



FALL 2015

Thursday, October 22, 2015:

Sarah Brophy, Professor, English and Cultural Studies McMaster University Hamilton, Ontario, Canada

"The Stickiness of Instagram: Kara Walker's 'A Subtlety, or the Marvellous Sugar Baby'"

12:00-1:30 PM, 207 UB Commons, Gender Institute, North Campus

This talk explores the pivotal roles of self-inscription, mediation, and audience

participation in African American artist Kara Walker's summer 2014 maximalist installation at the Domino Sugar Factory, with a particular focus on the Instagram hashtag #KaraWalkerDomino. What surfaced on Instagram, and what now constitutes a considerable portion of the post-exhibition online archive of "A Subtlety," are numerous self-portraits that show museum visitors posing in highly sexualized ways against the backdrop of parts of Walker's sugar-coated polystyrene sphinx figure. But many critical, creative, and contestatory images and interventions were generated as well over the course of—and after—the exhibition. How best to conceptualize a project that deliberately elicited disturbing and conflicting forms of autobiographical, participatory labour? What are the affordances (technical, affective, pedagogical, and political) of social media, especially Instagram, in counter-historical art practice today? Arguing that the digital mediation of Walker's installation was premised on dynamics of ruination, disgust, and, above all, stickiness, this analysis traces the critical-creative processes of spectator implication and potential unsettlement (what Stephano Harney and Fred Moten theorize as a mode of "tearing down" the edifices of racial capital from within) that were mobilized in and around "A Subtlety." In turn, the paper reflects on the limits and complications of digital participation, especially vernacular photography, for art projects that endeavour to remember slavery and post-slavery history critically.

SPRING 2015

Wednesday, February 4, 2015:

Christopher Culp, Ph.D. Candidate, Musicology, UB

"The Voice, The Lyre, The Red Shoes, and The Power of Song: Dorothy as America's Optimistic Orpheus"

12:00 - 1:30 PM, 207 UB Commons, Gender Institute, North Campus

The Wizard of Oz (1939) is thoroughly lodged into the American psyche. At the center of the film is Dorothy, a mild-mannered girl with the gift of song and a set of powerful shoes. Citizens of Oz continually question the nature of her power within their world, though she constantly exclaims that she's "not a witch." My research aims to articulate a constellation of myths and fairy tales as a way of understanding Dorothy's power through her relationship to music and performance. To do this, I will compare Dorothy's story with that of Hans Christen Andersen's tale, "The Red Shoes," the film *The Red Shoes*, and the Orpheus myth, among others. Each articulates a violent disciplining of the feminine body, most often by dismemberment, yet admit a drastic power contained within that body as sound-producer. I aim to tie these towards the particularly American tropes within the film in order to examine if Dorothy really is America's Orpheus and what kind of model of femininity she embodies and engenders within the American Dream.



faculty fathers

TOWARD A NEW IDEAL IN THE
RESEARCH UNIVERSITY



MARGARET W. SALLEE

Wednesday, February 25, 2015

**Margaret Sallee, Asst. Professor, Higher Education,
Department of Educational Leadership and Policy,
Graduate School of Education**

"Faculty Fathers in the Gendered University"

**12:00-1:30 PM, 207 UB Commons, Gender Institute,
North Campus**

Over the past several decades, colleges and universities have increased their attention to family-friendly policies and programs, though have primarily targeted their efforts toward the needs of mothers. In her new book, *Faculty Fathers: Toward A New Ideal in the Research University*, Margaret Sallee considers the experiences of another part of the

population. Based on interviews with 70 faculty fathers at four research universities around the United States, Sallee uses theories of hegemonic masculinity, the ideal worker, and the gendered organization to explore how men have been neglected by institutional efforts and the challenges they face when trying to navigate the demands of work and family.

Tuesday, March 3, 2015

Michael Boucai, Assoc. Professor, UB Law School

"Is Assisted Procreation an LGBT Right?"

12:00-1:30 PM, 207 UB Commons, Gender Institute, North Campus



Given the inherent sterility of same-sex relationships, LGBT people seem like an obvious constituency for easy and affordable access to assisted reproductive technologies. Should the LGBT movement take up this cause in the name of satisfying individual preferences and challenging traditional kinship models? Or would doing so represent (to quote Michael Warner's take on gay marriage) "a repudiation of queer culture's best insights"?

Published in Wisconsin Law Review (2016): 1065-1125

Tuesday, March 10, 2015:

Ramla Karim Qureshi, MSc Civil Engineering, UB & Founder, Women Engineers Pakistan

"Inclusion of Pakistani Women in STEM: Enablers and Barriers"

12:00-1:30 PM, 207 UB Commons, Gender Institute, North Campus



The dearth of engineering talent is a major concern not just in Pakistan, but the world over. It is now imperative for the industry to rapidly attract more women into engineering to increase its talent pool. In Pakistan, women make up over half of the population. This ratio should ideally equate to fifty percent or more of engineers, designers, technologists, scientists and inventors. Unfortunately, the country faces a humongous gender gap. The Women Engineers Pakistan (WEP) believes that the prevalent lack of gender balance within Pakistani engineering sectors can be alleviated by the following initiatives: 1. Increasing representation of women in engineering by encouraging the notion of

diversity. 2. Educating about career choices in engineering 3. Promoting liaison between Industry and student-bodies 4. Inspiring younger generations about engineering by highlighting success of women in Engineering & Technology. 5. Determining & advocating for the essential needs of women engineers in Pakistan 6. Featuring scholarships and awards pertinent to engineering on regular basis and 7. Engaging and activating Alumni connections to facilitate smoother graduate-to-employer correspondence. This talk will be centered on the enablers and barriers faced in the path of including women in STEM fields and the best methods for conducting above mentioned methodologies.

Friday, March 20, 2015

Dr. Debra Rolison, Physical Chemist, U.S. Naval Research Laboratory

"Creating Change In Scientific Institutions Through Subversion, Revolution (Title IX!), and Climate Change"

(Introduction by Joseph A. Gardella, SUNY Distinguished Professor & John and Frances Larkin Professor of Chemistry)

12:00-1:30 PM, 207 UB Commons, Gender Institute, North Campus



The leaders of our S&T institutions need to answer the following: how good can American science, engineering, mathematics, and technology (STEM) be when we are missing more than two-thirds of the talent? The slow crawl at which research-intensive universities diversify their faculty is a national disgrace in that these institutions actively recruit for students that reflect the face of America. But how can one person change the world of science? Subvert the standard operating procedure. Create a microclimate that shows—over time—how new patterns of operation and inclusiveness yield productive, innovative science. Remember the importance of uppity behavior.

Learn to demand that our world of science be one that truly relishes the talent innate to all of humanity for science and discovery.

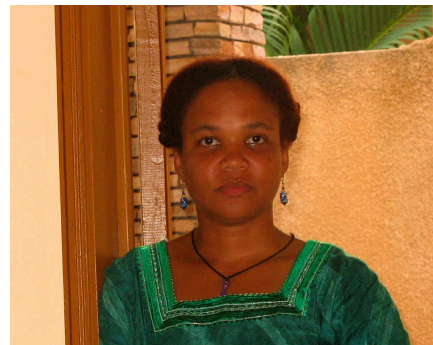
Tuesday, March 31, 2015

Toni Pressley-Sanon, Asst. Professor, Transnational Studies

"Between Two Rocks and a Hard Place: Haitian Peasant Women, the Family, the Farm, and the Market"

12:00-1:30 PM, 207 UB Commons, Gender Institute, North Campus

Pat Ellis avers in *Women of the Caribbean* that since International Women's Year in 1975, there has been increased interest among national planners, the wider population, and women themselves in the lives of Caribbean women. Much of the research that has taken place since then has focused mainly on women in rural communities and has revealed that in addition to performing the majority of work inside the home,



most “Caribbean women have always been—and still are—engaged in a variety of economic activities outside the home” where they are a vital source of cheap, unskilled, and semi-skilled labor. This talk highlights the lives of several women who are members of Oganizasyon Peyizan, a farmer’s cooperative in the Central Plateau region of Haiti. The discussion of several of the women’s narratives aims to excavate the myriad ways that rural women negotiate their multiple roles as mothers, wives, farmers, entrepreneurs, and human beings with their own dreams and desires.

Tuesday, April 14, 2015:

12:00-1:30 PM, 207 UB Commons, Gender Institute, North Campus

Averill Earls, Gender Institute Dissertation Fellow & Ph.D. Candidate, History

"Love in the Lav: Irish Masculinity and the Eroticization of Courtroom Testimony in Twentieth-Century Dublin"

Between 1950 and 1951, sixty-seven men were arrested for acts of gross indecency.



Forty-seven of those arrests were made at the public lavatory at Beresford Place. “Gross indecency” was the blanket term for the arrest and conviction of expressions of desire between men codified by the 1885 Criminal Law Amendment Act. The forty-seven men arrested at Beresford Place were not caught by chance. Officers of the Dublin police force, the Garda Síochána, were instructed by their superiors to stake out the lav at Beresford Place. Some were even instructed to dress in plainclothes and entrap the unsuspecting men looking for a quick urinal-stall hook-up. These policing efforts, which were systematized and formalized in the summer of 1950, put Irish police men in the precarious position of voyeur and agent provocateur in a state where any

expression of same-sex desire was potentially criminal and certainly condemned. Further, the experiences of these police men were recounted in Irish courtrooms, often in great detail. This paper considers the erotic nature of the courtroom testimony, the construction of knowledge about same-sex desire, and the challenge that both processes had to the maintenance of appropriate masculine norms in twentieth-century in urban Ireland.

Lara Iverson, Gender Institute Dissertation Fellow & Ph.D. Candidate, Geography

"Social Networks, Tuberculosis, and Decision-Making"



This talk will address the practical application of social network analysis in public health research. My study, implemented in two field sites in Lusaka, Zambia, examines the role of social networks in tuberculosis-related health behavior among community members. The global burden of tuberculosis (TB) currently is estimated to be 30-50% and is on the rise. In Zambia, as well as throughout the developing world, persons thought to be infected often are diagnosed via “community diagnosis” and consequently are stigmatized within their communities. As a result, TB has a deleterious impact on the physical, social and economic well-being of communities worldwide. Therefore, effective public health intervention that is sensitive to socio-cultural constraints is imperative to controlling the disease. Overcoming TB-related stigma through targeted intervention in the form of

household counseling is one such strategy implemented in Zambia. I will present how my research analyses the sustainability of this intervention strategy through the application of social network analysis, exploration of information diffusion, and the adoption of new ideas.

FALL 2014

Tuesday, September 16, 2014: Jessica Delgado, Asst. Professor of Religion, Princeton University

"Women as Witnesses: Gossip, Confession and the Local Impact of the Mexican Inquisition"

12:00- 1:30 PM, 207 UB Commons, Gender Institute, North Campus

This talk will explore an aspect of women's interactions with the Mexican Inquisition that is often overlooked: namely, the role of women as witnesses and their participation in local investigatory mechanisms. The Inquisition tapped into women's informal communication networks as well as their sacramental and personal relationships with priests, and in doing so, made witnesses out of a far larger number of women than would otherwise come into contact with the Inquisition. Although most of the resulting testimony never led to a full trial, participating in these local processes nonetheless significantly affected women's devotional practices and social reputations. Exploring this aspect of women's experience of the Mexican Inquisition sheds light on the local impact of the Inquisition; the role of both priests and women in Inquisitorial justice; and the relationship between gendered concepts of sin and scandal, women's sacramental practices, and colonial efforts to enforce religious orthodoxy.



Wednesday, November 12, 2014: Nadine Shaanta Murshid, UB Social Work
"Discussion on Microfinance: Stories from the Field"
12:00- 1:30 PM, 207 UB Commons, Gender Institute, North Campus

This talk will examine the “trickle down” of neoliberal ideas, language, and decision-making—economic and familial—among 30 women who participate in microfinance in Dhaka, Bangladesh. The premise of the current study is that neoliberal notions of



personal responsibility, opportunity, freedom, and choice encourages individualized and entrepreneurial citizenship that focus on optimization of resources through “personal initiative and innovation.” Within this sample of microfinance participants it appears that neoliberal ideology made an appearance in their language, which shows that they use neoliberal words to reflect new realities, and their statements exemplify the conflicting rhetoric that they use to describe their positions within their families. This research, based on in-depth interviews, shows that women participating in microfinance use language that mirrors the development agenda of non-governmental organizations (NGO) even in situations that may not be applicable. For example, taking “personal responsibility” for domestic violence that occurs amidst a confluence of factors, involving

changing gender norms, expectations, and status inconsistency, is a neoliberal manifestation; by taking personal responsibility individuals internalize the experience of domestic violence ascribing the “solution” to a function of changes in the individual as opposed to the system.

SPRING 2014

Tuesday, February 4, 2014: Ana Mariella Bacigalupo, Anthropology
"The Potency of Francisca Kolipi's Words: Gendering Mapuche Shamanic Literacy and Historical Consciousness in Chile"
12:30- 2:00 PM, 207 UB Commons, Gender Institute, North Campus

Scholars often see indigenous Mapuche women shamans as lacking a historical consciousness because their oral narratives and ritual performances appear irrational and ahistorical relative to Western-style, linear historical narratives, official texts, and masculine forms of authority. These scholars often conceive of texts only as repositories of meaning, underestimating their potency as ritual objects that communicate across time and space. I argue that in the constitution of indigenous women's Mapuche shamanic identity and power and history, a non-Mapuche textual object, the “bible,” has come to play a central role. I analyze why Francisca Kolipi, a nonliterate Catholic



Mapuche shaman, charged me to write about her life and practice in the form of a bible—the physical manifestation of her power—within a larger set of engagements that center on temporality, text, biography, and shamanic force. I argue that the written word, “shamanic literacies,” and women’s shamanic biographies play central roles in the creation of indigenous historical consciousness and the production of indigenous history. The potency and transcendental authority of Francisca’s contextualized shamanic power make her bible a ritual object with inherent force and the ability to speak to an audience in the distant future. When shamans smoked and chanted over it, the realities and powers it stores can be extracted, transformed, circulated, and actualized for a variety of ends, even to bring about shamanic rebirth.

Thursday, February 27, 2014: Dianne Avery, UB Law

"Resisting the Breast as Brand: Law, Community Standards, and the Selling of Embodied Labor"

12:00 - 1:30 PM, 207 UB Commons, Gender Institute, North Campus

This talk will examine the forms of community resistance to the branding of the female body—particularly the female breast—as a marketing tool in the restaurant business. This discussion also has implications for the commercial use of sexualized workers—and sexy workplace uniforms—in other low-wage customer-service jobs such as selling coffee, cutting hair, or shining shoes, but Avery will focus primarily on the so-called breastaurant industry. Here Avery explores the discourses about the secondary effects that these “sex plus” enterprises have—or are believed to have—on their surrounding communities. In other words, what is the legal and social context of the local disputes that have arisen as breastaurants have moved into new communities, seeking a place in the public square?

Thursday, March 27, 2014: Beata Kowalska, Prof. of Sociology, Jagiellonian University, Poland

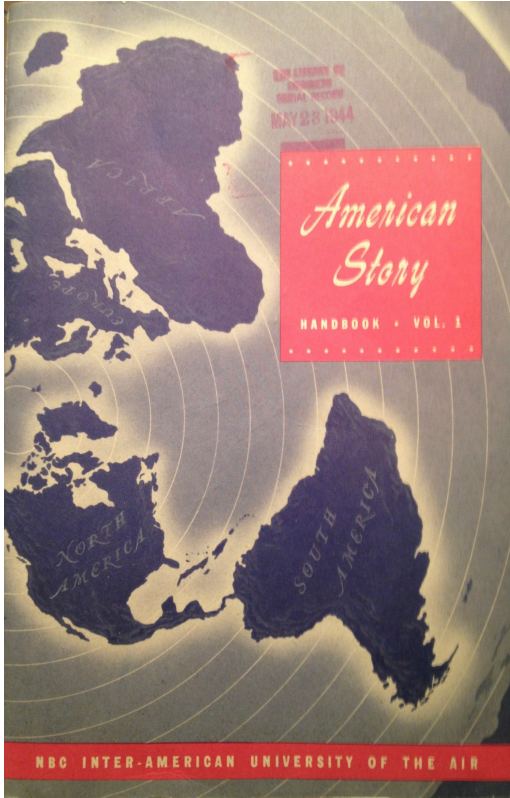
Fulbright Senior Fellow, New School for Social Research, New York, 2014

"Women's Touch In The Arab Spring: The Struggle of Jordanian Women for Equality in Citizenship"

12:00- 1:30 PM, 207 UB Commons, Gender Institute, North Campus

The Arab Spring has opened new channels for expressing political demands. Under the liberal surface covered by the international media, a number of political struggles of different citizens' groups are hidden. The women's groups are often the main actor backstage. The main subject of this talk is the new grassroots groups which started own struggle at the beginning of Arab Spring, the Jordanian mothers struggling for equality in the citizenship law. Motherhood is an inspiration for their political activity that challenges authoritarian government and exclusion politics. It allows women to enter public areas reserved for men and transform the political domain.





**Tuesday, April 8, 2014: David Squires, Ph.D.
Candidate in English & Gender Institute
Dissertation Fellow**

"Pan-American Futures: Muna Lee Tells The American Story"

12:00 - 1:30 PM, 207 UB Commons, Gender Institute, North Campus

In 1943, modernist poet and Librarian of Congress Archibald MacLeish began corresponding with fellow poet Muna Lee about a broadcast series for NBC. Over the course of the next year, Lee provided the research that MacLeish used to compose a series of multilingual radio plays dramatizing the history of the Americas. Yet her marginal presence in the publicized project highlights the gendered and ethnic paternalism that often marks attempts to universalize or disembody histories. This talk will demonstrate that, by appropriating Lee's vision of inter-American cultural exchange, MacLeish's radio plays model an imperfect future for life in the Western hemisphere after World War II.

Friday, April 25, 2014: "What is Sex?" UB Center for the Study of Psychoanalysis & Culture Symposium

10:30 AM - 6:00 PM, 120 Clemens Hall

The symposium will feature five invited speakers who will each give a full-length presentation followed by Q&A. The symposium's title, "What Is Sex?" figures its topic as a question to which the answer might not be as self-evident as popular opinion would suggest. Our speakers have been invited to address the tension between "sex" as sexual difference and "sex" as sexual practice—that is, to examine how psychoanalysis might think erotic practice without always framing it via the heterosexualizing lens of sexual difference. The intellectual aim is to generate more varied accounts of gender/sexuality outside the orbit of heteronormativity, and to consider how a psychoanalytic emphasis on sexual difference de-prioritizes other forms of embodied difference, such as race or dis/ability. The invited speakers represent an international and interdisciplinary group who promise to engage these questions with rigor and gusto.



Wednesday, May 7, 2014: Marion Werner, UB Geography

"Global Displacements: The Making of Uneven Development in the Dominican Republic and Haiti"

1:00 - 2:30 PM, 109 O'Brian, UB North Campus

Based on more than a year of ethnographic work with workers and managers of export garment firms as the industry drastically re-structured in the mid-2000s, retrenching thousands of Dominican workers and shifting some operations to Haiti, this study draws on feminist and post-colonial approaches to make sense of experiences of work, unemployment, gender and race in the face of these dramatic global shifts in production.



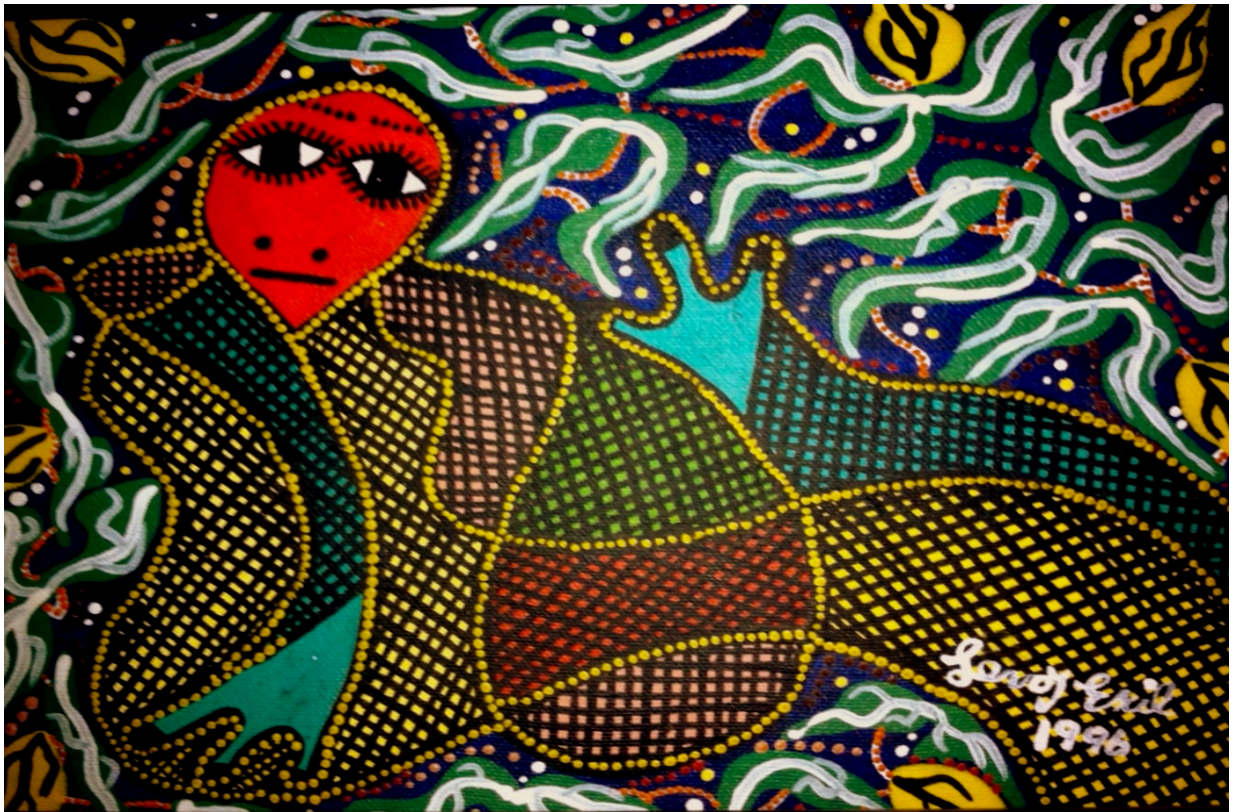
FALL 2013

Thursday, September 12: Patrick Bellegarde-Smith, Univ. of Wisconsin & Oungan Asogwe

"Entwined Spirits: Cosmological Truths, And Natural Order: Ideas of the "Feminine" in Vodou and Cultural Erasures"

4:00- 600 PM, 207 UB Commons, North Campus

Spirits, non-sexed by definition, in the Lwa of Haitian Vodou, are gendered emanations of an ideal societal construct, and provide elements for a social contract in which gender parity is extant in all creation. The sophisticated metaphysical intricacies tied to the pedestrian approach of daily existence, reveal millennial wisdom yet untapped in schemes for national development and in (re)construction efforts.



Friday, October 25: Stevie Berberick, Penn State

"Shouting Through Skin: Re/envisioning Re/markable Bodies"

4:00 p.m., 112 Norton Hall, North Campus

Centered on hyper-visibly tattooed white women living in New York State during 2012, "Shouting Through Skin" engages concepts regarding whiteness and white femininity, seeking to explain the ways in which decorated forms come to complicate these constructions and thus fall subject to a number of violations against their persons. As such, certain conditions are explored in order to locate and explain the nature of said violations; these conditions include overall physical appearance, tattoo design, tattoo location, age and geographic place. Engagement with these topics is completed through analyses of primary and secondary sources. "Shouting Through Skin" is a highly intertextual project that speaks not only of the body politic, but also of the society in which forms are problematized and eroticized while also being reclaimed by the subject as a site of personal awareness and power.

**Wednesday, November
6: Marta Marciniak, American
Studies**

**"The Gendered Architecture of
the Polish Street: A Punk View"
12:00-1:30 p.m., 207 UB
Commons, North Campus**

As Marshall Berman stated, the street is "a primary symbol of modern life." The apparently simple construct of the street is in reality a complex and fascinating environment in which individuals and cultures may thrive or, both metaphorically and literally, die. It is also an essential space for urban subcultures. The danger and romance of street life

appeal to both guys and girls engaged in subcultural activities. How does it feel for a punk girl to walk down the street? What does she see and hear? How does she interact with the street environment? This examination of the gendered architecture of Polish streets will offer insight into the lives of young Polish women and men and will illuminate how street culture organizes the dance, the chase, the fight and the flight.

