilts of Gee’s Bend,” this 7 1/2 foot by 5 3/4 foot stained “work-clothes” quilt offers lessons not only about the work of farming, but also about the work of grieving. Professor Lisa Collins returns to our lunchtime lecture series to present her new work on quilts and the personal stories that they are capable of telling.

Lisa Gail Collins teaches courses for Africana Studies and Women’s Studies at Barnard College. Professor Collins is author of *The Art of History: African American Women Artists Engage the Past* and *Art by African-American Artists: Selections from the 20th Century*.

BCRW Courses:

2010 Fall

One Woman Show

with Elizabeth Whitney

Mondays: 10/11, 11/15, 12/6, 1/24, 2/21, 3/21, 4/11, 5/9

6:30 – 8:30 pm

Fee: \$260

This course explores the theatrical genre of women artists who are both writers and performers of their own work. Solo performance is increasingly popular, and this course provides an opportunity to consider why it is such an appealing genre and how it has developed over the last thirty years. In addition to reading and discussing texts, we will also have opportunities to view performance in class through media representations or possibly live performance at outside venues. (Students will be responsible for their own admission to live performances outside of class.)

We will look at artists including Raquel Almazan, Penny Arcade, Kate Bornstein, Kimberly Dark, Eve Ensler, Karen Finley, Marga Gomez, Holly Hughes, Cynthia Hopkins, Sarah Jones, Lisa Kron, Deb Margolin, Erin Markey, Robbie McCauley, Rebecca Nagle, Peggy Shaw, Anna Deavere Smith, Carmelita Tropicana, and Kristina Wong. Students will be given a reading list at the beginning of the class. Elizabeth Whitney has been performing original solo and collaborative work for the past ten years at festivals and theatres throughout the US and internationally. She holds a Ph.D. in Performance Studies & Communication.

All courses take place in the Barnard Center for Research on Women, 101 Barnard Hall.

Women's Cultures / Women's Lives

with Leslie Calman

Tuesdays: 9/21, 10/19, 11/16, 12/14, 1/11, 2/15, 3/15, 4/12, 5/10, 6/7

6:30 – 8:30 pm

Fee: \$350

Enlightening, engaging, and energetic conversation among smart and feisty women, reading contemporary critical hits by women authors from around the world. An occasional classic and yes! an occasional male author for even greater variety. Now in its 19th year, Women's Cultures / Women's Lives always welcomes newcomers. Join us!

Leslie Calman is former Director of the Barnard Center for Research on Women and current Executive Director of the Mautner Project: The National Lesbian Health Organization.

Reading List: Kate Walbert, *A Short History of Women*; Hilary Mantel, *Wolf Hall*; Sefi Atta, *Everything Good Will Come*; Wilkie Collins, *The Woman in White*; Iris Murdoch, *Under the Net*; Barbara Kingsolver, *The Lacuna*; Sarah Walters, *The Little Stranger*; Maaaza Mengiste, *Beneath the Lion's Gaze*; Rose Tremain, *The Road Home*; Monique Roffe, *The White Woman on the Green Bicycle*.

Multicultural Memoirs: Global Journeys and Intimate Knowledge in Women's Autobiography

with Lori Rotskoff

Wednesdays: 9/15, 10/20, 11/10, 12/15, 1/12, 2/9, 3/9, 4/6, 5/4, 6/1

7:00 – 8:30 pm

Fee: \$315

This class explores contemporary memoirs by writers from diverse cultural and national backgrounds. Women's personal narratives

are profoundly shaped by differences in race, class, ethnicity, and geography—as well as the specific historical context in which a life unfolds. How do authors translate lived experiences of family life, work, education, politics, immigration, and exile into compelling works of literary non-fiction? How do memoirs contribute to our understanding of social history?

Come share your thoughts and questions with other passionate readers, and gain new insights into women's history and creative expression.

Readings include: Maureen Murdock, *Unreliable Truth*; Marie Arana, *American Chica*; Marita Golden, *Migrations of the Heart*; Meredith Hall, *Without a Map*; Judith Nies, *The Girl I Left Behind*; bell hooks, *Bone Black*; Ana Maria Spagna, *Test Ride on the Sunnyland Bus*; Marjane Satrapi, *The Complete Persepolis*; Danzy Senna, *Where Did you Sleep Last Night?*; and Diana Athill, *Somewhere Toward the End*.

Lori Rotskoff is a cultural historian and the author of *Love on the Rocks: Men, Women, and Alcohol in Post-World War II America*. She holds a Ph.D. in American Studies from Yale University. She is currently working on a study of feminism and childhood during the 1970s. This is her sixth year teaching at the Barnard Center for Research on Women.

Self / Portraits: Women Artists in Modern America

with Lori Rotskoff

Tuesdays: 10/5, 10/26, 11/16, 12/7, 1/4, 1/25, 2/15

6:45 – 8:45 pm

Fee: \$315

How do women become artists? How do they use art as a form of self-expression? As a vehicle for social change? This class explores American women's contributions in a range of media, including painting, sculpture,

dance, photography, fabric arts, and public murals. We will focus on the complex interplay between an artist's personal biography, her artistic vision, and the historical context in which her creativity flourished. Class materials include films, memoirs, biographies, websites, critical essays, and optional visits to local museums. We will also address the roles of white, African-American, and Latina artists in 20th-century social movements—and ponder their creative efforts to re-write dominant narratives of American and women's history.

Documentary films to be viewed include "Who Does She Think She Is?" and "Alice Neel." Readings include *Isadora Duncan: A Graphic Biography* by Sabrina Jones; *Dorothea Lange: A Life Beyond Limits* by Linda Gordon; *We Flew Over the Bridge* by Faith Ringgold; *Through the Flower* by Judy Chicago; and websites on Judith Baca and the Social and Public Art Resource Center. Optional field trips (outside of class) include the Sackler Center for Feminist Art in Brooklyn and the Museum of Modern Art.

Participants of all ages and professional backgrounds are welcome to enroll. Whether you are a practicing artist, a writer, a museum buff, or just someone interested in art or women's issues, come share your thoughts and questions in this seminar-style class.

Seeking Your Voice: Poetry Workshop

with Patricia Brody and Eva Miodownik Oppenheim

Wednesdays: 10/6, 10/20, 11/3, 11/17, 12/1, 12/15

7:00 – 9:00 pm

Fee: \$200

Explore ways to open up your voice and bring breath and space to your poems. Make new discoveries, take greater risks. We'll look at the work of three contemporary poets and suggest exercises/assignments to stretch your work. We welcome and have successfully engaged poets of all levels and backgrounds – from graduate students steeped in literary study to physicians and attorneys just starting to write.

Patricia Brody's new collection, *American Desire*, was selected by Finishing Line Books for the 2009 New Women's Voices Series.

Her work has appeared in academic and literary journals. Brody teaches American Literature at Boricua College in Harlem.

Eva Miodownik Oppenheim is the author of a book of poems, *Things As They Are*, and a memoir, *The Stork*. An editor and writer, Oppenheim served as a senior administrator in Alumnae Affairs at Barnard College for 18 years.

Amplify: Gender & Voice in Rock Music

with Ingrid Hu Dahl

Mondays: 10/4, 11/1, 12/13, 1/10, 2/7, 3/7, 4/4, 5/2

7:00 – 8:45 pm

Fee: \$300

Become your own Riot Grrrl by exploring self-expression, gaining confidence and skills in speaking and leading an audience, identifying your "message" and contributing to social change. Participants will analyze gender in rock music, review specific female musicians and identify the interlinking modalities of identity, image and performance, and review various blogs/articles and short clips from documentary films including "Girls Rock!" and various music videos. The course will include 1-2 contemporary female-fronted rock shows; and, in Riot Grrrl sentiment, learning to speak loudly and clearly with

authority in a microphone at a music venue in Brooklyn, NY.

Ingrid Hu Dahl is a founding member of the Willie Mae Rock Camp for Girls (Brooklyn, NY) and plays synth/bass/vox in the band RAD PONY (former member of BOYSKOUT). She holds an M.A. in Women's & Gender Studies (Rutgers University) and has lectured nationally and internationally on women and rock, women's leadership, youth media and social justice.

Readings (chapters & excerpts) include: Sara Marcus, *Girls to the Front: The True Story of the Riot Grrrl Revolution*; NYU Riot Grrrl Archives; John Berger, *Ways of Seeing*; Maria Raha, *Cinderella's Big Score: Women of the Punk and Indie Underground*; bell hooks, *Black Looks: Race and Representation*; Helen Reddington, *The Lost Women of Rock Music: Female Musicians of the Punk Era*; Sheila Whiteley, *Women and Popular Music: Sexuality, Identity and Subjectivity*; Gwendolyn D. Pough, *Home Girls Make Some Noise!: Hip-hop Feminism Anthology*; Judith Butler, *Excitable Speech: A Politics of the Performative*; Eve Sedgwick, *Performativity and Performance*; Simone de Beauvoir, *The Second Sex* (latest translation of book by Constance Borde and Sheila Malovany-Chevallier).

Register for Center Courses

Please fill in the information below and mail with registration fee to:
Barnard Center for Research on Women, 3009 Broadway, New York, NY 10027
Check should be made to Barnard College.

- One Woman Show (\$260)**
- Women's Cultures / Women's Lives (\$350)**
- Multicultural Memoirs (\$315)**
- Self / Portraits (\$315)**
- Seeking Your Voice (\$200)**
- Amplify (\$300)**

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SAVE THE DATE

Saturday, 2/26/11

The Scholar & Feminist
Conference XXXVI:
Gender and Disability
9 am–6 pm