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Faculty Updates

Catch up with Women's Studies faculty members.

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FTW 2014

Feminist Theory Workshop participants share their experiences.

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Lecture Series

Fascinating lectures are part of this year's theme, Psychoanalysis in an International Frame.

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The Haunted

Scholars reflect on the no-longer new South Africa at this two-day interdisciplinary conference.



Psychoanalysis Lecture Series

THE YEAR OF PSYCHOANALYSIS IN AN INTERNATIONAL FRAME

By Ranjana Khanna

MARGARET TAYLOR SMITH
DIRECTOR OF WOMEN'S STUDIES

Our theme of International Psychoanalysis has yielded some fantastic talks. The lectures have explored the manner in which psychoanalysis was a syncretic internationalist form in its early years as it developed around the world, and that today it remains a form of clinical and cultural analysis that travels back and forth across continents raising questions concerning the relationship between sexual difference and other forms of difference. The

four pieces that follow go some way to exploring our theme this year (discussed more generally in the spring 2014 newsletter) through some of the speakers who come to spend time with us. Far from irrelevant or outdated, psychoanalysis is shown to be pertinent and essential for the study of the processes of individuation from Buenos Aires to Bombay, and from Cairo to the Caribbean.

The four referenced articles begin on Page 8.

Kinship Trouble

THE EQUALITY AND DIFFERENCE DEBATES

By Annabel L. Kim

POSTDOCTORAL ASSOCIATE,
PROGRAM IN LITERATURE, DUKE UNIVERSITY

“Kinship Trouble: The Equality and Difference Debates,” was organized by Ranjana Khanna (Women’s Studies), Helen Solterer (Romance Studies), and Anne Garréta (Literature), as a response to the debates in the United States and in France over issues of same-sex marriage. Five invited speakers reflected on same-sex marriage and its consequences for our current models of kinship and society. Over the course of the workshop, the subject was debated from the various vantage points of, among others, legal practice, legal theory, sociology, political science, philosophy, feminism, and queer theory. The liveliness of the conversation and the interventions of the audience made it clear that regardless of who one was and what sort of background one had, same-sex marriage and the questions that it poses was a subject of consequence for all.

The first part of the workshop featured the two legal experts on the panel: Maxine Eichner (UNC Chapel Hill), and Milan Pham, a local Durham lawyer at the law firm Nicholson Pham. The second part of the workshop focused on identity (de)formation and subjectivity, with Michael Warner (Yale), Katherine Costello (Duke), and Eric Fassin (Paris 8).

Eichner pointed out that regardless of our feelings about marriage, we could all agree that if straight people had access to marriage, gay people ought to too. She acknowledged that marriage has historically been a heteronormative institution of exclusion that has supported models of gender complementarity and inequality and reinforced racial exclusion. She argued that

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WOMEN’S STUDIES FALL 2014 EVENTS

SEPTEMBER 19

Kinship Trouble - The Equality/Difference Debates: NC, USA, France, Europe, daylong workshop hosted by the Program in Women’s Studies and the Center for French & Francophone Studies

SEPTEMBER 29

Ankhi Mukherjee (University of Oxford), “Unseen City: Traveling Psychoanalysis and the Urban Poor,” Psychoanalysis in an International Frame series

SEPTEMBER 29

Graduate Scholars Colloquium: “Psychoanalysis in an International Frame,” 2014-15 WST Post-Doctoral Associates round table with and Carolina Diaz, Anna Fishzon, and Ross Truscott

OCTOBER 20

Patricia Gherovici (Apres-Coup Psychoanalytic Association, NY), “Beautiful Difference: From Hysteria in the Barrio to Transgender Plasticity,” Psychoanalysis in an International Frame series

OCTOBER 27

Omnia El Shakry (UC Davis), “The Arabic Freud and the Invention of the Psychosexual Subject,” Psychoanalysis in an International Frame series

OCTOBER 27

Graduate Scholars Colloquium: “A Loud Silence: Sound in the Islamic Context and What it Means for Sex and Gender,” Kiah Glenn (Religious Studies)

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Director's Column



Ranjana Khanna

MARGARET TAYLOR SMITH
DIRECTOR OF WOMEN'S STUDIES

In Fall 2014, newspapers were filled with the Rolling Stone story about a UVA orchestrated gang rape. The story, subsequently discredited, was composed to highlight the sensational event, but also gestured toward the larger problem of covering up various incidents of sexual

violence on the campus. The story oscillated between on the one hand making UVA sound worse than most places, and on the other, making it into an example of the larger problem of rape at universities. The topic of rape at universities has become a source of national concern outside and inside university settings, with many,

feminists included, concerned about the manner in which accuser and accused are being treated.

It has struck me and also a number of my colleagues in informal conversation how inadequate to the task of dealing with rape feminist thought has been. Over and over again, rape is pushed through the mill of language about consent. Social conceptions of rape have

been translated through legal frameworks, and thus the “crime” of rape is understood in terms of its potential for criminal definition. The form of criminality associated with rape goes back in legal history to understanding rape as a crime of property—a crime, for example, against the father of the victim. The idea of the use or abuse of another’s property continues into the moment in which women have the right to refuse being used. In other words, consent is less about agreeing to something, and more about refusing

of consent was adequate, emerging as it did from the history of women as property. Equally problematic is the blanket assertion that rape is violence and not sex, as if the question of the particularly sexual nature of the assault were irrelevant, and as if the nature of sex itself—indeed of sexuality beyond the act—as an ambiguous category were not worthy of investigation.

Force, harm, property, contract, power, violence, fear, genocidal and reproductive violation—the terms that are

“Obviously there has been huge debate around whether the liberal feminist model of consent was adequate, emerging as it did from the history of women as property.”

access. What counts as consent is very complicated to assess; it has been understood in terms not only of verbal assertion, but also in the more ambiguous question of how to read women’s behavior. Both verbal and behavioral notions of consent have muddied the waters as much as clarified them.

Obviously there has been huge debate around whether the liberal feminist model

associated with the feminist scholarship and activism on rape have unfortunately all failed to address questions of desire and sexuality themselves. Perhaps if we began to more carefully address these, we would more effectively deal with rape, and with the feminist failure to address it adequately.

Faculty Updates

Ranjana Khanna spent the fall semester setting up the International Psychoanalysis talks, getting to know our four fantastic post-doctoral scholars, and teaching the course related to that theme. She has also been traveling to give talks about her work from Cornell to Kalamazoo. Ranji added, “I have also had the real pleasure of hiring our new staff members, Kelly Schwehm and Sheila Devis who work with Kim Carlisle, the Business Manager of Women’s Studies who joined us last year.”

Elizabeth Grosz taught two classes in fall, an undergraduate called Thinking Gender and a graduate student class called Feminism, Visuality, and Space. This Spring she is teaching the undergraduate course Freud and Feminism and a graduate course called Time and Becoming. Liz has published many scholarly articles and several books, most recently, *Becoming Undone* Darwinian Reflections

on Life, Politics and Art (Duke University Press 2011).

Frances S. Hasso was on a sabbatical research leave during 2013-2014. She initiated new research projects in Bahrain and Egypt, including fieldwork in Cairo, and co-organized the Geographies of Gender in the Arab Revolutions Workshop in December 2013 for a forthcoming book that includes a chapter she authored titled, “Sectarian/ Gendered Police & Rupture in Bahrain’s Pearl Revolution.” Frances also published an article, “Bargaining with the Devil: States and Intimate Life,” in the *Journal of Middle East Women’s Studies*, vol. 10:2 (Spring 2014). She gave invited talks on new work at the 20th anniversary conference of the Institute of Women’s Studies, Birzeit University in the Occupied West Bank (October 2014); at a workshop titled, “Debating the ‘Woman Question’ in the New Middle East,” at Columbia University’s Global Center in Amman (May

2014); and at Swarthmore College (October 2014). This year, Frances is serving as an Editor of the *Journal of Middle East Women’s Studies* beginning with Vol. 11 (2015). The journal’s editorial office, which is partly supported by Duke Women’s Studies, has moved to Duke and the University of North Carolina at Chapel Hill for the next four years. The publisher is now Duke University Press. In fall 2014, Frances co-taught with Nadia Yaqub of UNC a lively graduate seminar, *Critical Genealogies in Middle East Studies*, which fulfills the requirements for the joint Duke-UNC Graduate Certificate in Middle East Studies and included students from Duke, UNC, and North Carolina State University. Frances is also Director of Duke’s International Comparative Studies Program.

Kimberly Lamm spent the last year completing her book manuscript—“The Poetics of Address: Writing the Other Woman in Contemporary Art”—

and doing research at Yale University’s Beinecke Library. In the summer of 2014, an essay titled “Modern Spectacle and American Feminism’s Disappointing Daughters: Writing Fantasy Echoes in The Portrait of a Lady” was published in *Feminist Theory*, and in January of 2015, an essay on Harlem Renaissance writer Jessie Fauset’s engagement with and representation of fashionable clothing will appear in the collection *Crossing in Text and Textile*. Kimberly is also editing a special issue of *Women & Performance* titled “Texting Girls: Images, Sounds, and Words in Neoliberal Cultures of Femininity,” which builds upon her first-year seminar “Girls Go Global,” which she really enjoys teaching. In the spring of 2015, Kimberly will present a paper on Gordon Parks’ photographs of Jim Crow segregation—focusing in particular on his attention to women’s clothing—at the University of Johannesburg,

where she has been asked to be a research associate.

Gabriel Rosenberg spent the fall working on the finishing touches for his book, *The 4-H Harvest: The State and Sexuality in Rural America*, which is currently in production with the University of Pennsylvania Press. He also completed chapters for two edited volumes forthcoming in 2015: “Youth as Infrastructure: 4-H and the Intimate State in 1920s Rural America” in *Boundaries of the State in US History*, eds. James Sparrow, William Novak, and Steven Sawyer (Chicago: University of Chicago Press) and “A Classroom in the Barnyard: Reproducing Heterosexuality in American 4-H” in *Queering the Countryside: New Direction in Rural Queer Studies*, eds. Mary Gray, Colin Johnson, and Brian Gilley (New York: New York University Press). In addition, he was one of the primary conveners of an interdisciplinary grant, “Subnature and Culinary Cultures” funded through

the Humanities Writ Large program. Through the grant, he helped to stage a series of public events that examined the cultural and political contexts informing contemporary food aesthetics. For the largest of these events, he worked with Duke Dining Services on a special meal in the East Campus Marketplace. The meal’s menu underscored the culinary continuities between the cuisines of the Carolina low-country and east Africa, and, through special “pop-up” lectures during the meal, diners learned about the Afro-Atlantic diaspora that fashioned these continuities. Over a thousand students and members of the Durham community enjoyed the meal.

Kathy Rudy has had a challenging year. In June 2013, she had a major accident and was hospitalized, operated on, and in rehab for most of that year. She had two more surgeries in 2014 to reconstruct her right leg. Getting back to work proved to be the best medicine. Both of her classes were filled with

bright, talented students who forced her to move beyond her own ailments. Together, Kathy and her students examined lots of background work in feminist theory and human exceptionalism. Kathy reflected, “I started school in August in a wheelchair, moved through several different walkers, and am now on a cane. I credit much of this healing to the community I live in at Duke and in Durham.”

Kathi Weeks taught two classes this fall, *Sex Work and Money, Sex and Power* for undergraduates. This spring she is teaching an undergraduate course focused on Feminist Activism in theory and practice and a graduate course called *Debates in Women’s Studies*. A new essay on the radical feminist Shulmaith Firestone, which is part of a larger project on 1970s feminism, is

forthcoming from the journal *South Atlantic Quarterly*.

Ara Wilson, Director of Graduate Studies, conducted research on medical tourism in Bangkok, Thailand this summer, funded by a Duke Global Health Institute Grant -- and Duke students and alum from Thailand helped by connecting her with medical staff to interview. In her disciplinary field of anthropology, she serves as co-chair of the Association of Queer Anthropology and had a chapter on “Urban Sexualities” published in *Companion to Urban Anthropology*, ed. Don Nonini (Wiley). Her team-taught course on *Nature/Nurture Sex/Gender* was selected as a Discovery Course for Bass Connections, Brain & Society theme.

Report from the Eighth Annual Feminist Theory Workshop

By Clare Counihan

PROGRAM COORDINATOR,
CAROLINA WOMEN'S CENTER,
UNIVERSITY OF NORTH CAROLINA
AT CHAPEL HILL

Gathering faculty and graduate students from across the world, the two-day workshop generated passionate exchanges and thoughtful conversations about a number of questions, reflecting the ongoing vitality of feminist theories. Last year's speakers, especially, underscored the wide range of disciplines to which feminist analyses make important contributions: Karen Barad holds a Ph.D. in theoretical particle physics and is a Professor of Feminist Studies, Philosophy, and the History of Consciousness at the University of California at Santa Cruz; Penelope Deutscher is a Professor of Philosophy at Northwestern University; Alondra Nelson is Professor of Sociology at Columbia University; and Karen Engle is the Minerva

House Drysdale Regents Chair in Law, University of Texas at Austin.

Dr. Deutscher's talk, "This Death Which Is Not One: Woman as Exception in Derrida's The Death Penalty," examined how sexual difference impacts Derrida's philosophical argument against the death penalty. Her argument used Michel Foucault's notion of biopower—the modern nation-state's techniques for controlling its populace through the multiple kinds of bodily regulation, from public health practices to the "legal" execution of prisoners—to expose how the pregnant woman reveals the logical and ethical crisis at the heart of arguments around the death penalty.

Dr. Barad's talk, "Queering Time: Material Entanglements, Temporal Diffractions, and Re-memberings," drew on her book, Meeting

the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning (Duke, 2007), to consider the ramifications of a feminist understanding of matter and time.

Dr. Nelson's talk, "A Dream Deferred: Biopolitics after the Genome," considered the ways in which the availability of DNA profiling reconfigures the relationship between "roots-seekers"—African Americans searching for their African origins—and contemporary civil rights movements. She asked, does the search for DNA answers reflect a flight from the shortcomings of the US civil rights movement, or is it the basis of an alternative reconciliation project that lays the past to rest by resolving its controversies scientifically?

Dr. Karen Engle's talk, "The Grip of Sexual Violence," traced the changing language of United Nation Resolutions from the broader "gender

based violence" to narrower "sexual violence" as a part of the criminalization in international courts of wartime rape. Questioning the assumption that rape is the absolute worst act of violence, she juxtaposed this legal redefinition with the UN's celebrity-driven "Stop Rape Now" campaign, which shifts from legal recourse to public shame.

While the four speakers all work in very different disciplines - philosophy, particle physics, sociology, and legal theory-- the participants' questions and closing round table revealed a common thread question, how do our ways of knowing the world--whether grounded in the ethical refusal of the death penalty, feminist physics, genealogy, or legal distinctions--become the basis for our actions and our attempts to redress social injustice and inequality.

2014 Feminist Theory Workshop

By Jacqueline Dalziell

PH.D. CANDIDATE, UNIVERSITY
OF NEW SOUTH WALES, AUSTRALIA

As the lines of feminist inquiry in my own work unearth challenging questions, it was a great privilege to engage first hand with such renowned thinkers and further finesse my understanding of their intellectual contributions. I am incredibly grateful to Duke University and the Women's Studies Department for their generous travel grant. Attending the Feminist Theory Workshop enabled me to sharpen my understandings of the keynote's works, as well as my understanding of current and past trends within the discipline.



FTW International Awardees

WOMEN'S STUDIES FALL 2014 EVENTS

OCTOBER 29

Gohar Homayounpour (Freudian Group of Tehran and Shahid Besheti University Tehran), Prof Ranjana Khanna (Women's Studies), Prof Negar Mottahedeh (Literature), "Psychoanalysis and the Veil." panel discussion, Psychoanalysis in an International Frame series

NOVEMBER 3

Gohar Homayounpour (Freudian Group of Tehran and Shahid Besheti University Tehran), "Doing Psychoanalysis in Tehran," Psychoanalysis in an International Frame series

NOVEMBER 4

Gohar Homayounpour, (Freudian Group of Tehran and Shahid Besheti University Tehran), "Geographies of Psychoanalysis," Psychoanalysis in an International Frame series

NOVEMBER 17

Graduate Scholars Colloquium: James Ong (Philosophy), "Organic Social Change" Hysteria

NOVEMBER 21

Nicole R. Fleetwood (Rutgers University), "Posing in Prison"

DECEMBER 1

Ross Truscott (2014-15 WST Post-Doctoral Associate), "The Echo of empathy in Nandipha Mntambo's The Encounter," Psychoanalysis in an International Frame series

Psychoanalysis Lecture Series

THE YEAR OF PSYCHOANALYSIS IN AN INTERNATIONAL FRAME

(Continued from page 1)

- Unseen City: Traveling Psychoanalysis and the Urban Poor, Ankhi Mukherjee, Sep 29
- Beautiful Difference: From Hysteria in the Barrio to Transgender Plasticity, Patricia Gherovici, Oct 20
- The Arabic Freud and the Invention of the Psychosexual Subject, Omnia El Shakry, Oct 27
- Doing Psychoanalysis in Tehran, Gohar Homayounpour, Nov 3
- Geographies of Psychoanalysis, Gohar Homayounpour, Nov 4.



OMNIA EL SHAKRY

By Ali Altaf Mian

PH.D. CANDIDATE, PROGRAM IN RELIGION,
DUKE UNIVERSITY

In conjunction with its annual theme, “Psychoanalysis in an International Frame,” the Program in Women’s Studies hosted UC-Davis historian Omnia El Shakry whose forthcoming monograph tentatively titled, *The Arabic Freud*, will cast much-needed light on the intersections of Middle East studies and Psychoanalysis. El Shakry presented on the emergence of the psychosexual subject in postwar Egyptian discourses, especially as evident in the *Journal of Psychology* (*Majallat ‘ilm al-nafs*). Founded in 1945 by the Egyptian psychology professor Yusuf Murad and psychoanalyst Mustafa Ziywar, this journal disseminated innovative discussions about human sexuality. These discussions simultaneously invoked

psychology, psychoanalysis, and Islamic mystical and ethical traditions. The intellectual hybridity fostered by this journal and thinkers such as Murad and Ziywar problematize claims of incompatibility between psychoanalysis and Islam.

El Shakry also discussed how post-WWII discourses increasingly theorized the female body and psychosexual formation. This body of work asked innovative questions, extending the limits of the thinkable in Egyptian academic circles. The various contributors to the *Journal of Psychology* considered gender

and sexuality to be compelling questions. On the pages of this journal, Egyptian readership encountered theories that explained how heterosexual masculinity and femininity were nearly impossible norms of psychosexual development. At places, readers were even introduced to the desirability of homosocial romantic attachments as the quintessential model for ideal heterosexuality. In a lively Q&A session following her talk, El Shakry also discussed the methodological implications of doing the history of sexuality in Islamicate contexts.

ANKHI MUKHERJEE

By Ross Truscott

POSTDOCTORAL ASSOCIATE,
PROGRAM IN WOMEN'S STUDIES,
DUKE UNIVERSITY

Ankhi Mukherjee, Professor of English at Oxford University, visited Duke at the end of September 2014 as part of the Women's Studies annual theme, Psychoanalysis in an International Frame. On the 29th of September Mukherjee presented a talk titled, "Unseen City: Travelling Psychoanalysis and the Urban Poor," offering reflections on the free or low cost clinics in Bangalore, Bombay and Kolkata she has been shadowing. The material presented, as Mukherjee explained, was part of a larger interdisciplinary project, in its initial phases, looking at the institution of psychoanalysis and its relationship to poverty and race in the context of three global cities, Mumbai, London and New York. In her talk, Mukherjee brought together several currents in psychoanalytic history that converge and assume complex figurations in the context of the urban slums of India. I highlight just two.

Firstly, the payment of a fee for treatment is traditionally seen to be crucial to the transference relation in psychoanalysis. The transference is, at once, an obstacle to the "talking cure" and the means of working through, cordoning off a tendency to repetition, to acting out, and running it through the transference circuit. That is, through the payment of a fee, the libidinal economy of the psychoanalytic dyad is set in play, the analysand becoming bonded, so to speak, to the analyst, cathected but also invested. Less frequently recalled, however, is that Freud had, with his psychoanalytic associates, initiated free clinics in Vienna and elsewhere from 1918 onwards. While the emergence of free clinics in cities across Europe in the 1920s should be understood within the context of political shifts in the interwar period, rather than the effect of any single willful individual analyst, they are an integral part of the disciplinary formation of psychoanalysis. The free clinics Mukherjee attends to are, then, by no means



without precedent, nor free of conflict and contradiction.

Secondly, and connecting with Mukherjee's ongoing concerns with canonicity and postcoloniality, with the reinscription of the canon for and as postcoloniality, psychoanalytic case studies, particularly Freud's early ones, are frequently read, and with some justification, for their novelistic qualities. Here, questions can be posed about the genre of the clinical case and its reinterpretation in a postcolonial setting, the staging of clinical case presentations and the writing of lives within the parameters of a particular genre. While attentive to the "calm violence" of psychoanalysis—the way it can function as a form of civilizing mission that spread to the colonial world with missionary zeal; the way it may function, in psychotherapeutic form, as a palliative apology for ongoing socioeconomic inequality;

the way poverty may be pathologized, or difference rendered characteristically, and developmentally, primitive, as it has been even by Indian analysts, specifically Sudhir Kakar—Mukherjee sought in her talk to abide by the idea and the practice of the psychoanalytic free clinic, free to its analysands, its practitioners free to improvise on a disciplinary order. Perhaps the most impressive point Mukherjee left us with is that, while psychoanalysis is frequently imposed, wildly, from above and outside, the arbiter of truth, the encounters between psychoanalysis and Indian intellectuals and health care practitioners, from the 1920s onwards, has not left psychoanalysis unscathed, the axioms of its discourse unchallenged or reconfigured.



GOHAR HOMAYOUNPOUR

By Anna Fishzon

POSTDOCTORAL ASSOCIATE,
PROGRAM IN WOMEN'S STUDIES,
DUKE UNIVERSITY

Gohar Homayounpour, psychoanalyst and Professor of Psychology at Shahid Besheti University Tehran, visited campus for two weeks and gave three moving and provocative talks.

The first, on October 29, was part of a panel with Professors Ranjana Khanna and Negar Mottahedeh on Psychoanalysis and the Veil, a discussion of the chador as a psychic object as well as social symbol. Homayounpour has been interested in the personal and intrapsychic meanings of the chador and her conclusions are drawn from her clinical experience. She proposed that because mothers often enforce veiling, wearing the chador invokes maternal authority rather than paternal law. In psychoanalytic terms, the chador functions as a transitional object and the mother's protective second skin – a private maternal space penetrating the paternal public domain. The chador thereby not only signifies objects but also enables and constitutes a fantasy space: the fantasy of sharing a skin with the mother, of seeing without being seen – indeed, of subverting patriarchal authority and inverting its power relation.

Homayounpour also discussed how some analysts veil and unveil in the course of an analytic session to control anxiety – in the way that one might hide emotions or reveal them depending on one's feeling of comfort and safety. She ended her talk by interrogating the chador's ego functions and voicing skepticism about the veil-as-refuge: that which shields can also become a prison, a container that prevents the exposure necessary for separation from the mother's desire and, therefore, autonomy and subjectivity.

The next two talks, on November 3-4, focused on Homayounpour's work in Iran, including her current project Geographies of Psychoanalysis, which promotes investigation of various "contaminations" that occur when psychoanalysis spreads and lives beyond the places it has achieved institutionalization; and her recently published book, *Doing Psychoanalysis in Tehran* -- part memoir, part collection of clinical vignettes, and part elegy. During the talk and question and answer session, Homayounpour elaborated on the book's defiant stance against the gaze of Western publishers, editors, and journalists who searched

in her book manuscript for the exotic Iranian subject, the enigmatic pain and trauma of the Eastern Other. She turned a critical eye on the expectation that she perform an unveiling and reveal the truth of the Other's otherness. Insisting that "pain is pain" everywhere and that the Other's strangeness resides in oneself, she instead talked about her own sense of dislocation and loss upon returning to Iran to start a clinical practice after a twenty year stay and psychoanalytic training in the United States. Iranian patients face problems specific to their country's politics and culture, to be sure, but for Homayounpour, experience in the consulting room confirms the universality of the Oedipus complex. While in the United States neurotics are rumored to have disappeared from psychoanalytic couches, replaced by patients with supposedly more "primitive" narcissistic organization and borderline personality disorders, in Tehran, claims Homayounpour, consummately neurotic analysts dominate the clinical landscape, constantly speaking of sex, sexuality, and typically Oedipal conflicts.

PATRICIA GHEROVICI

By Carolina Diaz

POSTDOCTORAL ASSOCIATE,
PROGRAM IN WOMEN'S STUDIES,
DUKE UNIVERSITY

Patricia Gherovici, renowned Lacanian psychoanalyst and senior member and faculty at Apres-Coup Psychoanalytic Association New York, visited our long year seminar on “Psychoanalysis in an International Frame” to deliver her complex and elegant talk “Beautiful Difference: From Hysteria in the Barrio to Transgender Plasticity.” At the intersection of clinical practice and theoretical discourse, Gherovici has authored the award winning book *The Puerto Rican Syndrome* and the groundbreaking revision of gender identity politics *Please Select your Gender: From the Invention of Hysteria to the Democratizing of Transgenderism*, two forthcoming edited volumes, and her latest work entitled *Psychoanalysis needs a Sex Change: Lacanian Approaches to Sexual and Social Difference* (Routledge, 2015). *The Puerto Rican Syndrome* was informed by years of clinical practice in the Puerto Rican barrio of North Philadelphia; it is a transhistorical and cross-cultural study that analyzes the so-called “Puerto Rican syndrome,” which was first coined in the 1950s when Puerto Rican soldiers were returning from the Korean War, in the context of contemporary Hispanic communities living in ghettos of the First World. Gherovici draws on Lacan’s revolutionary “French Freudianism” to understand hysteria as less of a neurosis and more as a socio-political symptom that can produce knowledge. Many were the critical points raised by Gherovici’s talk from the artfulness of the *syntome* and *ataque de nervios* as allegories of social contexts to questioning the ways in which psychoanalytic theories of ego formation can account for Latin@ identities and the possibilities or impossibilities of thinking about sexual difference outside the phallus. The first one



concerns the politics of transgenderism and her call for a depathologization of it; the second is her reinvigoration of the category of hysteria.

Based on her clinical work, Gherovici revised the hysterics’ question, “am I a man or a woman?” with the most postmodern “am I straight or am I bisexual.” Her practice showed her as well that transgender people will, in fact, take the hysteric’s question as an answer: “I am a man trapped in a woman’s body.” This dialogic encounter allows Gherovici to posit that what is problematic for both hysterics and transgender people is not gender but sexual difference. More incisively, Gherovici concluded that transgenderism has modified psychoanalytic practice. An acute reader of the political, Gherovici suggests, playfully, however, accurately, that nothing could be more

American and democratic than choosing your own gender, hence the befitting title of her second book *Please Select your Gender*. If hysteria as a psychoanalytic category has been considered *démodé* since the early 50’s, the clinic showed Gherovici hysteria is alive in the barrio, a sociopolitical location which allowed the return of and to hysteria. Gherovici asked us to pay careful attention to the hysteric’s language from which psychoanalytic theory got its name “talk therapy,” to understand it as an unraveling of a certain history, which changes with time, to decipher the hysteric’s language, insofar as it is a politicized speech and insofar as all language production is also a knowledge production.

SAVE THE DATE!

The Ninth Annual Feminist Theory Workshop: March 20-21, 2015

The annual Feminist Theory Workshop offers a unique opportunity for scholars to engage in sustained dialogue about feminist theory as a scholarly domain of inquiry. The “workshop” approach of this conference requires active participation of both presenters and attendees.

Ninth Annual Feminist Theory Workshop

A two-day event presented by the Women's Studies Program at Duke University, featuring keynote lectures and working seminars March 20 and 21, 2015, at Duke University.

Keynote lecturers:

- Anne Berger, Professor of Literature and Gender Studies, Centre d'études féminines et d'études de genre, University of Paris 8, and Adjunct Professor of French Literature at Cornell University
- Tina Campt, Professor of Women's Gender, and Sexuality Studies and Director of Africana Studies Program, Barnard College
- Lee Edelman, Fletcher Professor of English Literature, Tufts University
- Françoise Vergès, Chair of "Global South(s)" at the Collège d'études mondiales, Paris and Consulting Professor, Goldsmiths College, London



The workshop is free, but space is limited and registration is required. Register online at <http://womenstudies.duke.edu/feminist-theory-workshops/2015>. Workshop readings will be posted on the Workshop website. For more information please contact Kelly Schwehm at (919) 684-3655.

Many thanks to our sponsors including the following Duke University departments: African & African American Studies; Asian and Middle Eastern Studies; Literature and The Office of the Deans of Arts and Sciences; Franklin Humanities Institute and Mellon Asian Science Studies Project.

- Women's and Gender Studies at University North Carolina at Greensboro
- The Centre for Gender, Sexuality and Writing at University of Kent
- Linguistics, Literatures, and Cultures at University of Coimbra
- Women, Gender, and Sexuality Studies at University of Massachusetts
- Women's, Gender, and Sexuality Studies at Ohio State University
- Institute for Research and Education on Women & Gender at University at Buffalo, SUNY
- Gender, Women's, and Sexuality Studies at University of Iowa
- Women and Gender Studies Institute at University of Toronto
- Gender and Women's Studies at University of California, Berkeley
- Women's Studies Department at University of Maryland
- Women's Studies at Appalachian State University
- Women's Gender, and Sexuality Studies at Emory University
- Women's and Gender Studies at Southern Methodist University
- Gender and Women's Studies at University of Arizona
- Women's Studies at East Carolina University





Zeb Tortorici

By Pete Sigal

PROFESSOR AND DIRECTOR OF
GRADUATE STUDIES, DEPARTMENT
OF HISTORY, DUKE UNIVERSITY

On September 25th, thanks to the support of Women’s Studies and other departments and programs, I had the great pleasure of hosting Zeb Tortorici, assistant professor of Spanish and Portuguese at New York University. Tortorici gave a lunch time talk on “Visceral Archives of the Body,” and an evening discussion of his book

manuscript, “Sins Against Nature: Sexuality, Colonialism and Historical Archives in New Spain, 1530-1821.”

In the lecture, Tortorici focused on an interdisciplinary exploration of the relationship between the visceral and the process of archivization. He focused on specific cases from the colonial Mexican archive that involved bestiality and sexual acts between humans and gods or demons. In each case, Tortorici focused on the visceral reactions that took place from the initial discovery/invention of the act, witness testimony, juridical authority, archivization, and the scholar’s reading of the text in the archive. Tortorici, in thinking about affect and the visceral, is one of the rare historians to venture into the particular wing of queer theory that

works not on the reparative project, but rather on the relationship between affect and embodiment. Throughout the talk and the ensuing lively discussion, we found that Tortorici had an engrossing interdisciplinary approach to thinking about the ways in which individuals experience both archives and sexual acts.

In the evening discussion, the class members of History/Women’s Studies 501S (The History of Sexuality) engaged in a spirited analysis of Tortorici’s book manuscript, which focuses on the categorization of the unnatural in colonial New Spain. In the manuscript, Tortorici presents the relationship between sexuality, nature, humans, animals, and the divine. Most pertinently, he discusses his own bodily relationship with the archive,

a relationship mediated by affect and the visceral. One witnesses the relationships that he developed with colonial subjects, mediated through the archive, in discussing pleasure, desire, and disgust. It is these embodied enactments—between individuals charged with crimes, those charging them, individuals in colonial communities who hear about the cases through gossip or more official channels, notaries, archivists, historians,

and readers—that appear most clearly in Tortorici’s work.



THE HAUNTED PRESENT:

Reckoning After Apartheid

By Clare Counihan

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From April 26-29, 1994, South Africa held universal, democratic elections for the first time. The subsequent years, marked initially with euphoric hopes for racial healing enabled by institutional processes such as the Truth and Reconciliation Commission (TRC), have more recently inspired despair about epidemic levels of HIV/AIDS, violent crime, state corruption, and unbridled market reforms directed at everything from property to bodies to babies. At the same time, seemingly beleaguered state officials deploy the mantra “TINA” (There Is No Alternative [to neoliberal development]) to fend off critiques of growing income and wealth inequalities.

Almost twenty years exactly after those elections and only months after the death of Nelson Mandela, Duke

University hosted a two day interdisciplinary conference, “The Haunted Present: Reckoning After Apartheid,” to reflect on the no-longer new South Africa. Generously co-sponsored by Women’s Studies and organized by Anne-Maria Makhulu (Cultural Anthropology, African and African American Studies) and Clare Counihan (Women’s Studies Visiting Researcher) as part of the Consilium on Southern Africa’s programming for the year, the conference returned again and again to gendered violence as trope for reckoning the persistent inequalities in the post-apartheid state.

Yvette Christiansë (Barnard) established key themes for the conference in her keynote, “Speaking, Between Ellipses and Eden.” Arguing for literature’s key role in understanding the

historical erasures haunting South Africa, she ranged widely over South African fiction, from Andre Brink to Kgebetli Moele.

The panels the following day brought together scholars from many disciplines and institutions. Robin Turner (Political Science, Butler) and Hylton White (Anthropology, University of the Witwatersrand) untangled the multiple overlapping and competing social and legal systems that regulate individuals’ relationships to the land, including the notion that “tradition” is a self-explanatory entity. Neville Hoad (English, University of Texas, Austin) and Elaine Salo (Political Science and International Relations, Women and Gender Studies, University of Delaware) examined the “Intimate Violence and

Violent Intimacy” that seems to beset South African daily life—from rampant HIV to “epidemic” rape and domestic violence. Lucy Valerie Graham (English, NYU) and Tiffany Willoughby-Herard (Political Science, University of California, Irvine), explored the knowledges about South Africa that currently compete to define the country, its past and its future. The closing roundtable, for which Diane Nelson (Cultural Anthropology, Latin American Studies, Duke) joined the organizers, turned the participants attention explicitly to questions of reckoning, from the precedent of Guatemala’s (incomplete) reconciliation after its civil war to the more literal forms of debt that pervade South African life.



Yvette Christiansë, Professor of English and Africana Studies Barnard College.

Kinship Trouble

THE EQUALITY AND DIFFERENCE DEBATES

(Continued from page 1)

instead of disestablishing marriage, however, we needed to broaden and democratize it.

Pham described her clients' strategies for forming families despite the law's resistance. The LGBT community, as she put it, is the vanguard of legal innovation, and she cited the queer community members in Durham who have challenged legal practitioners like her to help them make families that are polyamorous. While recognizing the community's capacities for legal improvisation, Pham pointed out two major areas that pose problems for them: property law and parentage. With regard to property, same-sex couples in North Carolina have no way of equitably dividing assets that have been acquired communally when relationships come to an end, and are thus left without the protections of divorce.

Warner set out to demystify the ritual nature of marriage and articulate the geopolitical dimensions that inhere in gay marriage rights. He called for an "unbundling" of all the symbolism that has

been accreted to marriage, arguing that such bundling has colonized our historical memory and reduced our capacity to think about love as it exists outside marriage. In closing, Warner asked his listeners to consider the global consequences of advancing gay rights in the United States and to question the transcendental status people uncritically accord to marriage and the role the state plays in imbuing marriage with such sacred status.

Costello began her talk with a rehearsal of all the critiques she might bring to bear against marriage if she were "a good queer political subject." She identified these critiques as being normative queer positions on the issue of same-sex marriage in the United States. While she recognized their value in helping us understand the epistemological framework in which marriage is articulated, she pointed out that the inevitability of gay marriage placed us in the position now of having to rethink our strategy of queer critique

and queer worldmaking. She also suggested we could turn gay marriage into a Trojan Horse that could dismantle the institution from the inside and create something queer instead. Costello suggested that perhaps the queerest strategy in response to marriage would not be to deny or avoid it, but to infiltrate it instead.

Fassin brought a comparative perspective to the issue of same-sex marriage. He compared the debates in France and in the United States around marriage and called attention to the politics of national identity and the logic and rhetoric that nations use to construct it. Fassin pointed out that France was sacralizing filiation (a direct line of descent) and the United States, marriage. Hence the panic in France is over the question of gay couples having children through artificial reproductive technologies that disturb the logic and clarity of filiation. In the United States, marriage is sacralized because it also performs a certain differentiation, in this case,

between whites and blacks, operating on the stereotype of the black child who is born out of wedlock. In comparing the American and French cases, Fassin articulated the need to pay attention to the rhetoric of sexual democracy and how race and sex can both work together or be at odds in the enterprise of forging a national identity.

Anne Garréta reminded us that there is no one meaning to marriage, as apparent in the five speakers' presentations and that there is no one root to all alienation, which means that our response must be as complex and heterogeneous as the oppressive ideas they respond to. Our work is cut out for us as we try to engage in the task of, to use Garreta's words, "a complex rewriting of scripts that account for our choices, our behaviors, and the things we want to signify."

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Spring 2015 COURSES

WOMENST 101S

Gender of Everyday Life
Gabriel Rosenberg

WOMENST 190S

Sexual Ethics in South Africa
Michelle Wolf

WOMENST 213S

Feminist Art From the 1970s to the Present
Kimberly Lamm

WOMENST 360S

Feminist Activism
Kathi Weeks

WOMENST 361

Money, Sex, Power
Ara Wilson

WOMENST 364S

Race, Gender, and Sexuality
Russ Truscott

WOMENST 369S

Transnational Feminism
Frances Hasso

WOMENST 370S

Queer Theory
Gabriel Rosenberg

WOMENST 373S

Freud & Feminism
Elizabeth Grosz

WOMENST 499S

Senior Seminar
Ranjana Khanna

WOMENST 590S

Voice, Opera & Sexuality
Anna Fishzon

WOMENST 601S

Debates in Women's Studies
Kathi Weeks

WOMENST 701S

Foundations in Feminist Theory
Kimberly Lamm

WOMENST 770

**Interdisciplinary Research Workshop:
Psychoanalysis & Neuroscience**
Renata Salecl

WOMENST 890S.01

Time & Becoming
Elizabeth Grosz

WOMENST 890S.02

Infrastructure
Ara Wilson