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Cornelia Goethe Colloquien

Sommersemester 2018

Cornelia Goethe Centrum für Frauenstudien und die
Erforschung der Geschlechterverhältnisse (CGC)

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Feminisms from the Global South

In the midst of capitalism's multiple crises and the following political charges, emancipatory ideas and practice are under pressure. Not limited to the Global North feminism – in singular as well as in plural – is opposed by right wing populism and authoritarianism whilst the new anti-genderism is coupled with strong expressions of racism. At the same time, feminism is challenged by neoliberal appropriations when 'lean-in' feminism or certain gender mainstreaming politics ignore the radical astute and visionary potential of earlier feminisms.

Against this backdrop, feminists across the globe deploy new concepts and practices of solidarity in order to reinforce and re-politicize feminisms as political alternative to global capitalism. The latter – whether in its neoliberal or authoritarian form – infringes on most if not all possibilities of transformation. It is therefore not by coincidence that a broad variety of radical feminist ideas and activities emerge from the Global South, where transformation has always been central to theories and praxes of feminisms. Southern perspectives on global capitalism and world politics provide pivotal analyses on how unequal gender relations and intersectional oppressions are enmeshed in local and global realities. They bring to the forefront fundamental questions of global justice that tend to be disregarded in Western feminisms: How are multiple crises articulated locally in diverse regions of the world? And, how do they affect feminisms specifically? Which feminist critiques, concepts and strategies are developed to either unmask or counter neoliberal and authoritarian transformation attempts? Which role can gender studies, feminist movements and intersectional networks play in developing alternative political and social projects and thus fostering social justice?

In order to provide space for dialogue and intersectional solidarities in a transnationally interconnected era, the lecture series will discuss these questions from different theoretical standpoints, geographical settings and historical experiences.

Feminismen des Globalen Südens

Im Kontext der aktuellen Krisen des Kapitalismus und ihrer politischen Folgen geraten Ideen und Praxen von Emanzipation immer mehr unter Druck. Das politische Projekt des Feminismus bzw. der Vielfalt von Feminismen im globalen Norden wie im globalen Süden wird zur Zielscheibe rechtspopulistischer und autoritärer Anfeindungen. Anti-Genderismus wird auf verschiedene Weisen mit Rassismus verknüpft. Parallel dazu findet eine Vereinnahmung feministischer Positionen und Praktiken im Neoliberalismus statt, durch die feministische Herrschaftskritik und Gesellschaftsvisionen allzu häufig auf „lean-in“ Feminismus und bestimmte Gender Mainstreaming-Ansätze zusammenschrumpfen.

Vor diesem Hintergrund entfalten Feminist*innen rund um den Globus neue Konzepte und politische Praxen der Solidarität, um Feminismus als Alternative zum globalen Kapitalismus zu repolitisieren. Dabei ist es kein Zufall, dass eine große Bandbreite an radikalen feministischen Ansätzen aus dem globalen Süden stammt, wo Kapitalismuskritik und gesellschaftliche Transformation vielerorts stets Bestandteil der feministischen Agenda waren. Diese Perspektiven auf Weltpolitik vermitteln grundlegende Erkenntnisse darüber, wie ungleiche Geschlechterverhältnisse und intersektionale Dimensionen von Unterdrückung in lokale und zugleich globale Verhältnisse eingelassen sind. Und sie rücken die grundsätzlichen Fragen nach globaler Gerechtigkeit, die in den feministischen Perspektiven des globalen Nordens allzu oft unberücksichtigt bleiben, wieder ins Zentrum der Aufmerksamkeit: Wie wirken sich die gegenwärtigen multiplen Krisen in den verschiedenen Regionen der Welt aus? Auf welche Weise betreffen und beeinträchtigen sie feministische Ansätze? Welche feministischen Kritiken, Konzepte und Strategien werden entwickelt, um neoliberale und autoritäre Transformationskonzepte zu demaskieren und ihnen zu entgegnen? Welche Bedeutung haben Gender Studies, feministische Bewegungen und intersektionale Netzwerke für die Entwicklung alternativer politischer und sozialer Projekte, die soziale Gerechtigkeit voranbringen können? Diese Vortragsreihe will solche und ähnliche Fragen von verschiedenen theoretischen Standpunkten, geographischen Kontexten und historischen Erfahrungen aus diskutieren, um Raum für Dialog und intersektionale Solidaritäten in einer transnational vernetzten Welt zu schaffen.

SUMI MADHOK

LONDON SCHOOL OF ECONOMICS, LONDON

On doing feminist theory from the 'global south': The double-edged swords of agency and rights

Vortragssprache: Englisch

Perhaps, few other conceptual ideas attract absolute feminist ire or attachment as those of autonomy/agency and rights. A possible reason for this attachment is their double-edged nature: their epistemic authority within feminist theory and their power within mobilisations and struggles on the ground, but also their complicity in neoliberal ideas and processes. Both are seen as integral to a feminist politics but are also implicated in upholding and advancing civilizational arguments. This lecture considers the double edged theoretical and political work that 'agency' and human rights do in contexts of global development and grassroots citizen movements in South Asia to argue for two things: the importance of conceptual attention to the innovative and dynamic engagements with agency and rights within grassroots mobilisations in ways that disrupt, i.e. that 'speak back' to feminist theory – this is crucial if we are to shift the epistemic center of feminist scholarship; and secondly to generate conceptual and empirical work that captures the stakes and struggles over gendered agency and human rights in 'most of the world' – this is important if we are to decolonize feminist scholarship.

SUMI MADHOK is Associate Professor at the Department of Gender Studies, LSE. She is the author of 'Rethinking Agency: Developmentalism, Gender and Rights' (2013); the coeditor of 'Gender, Agency and Coercion' (2013) and of the 'Sage Handbook of Feminist Theory' (2014). Currently, she is completing a monograph on decolonising human rights titled: 'Vernacular rights cultures, gender and citizenship in South Asia'. Trained as a feminist political theorist, Dr Madhok's research lies at the intersection of feminist political theory and philosophy, gender theories, transnational activism, rights/human rights, citizenship, postcoloniality, feminist ethnographies and developmentalism.



RIRHANDU MAGEZA-BARTHEL & UTA RUPPERT

GOETHE-UNIVERSITÄT FRANKFURT

South-South Feminisms as a Challenge to Solidarity Narratives in the 21st Century

Vortragssprache: Deutsch und Englisch

Mitten in den Krisen des Kapitalismus wird die Welt stärker polyzentrisch. Quer zu den alten Denkschemata von Nord-Süd und Ost-West etablieren sich neue Facetten von Süd-Süd-Kooperationen. Zu den prominentesten Akteuren einer solchen Weltpolitik des Südens gehören Südafrika und China. Solidarität und Partnerschaft auf Augenhöhe gelten ihnen als Basis gegenseitiger wirtschaftlicher und politischer Stärkung und neuer Süd-Perspektiven auf internationale Entwicklung. Auffällig zurückhaltend gegenüber dieser Politik bleiben allerdings die verschiedenen Akteurinnen der südafrikanischen Frauen- und Geschlechterpolitik – und dies, obwohl das Motiv der Süd-Süd-Solidarität eine sehr wichtige Rolle in der Geschichte des südafrikanischen Feminismus spielt.

In diesem Vortrag stellen wir unterschiedliche Strategien und Positionen südafrikanischer Akteur*innen im Verhältnis zu neueren Süd-Süd-Politiken vor, die von „draußenbleiben“ über „bedingt mitmachen“ bis zu „offen ablehnen“ reichen. Wir fragen danach, wie dieses Spektrum entsteht, warum welche Positionen gegenüber den verheißungsvollen Narrativen der neuen Süd-Süd-Solidarität eingenommen werden und welche Schlussfolgerungen über Süd-Süd-Solidaritäten aus feministischer Perspektive daraus gezogen werden können.

Der Vortrag baut auf unsere empirischen Forschungen im Rahmen eines vom Bundesministerium für Bildung und Forschung (BMBF) finanzierten Verbundprogrammes über afrikanisch-asiatische Beziehungen (AFRASO) auf.

South-South Feminisms as a Challenge to Solidarity Narratives in the 21st Century

Vortragssprache: Deutsch und Englisch



RIRHANDU MAGEZA-BARTHEL ist Wissenschaftliche Mitarbeiterin am Institut für Politikwissenschaft und im Forschungsprogramm zu Afrikas Asiatische Optionen. Nach ihrem Studium an der University of Cape Town studierte und promovierte sie an der Universität Frankfurt. Sie ist u.a. Autorin der Monographie „Mobilizing Transnational Gender Politics in Post-Genocide Rwanda“ (Routledge, 2015) und Mitherausgeberin des Sammelbands „Negotiating Normativity: Postcolonial Appropriations, Contestations, and Transformations“ (Springer, 2016).



UTA RUPPERT ist Professorin für Politikwissenschaft und Politische Soziologie am Fachbereich Gesellschaftswissenschaften der Frankfurter Goethe-Universität. Sie ist eine der Direktorinnen des Cornelia Goethe Centrums und eine der Gründerinnen des Forschungsprogramms Afrikas Asiatische Optionen (AFRASO). Ihre Forschungen fragen u.a. nach den Rollen und Bedeutungen von Zivilgesellschaft in Prozessen des sozialen und politischen Wandels in afrikanischen Ländern, in neueren afrikanisch-asiatischen Beziehungen und in der globalen Politik. Ein besonderer Schwerpunkt ihrer Arbeit liegt auf Frauenbewegungen und Genderpolitiken als Motor der Transformation.

ISLAH JAD

UNIVERSITÄT BIRZEIT, BIR ZAIT

Universal conventions on women's rights meeting besieged feminism: the case of Palestine

Vortragssprache: Englisch

This presentation addresses the impact of transnational feminism and global governance as represented by UN agencies and global donor community on a 'home grown feminism'. I argue in this presentation that transnational feminism and global governance have had a demobilizing impact on Palestinian feminist and women's movements, the vacuum left by these movements was immediately filled by a well-organized Islamist women's movement. Starting from 1988 and with the influx of funding to support the Palestinian intifada, a new type of women's organisation emerged in the form of NGOs. The proliferation of these forms of women's organisations led to the spread of a new discourse on women and women's status mainly driven by transnational feminism advocating women's rights approach. However, this took place in the context of a steady decline in women's capacity for organisation and mobilisation. The new women's organisations were mainly situated in urban centres and led by urban middle class female elite. The earlier discourse of modernising 'traditional' society, prevalent in women's organisations at the turn of the century, was resuscitated this time to qualify Islamist women as the 'other'.

ISLAH JAD is a lecturer on gender issues and politics at the Women's Studies Institute and Cultural Studies Department of Birzeit University in the West Bank. She joined Birzeit in 1983, and is a founding member of its Women's Studies program. She has written books and papers on the role of Women in politics, Palestinian Women and the relationships among them, Islam, and NGOs. Dr. Jad is also a consultant on gender issues to the UN Development Programme and is co-author of the UN's Arab Development Report on Women's Empowerment. She received her Ph.D. from the School of Oriental and African Studies in London in 2004.



AYŞE-GÜL ALTINAY

SABANCI UNIVERSITY, ISTANBUL

Doing Feminism and Gender Studies in Dark Times

Vortragssprache: Englisch

“Even in the darkest of times we have the right to expect some illumination, and that such illumination may come less from theories and concepts than from the uncertain, flickering, and often weak light that some men and women, in their lives and works, will kindle under almost all circumstances and shed over the time span that was given them on earth.” (Hannah Arendt)

In conversation with Hannah Arendt’s discussion of the “dark times,” this talk will present a critical reflection of the possibilities and challenges of doing feminism and gender studies in Turkey today. “The time span given us on earth” is shaped by deeply destructive forces, the consequences of which range from climate change to wars, from poverty and precarious living to racist and (hetero)sexist violence. Yet, it is also a time span in which we are witnessing major transformations, especially in relation to conventions on gender and sexuality. Contemporary Turkey marks a place where both the most destructive forces and the most transformative ones find strong expression. The talk will reflect on the challenges of doing feminism and gender studies in Turkey today and ask two further questions: Where do we see the “illumination”? Why is it important, theoretically and politically, to “see” the illumination?

AYŞE GÜL ALTINAY is the Director of SU Gender (Sabancı University Gender and Women’s Studies Center of Excellence) and Associate Professor of Anthropology teaching in the Gender Studies Ph.D and Cultural Studies BA and MA Programs at Sabancı University. Her research and writing have focused on militarism, memory, violence, gender and sexuality. Her co-authored book with Yeşim Arat, *Türkiye’de Kadına Yönelik Şiddet* (Violence Against Women in Turkey) was awarded the 2008 PEN Duygu Asena Award. Since 2009, she has served as Associate Editor in the *European Journal of Women’s Studies* and was the Marie Jahoda Visiting Chair in Gender Studies at Ruhr University in 2012.



DJAMILA RIBEIRO

SÃO PAULO STATE UNIVERSITY, SÃO PAULO

Postcolonial Black and Native Brazilian Women Movements in Brazil between Amefricanism and Feminism: What are they about?

Vortragssprache: Englisch

In Brazil, we are still struggling to study other geographies of reason and to access to productions from the south of the world. In this way, many thinkers argue that Brazil does not exist as postcolonial. In our context, in Brazil – the last country in the Northern hemisphere to end slavery on May 13, 1888 – and the largest black country in the world outside of Africa, each 23 minutes a young black man is killed as a victim of police violence, the colonial perspective is still strongly reproduced and colonial dynamics are persisting. Despite a number of important public policies in the last years and despite essential works on the subject, not many changes are visible. In the meantime, there are Indigenous schools of education existing – as one example of the legacy of struggle of black women who have defined themselves and guided politics. Still the processes of decolonization of thoughts and epistemologies and the restitution of denied humanities are slow. The aim of the lecture is to show the legacy of resistance and “reexistence” while explaining the difficulties of this critical debate in the Brazilian context, for which the intellectual Kabengele Munanga defined “racism as a perfect crime”.

DJAMILA RIBEIRO is Professor of the State School of Education of São Paulo and an activist who worked at the House of House of Culture of Black Women, Santos and Educafro. She is Founding member of Mapô - Nucleus of Interdisciplinary Studies in Race, Gender and Sexuality of the Federal University of São Paulo and was assistant Secretary for Human Rights in the city of São Paulo in 2016. Further, she acts as a consultant for companies on racial and gender issues. She has written the preface of the Brazilian edition of “Woman, race and class”, by Angela Davis.



AMINA MAMA
UNIVERSITY OF CALIFORNIA, DAVIS

In the Pursuit of Freedom: Feminist intellectuals in African contexts

Vortragssprache: Englisch

If regimes of power and oppression are sustained by regimes of knowledge, then the production of radical knowledge and political consciousness is fundamental to the pursuit of freedom. Feminism in the South is discussed as an intellectual movement that has taken radical knowledge work seriously since the 19th century liberal and socialist discourses on the liberation of women. Women's study groups, gender training programmes, university teaching in gender and women's studies, media and information work, research and publications have all contributed to the growth of feminist political consciousness and new levels of expertise to women's movements all over the South. This lecture reflects on the contribution of feminist scholars pursuing the struggle for women's rights and freedom in African contexts.

AMINA MAMA is Professor and Director of Women and Gender Studies, University of California, Davis. She is a widely published scholar-activist, and the founding Editor of *Feminist Africa*, published by the African Gender Institute in Cape Town. She is currently Director of the Feminist Research Institute at UC Davis. Her life-work focuses on strengthening activism in African contexts. Amina's research interests include culture and subjectivity, politics and policy, women's movements and militarism. From 1999-2009, Amina led the establishment of the African Gender Institute at the University of Cape Town, South Africa. She co-produced "The Witches of Gambaga" with Ghanaian director Yaba Badoe.



VERANSTALTER*INNEN

Das **Cornelia Goethe Centrum für Frauenstudien und die Erforschung der Geschlechterverhältnisse (CGC)** ist eine interdisziplinäre Forschungseinrichtung der Goethe-Universität, in der kooperierende Wissenschaftler*innen aus verschiedenen Fachbereichen empirisch und theoretisch über das Geschlechterverhältnis in Geschichte und Gegenwart forschen und lehren. Das Forschungsprofil des CGC zeichnet sich durch die Bündelung der aktuellen Forschungsfragen der Centrumsmitglieder aus und bewegt sich im Rahmen der transnationalen Migrations- und Intersektionalitätsforschung, der sozialen Bewegungsforschung und der Queer Studies. Die Erforschung des Verhältnisses von Mensch und Natur sowie von Körper und Identität sind neben der Biographieforschung ebenfalls kennzeichnend für die Forschungsschwerpunkte des Centrums.



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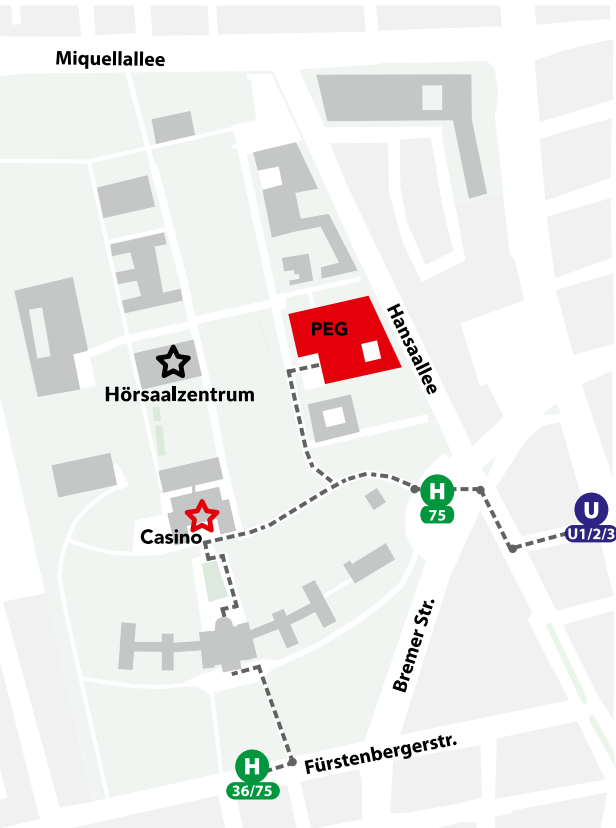
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Nehmen Sie am Hauptbahnhof eine S-Bahn in Richtung Innenstadt und fahren Sie bis *Hauptwache*, steigen Sie dort um in eine U-Bahn der Linien 1, 2, 3 oder 8 und fahren Sie bis *Holzhausenstraße*, 5-minütiger Fußweg.

by public transport:

At central station take any S-Bahn in the direction of the city (tracks 101/102) to the station *Hauptwache*, change to metro lines (U-Bahn) 1, 2, 3 or 8. Exit at the station *Holzhausenstraße*, short walk to the campus.

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