

# OPROEP VOOR ARTIKELEN

## *Themanummer Tijdschrift voor Genderstudies*

met medewerking van Iris van der Tuin en Veronica Vasterling

### **Feministische epistemologie en methodologie in de 21ste eeuw**

'Feministisch empiricisme', zo noemde Sandra Harding in *The science question in feminism* uit 1986 het feministische onderzoek waarin het normale, 'mannelijke' model van onderzoek doen werd gevolgd, maar strikter werd uitgevoerd. Volgens deze stroming zou de komst van Vrouwenstudies geen nieuw soort onderzoek (moeten) doen ontstaan, maar zouden slechts gevallen van 'slechte wetenschap' uitgebannen worden. Methodologisch zou feministisch onderzoek niet vernieuwend hoeven te zijn.

Na dertig jaar feministisch onderzoek kunnen we concluderen dat het feministisch empiricisme uit de gratie is, al ziet de praktijk er vaak anders uit. Nieuwe methodologieën, waar feministisch standpuntdenkers en postmoderne feministen van droomden in de beginjaren van Vrouwenstudies, lijken schaars te zijn. Methodologische experimenten uit de beginjaren zijn in onbruik geraakt (denk aan actie-onderzoek). Daarnaast kunnen we ons afvragen hoe het gesteld is met de praktische vertalingen van onze theoretische discussies.

Kritiek op het binaire genderbegrip bijvoorbeeld, lijkt zich alleen vertaald te hebben in een verschuiving in het 'object' van feministisch onderzoek – onderzoek onder transgen- ders en transseksuelen wint aan terrein. Hoe komt het dat de methodologische vertaling van een niet-binaire visie op gender achter- wege blijft en m/v in de sociale en gedragswe- tenschappen onverminderd populair is?

Een belangrijke component van dit thema- nummer zal de status van het materiële lichaam in feministische epistemologie be- treffen. Zowel de aanwezigheid als de afwe- zigheid van het lichaam spelen een belang- rijke rol in de epistemologie en methodologie van het feminisme. De laatste jaren lijkt het filosofische paradigma van het 'lichaamsloze feminisme' ter discussie te staan. Heeft het feminisme nog steeds een speciale relatie met 'het lichaam' en zouden feministen er daarom goed aan doen om hun expertise op het gebied van de filosofische verwerking van 'het lichaam' te claimen en verder uit te wer- ken met betrekking tot andere verschillen? Of ligt de weg vooruit juist in het aanwenden van het feministisch gedachtegoed ter verdere ontmythologisering van 'het lichaam'?

Het *Tijdschrift voor Genderstudies* wil in 2010 aandacht besteden aan deze spanningsvel- den. Enerzijds zijn we geïnteresseerd in epis- temologische reflecties op de bovenstaande problematiek. Hardings classificatie van femi- nistische epistemologieën – feministisch em- piricisme, standpuntdenken en postmoder- nisme – wordt van allerlei kanten bevraagd en vernieuwd. Zo zijn er de 'neomaterialisten' en de 'postpositivistisch realisten', en wordt het strikte onderscheid tussen Anglo-Amerikaans sociologisch- geïnspireerd Genderstudies- onderzoek en Frans linguïstisch en psycho- analytisch geïnspireerd onderzoek inmiddels ongedaan gemaakt in succesvolle combina- ties. Wat kunnen we daarvan verwachten?

Anderzijds nodigen we opzetten voor artikelen uit die methodologisch van aard zijn: *hoe* vertalen wij onze theorieën in vernieuwende methodologieën?

**Opzetten voor artikelen** (400-500 woorden) kunt u tot uiterlijk 15 januari 2010 zenden naar Jantine Oldersma (gj.oldersma@planet.nl). Opzetten dienen vraagstelling, wijze van

behandeling daarvan, theoretische uitgangspunten en globale indicaties van de argumentatie/bewering en de te gebruiken literatuur te bevatten. Er volgt dan binnen drie weken een bericht over wel of niet doorgaan. De eerste versies van de artikelen (max. 6000 woorden) worden voor 15 april 2010 verwacht. Voor meer informatie zie de website: <http://www.tijdschriftgenderstudies.eu>

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## SUMMARIES

- *Tine Davids and Francien van Driel*  
**Gender and globalization, an unhappy lat-relation**  
A critical reflection on the representation of gender and globalization within development studies

In this article the question is raised why gender and development theories produce myths and fables which hamper analysis of complex unequal power relations at the global-local nexus. It is argued that in the field of gender and development studies the relation between gender and globalization is rather under-theorised reducing complex power relations to the binary positions of oppressor-oppressed, global-local, tradition-modern, to name but a few. It is suggested and illustrated that a multidimensional gender analysis is needed that goes beyond such dichotomous thinking in reconnecting the global and the local and in envisioning women (and men) as carriers of globalization.

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- *Petra Debusscher*  
**Gender mainstreaming in EC development aid**

This article examines to what extent gender is mainstreamed in European Commission development aid towards Latin American, Asian, African and European Neighbourhood countries through quantitative and qualitative research of programming documents. The quantitative analysis shows that gender issues are increasingly incorporated in programming discourse, budgets and performance indicators. The qualitative part however, uncovers that gender (in)equality is tackled in a limited and conservative way, focussing on classical sectors and on women as the sole problem holders. We conclude that although gender issues are increasingly being integrated in discourse and budget, the framing of gender (in) equality is narrow and resembles a Women in Development approach. The intra EU agenda as well as the lack of space for civil society voices are proposed as explanations.

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- *Anouka van Eerdewijk, Anouk Evers and Lian Smits*

### **A step in the wrong direction**

MDG<sub>3</sub> and the empowerment of women

The promotion of gender equality is laid down in the third Millennium Development Goals of the *Millennium Declaration* to which 189 governments of the United Nations agreed in 2000. This paper scrutinizes the contribution of this MDG<sub>3</sub> to the empowerment of women and promotion of gender equality. After defining key aspects of empowerment, we come to the conclusion that the three indicators of MDG<sub>3</sub> are too narrow, and do not capture all dimensions of women's empowerment. Moreover, they do not allow for a context specific approach to the promotion of gender equality, and hence undermine the interconnectedness of the different dimensions of empowerment. Secondly, we show that the indicators do not necessarily lead to women's empowerment, and might actually also contribute to the reproduction of gender inequalities. Thirdly, MDG<sub>3</sub> does not create space for or capture the role that women themselves, and women's organizations in particular, play in processes of empowerment. These shortcomings of MDG<sub>3</sub> are attributed to the history of the Millennium Declaration, in particular the narrowing down of the transformative process of development to technocratic poverty reduction.

- *Ingrid M. Hoofd*

### **The acceleration of differences**

The role of feminist transnational activism in technocratic globalization

This article addresses the new ways in which intercultural and transnational discourses and technologies reproduce or even exacerbate contemporary modes of in- and exclusion. It

will do so by raising the following questions: what is the contemporary relationship between 'East' and 'West,' and how does this structural difference figure in the techno-logical forms of acceleration under globalization? What dominant imagination grounds this new form of mediated interaction between 'East' and 'West'? And how do mediated interactions between these categories, especially in feminist activism and philosophy, suggest an array of conceptual and physical border-crossings that is symptomatic of neoliberal globalization? This article argues, using the ideas of Gayatri Spivak, Jean Baudrillard and Paul Virilio, that these new modes of in- and exclusion today work through 'speed-elitism.' Under speed-elitism, the humanist utopia of empowerment through technologies of instantaneity gives rise to the *fantasy* of the East being the West's radical other, as well as the desire of transparent dialogue between East and West. This would mean that 'East' and 'West' have become each others' *relative* difference under speed-elitist globalization, in which the 'East' functions as a *hallucination* of radical alterity so as to *simulate* politics for the 'West.'

- *Thera Rasing*

### **Kitchen parties in Zambia**

Reinforcing the norms on or the power of women?

Since the early 1990s, with the influx of Western products, so-called kitchen parties have emerged as part of middle class wedding ceremonies in urban Zambia. At these parties 'modern' kitchen utensils and other house-keeping equipment is given to the bride, and displayed in the house. The large amount of money that is spent on these parties, and on the presents given to the bride, contrasts sharply with the economic situation in the

country. The author argues that these parties on the one hand, confirm to 'traditional' norms of women as housekeepers, but on the other hand, give women the chance to construct new identities as 'modern middle class women' who know how to run a 'modern' household. In doing so, women have leverage over their husbands, who have to finance the party or the presents given to the bride. Men often complain about the parties because of the costs involved, but also because women would neglect their household responsibilities while attending a party. The parties are, in short, a site of contention between the sexes in a globalizing African society.

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► *Fenneke Reysoo*

**Gender, globalization and the trap of the call for continuing consumption**

In this short contribution I argue that the neo-liberal free-market model failed to create utilities, but that it has exacerbated the expansion of the desire for consumer needs worldwide. The globalization of the demand for luxury (unproductive) consumer assets induced changes in gender relations at the local level. Through the ethnography of (young) Malinese women's strategies in economic-sexual transactions, I demonstrate how their connections to the global market contribute to their local female identity formation. In order to adjust to the much desired bling-bling appearances they commodify their bodies and sexuality. I suggest that if the presumed solution to the actual crises were situated in the continuation of high consuming behavior, more and more (young) women, who are excluded from the formal economic sector, will commodify their bodies and sexuality, which sucks them in a bottomless spiral of impoverishment and social exclusion.

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► *An Vranckx and Chia Longman*

**Gender related violence and femicide laws in Latin America**

In this article the recently approved femicide law in Guatemala is situated in the broader context of violence against women in Latin-America, its global character and local forms, causes and possibilities for remedy. Although the horrific murder of women in the Mexican border town Ciudad Juárez received worldwide attention, Mexico and Latin-America do not have a monopoly on femicide when approached from a feminist perspective as the most extreme type of violence against women. The authors discuss whether such broad analysis of the Ciudad Juárez murders can apply to the equally shocking phenomenon of more than 5000 female deaths in Guatemala during the last decade. Colonialism, neo-colonialism and neo-liberal globalization have resulted in a shift in gender relations. These processes appear to have been enhanced further by the rise of criminal violence via-à-vis the weakness of Latin American states, their justice systems and inabilities of local police authorities to intervene. In both Mexico and Guatemala, the vast majority of femicide victims dies at the hands of 'intimate' partners or family members. Although the authors underscore the importance of the laws against femicide, in cities where *all* types of crime, violence and murder are ubiquitous, the death of women *because they are women*, may not be the state's primary concern.