Dear students, staff, and faculty,

We themed 2018/19 as the year of “guerrilla feminism.” What became apparent in this endeavor was that the wisdom of our feminist elders—Julia Alvarez, Madeleine Kunin, Ruth Bader Ginsberg, and Candace Allen—fortifies us in our resolve to make this world a more equitable place. Led by the fearless writer-in-residence emerita Julia Alvarez, we started out the year with a candlelight vigil for the Border of Lights, the commemoration of the 1937 Massacre of Haitians by the Dominican army on the banks of the Artibonite River, which marks the border between the two countries. Activists on both sides have been holding vigils since 2011 to demonstrate cross-border solidarity and community-building. At our vigil, students shared their and their family’s stories of crossing borders, taking refuge, and leading a transnational existence.

Madeleine Kunin presented her new book Coming of Age: My Journey to the Eighties soon there-after. The former Vermont governor and ambassador to Switzerland showed us her private side in this book, her grappling with advanced age, finding love late in life, and facing the death of her husband—with an admirable feminist fierceness and tenderness.

In early November, right around the mid-term elections, we screened and discussed the movie RBG, about the Supreme Court justice who has gained superhero status. Ruth Bader Ginsberg has demonstrated to the world that feminist activism can take on many forms and also manifest in judicial decisions at the highest level.

When Candace Allen came to campus during Black History Month, she turned our attention to jazz history, specifically the life story of trumpeter Valaida Snow. The musician was an anomaly in the first half of the twentieth century when male performers dominated the scene. Valaida Snow stood her ground, swaying audiences in the U.S. and Europe in the process. In spite of this success, Valaida’s story fell into oblivion after her untimely death in 1956. Candace Allen came to talk about how her meticulous research work to unearth Valaida’s life story and the surprises she encountered. Her novel Valaida (Virago Press) is a must-read and now available at the Davis library.

This school year also saw the creation of a new gender studies track within International & Global Studies, which we celebrated with a lecture by Professor Ruby Lal in October 2018. In March, during women’s history month, we became active in the digital realm as we staged the third annual Feminist Edit-a-thon. Topics included female-identified exile writers, U.S. women’s soccer and hockey, sexual misconduct, individual resistance, Emerge America, women’s suffrage, and Sojourner Truth. Producing feminist knowledge within this ever-shifting anarchic enterprise is a truly empowering experience.

We are now looking forward to welcoming Lore Segal to campus on April 23 and 24. At 91 years of age, the former professor at the Breadloaf Writers’ Conference is standing strong and publishing a new collections of essays, The Journal I Didn’t Keep (Penguin Random House), due out in June. At Middlebury Lore Segal will read from this collection on Tuesday, April 23 at 4:30 and be present for a Q&A after the screening of the documentary Into The Arms of Strangers on Wednesday, April 24 at 4:30 p.m. This movie documents her escape from Nazi Austria on a Kindertransport and her life as a 10-year-old refugee child in England (also the subject of her autobiographical novel Other People’s Houses).

The annual Gensler Symposium is taking place on Friday, April 26. This year’s topic is “Beyond Intersectionality: Race, Class, and Feminist Futures” and will include speakers Keeanga Yamhatta-Taylor, Jennifer Nash, Jasbir Puar, Miranda Joseph, and Erin Durban-Albrecht.

We thank all of you, supporters of the Program in Gender, Sexuality, and Feminist Studies and the Feminist Resource Center at Chellis House, for your presence at our events, your critical listening and questioning and look forward to a continued dialogue as the school year draws to a close.

Karin Hanta
Director of the Feminist Resource Center at Chellis House
Professor of the Practice (Linguistics/GSFS, Spring 2019)
You came out of it
born anew, like
yesterday, almost
not quite, but
good enough for me.
How did you claw your
way out from the chrysalis?
Scratching all the time,
scratching
... scratching
until you caught a thread
that unraveled into sight
and sound, until you slid
back to me, arms
outstretched,
wavering in the air,
until the ground rose
up to your feet.

MADELEINE KUNIN
COMING OF AGE:
MY JOURNEY TO THE EIGHTIES
By Mikayla Hyman

Madeleine Kunin, former
Governor of Vermont and
Ambassador to Switzerland, came
to Middlebury to present her new
book Coming of Age: My Journey to
the Eighties. As Governor Kunin
shared poems and short stories
about her life experiences, the
audience gained insights into the
vulnerabilities and strengths that
make her such a brilliant, powerful
individual.

Governor Kunin broke down
social norms as she spoke about
aging. According to her, the “golden
years” should be a period of ample
self discovery and growth. Kunin
reflected that “many people think
about the meaning of life as they get
closer to the end of their lives. But
let’s not end it there.” Kunin, as she
ages, focuses on personal growth
and change as an individual. She
courageously explores new parts of
herself through writing, and
fearlessly faces changes to her life
that come with age.

Governor Kunin shared her love
and loss as she recounted stories
and poems about her late husband,
Dr John Hennessey. She shared
one poem about seeing her
husband decline in ability, and then
reflected on her own shifts in
capacity. Her writing reflects the
awesome power of loving others,
and the harshness of watching them
live in pain.

However, Kunin and Hennessey
continued to live voraciously when
they moved to their retirement home
a few years ago. Their zest for life
came through in a decision to order
bright Barcelona red armchairs for
their living room, which matched
Governor Kunin’s Prius. Despite
enduring hardships, the writer still
approaches life with a sense of
daring and fun.

Chrysalis

You came out of it
born anew, like
yesterday, almost
not quite, but
good enough for me.
How did you claw your
way out from the chrysalis?
Scratching all the time,
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Puerto Rican Documentaries—
A Lecture By Mary Leonard

By Meiriely Amaral

On October 8th, 2018 Professor Mary Leonard from University of Puerto Rico - Mayagüez gave a talk entitled “Great Men, Counternarratives, and Subcultures: Approaches to Narrating History and Identity in Twenty First Century Puerto Rican Documentaries, 2008-2018.” Professor Leonard started the lecture speaking about the meaning of identity in Puerto Rico, highlighting that identity is often complicated in filmmaking. Professor Leonard explained how in the 1960s, Puerto Rican cinema expressed nationalist and anti-imperialist sentiment, which continues today.

The first type of narrative documentary filmmakers have used is the “great man approach,” mostly highlighting the life of a male political figure. In Puerto Rico this approach has been used in a revolutionary way, documenting the lives of people who have been subversive. Betances by Kino Garcia, for example, traces the life of 19th century Puerto Rican nationalist Ramon Emeterio Betances. These documentaries unearthed Puerto Rican history, which was not taught in schools.

The second type of narrative is the “counter narrative approach,” an outright rejection of the “great man approach.” This narrative questions the former’s hero worship, and instead focuses on the long term development of societies or the historical contributions of ordinary people. Professor Leonard expressed how this narrative was one that saw history from the bottom up, shedding light on groups and issues that did not receive enough attention. This genre also challenges the apathetic response to documentaries reinforcing U.S. hegemony. Two cases in point are Seva Vive, a pseudo-documentary by Francisco Serrano that blurs the lines between history and fiction and Una Identidad en Absurdo (volume 1) by Guillermo Gómez Álvarez, a multi-track album of Puerto Rican shorts.

The third type of documentary uses a “subcultural approach,” highlighting punk music, skateboarders, and transgender expression, for example. Documentaries about punk music often respond to increasing poverty, with members of this community appropriating the rhetoric of crisis and translating it into tangible terms to present themselves as powerless. La Escena by Guillermo Gómez Álvarez and Ejkei by Héctor Hugo Hernández are two examples. La Escena focuses on the plurality of the movements within the punk rock. Ejkei documents how skating skateboarding is seen as a deviant identity in Puerto Rico. Through exploring these different types of narratives, Professor Leonard showed us a glimpse of what identity and history look like in 21st century Puerto Rico.

An image from the documentary film “Seva Vive”, directed by Francisco Serrano, which Professor Leonard discussed in her paper.
On Thursday, October 18, President Laurie Patton engaged in a conversation with Ruby Lal (Professor of South Asian Studies at Emory University) about her new book, *Empress: The Astonishing Reign of Nur Jahan*. The event was a celebration of Professor Lal’s new work and the introduction of the Global Gender and Sexuality track within the International and Global Studies major. Lal started her lecture by reading excerpt from her book that brought the audience to autumn of 1619, where Empress Nur Jahan, the 20th and favorite wife of Mughal Emperor Jahangir, left a celebratory procession in order to slay a tiger that had been attacking villagers in a remote area. Nur Jahan’s reign was revolutionary in that she went beyond simply advising her husband: she issued her own imperial orders, circulated coins with her image, and had a seat on the imperial balcony, below which nobles and subjects would gather to listen to her decrees. Following the reading, President Patton brought everyone back to the present day with questions about Lal’s fascination with Nur Jahan, the ways that she has been erased from Indian history, the ways that Professor Lal conducted feminist historical research, and the aftermath of the book’s publishing.

Professor Lal explained that in most previous writings and films about Nur Jahan, she is “locked in love,” meaning her accomplishments and role as the first female empress of India are erased. Only the love story between Nur Jahan and Jahangir is told, and most accounts end her life story at the moment of her marriage. Yet, *Empress* is more than a recovery project or a simple exposé of the untold stories of Nur Jahan. Lal’s use of legends, not just traditional historical documentation, as key sources for her book represent a feminist intervention in historical writing: President Patton inquired about the idea that “legends are just gossip” and the ways that gossip is so often feminized and, therefore, marked as subordinate to other forms of knowledge. Ruby Lal replied that “legends are the public imaginary...adjacent to historical documentation.”

Beyond this powerful intervention in historical knowledge production, Professor Lal and President Patton discussed the importance of publishing Nur Jahan’s biography at this political moment. President Patton asked Professor Lal about the dangers of being a public scholar and the reasons her book has been so provocative. Professor Lal explained that as a “secular person of Hindu origins,” in the context of a right-wing Hindu government whose agenda does not promote coexistence or pluralism, “claiming a woman and a Muslim as a great figure over 250 years before the first democratically elected prime minister” becomes a radical act. Professor Lal explained that Mughal history is currently being removed from Indian history textbooks by the government. Professor Lal’s book includes a dedication to “our plural heritage.” This simple phrase has provoked relentless internet trolls and verbal attacks on her because pluralism is, in Lal’s words, “the antithesis to the Right’s agenda.” After publishing *Empress*, Ruby Lal also published several op-eds defending the book’s importance and ideas of pluralism.
any belief she had in positive and peaceful political change in Israel’s stance toward the occupied territories of Palestine. Framing her research in queer theory, Dr. Amit explained how she categorizes queer flight from Israel as a uniquely ‘unheroic’ political phenomenon. In her research, Dr. Amit interviewed over forty queer emigrants from Israel, casting their decision to leave as a political act. Heteronormative constructions are, as she explained, deeply engrained in Zionism. She classified Israel as a “heteronormative temporal regime” in which queer uses of time and space developed in resistance to heteronormativity. In her interviews, the topic of army service – which is mandatory in Israel – often arose. Avoiding army service is, in her words, the equivalent of “exiting a collective.” Though perceived as betrayal by those who stay in Israeli, these queer emigrants consciously left to pursue “alternative temporalities” outside of Zionism and outside of Zionist structures of aliyah (immigration to Israel) and yerida (emigration from Israel).

Emigration from Israel to other gay metropoles dismantles the mystification of Tel Aviv as a “gay center.” She discussed how “pinkwashing” erases the complicity of the state of Israel in imposing heteronormative structures on queer sub-cultures. “Israel is accepting [of gays] so long as they conform to a heteronormative lifestyle,” she said. According to her research, queer Israelis do not buy into Zionist optimism about the future of the state of Israel.

More information about the intersections of Zionism, queer theory, and emigration can be found in her book, A Queer Way Out: The Politics of Queer Emigration from Israel.
On November 17, 2018, the Program in Gender, Sexuality, and Feminist Studies welcomed several of its alums back to campus: Luke Carroll Brown ’14, Margo Cramer ’12, Lauren Curatolo ’06, Kolbe Franklin ’08, Maddie Orcutt ’16 as well as—by zoom—Kristina Johansson ’14 and Emily Pedowitz ’13. In a one-day retreat, the alums connected with current Middlebury students, staff, and faculty to look back at their activism against sexual violence and find out about present-day initiatives, especially in light of the changes proposed to Title IX. Presentations took listeners all the way back to 2002, when Lauren Curatolo ’06 was a first-year student. Co-president of FAM for two years, Lauren organized the “I Love My Body Fashion Show,” an affirming event meant to counteract the stigma of sexual assault. During her tenure, students also surrounded Old Chapel to speak out about sexual violence on campus. As a graduation gift, her class raised funds for the purchase of 4 blue lights with an emergency phone line to make walkways on campus safer. Unfortunately, the administration at the time thought that the installation of too many of these emergency posts would cause “light pollution.”

Kolbe Franklin ’08 followed Lauren Curatolo at the helm of FAM. During her time at Middlebury, students launched the campaign “Carbon-free by 2016, Rape-free by ???” and organized “Take Back the Night” marches. Another popular event was “Lovefest,” an additional affirmative event of bodily autonomy and consent.

Margo Cramer ’12 and Luke Carroll Brown ’14 initiated the annual speak-out “It Happens Here” during their time together at Middlebury. Now a nation-wide initiative, the speak-out about sexual violence and harassment empowers students to make their voices heard. Emily Pedowitz ’13, Kristina Johansson ’14, and Maddie Orcutt ’15 followed in Luke’s and Margo’s footsteps as organizers of “It Happens Here.” Their activism extended beyond this organization: While Kristina created a Buzzfeed listicle on rape culture with insights culled from her thesis, Maddie produced the video “Middlebury Unmasked” and wrote a column entitled “Great Sexpectations” in The Campus. She also initiated the “Sexual Relationship and Respect” positions on the SGA and wrote her thesis on restorative justice, a rich source of information that has yet to be harvested on campus. Maddie also curated a show in the Wilson lobby about activism against sexual violence at Middlebury throughout the years.

Current students spoke about their involvement in different activist projects: Nell Sather ’19 on the performance art group “Stares & Stairs,” Taite Shomo ’20.5 and Grace Vedock ’20 on the current iteration of “It Happens Here” and “The Map Project” and Ruby Edlin ’19.5, Elizabeth Sawyer ’19 and Rebecca Wishnie ’21 on their efforts to create a digital archive on feminist activism at Middlebury. Alums, students, staff, and faculty formed fruitful connections of support that extend beyond the campus.
On January 11, 2019, Middlebury alum Firas Nasr ’15 visited the Middlebury community to share their activist work with students interested in exploring a variety of ways to protest and resist. Nasr’s “werkshop”, titled “Organizing the Resisdance: Queer and Trans Dance Protest In The Trump Era,” focused specifically on explaining what Resisdance is and how many forms of protest require a great deal of thought, planning, and intentionality.

During their talk, Nasr spoke about the idiosyncrasies of Resisdance and how it brings all bodies into the conversation. Essentially, Resisdance protests involve groups of individuals having celebrations and dancing in protest of a current issue (or many issues all at once). Nasr commented on how our bodies have narratives written onto them and stories to tell. For marginalized communities, bodies have been and currently are stolen (both physically and metaphorically) by members of hegemonic groups that utilize “others” to solidify their dominance and power. Through Resisdance, individuals are given the opportunity to celebrate their bodies and reclaim them in the face of oppression and marginalization. Nasr continuously went back to a central theme that is popular throughout the queer community: “I’m here, I’m queer, get used to it.” Nasr expressed how our own bodies can effectively take back the confidence, radiance, and pride that oppressive groups try to strip from us and morph them into integral aspects of liberation and justice. Our bodies are unbelievably powerful; it is in our ability to tap into the magic we possess and embrace it.

Later in the day, Nasr held a “werkshop” where they led a variety of exercises focusing on platonic intimacy and the importance of working together. In one exercise, everyone in the group was able to contribute one sound to a collective sound piece that was built upon over time. After fully creating the piece of music (solely with their bodies, the group was able to celebrate their accomplishment and dance around the room.) This exercise symbolized the power that we all possess to work as a team towards a common goal. The individuals in the room, many of whom did not previously know each other, were able to create something without outside resources and then bask in the glory and wonder of their own ability. In regards to Resisdance, this work directly correlated as protests around the country are able to join together in a common space and create something meaningful without a need for excessive props or management (although Nasr does admittedly love to use compostable confetti at Resisdance protests).

Another activity that took place during the werkshop involved students walking around the room, pausing, finding the person closest to them and then choosing to have no contact, choosing to shake hands, or choosing to hug. This work allowed the participants to explore intimacy and consent in a non-sexual setting. Students noted that it was uncomfortable at times to say no, as the actions involved in the exercise are very common and seen as interactions that are not directly correlated with consent. Another interesting observation made by a participant was how choosing to touch or shake hands rather than hug led to feelings of letting their partner down. However, as a group, we discussed how a consensual interaction, regardless of how intimate it is, has its own beauty and significance and that higher levels of traditional intimacy do not necessarily correlate with higher levels of trust and meaning.

The final activity during the werkshop had students take part in what is known as “contact improv.” The participants moved around the room and touched one another in ways that are less traditional or deemed
normal in everyday life. Some people hooked feet and touched elbows, some slid their arms against someone’s legs, and others spent more time on the floor interacting in ways that are not possible while standing. This work allowed the group to explore a variety of ways to physically connect and explore the non-verbal feelings and thoughts that are always present on someone’s body.

The last part of Nasr’s visit had students plan a hypothetical Resisdance protest at Middlebury. The group decided to focus on protesting the proposed changes to Title IX legislation that will, if enacted, harm survivors and victims of sexual violence on college campuses. The participants were split up into smaller subgroups that focused on different topics. The exercise forced the group to think about the logistics that are involved in planning a form of resistance. When and where would the protest take place? How would the protest benefit the community and how could it potentially harm the community? How could the protest be made accessible for all? Would props and music be involved? How would the organizers advertise the protest and get people interested? How would the protest be afforded? Would the organizers be able to make sure that communities that are statistically faced with more punishment and blame than others are kept safe? The different aspects that Nasr shed light on in regards to protest planning were extremely helpful and assisted students in the process of thinking critically about inclusive and impactful resistance. This activity was the first time that many of the people in the room were tasked with the job of actually sitting down and putting ideas into hypothetical action. It was made clear that although Resisdance may appear as a more spontaneous form of protest, it requires a serious amount of thinking and planning before it can be done effectively.

Nasr’s visit most certainly lit a spark in all of the participants’ activist minds. The room was full of energy, creativity, and solidarity. Nasr has led resisdance protests around the country, and even to Mike Pence’s lawn. Everyone left the day’s events with a newfound understanding of what their bodies can say and do. It is in our power to reclaim the oppression we have faced and shapeshift it into something beautiful—our bodies matter.
Beyond #MeToo: Global Responses to Sexual Violence in an Age of Reckoning

By Matt Martignoni

After a week of emotionally taxing discussions, the "Beyond #MeToo: Global Responses to Sexual Violence in an Age of Reckoning" conference came to an end with the "The Age of Reckoning at Middlebury College." Moderated by Chellis House Director Karin Hanta and led by conference organizers Grace Vedock ‘20 and Taite Shomo ’20.5, the discussion highlighted that sexual violence is inextricably intertwined with fundamental elements of our society and that it moves far beyond temporally located events and borders.

In order to kick start the discussion, Hanta emphasized the idea that "feminism is the radical notion that women are people." Several students made the point that while Middlebury sells itself as a progressive institution, it subsequently devalues certain populations, namely female-identifying individuals. One student highlighted an important point as they referred to the people in the room: "Look at this room [...] clearly there is a lack of willingness to engage with these issues. A lot if not all women feel unsafe all the time."

The conversation subsequently shifted to a central overarching question: what is the root of this issue and how can we best address it? Shomo explained that human beings are all socialized to prioritize certain bodies over others. So, we already have these ideas in our own heads. Middlebury has to do better to combat this deep-seated issue. One student highlighted an important point as they referred to the people in the room: "Look at this room [...] clearly there is a lack of willingness to engage with these issues. A lot if not all women feel unsafe all the time."

The conversation then shifted to the Green Dot Program. One student stressed that the Green Dot program—which offers services nationwide in bystander education—feels like a "checkbox; once you’ve completed it then you’re not part of the problem anymore." Moreover, several students remarked that there is a gap between the needs of the student body and what the college is doing to confront the issue. There are normative gaps to fill. "No one knows you can get Plan-B from Parton for $14 and there is little talk of external resources like Safe Space, an LGBTQ resource center in Burlington." In a similar vein, Vedock pointed to the posters present in every bathroom on campus that give steps about what to do after one has been assaulted. "Where are the posters about consent?" Vedock pointed out. "A more proactive change is needed", she said.

In the end, while no definitive conclusion was reached, there were a few essential take-aways. One space that could be better utilized to address this issue is the commons system. One student suggested that FYCs could be better trained to facilitate these discussions as students feel close with their first-year hall. Moreover, regular weekly hall meetings would provide great opportunities to have these conversations. Furthermore, this touches upon an important point: repetition is key. Exposure to this issue regularly and in many contexts can help combat stigma and prevent the college community from ignoring the issue.
“Literature, to use Judith Butler’s idea about repetition, is a place where [social constructs and norms] can be reproduced but also tweaked. It’s a place where new things can happen,” explains Marion Wells, Associate Professor of English and American Literatures. Professor Wells—who completed her undergraduate studies at Oxford University and has a PhD in Comparative Literature from Yale University—has found herself to be teaching more and more English and American Literatures courses cross-listed with the GSFS Program. In the past, Professor Wells’ courses have included one on English author Virginia Woolf, and a course entitled “Unquiet Minds,” which examines the history of the asylum, hysteria, gender, and emotion. In keeping with this, while on sabbatical this spring, Professor Wells is writing a book on the intersection of gender and emotion in the early modern period with a “glance back at classical sources and forward to current debates” such as the gendering of anger.

According to Professor Wells, the book highlights a tension between a “more somatic affect and a fuller articulated emotion”. The book looks very centrally at maternal grief, joy and anger. While these may be the foci, Wells explains that the book “also tries to theorize this tension between what can get impacted in the body and more fully legible, socially understood emotional language which you can readily say ‘ah, that’s anger.’” She explains that she is “really interested in the intersection or the blocking that happens, and the failure to transition from affect to emotion as a result of power of different kinds. She isn’t allowed to be angry.”
**Classes Offered in GSFS**

**Fall 2019**

**GSFS/SOAN 0191 Gender and the Body (Laurie Essig)**

What is your gender and how do you know? In order to answer this question, we need to consider how gender is known through biology, psychology, consumer capitalism, and our everyday embodiment. We will also look at how the meaning and performance of gender have changed over time from Classical Greece to Victorian England to the contemporary U.S. Throughout, we will consider how gender does not operate along, but is always entangled with, race, class, sexuality, nationality, and ability.

TR 9:30-10:45am, CMP; SOC

**GSFS 0200 Feminist Foundations (Hemangini Gupta)**

This course provides an introduction to the interdisciplinary field of gender, sexuality, and feminist studies. Focusing on the histories of feminism in the U.S., from the nineteenth century to the present, the course reveals the importance of gender and sexuality as analytical categories to understand social reality and to comprehend important areas of culture. 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 feminist movements have resisted these processes.

TR 1:30-2:45pm, CMP; SOC

**WRPR/GSFS 0205 Race, Rhetoric, and Protest (James Sanchez)**

In this course we will study the theoretical and rhetorical underpinnings of racial protest in America. We will begin by studying movements from the 1950s and 1960s, moving from bus boycotts to Black Power protests, and will build to analyzing recent protests in Ferguson, Dallas, and New York. Readings will include texts from Charles E. Morris III, Aja Martinez, Shon Meckfessel, Gwendolyn Pough, and various articles and op-eds. Students will write analyses of historical and contemporary protest, op-eds about the local culture, and syntheses on the course readings.

TR 8:00-9:15am, AMR; CW; NOR; SOC

**THEA/GSFS 0206 Contemporary Women Playwrights (Cheryl Faraone)**

In this course we will read and discuss the work of the most influential and interesting American and European playwrights from the 1980s to the present. Authors will include: Maria Irene Fomes, Caryl Churchill, Suzan-Lori Parks, Adrienne Kennedy, Ntozake Shange, Judith Thompson, and Naomi Wallace. Issues of race, class, and gender will be closely examined. Readings will include selections from performance and feminist theory.

MW 12:15-1:30pm, ART; LIT

**AMST/GSFS 0208 Black Womanhood/Pop Culture (J Finley)**

In this course we will examine representations of black womanhood in popular culture, analyzing the processes by which bodies and identities are constructed as dangerous, deviant, and unruly. For example, materials will include the work of bell hooks and Patricia Hill Collins to analyze the imagery of black womanhood propagated by the television shows The Jerry Springer Show and Bad Girls Club. By contrast, we will also read Saidiya Hartman's Scenes of Subjection as a lens through which to view "bad" black womanhood as a radically stylized means of redress in the Blaxploitation-era film Foxy Brown.

MW 12:15-1:30pm, AMR; CMP; NOR

**ENVS/GSFS 0209 Gender Health Environment (Mez Baker-Medard)**

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.

TR 9:30-10:45am, AAL; CMP; SAF; SOC
CRWR/GSFS 0215 The Feminine Heroic (M. Bergman)

In this class we will explore the hero’s journey in literature as it relates to women and the natural world: who gets to go on the adventure, and who arrives home, transformed? How do race and gender complicate the traditional man-versus-nature narrative? We will discuss character agency, narrative authority, style, and structure — and look at texts where women undertake the journey, including works by Isak Dinesen, Annie Dillard, Camille Dungy, Rachel Carson, Anne LeBastille, Rahawa Haile, and Pam Houston. Students will generate creative and critical work.

TR 11:12:15pm, LIT

INTD/GSFS 0218 Women in U.S. Electoral Politics (Ruth Hardy)

In this course we will explore the current and historical status of women in U.S. electoral politics, using case studies, guest speakers, hands-on campaign training, and academic and political research. Recent years have been pivotal for women in U.S. politics, with Hillary Clinton’s loss in 2016, the historic 2017 Women’s March, and the 2018 Year of Women. How have these events affected women in politics specifically and electoral politics generally? Can women achieve political parity with men and why does it matter? How do factors such as race, gender identity, region, and party intersect with electoral success and experience?

MW 12:15:1:30pm, AMR; NOR; SOC

GSFS/WRPR 0225 Feminist Blogging (Laurie Essig)

Blogging is a genre that lends itself to both feminist theory and practice because it involves writing from a particular place and a particular embodiment, about how power operates in our social worlds. Feminist theory demands intersectionality: an ability to weave race, class, gender, sexuality and other forms of power into a single theoretical approach. Feminist blogging transforms intersectionality into a single narrative arc. In this course we will think about blogging as a genre and how feminist theory can infuse that genre into a more vibrant, complex, and even transformative site. Throughout the course we will read feminist theory, analyze feminist blogs, and produce our own feminist blogs.

TR 3:00-4:15pm, CMP; CW; LIT; NOR; SOC

PHIL/GSFS 0234 Philosophy and Feminism (Heidi Grasswick)

This course will examine the contributions of various feminists and feminist philosophers to some of the central problems of philosophical methodology, epistemology, philosophy of science, metaphysics, and ethics. Are there gendered assumptions in operation in the way particular philosophical problems are framed? For example, do the politics of gender contribute to accounts of objective knowledge and rationality? Are some philosophical perspectives better suited to the goals of feminism than others? We will also examine the general relationship between feminism and philosophy, and we will reflect on the relevance of theorizing and philosophizing for feminist political practice.

TR 1:30-2:45pm, CMP; PHL

ARBC/GSFS 0235 Gender Politics in the Arab World (Dima Ayoub)

The aim of this course is to explore the ways in which the social and cultural construction of sexual difference shapes the politics of gender and sexuality in the Middle East and North Africa. Using interdisciplinary feminist theories, we will explore key issues and debates including the interaction of religion and sexuality, women’s movements, gender-based violence, queerness and gay/straight identities. Looking at the ways in which the Arab Spring galvanized what some have called a “gender revolution,” we will examine women’s roles in the various revolutions across the Arab World, and explore the varied and shifting gender dynamics in the region.

W 1:30-4:15pm, AAL; CMP; CW; MDE

GSFS/SOAN 0261 Globalizing Gender (Baishakhi Taylor)

In this course we will explore gender and the process of gendering as a complex and evolving global phenomenon of the 21st century. The readings will focus on the politics and experience of gender and sexualities in various parts of the world, including India, Pakistan, Muslim minorities in South Asia, and among diasporic communities in Europe and the United States. Through lectures and small group discussions, we will critique and analyze themes including third gender, masculinity, changing practices of marriage, the politics of sexuality, and the impact of the women’s movement, and gay rights movement on existing understanding of gendered traditions.

TR 8:00-9:15am, CMP; SOC

GSFS 0289 Introduction to Queer Critique (Carly Thomsen)

In this course we will examine what is meant by queer critique through exploring the concepts, issues, and debates central to queer theory and activism both in the U.S. and around the world. We will work to understand how queerness overlaps with and is distinct from other articulations of marginalized sexual subjectivity. We will consider how desires, identities, bodies, and experiences are constructed and represented, assessing the ways in which queer theory allows us to examine sexuality and its raced, classed, gendered, geographic, and (dis)abled dimensions. Through engaged projects, we will practice how to translate and produce queer critique.

TR 11:00am-12:15pm, AMR; CMP; NOR; SOC

GSFS 0324 Ladies at Work: Global Politics of Care, Kinship, and Affect (Hemangini Gupta)

Why are some forms of work valued more than others? When did we start believing entrepreneurs and innovators that we should “Do What You Love”? Is work life separate from life at home and with friends? This class will journey across global care...
chains, drawing on feminist writings and ethnographic texts to examine conditions structuring middle class housework in the U.S., garment manufacturing in Sri Lankan factories, call center work in the Philippines, and elite startup innovations in India. Engaging questions of class, race, gender, and heterosexuality, we will learn about forms of feminized work and consider more just alternatives.

Mondays/Wednesdays 2:50-4:05, (pending approval for tags CMP, SOA, SOC)

PSCI/GSFS 0372 Gender and International Relations (Kemi Fuentes-George)

Many issues facing international society affect, and are affected by, gender. Global poverty, for example, is gendered, since 70% of the world’s population living below $1.25 per day is female. Women are far more vulnerable to rape in war and water scarcity, and they are moreover globally politically underrepresented. In this course we will use theories of international relations, including realism, neoliberalism, and feminism, to study how international society addresses (or fails to address) these challenges through bodies such as the UN and treaties such as the Elimination of Violence Against Women.

W 1:30-4:15pm, CMP; SOC

HIST/GSFS 0373 History of American Women (Amy Morsman)

This course will examine women’s social, political, cultural, and economic position in American society from 1869 through the late 20th century. We will explore the shifting ideological basis for gender roles, as well as the effects of race, class, ethnicity, and region on women’s lives. Topics covered will include: women’s political identity, women’s work, sexuality, access to education, the limits of “sisterhood” across racial and economic boundaries, and the opportunities women used to expand their sphere of influence.

MW 10:10-11:00am, plus discussion, AMR; CMP; HIS; NOR

RELI/GSFS 0384 Women, Religion, Ethnography (Jennifer Ortegren)

In this course we will focus on ethnographic scholarship regarding women in various religious traditions. We will begin with questions of feminist ethnography as proposed by Lila Abu-Lughod and then read a range of ethnographies focusing on women in different contexts, including a female Muslim healer in South India, Kalasha women in Pakistan, Bedouin Muslim women in Egypt, and Catholic nuns in Mexico. We will focus on how gendered and religious identities are constructed and intertwined, and what ethnography contributes to the study of both religion and gender.

TR 1:00-2:45pm, AAL; CMP; PHL

ENAM/GSFS 0419 Gender, Power, Politics on Stage (Marion Wells)

In this class we will explore the representation of gendered embodiment on the early modern stage, considering as we do so how theatrical embodiment intersects with other treatments of the body in early modern culture. We will read both early modern and contemporary theoretical accounts of gender as performance, investigating among other issues the use of boy actors, the representation of specifically “female” disorders (e.g., “suffocation” or hysteria), the performance of maternity, and the treatment of same-sex eroticism. Of particular importance will be the representation of the articulate or angry woman as the “shrew” or “scold,” and we will begin the class with an investigation of so-called “shrew-taming” narratives. Primary readings will include: Shakespeare’s The Taming of the Shrew and The Winter’s Tale, Webster’s Duchess of Malfi, and Cavendish’s Convent of Pleasure. We will end the semester with a look at how this material plays out in our current political moment, focusing in particular on the representation of Hillary Clinton, Michelle Obama, and Christine Blasey Ford.

TR 11:00am-12:15pm, EUR; LIT

GSFS 0435 Feminist Engaged Research (Carly Thomsen)

What makes research feminist? How does one conduct feminist research? How has feminist research been useful to social movements and how have movements informed feminist research? What happens to feminist research when it moves to the public sphere? In this class students learn how to produce original feminist research—how to craft research questions, write a literature review, choose relevant methodologies, and collect and analyze qualitative data. In addition to writing a research paper, students will translate their research findings into an alternative (non-academic paper) format and for an audience beyond our classroom.

T 1:30-4:15pm, AMR; CW; NOR; SOC

ENVS/GSFS 0442 Transnational Feminist Conservation (Mez Baker-Medard)

In this course we explore a transnational feminist approach to conservation. We will start by delving into the masculinist history of conservation, and reviewing a set of theories and vocabularies focused on gender, as well as race, class, and ability as key sites of power that effect both human and non-human bodies and ecological processes, from coral reefs to the arctic tundra. We will compare case studies across multiple regions globally on topics such as conservation via population control, feminist food, community-based conservation, and feminist-indigenous approaches to inquiry. We will debate feminist science, examining the conflicting epistemic foundations of objective versus situated knowledge. We will hone our writing skills in a variety of genres including blogs, academic essays, poems, and zines.

W 1:30-4:15pm, AAL; CMP; CW; SAF; SOC