

Women, Religion and Globalization

Yale University

The Whitney and Betty Macmillan Center for International and Area Studies

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Executive Summary

Women, Religion and Globalization (WRG) will create an institutional program at the MacMillan Center at Yale University that puts women, religion and globalization at the center of the study and practice of international relations. Through a faculty colloquium at the core of the program, we will broaden and strengthen university-wide faculty conversations and research agendas about the role of religion and gender in the processes of globalization. WRG faculty will create three new courses for the Masters in International Relations (MA-IR). Ideally, at least one WRG-related course will be taught annually in the MA-IR policy cluster going forward. The two-year WRG program plus sustained teaching will have tremendous impact on the training of Yale's professional students in International Relations, other graduate students and undergraduates as future leaders in global public life. To link the academic, policy and practice realms of international affairs, we will annually host three fellows drawn from grass-roots community leaders, clergy and activists, development workers, policy analysts and practitioners and scholars/teachers from geographically, religiously and culturally diverse locations. The Religion and International Affairs Fellow's expertise and experience at the global level with multilateral and national organizations will complement the more local and national expertise and experience of the two Women, Religion and Globalization Fellows. The Fellows will lead a workshop at the end of each academic year to explore in depth the IR policy issues raised in the faculty colloquium and graduate seminars. Research and travel grants to faculty and students will deepen our understanding of the issues raised in the colloquium, classes and workshops and enable direct interaction of faculty and students in the field with our Fellows' home agencies and other sites where scholars, public leaders and religious practitioners from multiple faiths work to influence international affairs. A WRG website will reach an international audience, sharing and testing our lessons as they emerge. Women, Religion and Globalization provides a unique opportunity to strengthen the public policy curriculum in the Yale IR Masters program and build a network of scholarship on the critical intersections of gender, religion and international affairs at Yale and beyond.

The Whitney and Betty MacMillan Center for International and Area Studies

As the University's focal point for encouraging and coordinating teaching and research on international affairs and on societies and cultures around the world, the MacMillan Center draws its strength by tapping the interests and combining the intellectual resources of the Faculty of Arts and Sciences and of the professional schools. The Center seeks to make understanding the world outside the borders of the United States, and the role of the United States in the world, an integral part of liberal education and professional training at the University.

As the home of one of the oldest interdisciplinary programs in International Relations, currently the MA program in IR (MA-IR), the Center is a founding member of the Association of Professional Schools of International Affairs (APSIA), along with Harvard, Johns Hopkins, Georgetown, Princeton, and others. It is also the home of three regional MA programs — on African, East Asian, and European and Russian Studies. The International Affairs Council, which runs the MA-IR, also sponsors graduate certificates on development studies and security studies that complement the MA-IR and provide opportunities for other graduate and professional school students to gain grounding in these key areas of international affairs. The Center also sponsors regional graduate certificates of concentration through its Councils on African, European, Latin American and Iberian, and Middle East Studies. The Center provides seven undergraduate majors, including five focused on world regions: African, East Asian, Latin American, South Asian and Russian and East European Studies. Two others are focused globally, one on International Studies and the other on Ethnicity, Race, and Migration. Language training is an integral component of each of the 16 degree and certificate programs. In total, 250-300 students are enrolled in these degree programs each year.

The Center is not a school and does not make its own faculty appointments, yet it works with roughly 250 faculty members across the University and supports fifteen ladder faculty positions, as well as more than eighty visiting scholar appointments in various fields. In the last three years, the Center has also appointed ten ongoing language and adjunct faculty on multi-

year appointments in specific languages and international fields. In the past year, three new faculty have been appointed to support the MA-IR program, including a Director of Policy Studies who is developing a policy cluster of courses. Eight additional international, interdisciplinary professorships have been created at the Center since 2002.

The Center's efforts to inspire and support cross-disciplinary conversation and debate have been aided immeasurably by its venue, Henry R. Luce Hall. Made possible by an extraordinary gift from the Henry Luce Foundation, Luce Hall provides the Center with 40,000 square feet of elegant, yet practical classrooms, an auditorium and common room, and offices for staff, faculty and visiting scholars from the U.S. and around the world. The Center's extra-curricular programs deepen and extend this research-teaching nexus of faculty and students at Yale, with over 500 lectures, conferences, workshops, roundtables, film and art events each year.

The year that the Center moved into Henry R. Luce Hall (1995), its faculty created the International Affairs Council, parallel to the Area Studies Councils, to provide interdisciplinary faculty oversight of the largest degrees at the Center — the MA-IR and the International Studies undergraduate major. A total of 50 students are currently enrolled in the MA-IR. Enrollment in International Studies, an interdisciplinary second major for Yale College students, currently numbers 211. In addition, students from other Yale graduate and professional schools are attracted to MA-IR courses: this semester (Spring 2007), there are 67 non-IR students enrolled in the 23 courses offered directly through the MA-IR.

In July 2004, Ian Shapiro, Sterling Professor of Political Science, succeeded Professor Gustav Ranis, Frank Altschul Professor of International Economics, as the Henry R. Luce Director of the Center. He has challenged the faculty to rebuild the research and teaching enterprises around three broad sets of issues: Identity, Security, and Conflict; Democracy Past, Present, and Future, and Justice and Distribution at Local, National, Regional, and Global Levels. In April, 2006, the Center, formerly YCIAS, was re-named The Whitney and Betty MacMillan Center for International and Area Studies at Yale. With this, the University reaffirmed its commitment to enhance and expand the corps of ladder faculty to sustain and

continue building strength in international and area studies. WRG helps fulfill these aspirations, drawing yet another significant group of faculty into Yale's international common weal.

Women's, Gender, & Sexuality Studies Program

Established at Yale in 1979 as the Women's Studies program, the program has grown and evolved over the past twenty-five years, changing its name twice — in 1998, to the Women's & Gender Studies Program, and in 2004, to the Women's, Gender, & Sexuality Studies Program — to recognize the importance of the study of both gender and sexuality in the academy.

The Women's, Gender, & Sexuality Studies Program at Yale offers a variety of graduate and undergraduate courses and an undergraduate major (BA). It also offers a graduate certificate of concentration to enable doctoral and professional students pursuing other degrees to develop complementary expertise in this area, enriching their coursework and thesis research. The Program establishes gender and sexuality as fundamental categories of social and cultural analysis. Drawing on history, literature, cultural studies, social science, and science, it offers interdisciplinary perspectives from which to study the diversity of human experience. Gender — the social meaning of the distinction between the sexes — and sexuality — sexual identities, discourses, and institutions — are studied as they intersect with class, race, ethnicity, nationality, and transnational movements.

Through curricular coordination and the joint appointments of faculty associated with the Program, WGSS is closely linked both to a number of departments and programs in the Faculty of Arts and Sciences — and thus to Yale College and the Yale Graduate School of Arts and Sciences — and to Yale's professional schools. These collaborations include Anthropology, English, History, Near Eastern Languages & Literatures, Psychology, Sociology, African American Studies, American Studies, and Film Studies, as well as Yale School of Public Health, Yale School of Architecture, and Yale Divinity School. For its associated faculty members, the program provides a focal point for research and teaching on topics of common interest. The

program also reinforces the importance of these topics in the educational and scholarly activities of a large and diverse array of departments, programs, and schools throughout the University.

Professor Wexler, Chair of WGSS, and Professor Serene Jones (Div, WGSS) were co-participants in the week-long conference, “Gendered Bodies, Transnational Politics,” held at American University in Cairo in 2003. The first international gathering of its kind, its themes have served as the basis for developing the Yale Women’s, Gender, & Sexuality Studies Program’s distinctive interest in globalization and international affairs. MacMillan Center support for this conference was one of the collaborations leading to this WRG proposal.

Yale Divinity School

Yale University Divinity School has an enduring commitment to foster the knowledge and love of God through critical engagement with the traditions of the Christian churches in the context of the contemporary world. It furnishes resources for the churches to reflect critically on their identity and mission in response to changing social and cultural realities and other religions of the world. It offers a university setting for the scholarly assessment of the religious features of human existence. Ecumenical and university-based, the School recognizes as indispensable to its mission a communal environment which combines rigorous scholarly inquiry, public worship and spiritual nurture, practical involvement with the churches' ministries, and mutual regard among human beings across the diversities of gender, sexual orientation, race, class, nationality, and culture.

The Divinity School pursues its mission through three principal activities: (1) it enables women and men to prepare for the lay and ordained ministries of the Christian churches; (2) through its own programs and through the participation of members of its faculty in programs of the Graduate School, it shares in the education of those who will become scholars and teachers on the faculties of theological schools and departments of religious studies; and, (3) in conjunction with other professional schools of the University, it equips persons anticipating

professional service in education, law, health care, social work, community organizations, public life, or the arts to understand more fully the theological basis of their vocations.

Training for the Christian Ministry was a main purpose in the founding of Yale College in 1701. As expressed in its original charter it was to be a school “wherein Youth may be instructed in the Arts & Sciences who through the blessing of Almighty God may be fitted for Publick employment both in Church & Civil State.” That purpose has always been recognized at Yale, and the history of the University is one of increasing development in the facilities for training for religious service.

During the early years of Yale College its general curriculum, supplemented in some cases by a year or two of reading under the directions of its instructors, was deemed sufficient for ministerial preparation. In 1746, an enlarged recognition of the needs of the ministry led to the establishment of a professorship of divinity through the efforts of President Thomas Clap. By 1822 this had developed into a separate department, later known as the Yale University Divinity School. The degree of Bachelor of Divinity (B.D.), first conferred in 1867, was replaced by the Master of Divinity (M.Div.) degree in 1971.

A total of 354 students are currently enrolled in the Divinity School’s two principal degree programs. Of these, 144 are in the Master of Divinity (M.Div.) program, a three-year course of study designed primarily, although not exclusively, to prepare candidates for ordination to the Christian ministry. Enrollment currently totals 210 students in the School’s two-year program of study for the Master of Arts in Religion (M.A.R.), which provides preparation for one of the many forms of lay ministry or service, as well as for students who may plan to pursue a doctoral degree in divinity studies at another institution.

The Divinity School has built on its longstanding international programs to join the University’s new global engagement thrust with several new research and outreach initiatives — e.g., the Yale Divinity School Initiative on Religion, Science, and Technology and the Yale Center for Faith & Culture — in addition to previously established units like the Overseas Mission Studies Center. Students have growing opportunities to pursue mission and study travel

overseas, including sites such as Britain; Ghana, South Africa and other African sites; Latin America; and Jerusalem and other Middle Eastern sites. With grant support, the Yale Divinity School in 2006-07 engaged in mapping out the contours of what has become “The Initiative on Religion and Politics at Yale,” based at the Divinity School with Professor Harlon Dalton, Professor of Law and (adjunct) Divinity, as the Initiative’s Director. The Initiative seeks to foster thoughtful activism, enrich scholarly discourse, and deepen public conversation on the place of religion in public life, both nationally and internationally. Professor Dalton and many of the faculty involved in that planning effort and the Initiative itself will also join the WRG program under the joint leadership of Professors Wexler, Jones and Doss.

Women , Religion and Globalization

Introduction

Several weeks ago, a small group of Yale students was asked to sketch on paper the first image that came to mind when they thought of “an internationally significant political event.” After two minutes of drawing, the students awkwardly shared their responses. Not surprisingly, one student depicted men firing guns in Baghdad-like streets. Another drew collapsing twin towers. A third student drew a voting booth with a hanging-chad ballot on the floor. And so it went. Students depicted a man screaming in front of a crashing stock market indicator, a meeting between George Bush and Tony Blair on global terrorism, a melting glacier in Patagonia, a civil trial in Pretoria of an Afrikaner jailor. In almost every case, they depicted international politics as grand, conflict-centered struggles like wars, elections, and economic crises; and for the most part, the imagined actors were men, indistinct groups, or recognizable political objects like polling booths, courtrooms, or bomb-sites.

One picture, however, didn’t fit the mold. A young man from South India — a political science major — held up a picture of a woman in a red sari placing a candle on her family’s sparsely set dinner table/grass-mat. “It’s my aunt practicing her religion,” he told us with a slight grin, fully aware that he had thrown into the mix a very different image of politics — a poor woman engaged in a localized, ordinary, and decidedly non-sensational religious practice. “She is a Christian Dalit,” he explained. “Two years ago, her village lost its land — sold to an international company — so along with others, her family left to find work in Madurai. She has little rice to eat, although she used to harvest it in abundance. She has decided, however, that no matter what, she will not work on the Sabbath, God’s day of rest and praise, an affirmation of life in the midst of hardship and suffering. It turns out that the whole neighborhood, including Hindus, has now decided not to work on Sundays — as a form of protest and hope. All these actions are, I think, deeply political in nature . . . and, need I say, internationally significant.”

The image he presented — a woman living her religion — was not what the rest of the group was accustomed to seeing as international affairs. But his account was deeply compelling.

Through his aunt's story, the class saw the relationship between women's subsistence existence and globalization: both how globalization may affect women, and how their religion conditions their response. We saw that her faith was not static but a vital, living reality within which she made meaning and experienced herself as a social agent and social critic. Perhaps most importantly, his description revealed her to be simultaneously a political actor and a religious practitioner, one who is not just passively affected by the forces of globalization but who is responding to them in unexpected ways — in this instance by practicing Sabbath as an act of both resistance and community building.

This anecdote and the student-drawn image at its heart captures the goals of the project described in this proposal: to train our eyes to see different actors and events when they scan the stage of world affairs, and in light of this, to imagine new ways of configuring diplomatic and policy-oriented responses. We expect that there are numerous instances where policy analysts and policy-makers at the international level miss important explanations for the outcomes of international events because they do not see the ways that women living their faith shape the context of such events. We seek to change this at Yale by developing an interdisciplinary, teaching-centered program that moves beyond approaches to international affairs that focus on crisis and conflict and on traditional “citizenship” accounts of political participation, towards a model that embraces more phenomenologically fluid and culturally inclusive understandings of the roles played by “religion” and “women” in contemporary global life. We hope that by attending to Women, Religion and Globalization— training our eyes to see candle-lighting women as well as presidents and statesmen when looking at global affairs — we will begin to rethink basic categories of analysis, and in so doing, help to construct models for integrating women and religion into international and area studies in ways that will be useful to future generations of students, scholars, and analysts.

I. Women, Religion and Globalization

We are interested in exploring, from a variety of angles, the relationship between women religious practitioners and political, economic and social developments, and the interaction of

these relationships with international affairs. At the center of our envisaged program stands an image like the one described above — women living their religion. By focusing on women’s religious lives in all their multi-faith diversity, we want to understand better not only how the present-day forces of globalization are affecting them, but also how their religious practices affect the context within which international affairs takes place. In particular, we are interested in exploring how the micro-level daily practices of religious women (practices such as local health care traditions, marriage and child-rearing patterns, food preparation, sexual attitudes and behaviors, and subsistence labor) impact the national and international arenas. We believe that a better understanding of the political, economic, and social significance of such practices—particularly when they are religiously-inflected—cannot help but deepen our understanding of what motivates and funds social, economic, and political interactions at the international level.

Our proposal for the Henry R. Luce Initiative on Religion and International Affairs (described in detail in section III below) consists of three inter-related activities: (1) a two-year faculty colloquium and lecture series; (2) a pedagogical component to develop interdisciplinary courses on women, religion and international affairs; and (3) a visiting fellows program with an annual workshop to support grass-roots women doing work on women, religion and international affairs and to bring public policy practitioners to Yale. We will support and supplement these activities two ways. First, we will provide research and travel grants to faculty and students to deepen their studies and practical experience, particularly overseas. We also will create a website, where in addition to posting course and seminar/lecture information, publications and videos, we will host video-conferences and an interactive blog on women, religion and globalization. We are fortunate that at Yale, over the past decade, we have developed a lively, *ad hoc* conversation about these matters among scholars from a variety of disciplines—Women’s, Gender & Sexuality Studies; Divinity School and Religious Studies; Race, Ethnicity, and Migration Studies as well as African American Studies; Sociology, Anthropology, Economics, and Political Science. We are eager to use the integrative resources of the MacMillan Center to focus our collective energies on better understanding religion, women and international affairs. We look forward to testing our concepts and frameworks in the classroom, especially with the

students of the M.A-IR, Yale's interdisciplinary program for future policy makers and public leaders in international affairs.

II. A Case Study: AIDS, Women, and Religion at Yale

Our model for this grant grows out of ongoing research among scholars at Yale as well as pilot programs that have been successfully implemented at Yale in recent years. A brief example of a previous program indicates the value and efficacy of approaching gender, religion, and politics as intersecting issues with respect to public policy intervention. In 2000, a group of gender studies faculty at Yale Divinity School was approached by USAID regarding the findings of a study of development strategies related to health care education and the AIDS pandemic in Africa. The study revealed, first, that the most effective way to lower the risk of HIV exposure was to raise the average age at which girls had intercourse for the first time; second, that a young girl's view towards her sexuality (and hence, her first sexual encounter) was intimately tied to her religious beliefs about God's will and the family; and third, that women grass-roots religious leaders exerted the most influence upon the processes by which these beliefs were formed, passed on, and practiced. In light of this information, USAID asked the Divinity School to help them develop new models for examining and engaging the intersection of women and religion — models that affirm that women wield enormous (but often invisible) social power. This social power is exercised through their work in shaping everyday practices related to family, sexuality, and marriage, and not only through the more obvious forms of public education and religious leadership. In addition, participants in this project realized that as long as development strategists continue to misunderstand or underestimate the political importance of religious women's practices, the development programs they create will not achieve their full potential.

Out of this conversation grew a series of conferences in which women spiritual leaders from sub-Saharan Africa came to Yale for conversations with faculty and IR policy analysts. Not only were these discussions intellectually challenging and vigorous — particularly with respect to their focus on women's daily practices — they resulted in a fundamental shift in how policy questions are framed when addressing HIV on the African continent. The discussions led

to the creation of a network of “Concerned African Religious Women” who provide ongoing AIDS education in Africa and a program at Yale designed to train African women religious leaders in social-scientific research methodologies so that we might better understand the shape and scope of the present crisis. The discussions also focused on the religious stories that various African communities tell about gender, sexuality, disease, and nature in the hope of finding ways to incorporate life-saving accounts of HIV preventative practices.

III. Women, Religion and Globalization in the Midst of Global Change

We are interested in building on this successful model and broadening the conversation to include other dimensions of contemporary global life. Based on expertise in the interdisciplinary faculty group we have convened, our focus will be on four discrete although inter-related aspects of globalization. Because each of these larger categories is necessarily abstract, we include, in each instance, an example (from among many) of how the given framework might relate to specific policy issues:

1. How women imagine and live religion and shape the process of rapid urbanization and the emergence of swiftly growing, multi-faith *mega-cities*; how family- life is reconfigured, new religious affinities are formed, and unexpected modes of civic engagement/political agency are enacted.

Example: For more than 200 years, an annual pilgrimage to the Basilica of the Virgin of San Juan de Los Lagos has drawn hundreds of people from across Mexico together in their search for healing and hope. Most recently, this journey has taken on a new significance as women from large urban areas and from multiple faith traditions have joined in the walk to collectively mark and protest the rising incidence of sexual, domestic violence in the sprawling metropolises of Mexico. In Mexico City, it has become a force strong enough to influence elections. In the border towns of Juarez/El Paso and Nuevo Laredo/Laredo, it has inspired illegal border-crossing marches that openly challenge, from the perspective of women’s experience and religious ritual, the relevance of national boundaries. Here a

traditional theological practice (the pilgrimage of prayer) has been transformed into an inter-religious, political practice of growing international significance.

2. How religion influences women’s participation as workers in *global labor markets*.

Example: In Hong Kong, women coming from other countries to work as domestic workers are paid by government mandate 11% less than women doing similar work who are from the region. The stated government rationale is that since the British turn-over, foreign domestic workers, already the lowest-paid in the economy, “must share in the burden of the economic crisis.” More than half of these women are Filipinas, and the rest are from Indonesia, Nepal, India, and Thailand. Nonetheless, this diverse group of disempowered and displaced women workers has created a global, united culture in order to resist this “burden sharing.” Using a rhetoric of rights that is deeply religious and overtly gendered, they have organized work stoppages and, in some cases, brokered successful contracts. Because global labor markets rely on immigrant labor, especially immigrant women’s labor, the ability of women such as these to advocate for their rights will continue to impact market function. To date, however, little of the scholarly work devoted to such groups explicitly examines the crucial role of religion in organizing and sustaining them.

3. How religion and women’s roles as *food producers and consumers* relate to the global economy and to issues of bio-diversity and sustainability.

Example: In Sri Lanka, local women farmers from a variety of faith traditions — Buddhist, Hindu, Christian — have joined together to address the dramatic rise of suicide, alcoholism, and other post traumatic stress-related disorders in shoreline communities devastated by the triple blows of civil war, tsunami, and aggressive agribusiness land displacements. In an effort to create environments in which families can receive much-needed nutrition while also experiencing a stabilizing connection to land and labor, they are forming “common tables” where a combination of traditional religious food practices are

taught and celebrated. In addition to planting and harvesting rituals, they have revitalized ancient traditions — again, in a multi-faith context — related to food preparation and consumption, highlighting those in particular that are “good for the soul and the body” (many of which include traditional medicines). They have advocated in the national arena for the right to reclaim land from large landholders so that it can be used in environmentally responsible ways to support these table practices. In some cases, they have managed to create functioning land cooperatives. Here, women living their religion have put custom and tradition to work for the cause of national unity and for the good of local communities whose interests stretch across divides created by caste, race, and ethnic differences.

4. How women’s religious practices are shaped by and respond to *conflict and war*.

Example: As the 9/11 widows made clear in North America, widowhood can be both theological and political. One can both demand the creation of a congressional commission and insist for theological reasons that the death penalty for one’s enemies *not* be imposed. Indeed, mourning is a complex religious and political practice, as Iran has recently discovered in its attempts to privilege the status of war widows by offering them various economic benefits. In this instance, those very accommodations have empowered the same Iranian women to critique the state that sought to enfranchise them as citizens, but also devastated them as wives and mothers. While the state’s investment in mourning rituals dates back as far as the Greek tragedy — e.g., *Antigone* — the mourner’s resistance to that control is just as old...and sometimes just as politically significant.

In each of these four contexts, we will be attentive to women’s roles as conveyers of both established values and new possibilities in situations of rapid social transformation, dislocation, and crisis. We will explore what these roles can tell us about the historical, cultural, economic and political character of present-day international affairs, and most importantly, the new forms

of knowledge and leadership that our students will need to respond creatively and effectively to contemporary international events.

III. Program

We respectfully request a grant of \$399,828 over two years from the Henry Luce Foundation to create a program with four specific aims focused on curricular development, student and faculty research, visiting scholars and scholarship in practice. Integral to these aims will be the development of a WRG website to support and disseminate the scholarship of the program.

1) Teaching Women, Religion and Globalization

The centerpiece of our project will be a series of three interdisciplinary, team-taught courses on Women, Religion and International Affairs. They will be inter-program seminars for graduate and professional students that will form an integral part of the newly launched policy studies cluster in the Masters in International Relations (MA-IR) program. These three graduate courses will provide a framework for a regular course offering in the MA-IR policy cluster, drawing on Yale faculty. A few seats will be available for advanced undergraduates by permission of the instructors, following a standard pattern within the MacMillan Center's graduate teaching programs. It is also possible, given experience with past programs, that the faculty involved may create an undergraduate lecture course on the subject (using graduate students from the graduate seminars as teaching assistants). Spread over the two-year period, their teaching will involve approximately six faculty members and will be incorporated into the standing core curricula of the MA-IR, the Women's, Gender, & Sexuality Studies Program (WGSS), and the Divinity School (Div). We expect that these relationships will continue beyond the end of the grant and that the interdisciplinary courses will continue to be taught and others developed for the MA-IR program.

Each course will focus on at least two of our four themes (urbanization, global labor markets, food production, and conflict and war) and others that may emerge from the faculty

colloquium. These themes parallel and interact well with the focal areas of the MA-IR and its related graduate certificates available for the larger grad-professional student body at Yale, namely Development Studies and Security Studies. Each course will explore the themes' significance for understanding Women, Religion and Globalization from a variety of disciplinary perspectives. In developing the framework for the regularly taught course, each syllabus will follow a three-pronged approach, including: a section devoted to social science and legal theoretical foundations, a section devoted to cultural and theological approaches to understanding multi-faith beliefs and practices in that particular context, and a section that raises and explores the import of the topic for the relevant policy and advocacy communities. Each course will also identify one or two geographic locations in which to anchor its semester-long reflections. Ideally, the locations will be where scholars, community leaders and religious practitioners from multiple faith traditions are influencing international affairs. We will encourage students in the graduate seminars to design independent field projects that would provide them with in-depth experience, either internships or research projects, around topics in the seminars. Since the MA-IR students typically have substantial overseas experience and foreign language skills while many of the Divinity and WGSS students may be new to overseas work, we will encourage them to pair themselves to balance skills and expertise. For example, a student with micro-finance experience in India and Hindi language skills might team up with a Divinity student focused on Hindu-Christian relations to explore the ramifications of religious practice for women and the micro-finance program leaders or government policy-makers.

We will explore the use of live video-conferencing to enable international participation in our seminars and to fully incorporate global experiences and perspectives into our courses at Yale. This seems to hold particular promise for engaging the applied interests of the policy and advocacy community as well as making them accessible to our students for key presentations and debates. Making videos of our courses available for online could also allow us to extend our reach and make our research and courses accessible to students, practitioners and leaders worldwide. The Yale Center for Media and Instructional Innovation (<http://cmi2.yale.edu/>) is a key resource for such interactive “cross-cultural” conversations and teaching events.

2) **Faculty Colloquium on Women, Religion and International Affairs.**

The intellectual hothouse germinating and nurturing these courses and underpinning the WRG program will be an interdisciplinary faculty colloquium on Women, Religion and International Affairs and a related set of public lectures. This colloquium will primarily involve Yale scholars doing work in related fields (see Appendices A and E for information on faculty who have already expressed interest in being part of the seminar). The colloquium will meet monthly to discuss both faculty works-in-progress and pertinent scholarship in a variety of contiguous fields. Doctoral students will be encouraged to participate as part of their interdisciplinary training. At least once each semester, we will open the seminar to the wider community through a set of speakers followed by an open forum for discussions. The WRG website will provide the full agenda plus references to supplementary materials to facilitate conversations on the topics. Over the course of the two years, we hope the colloquium will spur further research among these faculty members with the natural flow of research into new or enriched courses in various fields. We also expect to nurture research ties with colleagues beyond Yale, especially overseas. The WRG and Religion and International Affairs Fellows discussed below will be the natural first and continuing links for these growing research and training activities with our faculty and students for many years after the conclusion of the grant.

3) **Women, Religion and Globalization, and Religion and International Affairs Fellows**

Three Fellows will be invited each year to enrich the colloquium and the graduate seminars with their lived experience and expertise: two Women, Religion and Globalization Fellows (WRG Fellows) and one Religion and International Affairs (RIA) Fellow. Depending on their availability and funding arrangements, the Fellows would join us full-time for a term or part-time over a full academic year. The RIA Fellow and the WRG Fellows will mirror each other, focused on parallel levels but working on common themes and issues from different

perspectives. The RIA Fellow will examine these issues from the global level and consider the policy implications. The WRG Fellows will examine these issues from the grassroots level, paying attention to advocacy and activists groups. The Fellows may be academics or practitioners but must bring depth of experience and expertise to elucidate both dimensions of the WRG program. In part, we are drawing on the model of the World Fellows Program at Yale with its practitioner focus. For WRG Fellows, we seek those working with or as grass-roots community leaders, clergy and activists, advocacy and development workers (NGO employees, UN Agency or community outreach workers, etc.) who are at relatively early stages in their careers. For RIA Fellows, we seek those working with or as agency leaders, managers, advisors or consultants at fairly high levels in international organizations such as the World Council of Churches or the World Bank, foundations, government, donor or UN agencies, etc. Both types of Fellows will be selected based upon their work in or research focused on organizations that address issues in which the intersectional significance of religion, gender and globalization is apparent (a list of possible candidates, intended as illustrative of the kinds of people we would seek to bring to Yale, can be found in Appendix B). In addition to the full use the University's technical and archival resources, the WRG program will ensure that they have the opportunity to interact with students, faculty and interested administrators in special receptions and lectures.

The Fellows will participate in the colloquium and may be involved in team teaching our graduate courses. They will be asked to focus particularly on identifying and raising the applied lessons for both advocacy and policy communities that surface in the more theoretical and academic discussions of the colloquium and the Lectures. The Fellows will be asked to organize a two-day, intensive workshop at Yale, near the end of each fellowship period, for faculty and graduate students as well as the larger Yale community to explore some of the key challenges to the advocacy and policy communities that have arisen during their stay. The MacMillan Center will also provide funds for them to invite outside experts, perhaps identified in their own research during their stay or from the larger WRG conversations, to join them in these workshops. In addition to “blogs” that the Fellows would keep on the WRG website, we will

explore offering videos of their workshop proceeding online through our website, so that their international colleagues can be active participants in the conversation.

4) **Support for Faculty and Graduate-Professional Student Research and Internships**

We plan to provide research and travel grants to enable faculty and students to pursue research on WRG topics in depth, both on campus and also by traveling to live and work intensively in places where significant work is being done within the WRG model. By providing an opportunity for faculty and students to immerse themselves in the lived reality of the topics addressed in the colloquium and the courses, research and travel grants will enrich the analysis of women, religion and international affairs and provide an important venue for exploring this model with practitioners and scholars elsewhere overseas and in the US. Beyond coordinating the overseas efforts with our visiting fellows, we would encourage activities in locations where we have a certain density of interests and activities. Brazil, South Africa, Morocco, and Sri Lanka are four places we might consider because such programs are in place and we have established contacts there that would enable Yale to identify Fellows and develop collaborative research and mutually advantageous internship activities.

For both faculty and graduate-professional students associated with WRG, we expect to use grant funds as pump-priming, seed and matching money to help the recipients win other overseas travel, research and study grants from the annual competitions supported by the MacMillan Center and other Yale sources. This will further extend and deepen the impact of WRG in the broader international affairs community at Yale, especially as we invite the grantees to share their lessons in the colloquium or other specially scheduled events.

Faculty associated with the colloquium will be eligible for small research grants, and we will support their graduate students through travel-awards. While first priority will be given to faculty participants in the colloquium, the WRG leaders will entertain proposals from other faculty members whose connections and expected contributions to WRG and its larger aims are clear. We expect to support faculty in a range of activities, including research at Yale, in the US as well as overseas. For graduate students, we expect to support proposals of two primary types:

one for doctoral students for overseas travel to conference or research sites and another for MA-IR and other MA-level students who pursue summer internships or research projects on WRG topics. First priority will be for students in the WRG classes and student participants in the colloquium. We expect these grants to serve as a magnet drawing attention and interest and attracting a wider student group to WRG and the courses from across campus.

One of the truly extraordinary features of the WRG program is the breadth of participation and level of enthusiasm for the topic of women, gender and globalization among faculty throughout the University. Serene Jones, Titus Street Professor of Theology from the Yale Divinity School, Laura Wexler, Professor of American Studies and Chairperson of the Women, Gender & Sexuality Studies Program, and Cheryl Doss, Associate Chair of the International Affairs Council, Director of the MA-IR program, and Lecturer in Economics, have gathered a core group of faculty participants from Sociology, Political Science, American Studies, Anthropology, African-American Studies, Religious Studies, English, Comparative Literature, Near Eastern Languages & Civilizations, the Law School, the School of Medicine and the School of Forestry & Environmental Studies (see Appendices A and E).

There are three primary ways we will be gauging the success and impact of the program:

- 1) We will evaluate the effectiveness of the interdisciplinary courses. Each course taught under the rubric detailed above will have a specifically designed course evaluation which will ask both students and teachers, among other things, to reflect on how the materials have shaped their understandings of international relations, how their extant knowledge of international relations was pertinent to the course, and what academic/professional work they plan to do as a result of the course. In addition, a key indicator will be the mix of students enrolled in the graduate courses (i.e., how many from the MA-IR program, Area Studies, Divinity, WGSS and other relevant fields?) We will be particularly interested in determining, for example, whether these co-taught courses spur more interdisciplinary work, that is, whether divinity students then take another IR course or whether IR students then do work in theology. We would also like to determine the practical outcome of experiences outside the

classroom, in relation to work with individuals or organizations, or policy or other initiatives that students may newly undertake.

- 2) All students who have participated in various aspects of the grant program (courses, travel grants, etc) will also be given, upon graduation, a job profile questionnaire as a way to determine whether their work with the Women, Religion and Globalization project influenced their job applications and choices. Ideally, with additional funding, we will be able to do a 5-year follow-up to this job profile.
- 3) Over the full period of the grant, all participating faculty and visiting fellows will be asked to submit annual self assessments of the impact of the Women, Religion and Globalization program on their own work. Here we will ask participants to consider how their teaching, writing and network of interlocutors have been affected by their participation in the Women, Religion and Globalization project. Also of interest is whether and how their work with this project is translated into resource allocation in their home departments, i.e. have new faculty positions been proposed, more money given for student travel, new allocations determined for different media and electronic resources, etc. These self assessments would aim to provide not only a long-term metric for the impact of the grant, but also a metric for evaluating the efficacy and impact of our IR curriculum.

IV. Pedagogical Orientation

In each part of the project, we seek to develop teaching and learning practices that do not simply add women and religion to the mix of dominant understandings of global politics and international affairs. Rather, we want to insist that attending to women's work as religious practitioners fundamentally shifts the way we analyze and understand public life and imagine the public good in general. For this reason, we will teach in a manner that is fundamentally integrative, insofar as it is:

- **Interdisciplinary:** drawing on work done on the intersection of women, religion and international relations in a variety of disciplines;
- **Practitioner-focused:** highlighting both the role played by religious practitioners in global affairs and the role played by professional students as skilled and religiously aware practitioners-in-training for future leadership roles in international affairs;
- **Multi-perspectival:** looking at religion from both the “outside” and the “inside,” attending not only to empirical accounts of religious life but also to the intra-communal languages and practices of faith communities;
- **Multi-faith and Inter-cultural:** bringing together as partners practitioners whose work is as religiously, racially, and ethnically diverse as it is geographically and culturally complex;
- **Leadership Developmental:** focusing on leadership development by bringing together faculty and students from the professional schools, the Faculty of Arts and Sciences departments and the MacMillan Center area and international degree programs for the purpose not just of deepening the common understandings of international affairs but also of strengthening the integration into these programs of WRG concepts on leadership.

V. Underlying Methodological Assumptions:

Recasting “Religion” and “Women”

As the above description of our project indicates, we have a distinctive way of thinking about “religion” and “women” and the relation of each to “international affairs.” In our experience, most conversations about “religion” among social scientists treat religion as either a set of abstracted, codified beliefs (a world-religions model) or as a variable in a statistical analysis that becomes relevant when it has effects such as influencing voting patterns or inciting communal violence (a sociological/conflict model). In contrast to these accounts, we insist that to understand religion one must pay attention not just to textbook accounts of beliefs or standard tables of empirical data on group behavior but also to the living narrative frames that form communal identities and, along with this, the daily life-practices that both create and are

authored by these religious understandings of the world. Religion is not a static reality but a culturally diverse and theologically rich phenomenon that not only shapes identities but influences worldviews. In other words, our project treats religion as the imaginative and practical context within which “a people” and their “politics” are defined and enacted. By lending its authority and asserting its legitimacy, religion not only responds to political life, it actually helps to define the boundaries between such realities as state and citizen, the public and private, and custom and law. In this regard, then, understanding the living of religion is crucial to the study of international affairs because it promises both to expand our view of international politics and potentially to redefine how we think about basic political categories.

The same observations animate our reflections on “women.” In most present-day studies of international affairs, women are acknowledged as an important element of the cultural and political context, but rarely does this recognition develop into a full and nuanced engagement. As with religion, we believe that how a community defines “women” is, to a large degree, socially constructed. As such, “woman” is defined and developed in concrete performative practices of gender, race, and class as well as in imaginative belief systems. Obviously, these constructions are also tightly wedded to similarly broad views of “men.” And a society’s view of this double construction of women/men is more often than not tied to the religious stories it tells about the nature of the universe and the basic character of human existence as well as to the habituated faith-funded practices that perform these stories in ordinary daily life. These enacted imaginative frames define the shape of a community’s political ideals and hence its deepest motivations, hopes, and collective goals. In this regard, studying women involves studying gender constructions which, in turn, require looking at religious narratives and practices that inform conceptions of political life and the concomitant public policy assumptions.

We anticipate that the four-fold focus of this proposal will generate scholarship and influence policies at multiple levels: among graduate and professional students; among faculty; among undergraduates; and among individuals working on specific policy issues around the world. Both the questions asked and the answers given will be different if each of these groups has the opportunity, as the result of this proposal, to work and think together and test these ideas

in a range of settings both at Yale and overseas. Theologians will be required to reckon with the practical implications of their philosophies while policy analysts will have an enculturated understanding of moral claims to authority. This theoretical constellation of women, religion and globalization, invigorated by the interdisciplinary resources of Yale University, has the opportunity to reconfigure the “taken-for-granted” horizons of International Relations by bringing together ideas, rubrics and imaginations that rarely have had the opportunity to understand how the others work. Our aim is to generate innovative policy positions and academic papers and to forge new relationships among international relations scholars, religious practitioners, political leaders, policy analysts and theologians at the University and internationally. Indeed, these new relationships may become the very model for what it means to effectively and successfully take account of women, religion and globalization in the international arena.

VI. Institutional Resources and Commitments

The overwhelming response of the Yale faculty to this Henry R. Luce Initiative on Religion and International Affairs demonstrates the critical timeliness and importance of understanding this emerging field. The MacMillan Center is committed to fully supporting the activities of the Women, Religion and Globalization project, and Ian Shapiro, the Henry R. Luce Director of the MacMillan Center, has generously provided financial support for (1) conferences, seminars and workshops from the Edward J. and Dorothy Clarke Kempf Fund, (2) the Women, Religion and Globalization and Religion and International Affairs Fellows, and (3) salary for a program coordinator and support for the PIs. A full description of the budget can be found in Appendix D.

List of Appendices

Appendix A: Faculty Participants

Appendix B: Illustrative Candidates for Fellowships

Appendix C: Relevant Course Lists and Website Resources

Appendix D: Budget

Appendix E: Biographies of Principals and Other Participating Faculty

Appendix F: IRS determination letter [see submission with original grant]

Appendix A. Faculty Participants
(Biographical sketches are provided in Appendix E)

Principal Investigators

Serene Jones, Titus Street Professor of Theology, Yale Divinity School, Women, Gender and Sexuality Studies

Laura Wexler, Professor and Chair, Women, Gender, and Sexuality Studies, and American Studies

Cheryl Doss, Associate Chair of the International Affairs Council, The MacMillan Center, Director of the MA-IR Program, and Lecturer in Economics

Expected Faculty Colloquium Participants

Jennifer Bair, Associate Professor of Sociology

Alicia Schmidt Camacho, Assistant Professor of American Studies and of Race, Ethnicity and Migration Studies

Hazel Carby, Charles C & Dorothea S Dilley Professor of African American Studies and American Studies

Maxine Kamari Clarke, Professor of Anthropology and African American Studies

Shannon Craigo-Snell, Assistant Professor of Religious Studies

Harlon Dalton, Professor of Law, Professor of Divinity (Adjunct)

Terri Francis, Assistant Professor of Film Studies and African American Studies

Mokhtar Ghambou, Assistant Professor of English

Melissa Matthes, PhD Political Science; Student, Institute of Sacred Music, Yale Divinity School

Moira Ines Fradinger, Assistant Professor, Comparative Literature

Hala Nassar, Assistant Professor of Near Eastern Language and Civilization

Alondra Nelson, Assistant Professor of Sociology and African American Studies

Sally Promey, Professor, Institutes of Sacred Music, American Studies, and Divinity

Jennifer Ruger, Assistant Professor of Epidemiology and Public Health

Lisa Sanders, Professor of Medicine (Adjunct)

Vicki Schultz, Ford Foundation Professor of Law

Harry Stout, Jonathan Edwards Professor of American Religious History, Chair, Religious Studies.

Diana Swancutt, Assistant Professor of New Testament, Yale Divinity School

Emilie Townes, Andrew W. Mellon Professor of African-American Religion and Theology, Divinity School, and Director of Undergraduate Studies, African American Studies

Mary Evelyn Tucker, Professor (Adjunct), School of Forestry and Environmental Studies
and Divinity School, and the Institute for Social and Policy Studies

Appendix B: Illustrative Candidates for Fellowships

These individuals are identified to illustrate the training and experience of the proposed Fellows.

Reverend Mpho A. Tutu is the Executive Director of the Tutu Institute for Prayer and Pilgrimage. In recent years, the Rev. M. Tutu has planned and led Women’s pilgrimages to South Africa and taught classes on prayer and on reconciliation. She has studied and taught at in Grahamstown, South Africa at the College of the Transfiguration, the Provincial Episcopal seminary of Southern Africa. While at the College, she joined the Mother’s Union and worked in both Xhosa- and English-speaking congregations in which she initiated pastoral care ministry for rape survivors and their families. For five years, she was Director of the Bishop Desmond Tutu Southern African Refugee Scholarship Fund of the Phelps Stokes Fund. Her program provided full scholarships to refugees from South African and Namibia. She is the chairperson of the board of the Global AIDS Alliance and a member of the boards of Reinvest in South Africa (RISA), Professeurs Pour La Liberté, and the John Maury Allin Foundation.

Latifa Jbabdi, one of the founders of the Moroccan feminist movement, was recently honoured by “Vital Voices” for her “years of struggle to promote Women’s rights and gender equity.” President of l’Union de l’action fZminine (UAF) and member of Justice and Reconciliation Commission (IER), Latifa Jbabdi works for a more equitable integration of women in development, in religion, and in the decision-making process at all levels of society. “Islam is by no means in contradiction with the promotion of women rights and the universal values of human rights,” she states. Jbabdi is a grass roots activist who also worked closely with King Mohammed VI to change Morocco’s family code, the Moudawana. She is interested in education, violence against women, income-generating micro-land management projects, and domestic labor organizing initiatives.

Ivone Gebara is a Brazilian Sister of Our Lady (Canonesses of Saint Augustine) is a professor at the Theological Institute in Recife, Brazil where she lives and works with poor women in area slums. She is a tireless advocate for Brazilian women, urban eco-feminism, and reproductive rights. Censored by the Roman Catholic Church for her position on birth control, she continues to work with women because she deeply “believes in the dignity and worth of each individual regardless of their station in life.” A life-long local activist and international voice on issues of social justice and global awareness, she considers “garbage in the streets, inadequate health care, lack of healthy food, and other daily survival challenges faced by poor women” to be central issues in international affairs.

Neloufer de Mel teaches English and Women & Gender Studies at the University of Colombo, Sri Lanka. She is the author of *Women and the Nation’s Narrative: Gender and Nationalism in 20th Century Sri Lanka*. Her forthcoming book is entitled *Allegories of War: Militarism, Gender, Resistance and Representation in the Sri Lankan Armed Conflict*. Her work foregrounds issues of individual and collective religious experience and the shaping of memory by religion, militarism and ethno-nationalism. With Robert

Crusz she has been involved in an ongoing research project on the gendered impact of the Tsunami in Sri Lanka. She has filmed and interviewed women from the south and east coasts of the island in the Tsunami refugee camps, which are structured by new divisions that overlie the religious divisions previously affected by the Sri Lankan armed conflict.

Katherine Marshall has served at the World Bank since 1971, where she has coordinated the organization's efforts to address poverty, governance, international aid, and the social dimensions of economic reform programs. She has spent her career engaged in the economic and social issues that face some of the World's most impoverished countries. While involved in nearly all dimensions of international development, Marshall displays ardent interest making anti-poverty programs an operational reality within post-conflict and economic reform contexts, and she confronts and addresses the social consequences of economic and political change. In her current position at the World Bank, Marshall is responsible for a broad range of issues revolving around ethics, values, rights, and faith in development work. Ms. Marshall previously was Director of Social Policy and Governance for World Bank programs in East Asia, Africa, and Latin America.

Luis E. Lugo became the director of the Pew Forum on Religion & Public Life in January 2004. Prior to joining the Pew Forum, he served as the director of the Religion program at The Pew Charitable Trusts in Philadelphia, a position he held for seven years. Before joining the Trusts, he was a professor of political science for more than 12 years, teaching courses in international relations, Latin American politics, and religion and public policy. After studying at the University of Memphis (B.A.) and Villanova University (M.A.), he took his Ph.D. in political science at the University of Chicago. Among his published works are several edited volumes, including *Religion, Public Life and the American Polity* and *Sovereignty at the Crossroads? Morality and International Politics in the Post-Cold War Era*.

George Weigel, Senior Fellow of the Ethics and Public Policy Center in Washington, D.C., is a Roman Catholic theologian and one of America's leading commentators on issues of religion and public life. Weigel has been a member of the faculty at the St. Thomas Seminary School of Theology, Scholar-in-Residence at the World Without War Council of Seattle, and a fellow of the Woodrow Wilson International Center, where he wrote *Tranquillitas Ordinis: The Present Failure and Future Promise of American Catholic Thought on War and Peace*. Weigel is the author or editor of seventeen other books. He has also served as founding president of the [James Madison Foundation](#) and as president of the Ethics and Public Policy Center, where he led a wide-ranging, ecumenical and inter-religious program of research and publication on foreign and domestic policy issues.

Timothy Samuel Shah is an Adjunct Senior Fellow for Religion and Foreign Policy at the Council on Foreign Relations. An award-winning political scientist and expert on religion and world politics, Shah's current research focuses on religion and

democratization, religious nationalism in South Asia, and evangelical political activism in Africa, Asia, Latin America, and the United States.

Pippa Norris is the McGuire Lecturer in Comparative Politics at the Kennedy School of Government at Harvard University. Dr. Norris has served as an expert consultant for many international bodies, including the UN, UNESCO, the Council of Europe, and the National Endowment for Democracy. Her work has been published in more than a dozen languages and appeared in numerous international journals. She co-founded the Harvard International Journal of Press/Politics. She has served on the Council of the American Political Science Association and as Executive of the International Political Science Association. She was President of the Women and Politics Research Group of the American Political Science Association. She holds masters and doctoral degrees in Politics from the London School of Economics. She is the author of several books, including *Sacred and Secular: Religion and Politics Worldwide*; *Gender Equality and Cultural Change Around the Globe*; and *Digital Divide: Civic Engagement, Information Poverty and the Internet Worldwide*. Her latest book is *Radical Right: Voters and Parties in the Electoral Market*.

Bryan Ronald Wilson is Reader Emeritus in Sociology in the University of Oxford. For more than forty years, he has conducted research into minority religious movements in Britain and overseas (in the United States, Ghana, Kenya, Belgium and Japan, among other places). He has also been called upon to give expert written evidence on religious movements for the Parliamentary Home Affairs Committee of the House of Commons. Among other works, he has published nine books devoted in whole or in part to minority religious movements. He has also contributed more than twenty-five articles on minority religious movements to edited works and learned journals in Britain, the United States, France, Belgium, Germany, the Netherlands, and Japan.

Appendix C: Courses and Website Resources

List of relevant courses currently publicized for MA-IR students

International Relations

- INRL 535, Researching Ethnic Politics. Thad Dunning.
INRL 566 Comparative Welfare Policy in Developing Countries. Jeremy Seekings.
INRL 581/AFST 521, Civil Wars and Peace settlements in Africa. Severine Autesserre.
INRL 599 Transitional Justice. Roman David.
INRL 561. International Economic Analysis. Cheryl Doss.
INRL 625, Empire in Early South Asia: Historical Patterns and Material Consequences.
Robert Brubaker.
INRL 640. Democracy Promotion: Theory and Practice. Susan Hyde.
INRL, 650, Non-State Actors in World Politics. Susan Hyde.
INRL 653. Violence, Nonviolence and the Character of the Political. Paul Kahn and
Jonathan Schell.
INRL 662 Political Economy of Conflict Zones: Social Stratification, Greed and
Corruption. Isam Khafaji.
INRL 700, The Foundations and Evolution of the International System. Theodore
Bromund.
INRL 705 The Economics and Politics of the World trading System. Michele Ruta.
INRL 713 Shifting the Development Policy Paradigm. Pia Britto.

Anthropology

- Anth 510/ Hist 807 - Resistance, Rebellion & Survival Strategies in Rural Latin America
- G. Joseph/ P. Pessar
Anth 575 Urban Anthropology and Global History. Helen Siu.
Anth 595 Transnationalism, Modernities and Diasporas. Kamari Clarke.

Epidemiology & Public Health

- GHD 581 – Global health Disparities and Social Justice. Kari Hartwig

Forestry & Environmental Studies

- FES 80028 Understanding Environmental Campaigns: Strategies and Tactics M.
Northrop
FES 85068 International Environmental Policy and Governance. Ben Cashore
FES 747 - Society and Environment: Introduction to Theory and Method - M. Dove
FES 757 - Sustainable Development and Conservation: Introduction to Social Aspects -
C. Carpenter
FES 765 - International Agendas and Local Responses - L. Curran

History

- Hist 805 Social and Cultural history of colonial Latin America. Stephen Schwartz.
Hist 839 - Environmental History of Africa - R. Harms
Hist 841 - Culture & Colonialism in African History - M. Mahoney
Hist 844 - Memory and Orality African History - M. Mahoney

Hist 849 - The Agrarian History of Africa - R. Harms
HIST 982 Aftermath of War in the 20th Century: Historical Perspectives on
Demobilization, Return and Trauma – Bruno Cabanes.

Law

Law 20120/21139 - Contemporary Legal Issues in Africa - S. Brilmayer
Law 21163 Economic, Social and Political Dimensions of Development. Jennifer Ruger
Law 21348 Law & Globalization. Oona Hathaway.

Management

MGT 528 - Public & Private Management of the Environment - N. Keohane
MGT 580. Business, Government and Globalization. Paul Bracken.
MGT 846 Microfinance and Economic Development. T. Sheldon.

Political Science

PLSC 605 Rethinking Sovereignty: Cosmopolitanism, Rights and Popular
Constitutionalism. Behabib and Post.
PLSC 650 Theories of War and Peace. Bruce Russett.
PLSC 678 - Ethnic Conflicts and Civil War - N. Sambanis
PLSC 673 Social Foundations of War. Vivek Sharma.
PLSC 702 - South African Democracy - I. Shapiro
PLSC 749 Political Economy of Gender. Frances Rosenbluth.
PLSC 779 - Agrarian Societies - M. Dove

Sociology

Soc 627 - Sociology of Identity - M. Dillon
Soc. 510. Religious Nationalism. P. Gorski.
Soc 544. Social Movements. R. Eyerman.
Soc 633. Economic Sociology. Jennifer Bair.

Women, Gender and Sexuality Studies

WGSS 450(g), AMST 870(u) Visuality and Violence Laura Wexler
WGSS 760 Gender, Religion and Globalization: Practices, Texts and Contexts Serene
Jones and Elizabeth Dillon

[note: (g) denotes Graduate credit; (u) denotes undergraduate credit]

List of relevant courses currently publicized for Divinity students

REL 786a, Liturgy and Gender. Siobhán Garrigan.
HIST 487a, West African Islam: Religion and Public Policy. Lamin Sanneh.
REL 814a, Christian-Muslim Dialogue. An introductory survey of Islam: its origin,
history, law, theology, and religious tradition. Lamin Sanneh.

REL 817b, World Religions and Ecology: Asian Religions. Robert R. Wilson.
REL 870a, Seminar on World Religions and Ecology. Mary Evelyn Tucker and John Grim.
REL 888b, Communicative Ethics in a Multicultural Democracy.
REL 875a, Global Ethics: Human Rights and International Development.

Courses at Yale College

[Note: These courses are included to display the range of faculty interest in WRG. The grant and WRG program will focus on grad-professional level courses.]

African Studies

AFST 241b, Religion and Social Power. Kamari Clarke
AFST 376b, African Society. John Middleton
AFST 487a, West African Islam: Religion and Public Policy. Lamin Sanneh

Anthropology

ANTH 414b, Urban Anthropology and Global History. Helen Siu
ANTH 445b, Religion and Globalization in East Asia. Gareth Fisher

Ethnicity, Race & Migration

ER&M 200a, Introduction to Ethnicity, Race, and Migration. Alicia Camacho
ER&M 340a, Peoples and Cultures of Latin America. Renzo Taddei

History

HIST 004a, American Religion, American Life. Jon Butler
HIST 171b, Women in America: The Twentieth Century. Joanne Meyerowitz
HIST 310a, History of Modern South Asia. Mridu Rai
HIST 325b, Race, Spirituality, and Revolution in the Caribbean. Lillian Guerra
HIST 464a, Identity Formation in the Modern Middle East. Michael Gasper
HIST 469b, Women's History: Methodological and Comparative Inquiry. Rebecca Tannebaum
HIST 470a, Gender, Nation, and Sexuality in Modern Latin America. Lillian Guerra
HIST 490b, Postcolonial South Asia, 1947 to the Present. Mridu Rai
HIST 491b, Islam in the Indian Subcontinent. Mridu Rai

International Studies

INTS 297b, Moral Values in Civil Society. Boris Kapustin
INTS 353b, Rethinking International Relations Theory through the Middle East. Sadiye Eder
INTS 382a, Ethnic Politics in Comparative Perspective. Thad Dunning
INTS 385a, Men, Women, and Family in the Muslim Middle East. Amy Young

Political Science

PLSC 174b, Social Foundations of War. Vivek Sharma
PLSC 180b, Nationalism, Ethnicity, and War. Nicholas Sambanis

PLSC 320b, Liberalism, Gender, and Multiculturalism. Seyla Benhabib
PLSC 367a, Politics in India. Karuna Mantena
PLSC 381a, Government and Politics in Africa. David Simon
PLSC 382a, Comparative Politics in Latin America. Susan Stokes
PLSC 406a, Sexual Violence and War. Elisabeth Wood
PLSC 437a, Confronting the "Islamist Threat". Ellen Lust-Okar
PLSC 439a, Contemporary Middle East Politics. Shaul Mishal
PLSC 444b, The Political Economy of Gender. Frances Rosenbluth

Religious Studies

RLST 100b, Introduction to World Religions. Gerhard Bowering
RLST 101a, World Religions in New Haven. Ludger Viefhues
RLST 136a, Classical Religions of India I: Buddhism and Jainism. Phyllis Granoff
RLST 176a, Religious Pluralism and Philosophy. Ludger Viefhues
RLST 280b, World Religions and Ecology. Mary Tucker

Sociology

SOCY 246a, Sociology of Religion. Philip Gorski
SOCY 309b, Religious Nationalism. Philip Gorski
SOCY 363a, Genocide and Ethnic Conflict. Jasmina Besirevic Regan

Women's, Gender, & Sexuality Studies

WGSS 110a, Gender and Sexuality in Society. Jennifer Bair
WGSS 295b, Women & Gender in Transnational Context. Geetanjali Chanda
WGSS 295b, Globalizing Gender. Geetanjali Chanda
WGSS 314b, Social Movements. Alondra Nelson
WGSS 325b, Global Problems of Population Growth. Robert Wyman
WGSS 328b, Popular Culture and Postcolonial India. Geetanjali Chanda
WGSS 329b, Human Rights and Islam in the Middle East. Amy Young
WGSS 330b, Gender, Politics, and Nationalism in South Asia. Veronique Benei
WGSS 340a, History of Feminist Thought, Laura Wexler
WGSS 345a, Marriage and Family. Averil Clarke
WGSS 371a, Gender, Family, and Cultural Identity in Asia and the United States: A
Dialogue. Geetanjali Chanda
WGSS 378b, Gender and Media in India. Bernard Bate
WGSS 385a, Men, Women, and Family in the Muslim Middle East. Amy Young
WGSS 434a, Border Feminism. Alicia Schmidt-Camacho
WGSS 456b, Gender, Culture, and Globalization. Elizabeth Dillon
WGSS 470a, Gender, Nation, and Sexuality in Modern Latin America. Lillian Guerra
WGSS 493a, Introduction to Modern Middle Eastern Studies. Hala Nassar

Key Yale program websites and related Yale resources

The MacMillan Center — <http://www.yale.edu/macmillan/flash.htm>

The International Affairs Council — <http://www.yale.edu/macmillan/iac/>

Masters in International Relations —
<http://www.yale.edu/macmillan/iac/maininternational.htm>

Women's, Gender & Sexuality Studies Program — <http://www.yale.edu/wgss/>

Yale Divinity School — <http://www.yale.edu/divinity/>

The Initiative on Religion and Politics at Yale —
<http://www.yale.edu/religionandpolitics/vision.shtml>

The Yale Divinity School Initiative on Religion, Science, and Technology —
<http://www.yale.edu/divinity/religionandscience/index.html>

The Yale Center for Faith & Culture — <http://www.yale.edu/faith/>

Berkeley Divinity School Global Experience —
<http://research.yale.edu/berkeleydivinity/academics/global-experience.html>

Yale Center for the Study of Globalization — <http://www.yesg.yale.edu/>

Yale World Fellows Program — <http://www.yale.edu/worldfellows/>

Appendix D: Budget

We are grateful for the opportunity to request a grant for \$399,828 over a two-year period with a start date of July 1, 2007. Ian Shapiro, the Henry R. Luce Director of the MacMillan Center, has committed an additional \$142,435 to provide partial support for the faculty colloquia, Fellows' salaries and fringe benefits, Fellows' year-end intensive workshops, and Principal Investigators' salaries and fringe benefits

As described in the narrative above, funding from the Luce Foundation will enable us to award several research grants each year for faculty and graduate students in connection with the faculty colloquia. Two WRG Fellows and one RIA Fellow will be invited to Yale each year to provide the crucial practitioner and/or policy-focused complement and voice to our courses, seminar and University community. Salary and fringe benefit (32%) support for each of the Principal Investigators (Professors Jones, Wexler and Doss) are requested. Funds to design, launch and implement the WRG website will provide opportunities for truly global participation and impact.

Appendix E: Biographies

Principal Investigators

Serene Jones, co-Principal Investigator of the project, was designated the Titus Street Professor of Theology at Yale Divinity School in 2004. She also has faculty appointments at Yale Law School and in the Department of African American Studies. In 2007, she will be acting chair of Women's, Gender and Sexuality Studies Program. Professor Jones is the author of *Feminist Theory and Christian Theology: Cartographies of Grace* (2000) and *Calvin and Rhetoric: Christian Doctrine and the Art of Eloquence* (1995), and co-editor of *Liberating Eschatology: Essays in Honor of Letty Russell* (1999) and *Setting the Table: Women in Theological Conversations* (1995). Among her many articles are recent works on Women, Religion and Globalization, "Transnationalism, Gender, and the Rhetoric of Religion," in *Just Love and Right Relationship: At the Frontiers of Theological Ethics*, Eds. Maura Ryan and Brian Linnane, University of Notre Dame Press, 2005 and "Feminist Theology and the Global Imagination," *Oxford Handbook on Feminist Theology* (Forthcoming, 2006). In addition to having lived and studied in India, Professor Jones has led travel/study seminars to Philippines, Mexico, Israel, Egypt, and India. Ordained in both the Christian Church (Disciples of Christ) and the United Church of Christ, Professor Jones serves on the Advisory Committee for the Wabash Center for Teaching and Learning in Theology and Religion, and has worked for over a decade on the Yale University Women's and Gender Studies Council. She completed her undergraduate studies at the University of Oklahoma and holds M.Div. and Ph.D. degrees from Yale.

Laura Wexler, co-Principal Investigator of the project, was appointed Professor of American Studies and Women's and Gender Studies in 2002. She became Chair of the

Women's, Gender & Sexuality Studies Program in 2003. She is the author of *Tender Violence: Domestic Visions in an Age of U.S. Imperialism* (2000) and *Pregnant Pictures*, (2000), co-authored with Sandra Matthews. Professor Wexler received the American Historical Association's Joan Kelly Memorial Prize for *Tender Violence*; the annual prize is awarded to the best book in women's history and/or feminist theory in recognition of the life and work of Joan Kelly (1928-1982). Professor Wexler is also co-editor along with Laura Frost, Amy Hungerford and John MacKay of "Interpretation and the Holocaust" (2001), a special issue of the *Yale Journal of Criticism*. She is currently working on photographs of World War II from the F.S.A./O.W.I. archives, on Kate Chopin and the history and politics of white supremacy, and on Diane Arbus and photographic adumbrations of the Holocaust. She directs the Photographic Memory Workshop at Yale. Her courses include the Junior Seminar in American Studies, the Introduction to Women's Studies and Feminist Theory, a graduate seminar in Feminist Theory, and her graduate seminar on Photography and Visual Culture. She serves on the Executive Board of the Joseph Slifka Center for Jewish Life at Yale. She completed her undergraduate studies at Sarah Lawrence College and holds M.A., M.Phil., and Ph.D. degrees from Columbia University.

Cheryl Doss, co-Principal Investigator of the project, has been the Director of Graduate Studies for the MA-IR program since 1999. She was instrumental in creating the Graduate Certificate of Concentration in Development Studies through the International Affairs Council and serves as its faculty advisor. She also initiated the International Development Policy seminar series at Yale, bringing in development practitioners to speak and meet with students. She is a development economist and has worked extensively on issues of women and economic development. Her current research

focuses on ensuring women's access to assets. She co-edited a special issue of the journal, *Feminist Economics*, on Women and the Distribution of Wealth, (With Carmen Diana Deere, published in 2006) and is currently co-editing a special issue of the journal on AIDS, Sexuality and Economic Development. She has served as the Book Review editor for *Feminist Economics* since 2005. She has been involved on a project in Northern Kenya and Southern Ethiopia on Pastoral Risk Management since 1999 and has worked extensively with several of the International Agricultural Research Institutes. She is the PI on a USAID BASIS grant awarded this year, Pathways for Ensuring Access to Assets: Land Tenure and Beyond, which will involve work in Liberia and Uganda. She earned a B.A. in Political Science from the University of California at Riverside, an MA in International Relations from Yale University, and a Ph.D. in Agricultural and Applied Economics from the University of Minnesota.

Expected Faculty Colloquium Participants

Jennifer Bair is Assistant Professor of Sociology and Director of Undergraduate Studies for the Program in Women's, Gender, and Sexuality Studies. A comparativist, Professor Bair studies the institutional foundations and organizational dynamics of global capitalism. She is working on a book examining how restructuring in the context of North American economic integration affects firms and workers in the apparel and textile industries in Mexico. Her next project will investigate linkages between cross-border flows and new forms of politics, focusing on women workers in global industries.

Hazel V. Carby is Charles C. and Dorathea S. Dilley Professor of African American Studies, Professor of American Studies and Director of the Initiative on Race, Gender, and Globalization. Professor Carby teaches courses on Caribbean, transnational and postcolonial literatures, the representation of the black female body and futuristic fiction. Her books include *Reconstructing Womanhood* (OUP, 1987), *Race Men* (Harvard, 1998), and *Cultures in Babylon* (Verso, 1999). Her current work in progress is *Child of Empire: Racializing Subjects in Post WWII Britain*. Forthcoming essays include "Postcolonial Translations" in *Ethnic and Racial Studies* and "Becoming a Modern Racialized Subject: an essay for Stuart Hall," in *Cultural Studies*.

Alicia Schmidt Camacho is an Assistant Professor of American Studies and has served as the Director of Undergraduate Studies for the Program in Ethnicity, Race and Migration at Yale University. Her current scholarship centers on migration and violence at the US-Mexico border as a departure point for conceptualizing the uneven processes of capitalist development and globalization. Her other scholarship in comparative ethnic and gender studies examines the relationship of labor and social movements to vernacular cultural production in the western hemisphere. She is the author of *Migrant Dreams: Development and Subalternity in the U.S.-Mexico Borderlands*, forthcoming from NYU Press.

Shannon Craigo-Snell is Assistant Professor of Religious Studies, specializing in Modern Christian Thought. She offers courses on feminist theologies, political and liberation theologies, Christian understandings of evil, theology and power, and Christianity and theater. Her teaching and research interests include: theological anthropology, epistemology, feminist theory, and postmodern theories. She is currently revising a manuscript entitled *Silence, Love, and Death: Saying “Yes” to God in the Theology of Karl Rahner*.

Harlon Dalton is Professor of Law at Yale Law School and Adjunct Professor Law and Religion and Yale Divinity School. His subject areas are civil procedure, law and theology, critical race theory, and law and psychology. He has written extensively in the field of HIV/AIDS law and from 1989-1993 served on the National Commission on AIDS. He is the author of *Racial Healing*, and he has lectured widely on the subject. An ordained minister, he is also associate rector at the Episcopal Church of St. Paul and St. James in New Haven. He is deeply engaged in the New Haven community, including extensive contacts with local clergy and social justice organizations and active involvement in Elm City Congregations Organized (ECCO) and the ECCO-Nehemiah Development Corporation.

Terri Francis is Assistant Professor of Film Studies and African American Studies and Director of Undergraduate Studies for the Film Studies Program. She specializes in the history and aesthetics of African American filmmaking in a broad cultural context, in addition to teaching close analysis of film. Her current research examines the stardom of Josephine Baker, the American-born dancer who became a Paris sensation in the 1920s and 30s. Related research and teaching interests include “race” and ethnicity in American cinema, avant-garde cinema, black documentaries and home movies, and black women's writing and performance.

Mokhtar Ghambou is Assistant Professor of English. He teaches and writes on postcolonial literature and theory, the modern American novel, and world literature. His fields of interest also include English and French Orientalism, minority literature, Mediterranean studies, desert fiction, and theories of migration. His forthcoming book, *Nomadism and its Frontiers*, explores the aesthetics and politics of mobility in literature, ethnography, history, and critical theory.

Moira Fradinger is Assistant Professor of Comparative Literature. Her research interests include Latin American and Caribbean fiction and film; Ancient Greek tragedy and its transformations in the 20th century; the French revolutionary imagination; literary and critical theory; political philosophy; anthropology of violence; psychoanalysis; feminist theory, writers and filmmakers; and “third cinema.” She has recently published articles on Sophocles and D. A. F. de Sade, and is currently working on a manuscript entitled “Zones of Exception: Literary Visions of Political Origins.” Other projects include a study of Latin American “dictator novels”; a study of Latin American rewritings of Sophocles’ *Antigone*; and a study of the anarchist imagination, with emphasis on Latin America.

Hala Nassar is Assistant Professor of Modern Arabic Culture and Literature. Her research interests focus on contemporary cultural and literary productions in the Arab world, especially in Palestine. She is mainly engaged in twentieth-century drama and theatrical production of the postcolonial/colonial Arab world and in the relationship of contemporary Arabic poetry, sometimes turned into catchy musical lyrics to address various social, political, and other pressing issues of the Arab world. Nassar’s interest in modern Arabic literature concentrates on contemporary women writers. In addition, she is interested in exilic, displaced, and diasporic communities, e.g. via storytelling, theatrical sketches, dance, painting and embroidery.

Alondra Nelson is Assistant Professor of Sociology and of African American Studies, where she was Director of Undergraduate Studies from 2004-2006. Her research interests include race and ethnicity, especially racial formation processes; social and cultural theory; the sociology of health, illness, and the body; the sociology of science, technology, and knowledge; and social movements. Her current research areas are (1) the socio-cultural implications of genetic science; (2) African American social movements and health activism; and (3) “race” and racialization in biomedicine and technoculture. She is the co-editor (with Thuy Linh N. Tu) of *Technicolor: Race, Technology and Everyday Life* (NYU Press 2001), and she is presently expanding a recently edited special issue of *Social Text* on technologies and black diasporic culture.

Sally M. Promey is Professor of Religion and Visual Culture at the Institute of Sacred Music and Professor of American Studies. She comes to Yale from the University of Maryland, where she was professor and chair in the department of art history and archaeology. Her scholarship explores relations among visual culture and religions in the United States from the colonial period through the present. Professor Promey is completing *Religion in Plain View*, a history of the public display of religion in the United States. Her monograph *Painting Religion in Public: John Singer Sargent’s “Triumph of Religion” at the Boston Public Library* (Princeton, 1999) received the American Academy of Religion Award for Excellence in the Historical Study of Religion. Among recent articles and book chapters are “Early New England Material Practice and Puritan Piety”; and “Taste Cultures and the Visual Practice of Liberal Protestantism, 1940-1965.” She is the recipient of numerous grants and fellowships, including a residential fellowship at the Woodrow Wilson International Center for Scholars (2000). She was co-director (with David Morgan, Valparaiso University) of a

multi-year interdisciplinary collaborative project, “The Visual Culture of American Religions,” funded by the Henry Luce Foundation and the Lilly Endowment Inc.

Jennifer Prah Ruger is Assistant Professor of Epidemiology & Public Health at Yale School of Public Health. Dr. Ruger is Co-Director of the Yale/World Health Organization (WHO) Collaborating Centre for Health Promotion, Policy and Research and an Interdisciplinary Research Methods Core Investigator for the Yale Center for Interdisciplinary Research on AIDS. She has authored numerous theoretical and empirical studies on the equity and efficiency of health system access, financing, resource allocation, policy reform and the social determinants of health, focusing on vulnerable and impoverished populations and issues of equity and disparities in health and health care. She served previously at the World Bank as health economist and speechwriter to President James D. Wolfensohn and on the health and development satellite secretariat of WHO Director-General Gro Harlem Brundtland’s Transition Team.

Lisa Sanders is a Clinical Instructor in the Department of Internal Medicine at Yale School of Medicine. Her clinical and teaching activities include service as Inpatient Attending for the Yale Primary Care Program at Waterbury Hospital and as Outpatient Attending for the Yale Primary Care Program at Chase Outpatient Center. Her scholarly interests include teaching and studying obesity, particularly from a nutritional perspective. She is currently interested in how access to food affects obesity. She also studies clinical decision making and how diagnostic decisions and errors are made.

Vicki Schultz is Ford Foundation Professor of Law at Yale Law School. Her subject areas are employment discrimination law, civil procedure, feminism and law, and gender and work. Schultz has written widely on such issues as workplace harassment, sex segregation on the job, work-family issues and the meaning of work in people’s lives. She is currently writing a book in which she contends that managers, the media and some feminists have interpreted sexual harassment law to authorize troubling new forms of sexual surveillance that do little to promote gender equality.

Harry S. Stout is Jonathan Edwards Professor of American Religious History at Yale Divinity School. Among his publications are *The New England Soul: Preaching and Religious Culture in Colonial New England* (1986) and *George Whitefield, Divine Dramatist* (1991), and several edited books, including *New Directions in American Religious History* (1997), with Darryl Hart, *Religion in American History: A Reader* (1997) with Jon Butler, and *Religion and the Civil War* (1998). His most recent publication is *Upon the Altar of the Nation: A Moral History of the Civil War* (Viking Press, 2006). His graduate courses include seminars on American revivalism and Jonathan Edwards, a graduate readings course on religion and American society and a research seminar on the same. He also teaches a junior seminar on *The Civil War*.

Diana Swancutt is Assistant Professor of New Testament at Yale Divinity School. Professor Swancutt combines interests in gender, ethnicity and empire studies, rhetoric, ideological criticism, and ancient social practices in her interdisciplinary research. She focuses on early Christian identity formation in Pauline communities, particularly the

resocialization of Greeks into Pauline Christian Judaism. Her first book, *Pax Christi: Empire, Identity, and Protreptic Rhetoric in Paul's Letter to the Romans*, will be published this year. Among her current writing projects are monographs on the effects of Roman imperialism on religious and ethnic education in Pauline communities, and on gender ideology and the Body of Christ. Among the courses she teaches are Gender in Early Christianity, Crafting Early Christian Identities, the Modern Jesus, Queer Praxis and the Church, Pauline Ethics, Reading the Bible Differently: Epistemology and Community-Based Interpretation, and exegesis classes in the Pauline letters.

Emilie M. Townes is Andrew W. Mellon Professor of African American Religion and Theology at Yale Divinity School. Professor Townes's teaching and general research interests focus on Christian ethics, womanist ethics, critical social theory, cultural theory and studies, as well as on postmodernism and social postmodernism. Her specific interests include health and health care; the cultural production of evil; analyzing the linkages among race, gender, class, and other forms of oppression; and developing a network between African American and Afro-Brazilian religious and secular leaders and community-based organizations. Among her many publications are *Breaking the Fine Rain of Death: African American Health and a Womanist Ethic of Care*; *Womanist Justice, Womanist Hope*; and *In a Blaze of Glory: Womanist Spirituality as Social Witness*. Professor Townes is currently the vice president and president-elect of the American Academy of Religion. She is an ordained American Baptist clergywoman.

Mary Evelyn Tucker is Bioethicist-in-Residence for 2006-2007 at Yale School of Forestry & Environmental Studies. She is a co-founder and co-director of the Forum on Religion and Ecology. With John Grim, she organized a series of ten conferences on World Religions and Ecology at the Center for the Study of World Religions at Harvard Divinity School. They are series editors for the ten volumes from the conferences distributed by Harvard University Press. She is currently a Research Associate at the Harvard-Yenching Institute and the Reischauer Institute at Harvard. She is a member of the Interfaith Partnership for the Environment at the United Nations Environment Programme (UNEP) and served as a member of the International Earth Charter Drafting Committee from 1997-2000.

Serene Jones

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Education

Yale University, Ph.D., 1991
Yale Divinity School, M. Div., 1985
Tamil Nadu Theological Seminary, Special Student, Tamil Nadu, South India, 1983-84
University of Oklahoma, B.A., 1981

Employment

Fall 2007 – 2008 Acting Chair, Women, Gender and Sexuality Studies, Yale University
2003 – present Titus Street Professor of Theology, Yale Divinity School
1996-present Associate Professor of Theology, Yale Divinity School
1998-present Faculty Appointment, Department of African-American Studies, Yale University; Faculty Appointment, Women and Gender Studies Program, Yale University, Graduate Teaching Appointment, Department of Religious Studies
1998-99 Lecturer, Yale University School of Law
1991-1996 Assistant Professor of Theology, Yale Divinity School

Honors and Awards

2001-2006 Writer in Residence, “Women Remaking the World,” Creative Writing Project, The Sister Fund
2002-2003 Sabbatical Grant, Louisville Institute, Project Title: “Jesus and the Jones Girls.”
2000-2002 Fellow, Whitney Humanities Center, Yale University
2000-2001 Grant Recipient (with four others), Hope Deferred: Theological Reflections on Reproductive Loss, Louisville Institute
1998-99 Pew Scholars Sabbatical Grant
1994 Faculty Research Award, Women’s Studies Program, Yale University
1990 Yale University Dissertation Fellowship
1985-89 Yale University Fellowship
1985 M. Div. Summa Cum Laude
1985 Julia A. Archibald High Scholarship Award
1984 Day Fellowship, Yale Divinity School
1983 Daggett Prize, Yale Divinity School
1981-1984 Fellow, North American Fund for Theological Education
1981 Trowbridge Fellowship, Yale Divinity School
1981 B.A. Summa Cum Laude, Phi Beta Kappa

Books

Feminist And Womanist Essays in Reformed Dogmatics, Eds., Serene Jones and Amy Plantinga Pauw, Westminster/John Knox, 2006.
Constructive Theology: A Contemporary Engagement with Classical Themes, Eds., Serene Jones and Paul Lakeland, Fortress Press, 2005.
Feminist Theory and Theology: Cartographies of Grace, Guides to Theological Inquiry Series, Minneapolis: Fortress Press, 2000.
Liberating Eschatology: Essays in Honor of Letty Russell, ed. Margaret Farley and Serene Jones. Louisville: Westminster/John Knox, 1999

Calvin and the Rhetoric of Piety. Columbia Reformed Series, Louisville: Westminster/John Knox, 1995.
Setting the Table: Women in Theological Conversation, ed. Rita Nakashima Brock, Claudia Camp, and Serene Jones. St. Louis: Chalice Press, 1995.

Articles and Book Chapters

- “Feminist Theology and the Global Imagination,” *Oxford Handbook on Feminist Theology* (Forthcoming, 2006).
- “Creation and Law,” *Feminist and Womanist Essays in Reformed Dogmatics*, Westminster/John Knox, 2006.
- “Finding a Voice: Healing Trauma Through Witness,” *Disciples World*, Vol. 4:4, 2005.
- “Transnational Feminism and the Rhetoric of Religion,” in *Just Love and Right Relationship: At the Frontiers of Theological Ethics*, Eds. Maura Ryan and Brian Linnane, University of Notre Dame Press, 2005.
- “Rupture,” in *Hope Deferred: Theological Reflections on Infertility, Stillbirth and Miscarriage*, Eds. Dena Frantz and Mary Stimming, Pilgrim Press, 2005.
- “Introduction: Systematic Theology in Contemporary Cadence,” *Constructive Theology Contemporary Reflections on Classical Themes*, eds., Serene Jones and Paul Lakeland, Fortress Press, 2005.
- “Reading on the Bus: The Future of Womanist Theology,” *Union Seminary Quarterly Review* (Summer, 2004).
- “Sin, Creativity and the Christian Life,” (With Cindy Rigby), *Princeton Seminary Bulletin* (Fall, 2004). <http://www.ptsem.edu/Publications/psb/vxxvn3/v25n3p259.htm>
- “Trauma and Grace,” *Violence and Theology: Reflections*, Yale Divinity School Publication, Winter, 2004.
- “Soul Anatomy: Calvin’s Commentary the Psalms,” in *Psalms in Community*, ed. Margo Fassler and Harold Attridge, Society of Biblical Literature, 2003.
- “Jesus and the Jones Girls: An Excerpt,” *Disciples World*, Vol. 2, Issue 9, November, 2003, pp. 12-13.
- “Of Wounds and Wonder,” in *Crossing by Faith*, ed. David Bartlett, Claudia Highbaugh, Stephen Murray, Chalice Press, 2003.
- “Performing Human Nature,” in *The Essentials of Christian Theology*, ed., William Placher, Westminster/John Knox, 2003.
- “Emmaus Witnessing: Trauma and the Disordering of the Theological Imagination,” *Union Seminary Quarterly Review* (Fall, 2002).
- “Cultural Labor and Theological Critique,” in *Converging on Culture*, eds., Delwin Brown, Sheila Davaney, and Kathryn Tanner (Oxford University Press, 2002).
- “Selving Faith: Feminist Theory and Feminist Theology Rethink the Self,” *Religion, Scholarship, and Higher Education: Perspectives and Directions for the Future* (South Bend, IN: Notre Dame Press, 2002).
- “The Poetry of Theology,” *Sola Theologica*, Summer Issue: Berkeley Divinity School, 2001.
- “Graced Practices: Excellence and Freedom in the Christian Life,” *Practicing Theology: Beliefs and Practices in the Christian Life*, eds., Dorothy Bass, Miroslav Volf, (Eerdmans, 2001).
- “Hope Deferred: Trinitarian Reflections on Infertility, Stillbirth and Miscarriage,” *Modern Theology*, April, 2001.
- “Postmodernism, Feminism and the Church,” *Interpretation* 55, no. 1 (January), 2001.
- “Companionable Wisdoms: What Do Feminist Theorists Have to Learn from Feminist Theologians?” *Companion to Postmodern Theology*, ed., Graham Ward (Blackwell, 2001).
- “A Church of Good Friday,” in *Patterns of Preaching*, ed. Ron Allen, (Chalice Press, 1999).
- “Between a Rock and a Hard Place: The Category of ‘Experience’ in Recent Feminist Theologies,” *Horizons in Feminist Theology: Identity, Tradition, and Norms*, ed. Rebecca S. Chopp and Shelia Greeve Davaney, Fortress Press, 1997.

- "Between a Rock and a Hard Place: The Category of 'Experience' in Recent Feminist Theologies," *Religious Studies Review*, July, 1995.
- "An Introduction to Systematic Theology," *Setting the Table: Women in Theological Conversation*, ed. Rita Nakashima Brock, Claudia Camp, and Serene Jones. St. Louis: Chalice Press, 1995.
- "Feminist Historical Theologies," *Dictionary of Feminist Theologies*. ed. Letty Russell. Louisville: Westminster/John Knox Press, 1996.
- "Divining Women: Irigaray and Feminist Theologies," *Another Look, Another Woman: Retranslations of French Feminism*, ed. Lynne Huffer, *Yale French Studies* 87, 1995.
- "This God Which is Not One: Irigaray and Barth," *Transfigurations: Theology and French Feminism*. Philadelphia: Fortress, 1993.
- Review: Richard Shaull, *The Reformation and Liberation Theology: Insights for the Challenges of Today*. Louisville: Westminster/John Knox, 1991. Review in *Interpretation: A Journal of Bible and Theology* 47 (July, 1993): 326.
- "Preaching Justice Every Sunday," *The Living Word*, Vol. 2, no. 1 (January - March 1993).
- Review: Wolfhart Pannenberg, *Systematic Theology, Vol. 1*. Trans. Geoffrey Bromiley, Grand Rapids, Michigan: Eerdmans Publishing Company, 1991. Review forthcoming in *Religious Studies Review*.

Professional Papers and Public Lectures

- "Desiring Church: Ecclesiology and the Work of Salvation," delivered Pastor as Theologian Conference, Sedona, Arizona, Jun 25, 2006.
- "The Future of the Liberal Church: the Legacy of Coffin and the Church Today," *Where We Live*, (hosted by John Van Kowsky) National Public Radio, June 14, 2006).
- "Theology and the Liberal State: A Response to Oliver O'Donovan," Theocracy and Democracy Conference (March, 2006).
- "Finding Grace in a Season of Violence: A Lenten Reflection," St. James Episcopal Church, NYC (March, 2006).
- "Period Pieces," Cultural Theory and Theology Conference, Drew University (February, 2006).
- "Trauma and Grace," Lecture Series, School of the Laity, Dallas, TX (May, 2005).
- "Music and the Shape of Aesthetic Redemption: A Response to Don Saliers," American Theological Society, (April, 2005).
- "Global Feminism and Theology," YDS Conference in Honor of Margaret Farley (March, 2005).
- "Women and Globalization: A Postmodern Conversation," Duke Divinity School, Oct. 28, 2004.
- "Reading on the Bus: Delores Williams and the Future of Womanist Theology," at "Songs We Thought We Knew: A Conference Celebrating the Life and Thought of Delores Williams and the Future of Womanist Theology," Union Theological Seminary, New York, New York, April 30, 2004.
- "Imagining Grace: Trauma and the Biblical Story," the Brueggman Kulenkamp Lectures with Richard Ward, Eden Theological Seminary, St. Louis, Missouri, April 13-14, 2004.
- "Re-Locating Justice, Re-Imagining Gender," for Theology: Faith, Hope and Love Seeking Justice," Georgia Harkness Lectures in Honor of the Installation of Nancy Bedford, Garrett-Evangelical Theological Seminary, Evanston, Illinois, April 2, 2004.
- "Sin, Creativity and the Christian Life," WICCAM Lecture with Cindy Rigby, Princeton Theological Seminary, March 4, 2004.
- "Going Public: Theology and Aesthetics," Cultural Theory and Theology Group, New Haven, Connecticut, February, 27-29, 2004.
- "Globalizing the Classroom," Seminar Presentation, Gendered Bodies, Transnational Politics Conference, American University of Cairo, Cairo, Egypt. Dec. 15 – 21, 2003.

- “Women in the Christian Tradition: Past, Present and Future,” Lecturer with Elizabeth Johnson, Institute for the Study of Religion in Community Life, Saint Josephs College, Long Island, New York, October 3, 2003.
- “Seeking Diversity in the Midst of Adversity,” The Nu Class Theology Lecture Series, First United Methodist Church, Orlando, FL., March 9 – 10, 2002.
- “Theological Reflections on HIV/AIDS in Africa: Clashing Stories,” YDS Core Initiative, March 1, 2002.
- “For God, For Country and For Yale Divinity School: Theological Education in Culture Contexts,” Culture Theory and Theology Workgroup, Princeton Theological Seminary, February 23, 2002.
- “Christology Reconsidered,” Constructing Doctrine: Feminist/Womanist Maps, Theology and Religious Reflection Section, American Academy of Religion, November 17, 2001 (Denver, CO).
- “Calvin, Creation and Divine Imagination,” Drew Colloquium in Transdisciplinary Theological Studies 2001: Interstitial Initiations: Counterdiscourses of Creation, Sept. 30 – Oct. 1, 2001.
- “Of Wounds and Wonder: Trauma and the Cross,” Wertsch Lecture, St. Pauls School of Theology, Kansas City, September 19, 2001.
- “On Mongrels, Outlaws and Sod-busters,” Reformed Feminist Workgroup, Louisville Presbyterian Seminary, May, 2001.
- “The Power of the Spirit,” Constructive Theology Workgroup, Vanderbilt Divinity School, May, 2001.
- “The Theological Function of the ‘Particular’ and ‘Universal,’” Concluding Response, The American Theological Society Annual Meeting, Princeton Theological Seminary, April 21, 2001.
- “Original Sin and the Logic of Capitalist Growth,” Response to Ben *Friedman’s The Moral Consequences of Economic Growth*, Yale Divinity School, April 18, 2001.
- “Yale Divinity School: Past and Present,” Response to Papers by Crocco, Sweeney, and Anderson. American Society of Church History, March 30, 2001.
- “The Poesis of the Cross,” Fellows Presentation, Whitney Humanities Center, Yale University, February 9, 2001.
- “Calvin’s Commentary on the Psalms: Songs to Live and Die By,” Up With a Shout, A Conference on the Psalms, Yale Divinity School, Jan 17, 2001.
- “Trauma and Theology,” Feminist Theory and Religious Reflection Section, American Academy of Religion, November, 2000.
- “Beauty and Justice: The Form of the Cross,” Paper delivered at the Conference on Critical Religious World Views, Graduate Theological Union, Berkeley, CA., October 14, 2000.
- “The Future Isn’t What It Used to Be,” Public Lecture, sponsored by Center For Independent Study, part of the International Festival of Arts and Ideas, New Haven, CT., June 17, 2000.
- “Graced Practices: Excellence and Freedom in the Christian Life,” Paper delivered at the Valparaiso Seminar on Beliefs and Practices, Chicago, June 1-3, 2000.
- “The Commodity Form and the Poetry of Theology,” Paper delivered at the Conference on Critical Religious World Views, Graduate Theological Union, Berkeley, CA., March 31, 2000.
- “Hope Deferred,” Paper delivered at the New Haven Theological Society, March 24, 2000.
- “Hope Deferred: Theological Reflections of Reproductive Loss,” Swanderer Lecture, Lancaster Theological Seminary, March 16, 2000.
- “Contesting the Maternal,” paper delivered at the Women’s, Gender and Sexuality Studies Interdisciplinary Colloquium, Yale University, January 31, 2000.
- Convener: Liberating Eschatology, Panel Discussion, Women and Religion Section, Annual Meeting of American Academy of Religion, Nov. 22, 1999.
- “Practicing Church: Justification and Sanctification in Ecclesiology,” Paper delivered at Valparaiso Seminar on Beliefs and Practices, Indianapolis, Nov. 5, 1999.
- “The ‘Power and the Glory’ of Teaching in Theological Education,” Talk given at the Conference for Newly Appointed Faculty, Association of Theological Schools, Oct. 29, 1999.

- "Theological Aesthetics and Cultural Theory," Theology and Cultural Studies Workgroup, Atlanta, Ga., Oct. 15, 1999.
- "Graced Community," Paper delivered for Association of Disciples for Theological Discussion, St. Louis, MO, Oct. 2, 1999.
- "Theological Reflections on the Millennium," Yale/Berkeley Seminar, May, 1999.
- "Ecclesiology and Practices," Beliefs and Practices Workshop, Indianapolis, IN., May, 1999
- "Feminist Theology and Feminist Theory: Taking the Lead," Delivered at Notre Dame University, Lilly Seminar on Religion in Higher Education, March 4 - 6, 1999.
- "Putting on the Gloves of Faith," Beliefs and Practices Workshop, Indianapolis, Indiana, Nov. 13, 1998.
- "Cultural Studies and the Task of Theology," Theology and Cultural Studies Work Group, Denver, Colorado, Oct. 17, 1998.
- "Baptism and the Aesthetics of Teaching," Wabash Center Theology Consultation on Teaching and Learning, Crawfordsville, IN., July 28, 1998.
- "Let's *Do* Feminist Theology: A Response to Cooley and Fulkerson," Feminist Theological Anthropology Session. American Academy of Religion, New Orleans, 1996.
- "Negotiating the Gap: Between Feminist Foundations and Doctrine," Iliff Conference on Feminist Theology and Theory, Denver, October, 1994.
- "Christian Theology and the Challenges of Pluralism, Post-Modernism, and Power." Stamford Clergy Association, Clergy Development Seminar, Stamford, Connecticut, April 7, 1994.
- "The Emergent *Dalit Theologies* of India." Third World Women Seminar, Yale Divinity School, February 3, 1994.
- "South African Theology: Translation or *Bricolage*? A Response to Ephnick," Southern Africa Project Annual Conference, Yale University, April 23-24, 1993.
- "Trinitarian Politics." Delivered at the American Academy of Religion Annual Convention, Theology and Religious Reflection Section, San Francisco, 1992.
- "Original Sin and the Doctrine of Creation: A Response to Philip Hefner," Science and Theology Colloquium, New Haven, 1991.
- "Semen Religionis: Calvin and the Divine Seed." Delivered at the American Academy of Religion Annual Convention, Historical Theology Section, Kansas City, 1991.
- "Rhetoric and Calvin's Doctrine of God." Delivered at the American Academy of Religion Annual Convention, Rhetoric and Religious Reflection Section, Anaheim, 1989.
- "Two-Lips and the Trinity: Irigaray and Barth." Delivered at the American Academy of Religion Annual Convention, Chicago, Women and Religion Section, 1988.
- "The Third World Debt Crisis: A Theological Reflection." Presented to the Inter-Religious Task Force on Latin America, National Council of Churches, 1986.

Laura J. Wexler

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PRESENT POSITION

Chair, Women's, Gender & Sexuality Studies, Yale University, 2003-
Professor, American Studies and Women's, Gender & Sexuality Studies
Yale University, 2002-
Associate Professor, American Studies, and Women's & Gender
Studies, Yale University, 1998-2002
Assistant Professor, American Studies, and Women's & Gender
Studies, Yale University, 1992-1997
Director of Undergraduate Studies, Women's & Gender Studies
Program, 1992-1994, 1995-1998

EDUCATION

Ph.D., Department of English and Comparative Literature, Columbia
University, 1986
M. Phil., Department of English and Comparative Literature, Columbia
University, 1974
University College, University of London, England, 1973
M.A., Department of English and Comparative Literature, Columbia
University, 1971
B.A., Sarah Lawrence College, 1970
Massachusetts Institute of Technology, 1968-1969
Sarah Lawrence College, 1966-1968

PRIZES, FELLOWSHIPS AND GRANTS

Kempf Fund Award, 2004
Yale Center for International and Area Studies Grant, 2003
Joan Kelley Memorial Prize, American Historical Association, 2002
A. Whitney Griswold Faculty Research Fellowship Award, 2002
Senior Faculty Fellow, Whitney Humanities Center, 1999-2002
Frederick W. Hilles Publications Grant, Yale University, 2000
Frederick W. Hilles Publications Grant, Yale University, 1999
Senior Faculty leave, 1998-1999
Poorvu Family Award for Interdisciplinary Teaching, Yale University,
1995-1996
Susan A. Ensign Morse University Fellowship, Yale University, 1994-1995
A. Whitney Griswold Yale Faculty Research Award, 1993
Visiting Fellow, College of Letters, Wesleyan University, 1985-1986
Amherst College Faculty Research Grant, 1983
Amherst College Faculty Research Grant, 1982
Black Studies/Women's Studies Five-College Faculty Fellowship, 1980-82
Lizette Andrews Fisher Fellowship, Columbia University, 1971-1973
Sarah Lawrence College Scholarship, 1969-1970

PUBLICATIONS

Books

Tender Violence: Domestic Visions in an Age of U.S. Imperialism,
University of North Carolina Press, Fall 2000

Pregnant Pictures, co-authored with Sandra Matthews, Routledge, Fall 2000

Journal Special Issues

Interpretation and the Holocaust, edited by Laura Frost, Amy
Hungerford, John MacKay and Laura Wexler, *Yale Journal of Criticism*, Volume 14,
Number 1, Spring, 2001

Recent Chapters

“Finding Photography at Yale,” in *Photography at Yale*, Yale University Art Gallery Bulletin,
edited by Joshua Chuang, Yale University Press, 2006

“The Fair Ensemble: Kate Chopin in St. Louis in 1904,” in *Haunted by Empire: Geographies of
Intimacy in North American History*, Edited by Ann Laura Stoler, Duke University Press,
2006

“Filling the Sight by Force; A Meditation on the Violence of the Vernacular,” in *Interventions:
Activists and Academics Respond to Violence*, edited by Elizabeth Castelli and Janet
Jackobsen, Palgrave, 2004

“Regarding Girl Culture; Who Looks?, Who Sees?,” in *Proceedings Journal*, The Photograph
Institute 2004 National Graduate Seminar

Current Projects

*The Awakening of Cultural Memory: Kate Chopin, the Ku Klux Klan and the Story of American
Feminism*

Diane Arbus, in “Defining Moments in American Photography” series, Anthony W. Lee, ed.

“Know Your Enemy,” an anthology of essays on photography and American cultural studies

Cheryl R. Doss

Director of Graduate Studies, MA Program in International Relations,
Associate Chair, International Affairs Council
Lecturer in Economics; Affiliated Faculty, Economic Growth Center, Yale University

Education

Ph.D., Agricultural and Applied Economics, University of Minnesota, August 1996.
M.A., International Relations, Yale University, 1987. Emphasis: Economic development in Africa.
B.A., Political Science, University of California at Riverside, 1983.
Education Abroad Program, the American University in Cairo, Egypt, 1981-1982.

Publications: Journal Articles

- “Education Investments in a Dual Economy.” Andrew Mude, Christopher Barrett, John McPeak and Cheryl Doss. *Economica*, May 2007.
- “Are Household Production Decisions Cooperative? Evidence on Migration and Milk Sales from Northern Kenya.” John McPeak and Cheryl Doss. *American Journal of Agricultural Economics*, August 2006.
- “The Gender-Asset Gap: What do we Know and Why does it Matter?” *Feminist Economics* 12(1-2):1-50. Carmen Diana Deere and Cheryl Doss. January/April 2006.
- “Analyzing Technology Adoption using Micro Studies: Limitations, challenges and opportunities for improvement.” *Agricultural Economics*, 34(3). Spring 2006.
- “The Effects of Intrahousehold Property Ownership on Expenditure Patterns in Ghana.” *Journal of African Economies* 15(1): 149-180. March 2006.
- “The Maize Green Revolution in Kenya Revisited.” *Electronic Journal of Agricultural and Development Economics*. Hugo de Groote, George Owur, Cheryl Doss, James Ouma, Lutta Muhammad and K. Danda. 2005.
http://www.fao.org/es/esa/ejade/vol_2/cover_en.htm
- “Overview,” of Special Issue on African Higher Education: Implications for Development.” *Journal of Higher Education in Africa*, 2(1):1-14. Cheryl Doss, Robert Evenson, and Nancy Ruther. 2004.
- “Men’s Crops? Women’s Crops? Gender Patterns of Cropping in Ghana.” *World Development* 30(11): 987-2000. November 2002.
- “Is Risk Fully Pooled within the Household: Evidence from Ghana.” *Economic Development and Cultural Change* 50(1):101-130. October 2001.
- “Designing Agricultural Technology for African Women Farmers: Lessons from 25 Years of Experience.” *World Development* 29(12): 2075-2092. December 2001.
- “How Does Gender Affect the Adoption of Agricultural Innovations? The Case of Improved Maize Technology in Ghana.” *Agricultural Economics* 25(1): 27-39. Cheryl Doss and Michael Morris. June 2001.
- “Intrahousehold Resource Allocation in an Uncertain Environment.” *American Journal of Agricultural Economics* 78(5): 1335-1339. December 1996.
- “Testing Among Models of Intrahousehold Resource Allocation.” *World Development* 24(10): 1597-1609. October 1996.
- “The Influence of Wetland Type and Wetland Proximity on Residential Property Values.” *Journal of Agricultural and Resource Economics* 21(1):120-129. Cheryl Doss and Steven Taff. July 1996.
- “Strengthening Agricultural and Natural Resource Policy Through Intrahousehold Analysis: Discussion,” *American Journal of Agricultural Economics* 76(5): 1226-1228. Cheryl Doss and Benjamin Senauer. Dec. 1994.

Publications: Book Chapters, Working Papers

- “Gender and the Distribution of Wealth in Developing Countries,” UNU-WIDER Research Paper 2006/115. Carmen Diana Deere and Cheryl Doss. Helsinki, Finland. Oct. 2006.
- “Engendering Agricultural Technology for Africa’s Farmers: Promises and Pitfalls,” in *Feminist Economics and the World Bank: History, Theory and Policy*. Ed. by Edith Kuiper and Drucilla Barker. 2006.
- “Conceptualizing and Measuring Bargaining Power within the Household,” in *Women, Family and Work: Writings on the Economics of Gender*. Ed. by Karine Moe. 2002.
- ”Understanding Farm level Technology Adoption: Lessons Learned from CIMMYT’s Micro Surveys in East Africa.” CIMMYT Economics Working Paper 03-07. Mexico, D.F., CIMMYT. 2003.
- “Adoption of Maize and Wheat Technologies in East Africa: A Synthesis of the Findings of 22 Case Studies.” Cheryl Doss, Wilfred Mwangi, Hugo Verkuijl, and Hugo De Groot. CIMMYT Economics Working Paper 03-06. Mexico, D.F., CIMMYT. 2003.
- “Twenty-Five Years of Research on Women Farmers in Africa: Lessons and Implications for Agricultural Research Institutions.” CIMMYT Economics Program Paper 99-02. Mexico, CIMMYT, 1999.
- “Intrahousehold Resource Allocation in Ghana: The Impact of the Distribution of Asset Ownership within the Household,” in G.H. Peters and von Braun (eds), *Food Security, Diversification and Resource Management: Refocusing the Role of Agriculture?* Dartmouth Publishing, Aldershot, UK, 1999.

Edited Volumes

- Special Issue of *Feminist Economics, Women and Wealth*. Cheryl Doss and Carmen Diana Deere, editors. January/April 2006.
- Special Issue of *Journal of Higher Education in Africa, African Higher Education: Implications for Development*. Cheryl Doss, Robert Evenson and Nancy Ruther, editors. 2004.
- Issues in African Rural Development*, Winrock International Institute for Agricultural Development, Morrilton, Arkansas. Cheryl R. Doss and Carol Olson, editors. 1991.

Professional Experience

- July 2006. Academic Visitor. Department of Economics. University of New South Wales, Sydney, Australia.
- July 2005, March 2006. Academic Visitor, Poverty & Livelihoods Project, International Center for Agricultural Research in the Dry Areas (ICARDA), Aleppo, Syria.
- Summers 2004 and 2005. Academic visitor. Centre for the Study of African Economies, Oxford University.
- 1997-2002. Affiliate Scientist, CIMMYT. Researched constraints to increased productivity of maize in Africa, focusing on gender and intrahousehold issues. Examined agricultural technology adoption in East Africa.
- 1996-1999. Assistant Professor, Economics Department, Williams College. Courses taught include: economics of the household (MA level), int. microeconomics, principles of economics, feminist economics, and a senior undergraduate seminar.
1995. Community Faculty, Metropolitan State University, Minneapolis, Minnesota. Taught introductory microeconomics.
- August-September 1993, International Food Policy Research Institute, Washington, DC. Visitor to Food Consumption and Nutrition Division.

Research Projects/Consulting (Selected)

- 2007 Incorporating Gender Issues into Multi-Topic Surveys. World Bank. Analyzing how to adapt the World Bank LSMS surveys to allow greater gender analyses.
- 2006-present. Measuring Women's Assets: Survey Research Design. World Bank. Developing a survey module on individual-level asset ownership. Held workshop to solicit feedback.
- 1997-present. Team Member on USAID funded project, "Improving Pastoral Risk Management on East African Rangelands," through the Global Livestock Collaborative Research Support Program.
2006. Ensuring Women's Access to Assets. UNDP. Wrote concept paper and presented it at UNDP workshops.
2006. Academic Consultation on Harmful Traditional Practices. UNICEF.

Grants, Fellowships and Honors

- USAID, BASIS, Pathways to Ensuring Access to Assets: Land Reform and Beyond. PI on project working in Liberia and Uganda.
- NSF grant, Intrahousehold Aspects of Risk Management, awarded for 2000-2001.
- Scholar in the MacArthur Interdisciplinary Program in Peace and International Cooperation, University of Minnesota, 1991-96.
- Doctoral Fellow, Population Council, New York, 1995-1996.
- Recipient, Annual Student Writing Award, Dept. of Agricultural and Applied Economics, 1995, for "Models of Intrahousehold Resource Allocation: Assumptions and Empirical Tests."
- Fellowship, Center for International Food and Agricultural Policy, University of Minnesota, 1991-1995.
- Africa Predissertation Fellowship, Social Science Research Council, New York, NY, 1995.

Previous Professional Experience

- 1990-1991. Winrock International Institute for Agricultural Development, Morrilton, Arkansas. Consultant. Edited paper series and corresponded with authors in the African Rural Social Sciences Network. Conducted leadership training in rural Arkansas. Researched and wrote analytical papers for the African Women Leaders in Agriculture and the Environment Program.
- 1989-1990. Women's Project, Little Rock, Arkansas. Wrote program grants and administered projects to improve the economic status of women in Arkansas. Developed resource manual for low-income women in Central Arkansas.
- 1987-1988. Women's Training Center of the National Adult Education Association of Liberia, Monrovia, Liberia. Developed initial three-year program in income generating skills. Managed personnel and finances of Center. Served as liaison with Ministry of Education and international aid agencies.
1986. Technoserve, Norwalk, Connecticut, Africa Division Intern. Produced written reports evaluating completed development projects. Researched potential new programs.
1986. Equator Bank, Hartford, Connecticut, Consultant. Economic and political risk analysis of African countries.

Papers presented (Selected)

- May 2007. "Income, Livelihoods, and Nutrition." International Development Economics Conference. University of Minnesota.
- March 2007. "Measuring Women's Assets", World Bank.

- November, 2006. Women and Wealth in Developing Countries. Economics Department, UMass.
- August 2006. “Milk Money and Intrahousehold Bargaining: Evidence on Pastoral Migration and Milk Sales from Northern Kenya.” International Association of Agricultural Economists meetings, Gold Coast, Australia.
- July 2006. “Gender and Land Ownership in Ghana.” International Association for Feminist Economics meetings, Sydney, Australia.
- May 2006. “Gender and the Distribution of Wealth in Developing Countries.” WIDER workshop on Personal Assets from a Global Perspective, Helsinki, Finland. With Carmen Diana Deere.
- January 2006. “The Gender Asset Gap: The What do we Know and Why does it Matter?” with Carmen Diana Deere. Allied Social Science Association Meetings, Boston, Mass.
- October 2005. “Are Household Production Decisions Cooperative? Evidence on Migration and Milk Sales from Northern Kenya.” NEUDC, Providence, Rhode Island.
- July 2005. “Perceptions of Risk within Pastoralist households in Northern Kenya and Southern Ethiopia.” American Agricultural Economics Association, Providence, Rhode Island.
- June 2005. “The Gender Asset Gap: What do we Know and Why does it Matter?” with Carmen Diana Deere. International Association for Feminist Economics, Washington, DC.
- December 2004. “Working with Parallel Surveys at Multiple Sites”, Yale Economic Growth Center/ International Center for Research on Dry Areas (ICARDA) workshop.
- October 2004. “Women and the Distribution of Wealth”, International Center for Research on Women, DC.
- April 2004. “Perceptions of Risk within Pastoralist Households in Northern Kenya.” Minnesota International Development Conference, Minneapolis, MN.
- March 2004. “Perceptions of Risk within Pastoralist Households in Northern Kenya.” Center for the Study of African Economics, Conference on Growth, Poverty Reduction and Human Development in Africa, Oxford, England.
- August 2003. “Understanding Farm Level Technology Adoption: Moving Beyond Micro-Level Studies.” International Association of Agricultural Economists, Durban, South Africa.
- May 2003. “Education in Pastoralist Communities.” Population Association of America meetings, Minneapolis, MN.
- November 2002. “Are Household Production Decisions Cooperative? Evidence on Migration and Milk Sales from Northern Kenya”, African Studies Association meetings, Washington, DC.
- August 2002. “Are Household Production Decisions Cooperative? Evidence on Migration and Milk Sales from Northern Kenya.” American Agricultural Economics Association Meetings, Long Beach, Calif.
- July 2002. “On Development Strategies for Women in Africa – Response to the World Bank Report, Engendering Development.” International Assoc. for Feminist Economics Association, LA, Calif.
- August 2001. “Men’s Crops? Women’s Crops? Gender Patterns of Cropping in Ghana.” American Agricultural Economics Association meetings, Chicago, Ill.
- August 2000. “Intrahousehold Issues and Land Policy in Africa.” International Association of Agricultural Economists, Berlin.”
- April 2000. “Is Risk Fully Pooled within the Household? Evidence from Ghana.” Dept. of Agricultural and Resource Economics, University of Connecticut, Storrs.

Other Professional Activities

Reviewer: *Agricultural Economics, American Journal of Agricultural Economics, Economic Development and Cultural Change, Environment and Development Economics, Feminist*

Economics, *GEOJournal*, *Journal of African Economies*, *Journal of Development Economics*, *Journal of Human Resources*, *Journal of Population Economics*, *Land Economics*, *Review of Agricultural Economics*, *Review of Development Economics*, *World Bank Economic Review*, *World Development*.

2005-present Book Review editor, *Feminist Economics*

Annual, Reviewer for Selected Papers for American Agricultural Economics Association.

2000-present, Chair, Sylvia Lane Fellowship Committee, American Agricultural Economics Association.

1999-2001, Board member, Committee on Women in Agricultural Economics.

1999-2002, Reviewer for Social Science Research Council International Dissertation Research Fellowships.

1998-99, Co-Chair Selected Papers Committee, American Agricultural Economics Association.

1997-98, Chair, Professional Activities Committee, Committee on Women in Agricultural Economics.

1997-98, Topic Leader (International development) for Selected Papers Committee, American Agricultural Economics Association.

Member: American Agricultural Economics Association, American Economics Association, International Agricultural Economics Association, International Association for Feminist Economics.