

**GRADUATE SCHOOL THEMATIC WORKSHOP SERIES 2022**

**Identity, Gender and Queer Studies Workshop**

**9-11 November 2022**



**PROGRAMME OF EVENTS**

## **WORKSHOP COORDINATOR:**

Prof Amanda Gouws                      Department of Political Science,  
SARChI Chair in Gender Politics

## **CONTRIBUTORS:**

Prof Amanda Gouws	Department of Political Science
Prof Stella Viljoen	Department of Visual Arts
Prof Julie Claassens	Department of Old Testament
Dr Nadia Sanger	Department of English
Dr Éric Levéel	Department of Modern Foreign Languages
Dr Charla Smith	Department of Philosophy
Dr Azille Coetzee	Postdoctoral Fellow Historical Trauma and Transformation

## **AIMS OF THE 3-DAY WORKSHOP**

The aim of this workshop is to expose students to different theories of gender and identity. This will be done by problematizing existing taken-for-granted understandings of gender and disrupting binaries such as man/woman; heterosex/homosex; nature/culture etc. By disrupting understandings of gender the contributors will engage students in theories of gender, feminism, queer, sexuality and identity, shifting understandings to show that gender identity is fluid and that gender non-conformism and LGBTIQ identities are different ways in which people present their identities in the world.

Shifting understandings of gender will be done through different methodologies such as teaching, interactive exercises, visual material such as YouTube videos and films and engagement with popular culture. Every contributor will approach his/her sections from their field of expertise that will involve disciplinary as well as multi-disciplinary approaches.

By the end of the three days students will have a better understanding of what theorizing gender means, how it relates to real life events and how it may be useful for their theses and dissertations.

<b>DAY I</b>		<b>Wednesday, 9 November 2022</b>	
<b>10:00 – 10:30</b>	<b>WELCOMING</b>	Students will introduce themselves and give a short explanation of their research projects.	
<b>10:30 -11:00</b>	<b>COMFORT BREAK</b>		
<b>11:00 – 12:30</b>	<b>SESSION I</b>	<p style="text-align: center;"><b>THE CONCEPT OF GENDER</b> Presenter: <b>Dr Charla Smith</b></p> <p><b>THE CONCEPT OF GENDER</b></p> <p>This session aims to open up a field of investigation and to provide the students with an accompanying set of concepts related to the notion of gender to show that the traditional feminist division between (biological) sex and (cultural or discursive) gender has been thoroughly troubled by later developments. Both concepts are now seen as fluid, dynamic and contested, and some theorists have attempted to do away with the division itself. However, (feminist) phenomenology provides us with ways of taking seriously both the materiality of the body and of sex differences, as well as human subjectivity and agency in ways that avoid essentialism and naturalisms of all kinds.</p> <p><b>Aims</b></p> <p>The aims of this session are to increase our understanding of the concept of gender by considering its historical (philosophical) development and to consider:</p> <ul style="list-style-type: none"> <li>* that gender and sex are historically fluid concepts, related to discursive and power constructs</li> <li>* how the materiality of bodies features within the fluidity of sex and gender</li> <li>* how feminists have theorised human subjectivity in relation to materiality, language and desire</li> <li>* what (feminist) phenomenological analysis can add to our understanding of bodies and subjectivities</li> </ul> <p><b>Texts</b></p> <p>Students should read at least *, but preferably all:</p> <ul style="list-style-type: none"> <li>▪ Butler, Judith. 1990. 'Subjects of Sex/Gender/Desire' in <i>Gender Trouble</i>. London and New York: Routledge.</li> <li>▪ * Cahill, Ann J. 2001. 'Feminist Theories of the Body: The Material Subject' in <i>Rethinking Rape</i>. Ithaca and London: Cornell University Press.</li> <li>▪ Oyěwùmí, Oyèrónké. 1997. <i>The Invention of Women: Making an African Sense of Western Gender Discourses</i>. Minneapolis &amp; London: University of Minnesota Press. Preface and Chapter 1.</li> <li>▪ * Stone, Alison. 2012. 'Sexual Difference' in <i>An Introduction to Feminist Philosophy</i>. Cambridge and Oxford: Polity Press.</li> <li>▪ Young, Iris Marion. 2005. 'Throwing Like a Girl: A Phenomenology of Feminine Body Comportment, Motility, and Spatiality' in <i>On Female Body Experience</i>. Oxford and New York: Oxford University Press.</li> </ul>	
<b>12:30 – 14:00</b>	<b>LUNCH BREAK</b>		

14:00 – 15:30

**SESSION 2**

**THINKING ABOUT GENDER THROUGH FEMINISMS**

**Presenter: Prof Amanda Gouws**

Chris Beasley starts her book with these words: “Feminism is a troublesome term”. This is indeed the case, because of common misunderstandings that there is only one feminism and that feminism undermines men. A lot of what people believe about feminism is based on stereotypes that are seldomly explored. In this section I will look at different “types” of feminism, what their underlying assumptions are, how each feminism envisions solutions to gender inequality, as well as criticisms against it. By grappling with these different “types” of feminism we can also understand the chronological development of feminism(s) through different “waves” – first, second, third and now the fourth wave. Feminism is identity, subjectivity, a movement and a set of ideologies that we will grapple with.

**Aims**

Students should be able to:

- understand feminism as theory, identity, movement and ideology
- understand the different “types” of feminism
- relate feminism to lived realities

**Texts**

Students should read \*, but preferably all the texts

- Motsei, M (2007) *The Kanga and the Kangaroo Court*. Johannesburg: Jacana (Chapter “War on Women”)
- \* Ahmed, S (2017) *Living a Feminist Life*. Durham: Duke University Press, chapter 3 (praxis)
- \* Beasley, C (1999) *What is Feminism?* London: Sage, Chapters 1, 5 and 7.
- Mohanty, C (1991) “Under Western Eyes: Feminist Scholarship and Colonial Discourses” in C Mohanty, A Russo and L Torres (eds) *Third World Women and the Politics of Feminism*. Bloomington: Indiana University Press.

**DAY 2**

**Thursday, 10 November 2022**

09:00 – 11:00

**SESSION 1**

**Intimate Visualities: The anomalous art of Zanele Muholi and Cindy Sherman**

**Presenter: Prof Stella Viljoen**





Ain't I a woman?  
— Sojourner Truth

The camera both engenders intimacy and is in violation of healthy intimacies, even those that govern our politics as feminists. The recent self-portraits of Zanele Muholi, dressed in Afro-Camp costumes, are both adamant in their critique of mainstream feminisms and ambivalent in their pastiche of earlier performances within the movement, especially those mediated by the camera. They refuse the easy moralism of the past but also reach back to the ethics of an older feminist tradition in which, for instance, Cindy Sherman operated. Her *Film Stills* offered a political critique of sex that Muholi has remade for Africa and the 21<sup>st</sup> century. Amia Srinivasan (2021: xv) has rightly argued that a “truly inclusionary politics is an uncomfortable, unsafe politics” but this paper asserts the possibility that a comparison of select self-portraits by these two disparate photographers, working in different timeframes and hemispheres, may yield a feminist ethics that is both inclusionary and safe, meaning open to questioning.

#### Aims

To introduce students to understanding gender through visual media.

#### Key Readings

Richard Avedon, *Borrowed Dogs* (1986)  
Jan Avgikos, *Cindy Sherman: Burning Down the House* (2003)  
Gabeba Baderoon, “Gender within Gender”: *Zanele Muholi’s Images of Trans Being and Becoming* (2011)

#### Ancillary Readings

Andy Grundberg, *Cindy Sherman: A Playful and Political Postmodernist* (1990)  
bell hooks, *Black Looks: Race and Representation* (1992)  
Ashraf Jamal, *In the World: Essays on Contemporary South African Art* (2017).  
Anna Kérchy, *The Woman 69 Times: Cindy Sherman’s ‘Untitled Film Stills’* (2003)  
Rosalind Krauss, *Cindy Sherman 1975 – 1993* (1993)  
Kristen Liu-Wong, *Kristen Liu-Wong: Underworld Pool Party [Interview]* (2017)  
Rosella Menegazzo, *Japanese Contemporary Photography. Re-discovering Female Identity* (2014)  
Laura Mulvey, *Visual and Other Pleasures* (1975)  
Susan Sontag, *Notes on Camp* (1964)  
Jonathan Ward, *Serving ‘Reality’ Television ‘Realness’: Reading RuPaul’s Drag Race and its Construction of Reality* (2020)

11:00 – 11:30

COMFORT BREAK

<p>11:30 – 13:00</p>	<p><b>SESSION 2</b></p> <p style="text-align: center;"><b>EMPIRE, RACE AND GENDER</b> <b>Presenter: Dr Azille Coetzee</b></p> <p>In this session we will explore the carnal dynamics of Empire, and therefore the role and place of gender in the logic of colonisation. Many feminist scholars have been showing convincingly that gender is deeply intertwined with the racism of the colonial project, and an equally important pseudo-biological category operative therein. It is argued by scholars like Ann Stoler that an implicit racial grammar underwrote the sexual regimes of bourgeois culture and that the colonial distinction between citizen and subject converged on a sexual politics of race. Also, it becomes increasingly clear that in the colony, race is generated within the gendered matrix of kinship, in so far as racial difference is produced with reference to the standard of white heteropatriarchal conjugality. The discourse of sexuality and bourgeois conjugal 'normality' is activated in the broader imperial project of recoding indigenous forms of sociospatiality in ways that facilitate colonial dispossession of land, resources and agency. The implication is that neither the logic nor the effects of racism within colonial and postcolonial contexts can be properly grasped without a clear understanding of racialisation's gender dimension. In this session the understanding of race as a separate (and more pertinent) category from gender in the postcolony will therefore be problematized.</p> <p><b>Aims</b></p> <p>The aim of this session is to explore and interrogate the complex ways in which the categories of race and gender converge, intertwine and mutually constitute each other in the colony and to reflect on the implications of this for the South African postcolony. After completing this section, the student will have a deeper and more nuanced understanding of the following issues: What does it mean to say that colonial rule took on an erotic form, or that colonialism is a pornographic project? How are colonial racial hierarchies sustained and perpetuated through certain sexual and kinship norms? What does race have to do with rape, and how does that help us to frame the problem of sexual violence in South Africa as part of the colonial legacy? What do decolonising agendas contribute to feminist and gender research? What does gender and feminist research, in turn, add to decolonising agendas?</p> <p><b>Texts</b></p> <p>(All texts can be found in the short loans section of the Stellenbosch University Library under Dr Coetzee's name)</p> <ul style="list-style-type: none"> <li>• Gqola, Pumla. 2015. 'What's race got to do with rape?' In <i>Rape: A South African Nightmare</i> (Chapter 2). Johannesburg: MFBooks Johannesburg. 37- 51.</li> <li>• Stoler, Ann. 2002. 'Carnal Knowledge and Imperial Power: Gender and Morality in the Making of Race'. In <i>Carnal Knowledge and Imperial Power</i> (Chapter 3). Berkeley: Stanford University Press. 41-78.</li> </ul> <p><b>Additional</b></p> <ul style="list-style-type: none"> <li>• Coetzee, Azille and Du Toit, Louise. 2018. Facing the sexual demon of colonial power: Decolonizing sexual violence in South Africa. <i>European Journal of Women's Studies</i>, 25(2): 214-227.</li> <li>• Lugones, Maria. 2007. Heterosexualism and the Colonial/Modern Gender System. <i>Hypatia</i>, 22(1): 186-209.</li> <li>• McClintock, Anne. 1995. 'The Lay of the Land: Genealogies of Imperialism'. In <i>Imperial Leather: Race, gender and sexuality in the colonial contest</i> (Chapter 1). New York and London: Routledge. 21-73.</li> <li>• Oyěwùmí, Oyèrónkẹ́. 1997. <i>Preface to The Invention of Women: Making an African Sense of Western Gender Discourses</i>. Minneapolis: University of Minnesota Press. ix – xviii.</li> </ul> <p><b>Visual Text</b></p> <p>The Foxy Five Webseries, Episode four: Femme Fatale and Lebo.</p>
<p>13:00 – 14:00</p>	<p><b>LUNCH BREAK</b></p>
<p>14:00– 15:30</p>	<p><b>SESSION 3</b></p> <p style="text-align: center;"><b>THINKING MEN: BLACK BOYS AND MEN IN SOUTH AFRICA – A FEMINIST QUESTION</b></p>

**Presenter: Dr Nadia Sanger**

Keguro Macharia asks of himself, of men, “How did we learn to despise our own vulnerability? To hate our own softness? What has survival cost?” (2018, no page). In this session, we will consider questions of feminism as they relate to boys and men of colour in the contemporary South African context, while also drawing on examples from outside our continent.

Like Oyeronke Oyewumi before her, Maria Lugones explains the coloniality of gender as constituted in oppressive dichotomous and hierarchical logic central to contemporary capitalist configurations of race, gender, and sexuality (2010, p. 742). Lugones asks feminists to avoid a “colonising reading” that draws hierarchical and essentialist dichotomies onto colonised societies, erasing how gender as a binary system has been created by the coloniser. In this session, students are asked to question the ways in which the categories black ‘boy’ and ‘man’ hold colonialist gendered meanings that prevent boys and men from being cared for and to care. We will explore notions of intimacy, critiquing the ways that colonial feminist understandings of gender disallow black boys from being seen and treated as lovable and loving subjects that move them towards a full sense of self not defined by racist as well as feminist constructions of masculinity, the latter defined centrally through the prism of violence. In imagining a different future, where gender is not central to understanding human selves, the framework for this session is influenced by feminist and queer thinkers whose work offer reconfigurations of oppressive ideas of boys and men of colour. We will consider, in this session, the possibilities of love and care as a normative feminist epistemology for raising black boys.

**Texts** (please read, watch and listen to all of the following texts)

- Macharia, Keguro. “Inxeba: Kwanda.” In *Gukira: With(out) Predicates*. Available at <https://gukira.wordpress.com/2018/04/17/inxeba-kwanda/>
- Makama, Refiloe; Rebecca Helman; Neziswa Titi & Sarah Day. 2019. ‘The danger of a single feminist narrative: African-centred decolonial feminism for Black men’, *Agenda*, 33:3, 61-69, DOI: 10.1080/10130950.2019.1667736
- McKaiser, Eusebius. 2017. ‘The ignored boy child.’ On the Eusebius McKaiser show, radio 702. Available at <http://www.702.co.za/articles/254409/neglecting-the-boy-child-could-have-serious-consequences> (please listen to the full debate towards the bottom of the webpage titled “The ignored boy child.”)
- Ratele, Kopano. ‘Liberating masculinities.’ In *Liberating masculinities*. Cape Town: HSRC, 2016, pp. 70-87.
- Sanger, Nadia. 2019. ‘A matter of race and class: Notes on populist feminism in theorising from the South’, *Agenda*, 33:3, 70-73, DOI: 10.1080/10130950.2019.1671773.
- Schatz, Chanté. DOCUMENTARY | Slain by Soldiers: The Collins Khosa Story. 27 March 2021. Available at <https://www.news24.com/news24/video/southafrica/news/documentary-slain-by-soldiers-the-collins-khosa-story-20210327>

<b>DAY 3</b>	<b>Friday, 11 November 2022</b>
<b>09:00 – 11:00</b>	<p data-bbox="357 210 496 237"><b>SESSION I</b></p> <p data-bbox="536 275 1198 333" style="text-align: center;"><b>TRAUMA, GENDER AND RELIGIOUS LANGUAGE</b> Prof Julie Claassens</p> <p data-bbox="357 385 1487 689">In this session we will explore male and female metaphors for God in the Hebrew Bible. With specific reference to the book of Jeremiah, we will see that the intersection of trauma and gender is particularly important in considering how tumultuous times inevitably impact the way people spoke, and continue to speak, about God. In this regard, recent developments in terms of gender theory including queer biblical interpretation and masculinity studies help us to critically engage with the gendered metaphors used for God in the Hebrew Bible. For instance, it will be shown how important it is to trouble binary constructions, i.e., to in terms of male metaphors for God, break the cycle of toxic masculinity that leads to further violence in an endless cycle of humiliation, shame, and retaliation. And also, to, when it comes to female metaphors for God, move beyond a romanticized understanding of motherhood that is rooted in a prescriptive, essentializing understanding of gender.</p> <p data-bbox="357 725 432 752"><b>Aims</b></p> <p data-bbox="357 757 1075 784">By the end of this session, students should be able to understand:</p> <ul data-bbox="400 788 1487 907" style="list-style-type: none"> <li>• The performative nature of gender and sex and its impact on religious language</li> <li>• The intersection of trauma, gender and religious language</li> <li>• How queer theory and masculinity studies relate to the conversation on the formation of gendered language for God.</li> </ul> <p data-bbox="357 943 437 969"><b>Texts</b></p> <ul data-bbox="400 974 1487 1265" style="list-style-type: none"> <li>• Sarah Salih, “On Judith Butler and Performativity,” in <i>Sexualities and Communication in Everyday Life: A Reader</i> (ed. Karen E. Lovaas and Mercilee M. Jenkins; Thousand Oaks, CA: SAGE Publications, 2007), 55-68.</li> <li>• Corrine Carvalho, “Whose Gendered Language of God?” <i>Currents in Theology and Mission</i> 43/3 (2016): 12-16.</li> <li>• Corrine L. Carvalho, “Drunkenness, Tattoos, and Dirty Underwear: Jeremiah as a Modern Masculine Metaphor,” <i>The Catholic Biblical Quarterly</i>, 80/ 4 (2019): 597-618.</li> <li>• Rhiannon Graybill, “The Queer Prophetic Body,” Chapter 5 in <i>Are We Not Men? Unstable Masculinity in the Hebrew Prophets</i> (Oxford University Press, 2016), 121-146.</li> </ul>
<b>11:00 – 11:30</b>	<b>COMFORT BREAK</b>



<p>11:30 - 13:00</p>	<p><b>SESSION 2</b></p> <p style="text-align: center;"><b>TROUBLING GENDER AND CULTURE: IDENTITY POLITICS</b></p> <p style="text-align: center;"><b>Presenter: Prof Amanda Gouws</b></p> <p>Some of our deepest “common sense” understandings of gender is embedded in culture and how culture shapes our identities. In this section we will grapple with men’s perceptions of women’s sexuality and how those perceptions often feed into stereotypes that can be harmful to women or gender non-conforming people, or contribute to gender based violence and specifically rape. We will interrogate cultural practices that police women’s sexuality, as well as campaigns against sexual harassment and sexual violence such as #Metoo, #EndRapeCulture, Slutwalks and Femen.</p> <p><b>Aims</b></p> <ul style="list-style-type: none"> <li>• To give students a better understanding of how culture shapes our thinking around sexuality and sexual violence</li> <li>• To show how the campaigns around sexual violence has raised consciousness about the acceptance of sexual harassment and gender based violence</li> <li>• To create awareness that many cultural practices are aimed at the policing of women’s sexuality.</li> </ul> <p><b>Texts (Students should read at least *, but preferably all)</b></p> <ul style="list-style-type: none"> <li>• * Gouws, A (2018) #EndRapeCulture Campaign in South Africa: Resisting Sexual Violence through Protest and the Politics of Experience” <i>Politikon</i>, 45(1).</li> <li>• * Riggle, E (2018) “Experiences of a Gender Nonconforming Lesbian in the Ladies’ (rest)room” <i>Journal of Lesbian Studies</i> <a href="https://doi.org/10.1080/10894160.2018.1460565">https://doi.org/10.1080/10894160.2018.1460565</a></li> <li>• Hassim, S (2009) “Democracy’s Shadows: Sexual Rights and Gender Politics in the Rape Trial of Jacob Zuma” <i>African Studies</i>, 68:1, pp57-77.</li> <li>• O’Keefe, T ((2014) “My Body is my Manifesto: Slutwalks, FEMEN and Femmenist Protest”, <i>Feminist Review</i>, 107:1.</li> <li>• Nguyen, T (2013) “From Slutwalks to Suicide Girls: Feminist Resistance in the Third Wave and Postfeminist Era”, <i>Women Studies Quarterly</i>, 40: 3/ 4.</li> <li>• Channell, E (2014) “Is Sextremism the New Feminism? Perspectives from Pussy Riot and FEMEN” Nationalities Papers.</li> <li>• Zarkov, D and K Davis (2018) “Ambiguities around #Metoo: #Forhowlong and #Where To?”, <i>European Journal of Women’s Studies</i>, 25(1).</li> <li>• Gouws, A and D Stasiulis (2016) <i>Gender and Multiculturalism: North/South Perspectives</i>, New York: Routledge, Introduction.</li> </ul> <p><b>Visual Texts</b></p> <ul style="list-style-type: none"> <li>• Youtube: Inside SA’s Rape Culture</li> <li>• Youtube: Lauren Southern Clashes with Feminists at Slutwalk</li> <li>• Youtube: Advertising and Rape Culture</li> </ul>
<p>13:00 – 14:00</p>	<p><b>LUNCH BREAK</b></p>
<p>14:00 - 15:30</p>	<p><b>SESSION 3</b></p> <p style="text-align: center;"><b>THE CLOSET OF TANGIERS</b></p> <p style="text-align: center;"><b>NEGOTIATING “GAY” LITERATURE IN THE MAGHREB</b></p> <p style="text-align: center;"><b>Dr Éric Levéel</b></p> <p>This seminar will serve as an introduction to “gay” literature in the Maghreb through the study of a few seminal literary texts from this region. It will show the complexities resting in the term gay when it comes to Muslim societies, and it will open a dialogue on homosexual practices in traditional and socially conservative societies in Africa.</p> <p>Literature is a powerful tool to understand human manifestations and to deconstruct human sexualities. It is also a mirror into the psyche of gay and straight men in Maghrebi societies.</p>

Different from some Western constructs, gay literature from the Maghreb exposes the specific difficulties, challenges and ambiguities present in relations between men. It underlines that the heteronormative “values” are more than often prevalent in gay interactions and that colonial attitudes can still prevail when economic factors come into play.

#### **Aims**

- Introduction to literary gay studies
- Introduction to Maghrebi gay studies
- To provide insights into complex human and sexual behaviours
- To rethink “gayness” in the Maghreb, and Africa
- To reconsider so-called Western sexual influences in Africa.
- To promote critical thinking from African scholars on issues of sexuality, social conservatism and discrimination on the continent

#### **Texts**

- Choukri, Mohamed. *Le Pain nu*. Paris : Maspero, 1980. / *For Bread Alone*. London: Peter Owen Publishers, 1974.
- Hayes, Jarrod. “Rachid O. and the Return of the Homopast. The Autobiographical as Allegory in Childhood Narrative by Maghrebian Men” in *Sites : Journal of Twentieth Century/Contemporary French Studies*, 1(2), Fall 1997.
- \_\_\_\_\_. *Queer Nations. Marginal Sexualities in the Maghreb*. Chicago : The University of Chicago Press, 2000. (recommended reading)
- Mrabet, Mohammed. *L'Amour pour quelques cheveux*. Paris : Gallimard, 1972. / *Love with a Few Hairs*. London: Peter Owen Publishers, 1968.
- Murray, Stephen O. Roscoe, Will. *Islamic Homosexualities*. New York: New York University Press, 1997. (recommended reading)
- O. Rachid. *L'Enfant ébloui*. Paris : Gallimard, L'Infini, 1995.
- \_\_\_\_\_. *Plusieurs vies*. Paris : Gallimard, L'Infini, 1996.
- \_\_\_\_\_. *Chocolat Chaud*. Paris : Gallimard, L'infini, 1998.
- \_\_\_\_\_. *Ce qui reste*. Paris : Gallimard, L'Infini, 2003.
- Taïa, Abdellah. *L'Armée du Salut*. Paris : Seuil, 2006. / *Salvation Army*. Cambridge : Semiotext(e), 2009.