

future change.

For 'Body/Sexuality/Identity', Beatriz Colomina explored Le Corbusier's bizarre defacement of the Eileen Gray-designed villa E.1027, and Geeta Kapur addressed the 'reconstruction of identity through the attenuation of identity' in the work of Bombay artists Rumana Hussain and Navjot Altaf. Marina Abramovic's talk on her 'Balkan Erotic Epic' series was fascinating, but there seemed to be a conflict when she denied being a 'feminist artist' while mocking the male audio-visual personnel. The second day opened on a high note with Anne M. Wagner's probing keynote in which she described works by artists ranging from Henry Moore to Yto Barrada as feminist, concluding, 'the feminist imagination assumes many faces', and worried about injustices that women face outside academia (her response to another talk's gauzy optimism: 'Nancy Pelosi as Speaker is not a sufficient solution'). For 'Writing the History of Feminism', David Joselit analysed works by Hannah Wilke and the Bernadette Corporation to argue that images are trans-gendered.

Despite such intriguing positions, issues that dogged Feminism in past decades remained vexing. 'I feel like I'm gate-crashing a reunion', admitted Wangechi Mutu before delivering a presentation on her work for the panel 'Institutionalization of Feminism', which concluded with a list of other women of colour who might have been invited. (Organizer Deborah Wye noted that one of the artists mentioned by Mutu was invited but unable to attend.) The implications of this bastion of Modernism playing host to such an event did not go unremarked. Helen Molesworth imagined works by Joan Snyder, Dana Schutz, Amy Sillman and Cindy Sherman hung together within its walls.

Although generational and other differences threatened to end the day on an anxious note, Linda Nochlin's response was bracingly unsentimental and lucid – coming on the heels of Ingrid Sischy's analogy between Feminism and the 'safe space' of Yayoi Kusama's mental institution – and ended the symposium with a burst of hilarity and passionate critical engagement. She described a girlhood in which she poked out Tinkerbell's eyes in a volume of Peter Pan and 'hoped it hurt'. She dubbed herself 'not a perfect feminist, but a good enough feminist' and pulled no punches on the persistent dangers of essentialism: paraphrasing Milton, she said women should be 'sufficient to stand though free to fall'. Such directness felt absolutely necessary. Perhaps it's time for the masks to come off.

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