Dear Faculty and Staff members,
dear Students,

The fall semester came and went in a rush with nary a chance to report on all the activities WAGS and Chellis House organized. As the photograph in the center of this page indicates, our biggest fall event was the “Queering the Curriculum Symposium” at the Bread Loaf campus from October 5 to 8, 2011, which brought together almost 30 scholars from various liberal arts colleges. This vibrant exchange of ideas about queer studies was made possible by the Mellon Foundation, which had awarded a symposium grant to WAGS professors Sujata Moorti and Laurie Essig (see article on page 4).

Women made their voices heard loud and clear during the fall semesters. WAGS-Chellis House supported the world premiere of music professor Su Lian Tan’s opera “Lotus Lives” on September 30 and October 2, 2011. Audiences were treated to a rare performance by Met mezzo Brenda Patterson and Miriam Gordon Stewart, lead Valkyrie at the Bayreuth Festival. Lyricist Anne Babson and composer Su Lian Tan spoke about their mutually supportive collaboration, a prime example of a feminist artistic endeavor.

Students Hafsa Ahmad, Freshta and Marjeela Basij Rasikh, Adela Habib, Fayezeh Haji Hassan, Naina Quayyum, and Mahnaz and Rahele Rezaie read stories and poems about their experiences as Muslim women of different backgrounds and from different countries on November 4, 2011. Every last seat in the café was taken and spectators cozied up on the carpets in front of the stage. Some of the performers actively participate in the Afghan Women’s Writing Project. If you would like to find out more about their activities, please go to awwnproject.org.

Supported by WAGS-Chellis House, WAGS alumna Shabana Basij-Rasikh ’11, now the National Gender Mainstreaming Advisor at the Afghan Ministry of Rural Rehabilitation and Development, came to speak at the TEDx symposium “Embracing Risk” on November 5, 2011. In her talk, she focused on the “Risks of the Path Least Traveled.”

Writer Helen Benedict, professor of Columbia University’s School of Journalism, read from her novel The Sand Queen on October 15, in which she provided an intimate picture of what it means to be a female soldier and of the ethical choices that U.S. troops had to make in Iraq.

Last summer, WAGS monitor Luke Brown ’13 interned at the Addison Council against Domestic and Sexual Violence. Student Margo Cramer ’12 also stayed in Middlebury, working at a science lab. Together they started working on bringing Dr. Jackson Katz, one of the country’s leading anti-sexist male activists, to campus. After gaining the support of the Department of Athletics, the Office of the Dean of the College, Parton Health and Counseling Center, WAGS, and the Academic Enrichment Fund, they convinced the Council to collaborate with the Middlebury College on this endeavor. Dr. Katz will be in town on March 12 and 13, 2012. His lecture and workshop are the highlights in this year’s program of events (see page 2 and 3).

I hope to see you there!

Karin Hanta
Director of Chellis House,
Women’s Resource Center
**Jackson Katz at Middlebury**

One of the country’s leading anti-sexist male activists will speak at Mead Chapel on March 12, 2012 at 8 p.m. and hold a workshop about violence, media, and the crisis in masculinity at Dana Auditorium on March 13 from 9 a.m. to 3 p.m. An event not to be missed!

By Margo Cramer and Luke Brown

It was 10:00 p.m. on a cold Friday night early into Spring semester. I was alone, holed up in Chellis House, struggling to finish a tedious econ problem-set that was reminding me why I wasn’t majoring in the subject. My phone rang. I didn’t recognize the number. “Hi Luke, it’s Jenny [not real name]. I have a few questions for you about something that happened to me. Do you have any time?” Jenny and I met as first-years but hadn’t talked much since then. Why she wanted to talk now—late on a frigid winter night—I hadn’t a clue, but it was an excuse to procrastinate, so I told her to come on over.

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Middlebury does not often hear stories about rape and sexual assault like Jenny’s. Even in the face of statistics that might give any college student chills, statistics confirmed and reconfirmed by formal government organizations like the CDC, we rarely recognize sexual assault as a Middlebury College problem. A Center for Disease Control report, published in December 2011, confirms that sexual violence, rape, stalking and intimate partner violence in the United States is widespread. The year-long CDC survey found that nearly 1 in 5 women and 1 in 74 men have been raped at some point in their lives, according to the definition of rape as “completed forced penetration, attempted forced penetration, or alcohol/drug facilitated completed penetration.” More than 1 in 3 women, and 1 in 4 men, have been raped, abused or stalked by an intimate partner. 80% of female victims were first raped before the age of 25, while 28% of male victims were raped before the age of 10. The CDC report gives an array of information related to the identities of victims, such as age, race/ethnicity and gender. In addition, the survey also identifies common factors stalkers and rapists share.

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However, author Roni Caryn Rabin failed to report the findings in the survey, as reported by male and female rape victims and victims of unwanted sexual contact, that most rapists and stalkers are male.

Enter Jackson Katz, an expert public speaker and author who focuses on the relationship between masculinity and rape. With three published books, a blog in the Huffington Post and years of experience lecturing for high schools, colleges, athletic departments, NFL teams and the United States Marine Corps, Dr. Katz is a foremost lecturer on masculinity and rape, sexual violence and intimate partner violence. His message is clear: in order to stop rape, sexual violence and intimate partner violence, we must address the fact that men are the primary perpetrators of these crimes. We cannot continue to understand issues such as abuse, assault and rape as “women’s problems.” Men must refuse to tolerate such crimes and critically evaluate the versions of masculinity around them if they want to lower the disturbing rates of sexual violence and stalking in America.

In his book *The Macho Paradox*, Dr. Katz demands that men stop tolerating those aspects of American culture that perpetuate sexist, violent versions of masculinity. He analyzes Lakers fan reactions to allegations of rape against Kobe Bryant and identifies elements of latent sexism and pro-violence; he calls out the World Wrestling Federation for portraying violent masculinity and disempowered femininity; he explores Eminem’s widespread popularity with men and women, a popularity that persists despite the fact that Eminem loads his lyrics with threats against women and gay people. Katz showcases the violence and sexism that often parade as masculine ideals and illustrates how these representations of masculinity hurt everyone. The CDC tells us that violent masculinity directly affects 1 in 3 women: however, anyone with a mother, sister, wife, girlfriend or girl friends has also been impacted by gender-based violence. Accepting the idea that Eminem’s music about rape and abuse is simply art, giving Kobe Bryant a standing ovation in the midst of his rape scandal, and cheering on degrading representations of women in the WWF sends a message to the world that male violence, against both women and men, is tolerable and even admirable. Is that the creed we want to embrace as a community and as individuals?

Jackson Katz will be speaking to Middlebury College on March 12 and 13, 2012. He will help us, the men and women of Middlebury College, change campus culture for the better. His presentation will give students tools to speak more freely about masculinity and sexual assault in our lives. This campus needs to seriously consider the relationship between masculinity and sexual violence; Katz will help us start that conversation.

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1. **Approach gender violence as a MEN’S issue involving men of all ages and socioeconomic, racial and ethnic backgrounds.** View men not only as perpetrators or possible offenders, but as empowered allies who can confront abusive peers.

2. **If a brother, friend, classmate, or teammate is abusing his female partner, don’t look the other way.** If you feel comfortable doing so, try to talk to him about it. Urge him to seek help. Or if you don’t know what to do, consult a friend, a parent, a professor, or a counselor.

3. **DON'T REMAIN SILENT.**

4. **If you suspect that a woman close to you is being abused or has been sexually assaulted, gently ask if you can help.**

5. **If you are emotionally, psychologically, physically, or sexually abusive to women, or have been in the past, seek professional help NOW.**

6. **Be an ally to women who are working to end all forms of gender violence.**

7. **Recognize and speak out against homophobia and gay-bashing.** Discrimination and violence against lesbians and gays are wrong in and of themselves. This abuse also has direct links to sexism.

8. **Attend programs, take courses, watch films, and read articles and books about multicultural masculinities, gender inequality, and the root causes of gender violence.**

9. **Educate yourself and others about how larger social forces affect the conflicts between individual men and women.**

10. **Don't fund sexism.** Refuse to purchase any magazine, subscribe to any Web site, or buy any music that portrays girls or women in a sexually degrading or abusive manner. Protest sexism in the media. Mentor and teach young boys about how to be men in non-abusive ways. Volunteer to work with gender violence prevention programs. Lead by example!
Queering the Curriculum: A Mellon Symposium

On three unusually frosty and cold October mornings, around 40 faculty from across the country gathered at the Breadloaf Campus to debate and discuss issues central to the burgeoning field of queer studies. In January 2011, two WAGS professors, Laurie Essig and Sujata Moorti, received a Mellon grant to help colleagues in liberal arts colleges figure out how queer theory and queer studies could be incorporated into the curriculum. The grant includes funds for a follow-up session, which will be held in June 2012.

Between October 5-8, 2011 faculty from Denison, DePauw, Furman, Harvey-Mudd, Scripps, and Vassar Colleges joined about 20 colleagues from Middlebury to think through how queer studies transforms what we teach, how we teach, the classroom experience and also our own research agendas. Participants included faculty from a range of disciplines such as biology, religion, economics, literature, and languages. While some faculty were already proficient in queer studies, for others the three-day workshop functioned as an abbreviated and intense introduction to the topic (see queermellon.wordpress.com for details about the workshop program).

Like Women and Gender Studies, queer studies is an inter- and multi-disciplinary body of scholarship. To try to capture some of this complexity, the program included three keynote speakers who were interspersed between the working-group sessions.

Jasbir Puar, a professor of Women’s and Gender Studies at Rutgers University, helped start the proceedings on October 6 with her presentation “Homonationalism Gone Viral: The Affective Politics of Sensation.” Using the “It Gets Better” videos as a vantage point, Professor Puar addressed how contemporary popular culture representations of gays and lesbians have been shaped by the specific texture of post-9/11 US politics. In particular, her presentation highlighted how narrow definitions of terrorism, patriotism and gay identity shape who is visible and who remains invisible.

Later that evening, Anne Fausto-Sterling, professor of biology and gender studies at Brown University, integrated insights from psychology in her presentation, “The Dynamic Development of Gender Variability.” This presentation sought to unravel the genetic markers that may account for gender variability. While Professor Fausto-Sterling’s early work questioned the biological basis for a two-sex model, her current work sought to incorporate psychological theories of gender identity acquisition.

The second day’s sessions included a third keynote speaker, Paisley Currah, associate professor of political science at Brooklyn College. His talk, “Sex is as Sex Does”, explored how various state institutions and laws have addressed trans subjects. Professor Currah highlighted the radically different ways in which existing state laws include or exclude trans subjects and he explored the effects of this variability.

The three keynote speakers were selected to highlight issues faculty discussed in five different break-out sessions. Working from a very intense reading list, faculty worked in small groups of between 11 and 15 colleagues to explore the impact of queer studies on our conceptions of the body, law and citizenship, geography, and biomedicine. Faculty from all six participating colleges facilitated these discussions. Moving beyond the assigned readings, these conversations helped set the stage for the keynote presentations and the lively debates that ensued.

Participants also visited the Vermont Folklife Center and its exhibit on the “Drag Queens of Dummerston.” This exhibit helped provide focus to some of the theoretical conversations and also gave participants an opportunity to explore the campus community.

The third day was devoted to sessions of developing and transforming syllabi. The workshop concluded with discussions of the next phase of the Mellon grant and the various avenues through which participating faculty sought to incorporate queer issues in their classrooms. Faculty discussed the possibility of developing online resources, establishing pedagogy workshops,

While Professors Essig and Moorti organized the readings and the discussion session, Karin Hanta, director of Chellis House, and students Wayu Niederhauser, Joey Radu and E. King took care of administrative details, thus ensuring the success of the workshop.
By Lark Mulligan

In April 2011, Joseph Massad, Associate Professor of Modern Arab Politics and Intellectual History at Columbia University, took aim at recent scholarly attempts to universalize sexuality and Islam as two ontologically fixed categories.

He argued that because there is no clarity about what “Islam” actually is — a religion, a set of medical practices, literature, etc. — any discursive deployment of the term is almost always a Euro-American projection upon any group of people that Western culture want to construe as “other,” while consolidating itself as the norm. Taking a Foucauldian approach, Massad argued that what Islam and sexuality have in common is that they both have genealogies specific to a particular historical period in a particular Western culture, and so cannot be easily translated to other historical-sociopolitical contexts. When the concept of sexuality is deployed in cultures to which this category is not native, we can expect that categories of sexual identity will fail or succeed to be adopted depending on the extent to which imperial capitalism has established certain classes and material modes of life. Since sexual identities are only intelligible with reference to the sexual binary, any deployment of sexuality is a deployment of the heterosexual, white, bourgeois nuclear family structure, and the peripheral sexual identities that fall outside of that. If this is the case, then a culture’s assimilation to the hetero/homosexual binary is the direct result of imperial capitalistic control in the region. In this sense, binary Western categories of sexuality are a tool of Western imperialism, or are what Massad calls “epistemic violence and coerced assimilation.”

Massad concedes that scholars in the emerging field of Queer Middle-East Studies and Queer Arab Studies have successfully recognized these connections among sexuality, imperialism, Orientalism, and capitalism. What they have failed to articulate is that Queer ideologies, while they are oriented toward resisting normatization and identitarianism, are part of the same Western liberal philosophies of self-determination and self-identification that have fed imperialism. If terms like Queer, Islam, and sexuality are only intelligible to English-speaking Euro-American audiences, then when Queer Islamic/Arab scholars label their subject area as “Islamicate Sexualities,” they automatically preclude the socio-historical specificity of what they are studying, and project an image of Western society onto an “othered” population. Further, Queer scholars have viewed any society that does not have a linguistic or theoretical equivalent to “Queer” as primitive, uncivilized, and antecedent to sexual liberation, even as “Queer” is the result of a particular Western history. In this way, Queer Arab scholars have contributed to the further universalization of a particular conception of sexuality, assimilating the rest of the world into the image of the West. To such scholars, the success of a queer community or queer theory means adopting an equivalent of “queer”, rather than recognizing and respecting localized nuances: as with imperialism, the success of a queer theory means the production of sameness, rather than the valuation of difference. As Massad says, “We should be very cautious about global utopianisms that require American slang.”

Massad addressed opponents who argue that locating same-sex attraction exclusively in Western epistemologies justifies Islamicate homophobic nativists who deny that homosexual attraction is real or native in their cultures. He argued that this argument fails to see the deployment of the homo/hetero binary itself as a result of Euro-American nativism; by naming these categories, Western imperialists can more easily marginalize certain “deviant” populations in these regions — and indeed the population of the region as a whole. Arguing against international gay activists who claim that all populations should have the right to identify as gay or straight, Massad says that we must also allow for local agency to not assimilate into this binary. What “gay international” has done is create a set of coercive conditions under which racially and culturally “othered” populations must unlearn their local categories, identities, and practices, and view them as out-dated.

The imperial normalization has required that other cultures share its modalities. This produces the West as the West, and the global south as “other”. If sexuality and Islam are both part of imperial domination, then Queer theorists should focus more on how Islam and sexuality are produced in NGO activism, in western laws, and in anthropological discourses.
Meet WAGS Dissertation Fellow

Reese Kelly!

By E. King

Through a competitive process, Reese Kelly garnered the prestigious Middlebury Dissertation fellowship. He is also a guest professor in the Women’s and Gender Studies Program and Sociology/Anthropology Department, and is currently teaching WAGS/SOAN317: Transgender Histories, Identities, and Politics.

The qualitative research for Kelly’s dissertation “Borders That Matter: Transgender Identity Management” was collected through in-person interviews with trans people and is centered around their experiences as they move through space and interact with people and institutional structures in their daily lives. Kelly interviewed 40 people across a range of identities, experiences, and embodiments to compile his research. Although Kelly was a sociology major and gender studies student at Colby College, he says his interest in trans studies was piqued when he began to transition in graduate school.

“I found how challenging it was to use sex-segregated facilities when people didn’t know what gender you were, or even just the internal struggle of when people are seeing you as one gender but you know that you lived however many years as something else,” says Kelly. “And what happens when you get caught? What happens when your identity documents do or don’t match that?”

The questions he started to ask were the foundation for further exploration of trans lives and experience. Kelly believes his trans identity perhaps gave him access to a lot of new personal information from trans people in interviews that many non-trans people would not have been privy to.

“I had a lot of people in the interviews just say ‘Well, you know what I’m talking about.’ And I think that while they’re saying that, they’re reflecting a sense of mirroring. Like there’s the assumption or the reality that my experience mirrors theirs, rather than witnessing,” says Kelly. “There’s also a sense of witnessing if you’re just there, and I don’t really know what you’re going through, but you can tell me. But there is this feeling or perception of mirroring in those interviews, and I think that did provide me with data that some people—that many people—don’t have access to.”

Unlike a lot of writing done on trans identities and communities, Kelly elects not to focus on the actual transition process that many non-trans humans and social scientist scholars—who, he says, treat transition as if it is some radical social phenomenon—focus on. Kelly’s research, then, is exceptional in that it 1) is written from a trans perspective while a lot of the work published about trans people is not actually written by trans people, 2) emerged at the time of the beginning of the media surge in what we now consider to be trans visibility, and 3) does not focus on the transition process and instead looks at constantly changing identities that existed before, during, and after the so-called phenomenon of transition.

Reese says, “I started asking questions such as ‘What happens if someone doesn’t change their body? What happens if someone is trying to get their identity documents changed?’ … [Recently,] there’s been such a distinct cultural shift that now everyone is about [trans people], but people are talking about trans [issues] through very specific lenses of what they see in mainstream TV … My focus is looking at how trans people experience their daily lives—how are their daily lives, their identities, their embodiments, the decisions that they make about how they look, how they want to identify, what sorts of processes they want to go through, how are those all shaped by social institutions and by interactions with other people, and also by our social geography?”

Kelly says he is exceptionally happy to be working and teaching at Middlebury because of the unique experience that liberal arts colleges offer students—small classes, intimate environments, and critical and nuanced conversation, all of which he says were intrinsic to his development as a person and a scholar when he was an undergraduate student. His SOAN/WAGS class has attracted students from a wide variety of graduation classes and disciplines, from sociology majors to first year febs to literary studies students.

Kathryn Miller, a junior sociology major, is excited about this opportunity to learn about trans studies. She says that she is “just hoping to learn more about transgender people because they don’t really get much of a voice.” Kelly’s syllabus alone indicates that the class will be able to unearth the why’s and how’s of the marginalization of trans people and their experiences—and why exactly they do not have a voice like Miller points out!—and Kelly’s excitement and belief in the merits of liberal arts classes were evident on the very first day of class.

“One of the things I absolutely love about liberal arts colleges, is that you can take what seems an esoteric subject and make it a subject of critical inquiry,” Kelly says specifically about liberal arts colleges and his trans class. “In this trans class, we study histories, identities,
politics, and communities, but it’s about so much more. It is about power and institutions. It’s about capitalism in some ways. It’s about race and ethnicity and nation. It’s about colonialism. And there are all these things that you learn through this lens… And sometimes that gets lost. I think people forget how special liberal arts colleges are in that way. You’re learning these deep ways of questioning the world around you, of developing alternative solutions to problems, and really also examining how things that we think are just going on with other people, how we are a part of that experience, too.”

However, Kelly sees his purpose on Middlebury campus as perhaps being larger than his classes and dissertation. Kelly says that his experience as a queer student on a liberal arts campus was difficult.

“Although we can use specific terms such race or gender or sexuality for these experiences, a lot of it is that we have experiences of difference—our feelings are similar, right? Our feelings of not feeling a part of, of feeling like people are constantly saying really shitty things and that they don’t get it! And that, you know, you want, to have patience with them, [but] that it’s tough to have patience all of the time. … When you come here for very specific reasons, it’s not the most ideal place for you, but what you’re getting is so invaluable.”

Because of those experiences, Kelly says he now hopes he can provide a space of identification for students who often feel different because of their social location at schools such as Middlebury—queer and trans students, students of color, students from working class or poor backgrounds, etc.—because he knows what it feels like to feel different or disconnected from the majority of a campus, and that space of identification is just what professors provided for him during his time at Colby.

Kelly also adds, “We don’t have to white-knuckle our way through these things. I think that that’s what I thought I had to do, that’s what people almost implied that I had to do, and I don’t think that’s it. I think […] there are ways of creating community, finding space, making very deliberate decisions of being whole people, and taking care of ourselves and taking care of others. And in many ways when we show up for other people, whether that’s one campus organization showing up to ally with another one, it’s actually incredibly healing and fulfilling.”

Next year, Kelly will hold a post-doctoral appointment in Women’s and Gender Studies at Middlebury College, and will expand his selection of classes to provide more students even more chances to learn about his fields of study. Some students are hoping that an increase in queer and trans studies classes on campus will finally lead to the establishment of a queer studies track beyond what is already provided by the WAGS program and SOAN department.

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**WAGS Faculty Achievements**


**Kevin Moss** (Russian, WAGS) and Mima Simic published an article titled “Post-Communist Lavender Menace: Lesbians in Mainstream East European Film” in the *Journal of Lesbian Studies*, Vol. 15, No. 3, 271-283.

**Kamakshi Murti**’s (Professor emerita of German) article “Germany’s India: A critical re-interrogation” will be published this year by Camden House in a volume on German Asian Cultural Studies, edited by Veronika Fuechtner and Mary Rhiel. Her book *To Veil or not to Veil: Europe’s Shape-Shifting ‘Other’* will be published by Peter Lang International in their series “Cultural Identity Studies.”


**Rebecca Tiger** (Sociology/Anthropology) published an article titled “They Tried to Make Her Go to Rehab” in *Contexts*, Summer, 2011.
Gender Council Update

Since first meeting on March 3, 2011, the People’s Gender Council of Middlebury (PGCOM) has chalked up an impressive list of accomplishments, and is developing an exciting reputation among Middlebury community members to show for it. The nonhierarchical group—which consists of about twenty students, staff, and faculty, including those with a strong background in gender studies or anti-oppression activism—comes together weekly in Axinn 104 to discuss policy proposals, plan poster campaigns, brainstorm events, and more. Through practicing issue-based, coalitional politics, the Council’s subcommittee-oriented structure has been highly effective in advising the College administration on gendered policy issues while simultaneously voicing alternative viewpoints to the community on certain controversial issues.

In its first semester this past spring, PGCOM secured a monumental victory in the form of the College’s new All-Gender Housing policy. One of the most progressive policies of any university in the country, All-Gender Housing is already allowing many Middlebury students to room together with friends in all sorts of configurations regardless of the gender identities of those involved. The Council also submitted an important recommendation to administrators this April, “Resisting Discriminatory Military Recruitment Practices on Campus,” detailing the ways in which the U.S. military still violates the College’s Nondiscrimination Statement protecting community members on the basis of “gender identity and expression” by maliciously discharging transgender soldiers, even after the repeal of “Don’t Ask; Don’t Tell.” That members of the Council were able to illuminate the College on the nuances of these policy issues while still maintaining a strict position against the military-industrial complex was quite remarkable!

Happily, PGCOM managed to hit another high note this fall: after much hard work collaborating with the offices of the Dean of the College and the Vice President for Administration, this January will see the unveiling of what is possibly the most progressive set of all-gender restrooms in the U.S. In addition to switching all of our single-user restrooms in nonresidential buildings to use by people of all genders, three buildings will also feature one set of all-gender multi-stall restrooms: Axinn Center at Starr Library, the McCullough Student Center, and McCardell Bicentennial Hall. The Council is also hard at work on two other exciting policy changes: a form to allow all students, staff, and faculty to declare their preferred name, gender, and pronouns in Middlebury’s internal data systems, as well as a peer mentorship program for LGBTQ students. In PGCOM’s most visible act yet, a group of council members reached out to a wide range of student organizations and faculty to write a well-received open letter to the organizers of TEDxMiddlebury, criticizing their invitation of Lt. Dan Choi and calling for more campus conversations about misogyny, the military, and homonationalism.

Looking ahead to its first spring, the Council hopes to continue its track record of successfully wrapping up some policy work while launching yet more initiatives. Specific targets look to include raising more awareness about the discrimination occurring during Red Cross blood drives, creating ways to integrate more gender-affirming health care into Parton Health and Counseling Center, and following up with community members’ hopes for and concerns about the College’s new Sexual Misconduct policy.
EVENTS FOR MARCH, WOMEN’S HISTORY MONTH

In anticipation of Women’s History Month … Women’s Voices Unchained!
Wednesday, February 29, 12:15 p.m., Chellis House

Find out about Sofiya Tolstoi’s counter-story to her husband Leo’s “Kreutzer Sonata.” Michael Katz is translating Sofiya’s long lost story for the first time into English.

A Russian lunch will be provided.

Transitioning from Black History Month to Women’s History Month

Wednesday, February 29, 7:30 p.m., Hillcrest 103
Film Screening: “Going on 13,” (Dawn Valadez, Kristy Guevara-Flanagan, 2010, 73 minutes)

Puberty is a whirlwind of change and new choices for four contemporary urban girls of color.

Thursday, March 1, 4:30 p.m., Axinn 229

“Authenticity, Recognition, and Inclusion: Transgender Identity Management in a Two-Gender Culture,” Lecture by Middlebury College Dissertation Fellow Reese Kelly (Women’s & Gender Studies), who will speak about the research he conducted for his dissertation “Borders That Matter: Transgender Identity Management.”

Co-sponsored by the Women’s & Gender Studies Program and the Queer Studies House.
March 1, Axinn 232, 7 p.m.

Remembering Women behind Bars
Film Screening: “Little House in the Big House,” (Tiffany Rhynard, Kim Brittenham, 2011; 1 hr.), Q&A with the filmmakers.

This documentary zooms in on four women who built a low income single-family home while in a Vermont prison. They tell their stories as they face challenges while incarcerated and upon re-entering society.
Friday, March 2, Chellis House, 12:15 p.m.

Women in the Media Industry: Student talk by Amethyst Tate and Jordie Ricigliano, who interned with The Christian Science Monitor and the Discovery Channel during j-term.

Lunch will be provided.

Focus on Gender in Africa and the African Diaspora
Tuesday, March 6, BiHall 216, 7 p.m.

“Female-men, Male-women, and Others: Constructing and Negotiating Gender among the Baganda of Uganda,” Lecture by Prof. Sylvia Nannyonga-Tamusuza, Associate Professor of Music at Makerere University

Tuesday, March 6, BiHall 216, 8 p.m.

“Dance as Music Not Heard, But Seen and Music as Audio Dance: Theorizing Baakisimba Dance from Uganda.” Lecture by Prof. Sylvia Nannyonga-Tamusuza

Wednesday, March 7, 4:30 p.m. Hillcrest 103
Film screening: When the Spirits Dance Mambo (Marta Moreno Vega & Robert Shepard, 2002, 90 mins); Q&A with Dr. Moreno Vega to follow the event.

Tracing the role of sacred African thought and practices in the formation of Cuban society, culture and music, the 90-minute documentary is a tribute to the spiritual energy that traveled from West Africa to Cuba and New York.

Thursday, March 8, 12:15 p.m., Chellis House

Community Arts – A Tool for Activism

Lunchtime lecture by Dr. Marta Moreno Vega, founder of the Caribbean Cultural Center African Diaspora Institute and former director of El Museo del Barrio and the Association of Hispanic Arts.

Lunch will be provided.

Thursday, March 8, Chellis House, 7 p.m.

International Women’s Day: Fraker Prize Ceremony

The prize is awarded to a student whose essay on a topic specifically concerning women’s and gender studies is judged the best.

Focus on Masculinity
Monday, March 12, 8 P.M., Mead Chapel

The Macho Paradox: Why Some Men Hurt Women and How All Men Can Help

Lecture by Jackson Katz, author of The Macho Paradox and one of America’s leading anti-sexist male activists.
Dr. Katz is the creator and co-founder of the Mentors in Violence Prevention (MVP) program, the first and largest gender violence prevention initiative in college and professional athletics in North America.

Tuesday, March 13, 9 a.m.–3 p.m., Dana Auditorium

Jackson Katz Workshop: Tough Guise: Violence, Media and the Crisis in Masculinity

Workshop registration fee: $12, with lunch: $20. To register, contact: melissa.deas@yahoo.com. Please let Melissa know if you have any dietary restrictions.

Workshop attendance free for Middlebury College students, faculty, and staff with valid ID (excluding lunch).

Voices of Women Unchained -- Continued

Wednesday, March 14, 12:15 p.m., Chellis House

Visiting assistant professor Karin Gottshall (English Dept.) reads from her new work.

Lunch will be served.
Friday, March 16, 6-8 p.m., Crossroads Café

Women of Color & Feminist Action at Middlebury Present:

Dinner & Discourse for Women’s History Month

Poetry, art, and song for, about and by women. Come and join us!

Saturday, March 17, 10 p.m.—2 a.m., Coltrane Lounge

Women of Color Present:
Celebrating Women: Let’s Throw a Party!