A Word of Welcome from the GSFS Program Director, Sujata Moorti and Karin Hanta, Director of Chellis House

Fall in Vermont awakens lyrical flights of thought in even the most prosaic amongst us. This fall though we have more reason to feel invigorated and refreshed. We are both back from our research leaves, stimulated by our projects and travels. We are also returning to a campus with a new president, that too the first woman president, Laurie L Patton.

We have more students in our classes and activities than ever before. Chellis House seems to brim over with students and we are gearing up for a thought provoking series of activities. We were part of the exhilarating Clifford Symposium on the Good Body, with Anson Koch-Rein’s presentation on Caitlyn Jenner. As always we have collaborated across campus and among numerous student groups to host a series of events that we enumerate in greater detail in the pages that follow. Student groups are working on a number of “hot button” issues, from reproductive justice and restorative justice in campus sexual assault programs to the Black Lives Matter Movement. Similarly feminist ideas have been circulating in a variety of settings from the festival of ideas to inaugurate President Patton to the annual campus TEDx talks and the ever-popular Sister-to-Sister summit. 2016 promises to be an equally exhilarating year starting with feminist legal scholar Kimberlé Crenshaw’s visit in January.

Our stalwart feminist community has ensured the vibrancy of Chellis House and the academic program. As you will see inside, our course offerings in spring showcase the breadth and strengths of our faculty. At the end of the semester we will say goodbye to one of the founders of our academic program, Peggy Nelson. We want to take this opportunity to thank all of our affiliate faculty, our students and staff for ensuring our success.
Holly Allen (American Studies Dept.) published *Forgotten Men and Fallen Women: The Cultural Politics of New Deal Narratives* (Cornell University Press, 2015), in which she focuses on the interplay of popular and official narratives of forgotten manhood, fallen womanhood, and other social and moral archetypes. In doing so, she explores how federal officials used stories of collective civic identity to enlist popular support for the expansive New Deal state and, later, for the war effort.

Natasha Chang (Comparative Literature) published a book titled *The Crisis Woman: Body Politics and the Modern Woman in Fascist Italy* (University of Toronto Press, 2015). Femininity in the form of the donna-crisi, or “crisis-woman,” was a fixture of fascist propaganda in the early 1930s. A uniquely Italian representation of the modern woman, she was cosmopolitan, dangerously thin, and childless, the antithesis of the fascist feminine ideal – the flashpoint for a range of anxieties that included everything from the changing social roles of urban women to the slippage of stable racial boundaries between the Italian nation and its colonies.

Laurie Essig (GSFS) currently is a Fulbright Scholar teaching Sociology of Gender at the European University of St. Petersburg. In 2014, she published several articles and papers, among them “Bury their hearts: thoughts on the homosexual spectre haunting Russia,” *QED*, Vol. 1, No. 3, Fall 2014. This article was based on her Russian article “Serdtsa geev nado zaryvat” with updated information and written for a North American/Western European audience; “‘Serdtsa geev nado zaryvat’ v zemliiu’: pazmyshleniia ob okhote na gomoseksyalov v Rossii,” *Na pereput’e: metodoloiia, teoriia I praktika LGBT I kvir-icle-dovaniy* (Sankt-Peterburg: Tsentr nezavicimykh sotsiologicheskikh issledovanii, 2014). Laurie also published regularly in *Psychology Today*, as well as in *The New York Times*, *The Chronicle for Higher Education*, and *Medium*.

Jessica Evans (Classics Dept.) gave a paper titled “Sophistic Effeminacy and Athenian Manhood: Gendered Truths and Patriotism in Thucydides’ *History* and Plato’s *Gorgias*” at a conference at the University of Cyprus in August 2015. The conference’s topic was “Addressing Matters in Context: The Art of Persuasion Across Genres and Times.”

Cheryl Faraone (Theater Dept.) directed Caryl Churchill’s *Vinegar Tom* for the Potomac Theater Project/New York City’s 29th season in July and August 2015. PTP was founded in 1987 by co-artistic directors Cheryl Faraone, Richard Romagnoli, and Jim Petosa to provide a bridge to professional theater for aspiring young students.

Sujata Moorti (GSFS) published an essay on Indian telecoverage of extreme weather entitled, “Mangoes and Monsoons: South Asian Coverage of Environmental Spectacles” in the anthology *Extreme Weather and Global Media*, edited by Julia Leyda and Diane Negra (New York: Routledge, 2014), 163-180. During her sabbatical year she was invited to speak in several North American and Irish venues on her latest research project, digital media feminism. Her latest book on the television series Law & Order: Special Victims Unit will be published later this year.
Faculty Achievements Contd.


**Louisa Stein** (Film & Media Culture Dept.) published *Millennial Fandom: Television Audiences in the Transmedia Age* (University of Iowa Press, 2015). This study encompasses a wide range of media texts, including popular television series such as *Kyle XY, Glee, Gossip Girl, Veronica Mars*, and *Pretty Little Liars* and online works such as *The Lizzie Bennet Diaries*, as well as fan texts from blog posts and tweets to remix videos, YouTube posts, and image-sharing streams. Through these sites, Louisa traces the circulation of the contradictory tropes of millennial hope and millennial noir. Looking at what millennials do with digital technology demonstrates the molding impact of commercial representations, and at the same time reveals how millennials are undermining, negotiating, and changing those narratives.

**Student Group Meetings at Chellis House**

Monday, 7pm: Feminist Action at Middlebury (FAM), president: Hannah Beach hbeach@middlebury.edu

Monday, 8pm: It Happens Here, organizer: Maddie Orcutt morcutt@middlebury.edu

Wednesday, 7pm: Brother-to-Brother, president: Joe Schindler jschindler@middlebury.edu

Thursday, 7pm: Sister-to-Sister, presidents: Sarah Dohan sdohan@middlebury.edu, Muriel Lavallee mlavallee@middlebury.edu
Chellis House Monitors

Alice Butler grew up in Helena, MT. In high school, she was heavily involved in Varsity and Club soccer, Student-Council, Planned Parenthood Teen-Council, Band, a service club called 3-7-77, and the National Honors Society. Here at Midd, she is rowing crew, a member of the Midd Film Society, and works with the Chellis House as a Monitor. As of now, she is thinking of studying film, psychology, German, environmental studies, or some combination.

Maddie Orcutt is a GSFS and Political Science double major from Casper, Wyoming. She is also involved with sexual violence activism at the It Happens Here project. Maddie will (hopefully) graduate in May 2016. She enjoys chunky peanut butter and Judith Butler, although not necessarily in that order.

Jingyi Wu is a junior Philosophy and Mathematics major from China. She is interested in feminist philosophy, activism, writing about gender and has participated in multiple grassroots feminist activities in China. She was previously involved in The Vagina Monologues, The Midd-Written Vagina Monologues booklet, and FAM. She currently helps run the It Happens Here event at Midd.

Nia Robinson is a first-year studying everything and anything she can. She is a member of Poor Form Poetry and a proud Chicagoan who loves great literature. Her feminist, or womanist, role models are Angela Davis, Krista Franklin, and Alice Walker. She is passionate about the education system and ending mass incarceration. When she graduates, she wants to get a law degree and go into human rights.

Chellis House Director Karin Hanta spent her leave year in Europe, primarily France. She traveled to Austria and Great Britain to conduct research on her dissertation project “Back to the ‘Mother Tongue:” Austro-American Exile Authors in the Austrian Literary Field, 1993-2013—A Translation-Sociological Analysis.”

Erin Work is a sophomore studying Molecular Biology and Biochemistry. She plays trumpet in the College Orchestra and College Pep Band and is a member of Feminist Action at Middlebury. She enjoys Netflix and Proctor paninis.
On September 26, 2015, visiting assistant professor of Gender, Sexuality, and Feminist Studies Anson Koch-Rein gave a lecture as part of the 2015 Clifford Symposium. Professor Koch-Rein’s lecture was titled “Have You Seen Him as Her? Gender, Clothes, and the Body in ABC’s Guided Tour of Caitlyn Jenner’s Closet.” The talk explored why the ABC news special went into Jenner’s closet in the first place, arguing that “clothes are the closest thing to the body, a technology of embodiment that is deeply invested with gender, a set of signs we use to produce, negotiate, and judge visibility.”

The professor’s lecture analyzed anchor Diane Sawyer’s interview of Jenner, particularly by calling attention to lies, hair, and video. On lies, Koch-Rein discussed the ways skin can serve as a barrier to desired gender recognition. In this way, Jenner’s comment that “Bruce was always telling a lie” is about a lie that is true in the gaze of others. On hair, Professor Koch-Rein noted that Jenner let her hair down in the interview to symbolically claim femininity. At the same time, however, Sawyer waved around images of Jenner as a decathlete to mark masculinity. Koch-Rein further argued that as a result of the attention on Jenner’s 1976 Olympic body, Jenner’s gendered embodiment at the time of the interview appeared invisible. On video, Professor Koch-Rein stated that since appearing on the Vanity Fair cover, Jenner has entered into the hypervisibility of feminine stardom: “her body has been photographed, filmed, photoshopped, and Twitter followed as the good body of a wealthy white reality TV personality.”

Koch-Rein argued that there is something trans*-specific about Jenner’s hypervisibly given headlines such as “Caitlyn Jenner Wears Jeans and Sweater.” Calling attention to anti-trans* violence in particular, Koch-Rein noted that such murders happen at the intersection of hypervisibilities of transfemininity, race, poverty, and sexuality. Yet while Jenner is connected to this sort of violence through her hypervisibility, she has little in common with the majority of victims of anti-trans* violence. Koch-Rein posited that unlike the forms of violence that hinge on invisibility, anti-trans* violence appears to be connected to visibility as a kind of exposure.

The lecture concluded with a lively Q&A session. Although Professor Koch-Rein’s lecture provided ample discussion of the content of the ABC special, it also left audience members with questions that have been un- or under-covered since the ABC special. As noted by the professor, “’Have you seen him as her?’ is not a question about someone’s body or clothes or characteristics. It’s a question about how we see and how we think we know gender.”
Middlebury Feminists Stand With Planned Parenthood at Generation Action Conference

On Friday, October 2, three Middlebury students—Daria Cenedella ’18, Alexis Hughes ’17.5, and Molly McShane ’16—spoke about their involvement in the Planned Parenthood Generation Action Conference last July. Brenna Christiansen ’17 was also at the conference. The national conference was designed to increase youth involvement with the organization. Many young people came to Washington D.C. to lobby, attend workshops, and meet with other activists for reproductive justice.

On the first day, Lobby Day, the three went to the Capitol Building to support policies such as the Teach Safe Relationships Act and SOS Campus Act, The Affordability of Access Act, and a bill to prevent a 20-week abortion ban, and the Global Democracy Promotion Act. Molly mentioned that this portion of the conference was a “cool entry into” talking policy, and Daria was excited to see “how politics are relevant to me and everyone else.”

Later on, there were affinity dinners, which aimed to foster small group conversations about politics, the arts, and the feminist movement. Alexis attended a dinner on poetry and photography’s contribution to the movement.

The following day, there were various workshops to choose from. Molly went to a workshop on trans* health and inclusion, where she learned about the importance of “centering stories and listening to people’s lived experiences to ground language usage,” and also one on the intersections of reproductive and economic justice. Daria and Alexis went to a workshop on sex play/providing sex education and another workshop on poetry.

Alexis also attended a workshop on fostering positive reactions to Planned Parenthood in “red states,” which involved a talk about Native Americans’ experience on a conservative reservation. Meanwhile, Daria attended a Sierra Club workshop on allyship.

The conference concluded with a series of speakers, including a talk on campus sexual assault and prison alternatives. Outstanding speakers included Sonya Renee, an author, artist, activist, and founder of The Body is Not An Apology movement, and Asher Kolieboi, a trans* minister and prison abolitionist. Overall, they gained insight about various facets of reproductive justice, and all were excited to use their knowledge at Middlebury!
We gathered in the Abernethy Room on October 8th for a “Life of the Mind” Talk by Professor Holly Allen of the American Studies Department. “Life of the Mind” talks are intended to give professors an opportunity to present their current research. Professor Allen’s talk centered on media representation of autism and the gendered dimension of these images. Before beginning, she passed around a color flyer of images to assist the talk; pictures of faces and families associated with autism. Take a look at the pictures, she tells us – “everyone’s smiling, everyone’s white, everyone’s very pretty.” Autism caregiving is represented as a white, middle class mother/child relationship, and “low-functioning” autism is seen as a childhood disorder while representations of adults who are autistic are most frequently narratives of “high-functioning,” less-dependent autistic people.

Bear with me, Professor Allen indicated to us, as we move into theory. These images, she tells us, are informed by American cultural/political understandings of dependency and family. These understandings are derived from the “liberal contractarian thought” of John Locke. This thought equates citizenship (and by extension, humanity) with independence and the capacity for rational, deliberative thought. Life-long dependent autism exists directly counter to this notion. Professor Allen took this moment to throw a wrench into the Lockean thought by reminding us, looking up from her notes and around the room, that all of us are at least a little bit dependent all of the time. But under the framework of classical liberalism, the family becomes the container for difference, and therefore for disability. The family becomes a feminized space of care, outside of the public sphere. At this point, Professor Allen began referencing various feminist theorists whose works highlight the mechanisms then which the family naturalizes, in the private sphere. The family in liberal thought celebrates white, hetero, and non-disabled bodies while establishing the gender divide between productive and reproductive roles.

Moving back to the Lockean concept that citizens are capable of rational, deliberative thought, Allen introduced us to “care ethicists” whose work studies the concept of “complex dependency.” These care ethicists seek to prove that people who are severely intellectually disabled are worthwhile human beings (despite not being capable of rational, deliberative thought).
because of their valid and emotional relationships. Care ethicists shed light on the humanity of dependence, and they reveal the ways that autistic and intellectually disabled individuals have power and find ways to exercise that power amid their vulnerability. This is not just specific to life-long dependent people; this is true for all people. In this section of her talk, Professor Allen highlighted the similarities between carers of those with “low-functioning” autism and their dependents, drawing together sections of humanity that are usually represented as distant.

To contextualize the Lockean theory, Professor Allen provided us with examples of sensational narratives of domestic violence. Caregivers or dependents seek to hurt, or even kill, one another. These conflicts are seen as a problem of the family, but are rarely considered to be systemic problems of society. She next made the distinction between the two types of “Mad Mothers” that have come about in the mid-20th century. Either caregivers lie on one end of the spectrum as rejecting mothers or on the other end as over-protective mothers. Media helps polarize the types even more. Professor Allen provided two cases to illustrate her point. She identified Kelli Stapleton’s murder-suicide attempt as an instance of the representation of a rejecting mother. Media images depicted her as a mother driven to desperate measures by the struggle of raising her aggression-prone son. Her son was made to look monstrous, while she, as the mother of an autistic child, was likened to a combat soldier. In the other extreme Trudy Steunegel, an over-protective mother, fell victim to her autistic son’s outburst. Professor Allen says, “we don’t have a problem with women being victims.”

Steuernagel’s son’s aggressive outbursts were presented as non-human. He was portrayed as an unloving son and the source of disruption to the normal family structure. Steuernagel, in turn, was blamed for her victimization. She was a feminist, a single mother, and she over-estimated her capacity to care.

In both cases, the vulnerability of mothers is sharply juxtaposed with their monstrous autistic children. Rather than blaming the family, and more specifically, the mother, society needs to develop legitimate support, and sustainable/inclusive frameworks for care.

Next, Professor Allen introduced us to two films, Exodus Fall (Amkush Kohli & Chad Waterhouse, 2011), and Fly Away (Janet Grillo, 2011), which both vastly oversimplify the representation of autistic children and their families. The families were white and middle-class and the care needed for their children magically fell into place. On the other hand, Allen recommended the documentary Best Kept Secret (Samantha Buck, 2013) as a realistic portrayal. Both the autistic people and their families were unique.

Through her talk, Allen urged a changing of the conversation from polarizing “bad mothers and monstrous sons” to the reality. Lifelong dependency is not only portrayed incorrectly; narratives of care are skewed due to their sensationalism. It is essential to remove blame from the family and distribute it to media and society.
The Feminist Lawyer: WAGS Alum
Lauren Curatolo ’06

On October 13, the Program in Gender, Sexuality, and Feminist Studies and the Center for Careers and Internships cosponsored a lunchtime talk about the career path of Lauren Curatolo. After graduating from Middlebury in 2006, Lauren worked for several years at Goldman Sachs, bringing a feminist perspective to the world of finance. After Goldman, Lauren began her journey through law school at CUNY. Lauren now works for the Legal Aid Society in Queens.

Lauren discussed her early experiences volunteering with the Exploitation Intervention Project at the Legal Aid Society which has now vacated over 750 criminal convictions for survivors of sex trafficking using New York’s Vacating Convictions Law, CPL 440.10(1)(i), enacted in 2010. Lauren also discussed the role of the carceral state in the work that she does, calling to curb the impunity of a system that is inherently violent. Lauren will proudly walk into courtroom wearing a pin to demonstrate her support of Black Lives Matter. Lauren also discussed what she believes are egregious flaws in U.S. criminal justice system and has visions of major reform.

Lauren described her work at Legal Aid at great length, particularly her demanding caseload. She told several stories of her cases throughout the talk, conveying her passion, humor, and tenacity. Lauren noted that her time studying intersectional oppression at Middlebury gave her a broad array of tools to unpack the intersectional oppressions that she encounters in the courtroom. She urged all in attendance to always consider individual experiences as well as the big picture. Drawing upon the scholarship of feminist theorist Marilyn Frye, Lauren argued that being in the courtroom is like being “in the birdcage.” Frye had argued that if you look at one wire microscopically, you would not be able to see the whole cage and therefore not know why the bird could not fly away. Yet Lauren also made it clear that she’s up for the challenge of helping to circumvent the entrapments, one client at a time.

The Legal Aid Society—Queens Office

The Legal Aid Society is a private, not-for-profit legal services organization, the oldest and largest in the nation, dedicated since 1876 to providing quality legal representation to low-income New Yorkers. It is dedicated to one simple but powerful belief: that no New Yorker should be denied access to justice because of poverty. If you are interested in interning at the Legal Aid Society, please contact Tim Mosehauer, Associate Director of Professional & Career Development (tmosehau@middlebury.edu).
On October 16th, filmmaker Emily Lindin joined us for a screening of her documentary, *Unslut* (2015). A few years ago, Emily, a Harvard graduate and Ph.D. candidate in musicology at the University of Southern California, started a blog, in which she recounted her hurtful experiences being “slut-shamed” in middle and high school (www.unslutproject.com). The blog encourages victims of sexual shaming to share their stories and know they are not alone. As many people started to write about their experiences, a movement emerged. Emily has been giving lectures at schools to put an end to this harmful practice.

The documentary includes narratives of people who identified as women who shared a nude picture, were exploring their sexuality or were sexually assaulted. As a result, they were labeled as “sluts,” who were “asking for it.” Slut-shaming followed them, causing some women to change schools. Commonly, they turned to substances or behavior to distract from/numb them to the pain and depression the verbal shaming caused them. The film shows effectively how one word could have a vast range of effects. One case ended in suicide, while one ended in an empowered author sharing her story on a blog. Through sharing these stories and her own, Emily wanted to convey the importance of “calling in,” rather than “calling out.” When people talk in disrespectful ways, she tries to have them explain further what they mean, thus engaging them in a conversation that will hopefully lead them to rethink their attitudes.

In the spring, Chellis House and the student groups Women of Color, Feminist Action at Middlebury, and Sister-to-Sister will team up with the Town Hall Theater to screen the documentary for a middle and high school audience and engage young people from Addison County in a discussion. Stay tuned for more updates!

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The UnSlut Project
Working to undo the dangerous “slut” shaming and sexual bullying in our schools, communities, media, and culture, The UnSlut Project promotes gender equality, sex positivity, and comprehensive sex education for all ages. It is a collaborative space for sharing experiences and creating awareness: www.unslutproject.com
On Monday, October 5th, Joshua B. Rubongoya, professor of political science at Roanoke College gave a lecture titled, “The Politics of Homophobia in Africa: Lessons from Uganda.” Rubongoya touched on a variety of subtopics within the issue, reminding us that homophobia dates back to colonialism in Uganda. An interesting point that he made was that Uganda is trying to reject as much of the Western world as possible. However, Uganda is accepting of Evangelical Christianity. This is one of the driving forces of homophobia—that and the media. Rubongoya shared pictures of magazines and newspapers that blatantly supported anti-gay ideals. Being gay in Uganda can get a person killed. The suspicion is enough to damage reputations. One of the main takeaways from the lecture was that Uganda, and other countries like Uganda, are not prepared to go the way Western governments want them to go.

In summer 2015, the Allison Fraker Library at Chellis House acquired a collection of Equal Rights magazines (1923-1954) from the Sewall-Belmont House & Museum in Washington, D.C. Since 1929, the Sewall-Belmont House has been a center of feminist education and social change, serving as the seat of the National Women’s Party (NWP). In anticipation of the centennial of the 19th Amendment, which granted women the right to vote, the museum has made available recently discovered over-runs of Equal Rights magazine, which the NWP started publishing in 1923. It brought attention to many great things (mostly white) women achieved, but also highlighted many forms of gender discrimination. The library’s collection is a treasure trove of thought-provoking information about the history of the struggle for gender equity. It includes articles on a broad range of subjects: from a cover story on Alexandra Kollantay, the world’s first female ambassador, as Soviet emissary to Mexico in 1926, to an article on artist Georgia O’Keefe advocating for the Equal Rights Amendment in 1942. If handled gently, the magazines will reveal many unknown facts about this understudied medium of the National Woman’s Party.
On October 26, 2015, Kamakshi P. Murti, Professor Emerita of German, returned to Middlebury to inaugurate the triptych she had donated to Chellis House.

Ever since retiring from Middlebury in 2009, Kamakshi P. Murti has dedicated her time to the arts. She has been painting strong girls and women, and writing murder mysteries featuring them. Her first novels *Veiled Murders: the Mound of the Dead* and *Veiled Murders: the City of Victory* tells the story of a strong priestess-queen—Sai-an-ki, who rules over the ancient Indus Valley Civilization in the year 2012 BCE, a civilization that has received little attention in Western fiction. She is the equivalent of the female pharaoh Hatshepsut. Kamakshi’s second approach to empowering women has been to create two seventy-year-old South-Asian women, Leela and Meena, who are also intrepid sleuths. Kamakshi has penned ten detective novels in the series. Murder and mayhem take place in a wide variety of locals, from coconut groves to the Dead Sea and the Ivory Tower. One of her mysteries even predicts the coming of the horrific self-designated ISIL (*Murders Arabian Style*). Kamakshi’s has also written three books for children where Lalli, a eleven-year-old South-Asian-American girl, loses her leg in a traffic accident. The books describe Lalli’s fears, doubts, and increasing strength of mind to understand and confront her new life as a disabled person. Kamakshi has used her artwork on the cover page of some of her books.

Last year, Kamakshi donated a triptych entitled “The Birth and Death of Patriarchy” to the Program in Gender, Sexuality, and Feminist Studies. As one enters Chellis House, the three-paneled work immediately leaps to the eye. Each panel of the triptych represents Kamakshi’s image of a patriarchal belief system. The first one
depicts Hinduism, the second shows aspects of the Yoruba tradition, and the third represents Islam. Each woman featured in the panels shows aspects of both oppression and agency. Each womb carries patriarchy to term in order to expel it. Re-creation lies in her healing and healed hands.

Like her western counterpart, the Hindu woman has had to resist the dichotomy of the madonna/whore and face the opposition of Shakti (the feminine principle/polluter). Although patriarchy has robbed her of sight and voice, the Hindu woman’s third eye is open, hinting at its destructive and rejuvenating potential.

As a menstruating woman, the Yoruba woman is not allowed to participate in religious activities nor is she permitted to enter sacred spaces. The panel shows her ability to overcome attempts to keep her outside all systems by breaking the chains of bondage. She is no longer displayed into powerlessness, but rather displays herself – on her own terms.

The Muslim woman’s fight takes place on a different level. Since Islam does not allow pictorial representation, she carries the calligraphy for “Allah” in her womb. She increasingly bleeds the language that is not available to her until finally her hands bear a different calligraphy: that of Islamic feminism and a symbol of the Women’s Movement that stresses the need for inclusion.

The houses of worship shown in the panels (the temple, the mosque, the Yoruba house of spirits) indicate that these women redesign them and thus regain control over their bodies.

In her artwork, Kamakshi also connects with *Jewels of Authority: Women and Textual Tradition in Hindu India* (Oxford University Press, 2002), a collection of essays edited by President Laurie Patton. “Her chapter ‘Mantras and Miscarriage’ encapsulates in so many ways what I am trying to express through my paintings,” Kamakshi says. “Laurie Patton’s comment about the semantic shift in the ancient Vedas from ‘womb’ to ‘Brahmin’ to describe the rise of patriarchy makes me want to retitle my paintings ‘Womb to Brahmin’. Any powerful organization that is made up of a certain homogeneous group – in this case men – always has an agenda, hidden or revealed. And this is the agenda that I have been trying to reverse, to resist.”
For a week or two the paintings leaned back against the counter, 
eyeing us from the floor. Or maybe it was me eyeing them, 
these new arrivals, tall, sleek, in their new frames.

They glinted behind glass and it was hard to tell, way down there 
amid the shadows, what light they would shed 
on this small house where May Belle watches whitely from the stairwell.

First they required a backdrop over the old fireplace where we hung 
notes to students and strangers, something gold, or red, or maybe blue 
because all those colors, green, brown, take their turn in the triptych.

“The Birth and Death of Patriarchy.” Did we even know the name, then? 
I remember stealing five, ten, minutes between classes to observe 
the chains, the curved shapes of bodies, wombs, hands and eyes

of women, yes, who said sex doesn’t matter? Their heads figure prominently 
covered in shawls, hijabs, scarves, the curve of cloth, the symbol of 
culture inscribed in and around their flesh, brown, eyes seeing into 
the future “Death of Patriarchy!” She taught here once, I remember 
her standing at talks, leaning against the wall, to protect her back 
because she knew things, scholarly, to say, that inspired critical

confidence, in peers, gender, and culture, her own 
language times three. The paintings, three, open the door 
to Chellis House to color and form of birth and death, three flashes

of refracting light, figures I still steal minutes between meetings 
to touch color symbol figure by the she who is still here teaching.

With gratitude to Kamakshi,

Catharine Wright
My sister and I are homonyms cannonballing into a bucket of pure chlorine.

White men do not Love us, just the idea of our skin not being theirs, only belonging to them in a past life. My sister will grow into being half-white porcelain to a herd of men with hopes of keeping her bones on display like a prized painting.

Proud to possess her as a less than pristine skeleton. The half of white she bears will mean nothing and there is something ironic about that.

On a good day, she will fall in love to the amount of times her heart trips over a beat like untied shoelaces and a jagged sidewalk. On a bad day, her heart will not skip and that will be the day her beauty doesn’t change her or her name from a long line of ancestors in a lasting language lingering limply on the underside of her tongue.

I hope she learns how to shield herself from her own voice. I hope this existence is a prayer from my sister’s inevitable yellow bones.

I hope my sister learns how to keep her own name rooted in just enough fear to keep her safe.

And I can only hope that she avoids being a shadow to these hands. They are a setting sun disappointed in my effort to love what made me. We know we are pretty because the boys tell us so. We’re just waiting to believe it.

Get pretty tattooed on our foreheads we got from our fathers. Watch us walk away with our hips encased in pockets that are Ashamed and Proud trying to hide mountains. Soon will we learn that not everyone deserves to love us or the idea of our skin disguised as a song.
**GSFS J-Term & Spring Courses**

**Winter Term 2016**

**GSFS/LNGT 1005 Introduction to Translation Studies**
Combining both theory and praxis, this course is geared towards students with an advanced knowledge of modern languages who are contemplating a career in translation. During the first part of the course in the lecture/discussion format, we will analyze key concepts of translation studies such as Katharina Reiss’ and Hans Vermeer’s “skopos theory” and Lawrence Venuti’s “the translator’s invisibility.” We will also explore political and ideological influences on translation, specifically gender. Throughout the course, students will be required to translate different non-literary texts into their native languages and present their translations in class. This course counts as elective credit towards the Linguistics minor. Not open to students who have taken LNGT 1001.

(Karin Hanta)

**GSFS/CRWR 0172 Writing Gender and Sexuality**
In this course we will read, discuss, and write creative works that explore issues of gender and sexuality. Readings will include stories, poems, and essays by James Baldwin, Ana Castillo, Peggy Munson, Eli Claire, Junot Diaz, Audre Lorde, Michelle Tea, Alison Bechdel, and others. The course will include writing workshops with peers and individual meetings with the instructor. Every student will revise a range of pieces across genres and produce a final portfolio. We will do some contemplative work and will engage with choreographer Maree Remalia to explore movement in conversation with writing, gender, and sex. (*This course is a prerequisite to ENAM 0370, 0375, 0380, or 0385*). ART

(Catharine Wright)

**GSFS/SOAN 0191 Introduction to Sociology of Gender**
What is gender and what would a sociology of it look like? When did gender become a category of inquiry and more importantly why? We will look at how the meaning and performance of gender changed over time, from Classical Greece to Victorian England, to the contemporary U.S. We will also look at how gender changes depending on one’s position in social space, e.g. one’s race, class, sexuality, and nationality. Finally, we will consider how the need to look at gender is the result of a variety of discourses, from psychoanalysis to capitalism to movements of liberation such as feminism. 3 hrs. lect. CMP, SOC

(Anson Koch-Rein)

**Spring 2016**

**GSFS/CRWR 0172 Writing Gender and Sexuality**
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(Catharine Wright)

**GSFS 0200 Foundations in Women’s and Gender Studies**
This course provides an introduction to the interdisciplinary field of gender, sexuality, and feminist studies. Examining gender and sexuality always in conjunction with the categories of race and class, the course foregrounds how inequalities are perpetuated in different fields of human activity and the creative ways in which groups have resisted these processes. The course is organized in sections to illuminate the effects of particular social institutions and structures on individual lives. Each section will introduce a broad overview of feminist interventions in different fields of inquiry. Cumulatively, the course reveals the importance of gender and sexuality
as analytical categories to understand social reality and to comprehend important areas of culture. 3 hrs. lect. CMP, SOC (Sujata Moorti)

GSFS/ECON 0207 Economics and Gender
This Course is an introduction to using the tools of economics to understand gender-related issues. In the first part of the course we will review economic models of the household, fertility, and labor supply and discuss how they help us interpret long-term trends in marriage and divorce, fertility, and women's labor-force participation. In the second part of the course we will study economic models of wage determination and focus on explanations of, and policy remedies for, earnings differentials by gender. The final part of the course will focus on new research in economics on gender-related topics. (ECON 0155) 3 hrs. lect. SOC (Tanya Byker)

GSFS/ENVS 0209 Gender Health Environment
Growing concern for the protection of the environment and human health has led policy makers and scholars to consider ways in which gender, class, and race and other forms of identity mediate human-environment interactions. In this course we will explore how access to, control over, and distribution of resources influence environmental and health outcomes both in terms of social inequities and ecological decline. Specific issues we will cover include: ecofeminism, food security, population, gendered conservation, environmental toxins, climate change, food justice, and the green revolution. We will draw comparisons between different societies around the globe as well as look at dynamics between individuals within a society. The majority of case studies are drawn from Sub Saharan Africa and Asia, however some comparisons are also made with the United States. 3 hrs. lect. AAL, CMP, SOC (Mez Baker-Medard)

GSFS 0223 Introduction to Gay and Lesbian Studies
This course will provide an introduction to the interdisciplinary field of gay and lesbian studies. We will explore three topics: queer theory, the construction and representation of homosexuality in history, and queer culture before and after Stonewall. Readings will include works by Michel Foucault, Judith Butler, Eve Sedgwick, George Chauncey, John Boswell, Lillian Faderman, Oscar Wilde, Radclyffe Hall, Michael Cunningham, and Tony Kushner. 3 hrs. lect./3 screen SOC (Kevin Moss)

GSFS/AMST 0224 Formation of Race and Ethnicity in the U.S.
Historical memories, everyday experiences, and possible futures are powerfully shaped by racial and ethnic differences. Categories of race and ethnicity structure social relationships and cultural meanings in the United States and beyond. In this course we will track the theoretical and historical bases of ideas of race and ethnicity in modern America. We will investigate how race and ethnicity intersect at particular historical moments with other forms of difference including gender, sexuality, nation, and class. The course offers an approach informed by critical studies of race including texts in history, political theory, cultural studies, and anthropology. 3 hrs. lect. NOR, SOC (Rachael Joo)

GSFS/HEBM 0236 Israel from the Margins: Culture and Politics
How does Israeli culture negotiate the diversity of Israeli society? How does it represent the internal tensions complicating this society? And how do marginal subjects claim their place in
Israeli culture? In this course we will explore the literary and cinematic production of Israeli women, LGBT people, Mizrahim, and Palestinians. Course materials (in translation) will range from the provocative poetry of Yona Volach, to the work of Palestinian Hebrew authors Anton Shammas and Sayed Kashua, and Mizrahi authors Ronit Matalon, Amira Hess, and Albert Swissa. We will also watch several Israeli and Palestinian films that foreground question of nationality, ethnicity, gender, and sexuality. 3 hrs lect./disc. AAL, CMP, CW, LIT

(Orian Zakai)

GSFS/CLAS 0280 Gender and Sexuality in the Ancient World
In this course we will examine gender and sexuality in ancient Greece and Rome. Through close analyses of primary texts and material remains, we will discuss representations of gender in literature and art, sexual norms and codes, medical theories concerning the male and female body, and views on marriage, rape, adultery, and prostitution. We will also examine the relationship between the construction of gender identities and sexuality in literature, and whether or not modern constructions of sexuality are applicable to the ancient world. Authors and texts include Homer, Hesiod, Sappho, Sophocles, Euripides, Aristophanes, the Hippocratic Corpus, Livy, Ovid, Catullus, and Sulpicia. Not open to students who have taken CLAS/GSFS 1016. 3 hrs. lect. CW, CMP, EUR, HIS, SOC

(Jessica Evans)

GSFS/DANC 0285 Ethics, Aesthetics, and the Moving Body
What are you willing to do to “look right?” In this course we will investigate how questions about what is good, and what is beautiful, affect how we treat our bodies. We will explore somatic techniques, in which the body is used as a vehicle for understanding compassion. In contrast, we will examine the extreme physical regimens of concert dance techniques that originated in the U.S., Europe, and Asia, in which the body is seen as an object to be molded into an aesthetic ideal. The course will utilize readings in philosophy and dance history, reflective and research based writing, and movement practices. (No previous experience necessary) 3 hrs. lect./1 hr. lab ART

(George Hardwig)

GSFS/PSYC 0307 Human Sexuality
In this course we will discuss the biological, psychological, behavioral, and cultural aspects of human sexuality, starting with a review of anatomy, physiology and function. We will use current research findings to inform discussions of topics such as arousal and desire, relationships, sexual orientation, consent, pornography, and compulsive sexual behavior. We will look at how issues like contraception, sexuality, and sexually transmitted diseases have influenced and been influenced by their cultural context. (Two psychology courses; not open to first year students; open to Psychology and GSFS majors) 3 hrs. lect.

(Martin Seehuus)

GSFS 0320 Topics in Feminist Theory
The course offers an overview of some key feminist texts and theories that have shaped the analysis of gender and sexuality. Each semester the instructor will choose a particular topical lens through which to examine some of the foundational theoretical texts that have animated the field of gender, sexuality, and feminist studies. Working within a transnational perspective, the course encompasses texts which fall under the categories of critical race and critical sexuality studies. (GSFS 0200 or SOAN 0191) 3 hr. lect.

(Sujata Moorti)
GSFS 0323 Dog Ears: Dogs in Cultures of Difference
In this course we will investigate the ways dog cultures and cultural dogs reflect and are used to reflect upon categories of human difference such as gender, race, age, disability, sexuality, and class. We will discuss human-dog relationships and their histories and material practices (from dog boutiques to dog fighting, from service dogs to soldier dogs) and we will look closely at how dogs have been represented using literature, film, and other examples. We will approach dogs as our “companion species” (Donna Haraway) drawing on interdisciplinary perspectives ranging from feminist and transgender studies to history, animal studies, and legal studies. 3 hrs. sem. CW, SOC
(Anson Koch-Rein)

GSFS/PGSE 0356 Murdered Women: Politics and Literary Representation in Portugal and Brazil
In this course we will study the tragic history of three women ordered to be executed by political chiefs for political reasons. The course’s aim is twofold: to analyze, in their historical frameworks, the political ideologies used to justify the women’s murders, and to examine through textual analysis how these events are represented in fictional and non-fictional literature. The women are Inês de Castro (1320-1355), the lover of the Portuguese Prince Pedro; Olga Benario (1908-1942), the Jewish-German wife of the Brazilian communist leader Luís Carlos Prestes; and Elza Fernandes (1918-1934), the girlfriend of a high member of the communist party in Brazil. Inês was killed because her imminent marriage to Pedro could have rendered Portugal politically unstable. Olga died in a Nazi concentration camp, to which she was sent by Prestes’ enemy Getúlio Vargas, then President of Brazil. Elza was accused of political betrayal and eventually murdered by communist party members, with the support of Luís Carlos Prestes. Readings will include poetry, a biography, and a historical novel. (PGSE 0215 or equivalent) 3hrs. lect./disc. AAL, LIT, LNG
(Mario Higa)

GSFS/FMMC 0358 Theories of Spectatorship, Audience, and Fandom
In this course we will explore a range of theoretical approaches to the study of spectatorship and media audiences. How has the viewer been theorized throughout the history of film, television, and digital media? How have theoretical understandings of the relationship between viewer and media changed in the digital age? How have gender, class, and race informed cultural notions of media audiences from silent cinema to today? We will consider key theoretical readings and approaches to studying spectators, viewers, audiences, fans, and anti-fans across the history of the moving image. (FMMC 0101 or FMMC 0102 or FMMC 0104 or FMMC 0254) 3 hrs. lect./disc./3 hrs. screen. ART, CW, NOR, SOC
(Louisa Stein)

GSFS/SOAN 0361 Anthropology of Pakistan
In this course we will explore the structure and meaning of Pakistanis’ everyday lives. We will discuss large-scale forces like colonialism, Partition, and the War on Terror, but the focus will be on the ways these forces affect people whose names will never appear in news reports or history books. We will focus particularly on the experiences of women. Readings will include anthropological theory, ethnography, and fiction. In addition, we will also watch some Bollywood cinema. (Prior coursework in SOAN recommended) 3 hrs. lect./disc. (Anthropology) AAL, SOC
(Svea Closser)

GSFS/SOAN 0376 Politics of Identity
In this course we will introduce students to so-
cial diversity in the U.S. as it is reflected in four master identities: class, gender, race, and sexuality. We will examine what these identities mean for group membership, how group membership is attained or ascribed and maintained. Using both historical and contemporary materials, we will explore how identities have developed over time and how they have been challenged. In addition, we will examine how multiple identities intersect and the implications of these intersections have on individual identities. 3 hrs. lect./disc. (Sociology) NOR, SOC

(Chong-suk Han)

GSFS/SPAN 0388 Gender and Violence
Differences in the way men and women display violent behavior need to be better understood to prevent acts of murder and massive, often irreversible, harm. In this course we will try to find answers to: What are the origins and explanations of violence in all its forms? How are gendered identities produced and reproduced in society? How is gender implicated in violence? How can the new politics of masculinity inform our discussion of the connection between gender and violence? Discussion and analysis of a variety of materials from different disciplines will form the basis of our exploration, which will focus mainly on the representation of violence in Hispanic culture. Readings will include literary texts by Dolores Redondo, Sergio Álvarez, Élmer Mendoza, and theoretical texts by Suzanne E. Hatt and Elizabeth Wood. (At least two courses at the 0300-level or above or by waiver) 3 hrs. lect./disc. AAL, LIT, LNG

(Juana Gamero de Coca)

GSFS/HIST 0393 A History of Gender in Early America
Exploration, conquest, settlement, revolution, and nation-building: no course in early American history should ignore such traditional top-

ics. In this course, though, we will examine the various ways that gender shaped these historical processes. How, for example, did colonials’ assumptions about manhood and womanhood affect the development of slavery in America? Or how did the Founding Fathers’ identities as men inform their attitudes about democracy and citizenship? We will scrutinize historical documents, of both a private and public nature, and discuss several recent scholarly works on gender from 1600-1850 to consider these kinds of questions. Pre-1800. 2 hrs. lect./1 hr. disc. CMP, HIS, NOR

(Amy Morsman)

GSFS/ENAM 0457 History of Double Consciousness: Mourning, Melancholia, and Anxiety
In this seminar we will investigate the intellectual history of the idea of double consciousness—first developed by W.E.B. Du Bois. We will read critical race and feminist theory alongside psychoanalytic theory to analyze the psyche as the battleground not only for racial formation but also for sexual and gender identities. Each of these identities produces double consciousness that manifests as mourning, melancholia, or anxiety. We will explore their historical productions, interpretations, and misinterpretations in theory and literature. Authors may include Judith Butler, Frantz Fanon, Paul Gilroy, Saidiya Hartmann, bell hooks, Melanie Klein, Hortense Spillers, Gayatri Spivak, and Claudia Tate. LIT, NOR, PHL

(Alvin Henry)

GSFS 0500 Independent Study
(Approval required)
GSFS 0700 Senior Essay
(Approval required)
GSFS 0710 Senior Thesis
(Approval required)