On what seems like the last warm day in Vermont, November 8th, 2016, three feminists sat on the back porch of Chellis House. As the sun warmed our faces, we acknowledged that the future might not be female. We allowed ourselves to enjoy these last fleeting hours of not knowing. We promised to try and spend more time making community and less time frantically working.

I can still feel the sun’s rays, the promise of warmth even as winter was coming. That afternoon held the promise of feminist connection even as we were staring into the abyss of one of the most virulently misogynist, homophobic, transphobic and xenophobic political moments in U.S. history.

As director of the program in Gender, Sexuality, and Feminist Studies, I want to summon up the possibility of warmth even when storms are raging, metaphorically and, in Vermont, literally, all around us.

First and foremost, we as feminists owe it, to ourselves and our communities, to not get lost in the storm. We cannot give up the warmth of feminist connection, even as we were staring into the abyss of one of the most virulently misogynist, homophobic, transphobic and xenophobic political moments in U.S. history.

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CT: I have taught 16 classes at different types of institutions with varying demographics of students—University of Arizona, UCSB, Rice. While at the Southwest Institute for Research on Women, I also taught a class on race, gender, and resistance to high school boys who were mandated by the courts to attend the class as part of their drug treatment program. I loved teaching the class—although it was heartbreaking and challenging too. The vast majority of the students who ended up in the class were Latino—and not because Latino teenagers do any more drugs than White teenagers, but because of the racism of the criminal justice system. So, we talked about this as part of the class. I learned how to teach in this space. Teaching high school students forced to be in a class they didn’t want to be in taught me invaluable lessons—about pedagogy and about life.

Q: What sorts of classes are you hoping to bring to Middlebury?
CT: Last semester I taught “Politics of Reproduction: Sex, Abortion, and Motherhood” and “Intro to Queer Critique.” This semester I am teaching “Feminist and Queer Politics of Food.” In the latter, we use feminist and queer theory to think about food justice movements, and politics. I’m looking forward to teaching it because I think it builds on things already happening at Middlebury, such as the prospective food studies minor, the Food Studies House (Weybridge), and the community garden. In the future, I’ll also teach engaged research and I hope to teach courses on activism as well.

Q: Do you consider yourself an activist?
CT: Yes. I’ve been involved in reproductive, indigenous, queer, and food justice activism. I have participated in lots of campus based activism and engaged in community organizing in conjunction with and outside of nonprofit organizations. At UC Santa Barbara I was the faculty advisor for a queer reproductive justice group. This group utilized feminist and queer thought to examine reproductive justice as a site through which gender and sexual norms get reproduced, but also through which they can be challenged. Beyond being engaged in activism, my scholarship also critically examines different social movements. The book I’m writing and the film I’m producing, for example, consider gay visibility politics.
through the lens of LGBTQ women in rural South Dakota and Minnesota. My new project focuses on food justice movements. So, my scholarship examines social justice movements as sites where norms and ideas are both reproduced and challenged, and I hope that the kinds of analyses I offer will be useful to fellow activists. Activism doesn’t mean just one thing, of course, and it shows up in my courses in significant pedagogical ways: In most of my courses, for example, my students complete engaged research or translation projects through which they find ways to discuss feminist and queer theoretical ideas with people who haven’t read the texts we’ve read in class or necessarily had the kinds of conversations we’ve had all semester. This assignment is not about proselytizing; it is meant to get students to think about how ideas and terms and cultural norms are produced and how they move and shift across time and space, and, further, to develop the various tools and skills to engage in conversations that, despite being on, say, a topic similar to what we discuss in class, differ sharply from the ways in which we’ve discussed that same topic in class. It might come as no surprise, then, that I see social engagement as one site through which we can sharpen our critical thinking skills, just as I see critique as central to social engagement. What if we saw activism as not only a site for potential social transformation but also for epistemological transformation, a site where we can make more nuanced how we examine, understand, and approach the world?

Q: Thank you for your time!
CT: Thank you!

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Sony Bolton on “‘Flip,’ Peasant Spanish”
By Meiriely Amaral ’19

On Wednesday, November 30, 2016, Sony Coráñez Bolton, a Mellon C3 Postdoctoral Fellow in the Spanish & Portuguese Department, gave a Life of the Mind lecture entitled “‘Flip, Peasant Spanish’: Linguistic Incapacities, Subnational Femininities, and Filipino Spanish in the U.S.-Mexican Borderlands.”

Sony Coráñez Bolton talked about the inaccessibility of Filipino history to Filipinos, as a national novel, Noli Me Tangere by José Rizal, was published in Spanish and circulated in Spain before being translated mainly into English and Tagalog so it would be accessible to Filipinos. In his talk, he explored cognitive sovereignty and the intellectual division of cognitive capacities. The inaccessibility of historical texts to Filipinos in Spanish makes them resort to “half Spanishes.”

Another novel Coráñez Bolton analyzed in this talk was American Son by Brian Ascalon Roley, which in the U.S. is classified as “minority fiction.” Interestingly, this novel avoids the usual narrative of assimilation that describes Asian Americans as a “model minority.” Instead, American Son focuses on a Filipino boy observed through his little brother’s eyes. He notices how his older brother fashions himself as as a “Mexican gangster” to avoid being mistaken for a Filipino “houseboy.” He starts to breed attack dogs to sell to Hollywood celebrities. This book also explores the relationship between Filipinos and Mexicans in California. Coráñez Bolton mentioned a line in the book, where Thomas, the older brother, says to Gabe, the younger brother, “Don’t you overstand me with your flip peasant Spanish.”

Using Gloria Anzaldúa’s book Borderlands/La Frontera as a theoretical framework, Coráñez Bolton defined “flip peasant Spanish” as an inventory of “deficient” Spanishes to examine how colonial history led to linguistic colonization.

Coráñez Bolton also showed some current and older examples of the perpetuation of the model minority myth. A 1987 cover of TIME magazine, for example, was entitled “Those Asian American Whiz Kids—Why Asian Americans Are Doing So Well, and What It Costs Them.” More recently, Bill O’Reilly and Megyn Kelly appeared in a television show in which O’Reilly claims that white privilege doesn’t exist because Asian Americans have “made it.” In the end, this myth of the model minority is used to affirm anti-black sentiments.
On November 28, Dean of Students and sociologist Baishakhi Taylor, who is a Gender, Sexuality, and Feminist Studies faculty member, delivered a Life of the Mind lecture entitled “The Ungendered Self: Sex Reassignment, The Third Gender, and Gender Fluidity in India.” In this lecture, Taylor drew on her research with Professor Kathy Ewing (Columbia University) from the forthcoming edited volume *Political Sentiments and Social Movements: The Person in Politics and Culture* by Claudia Strauss and Jack Friedman. For their essay, Taylor and Ewing interviewed male-to-female trans women in Kolkata who were undergoing sexual reassignment surgery.

Taylor focused on the similarities and differences between LGBTQ rights discourse in India and in the United States and Western Europe. A Western understanding of self dictates that individuals are moved by internal feelings and identities, and LGBTQ activism responds to this understanding of identity, and a gendered sense of self. The main desire is to express one’s authentic self, a desire centered in activist discourse and action. Because of the way Western colonization in India codified and enforced the gender binary of “man” and “woman,” this internal gendered self in India is frequently understood in a binary. In Kolkata, however, Taylor encountered a long history and tradition of gender flexibility. At the time of colonization, for example, there was an indigenous celebration of feminized maleness exemplified by images of Chaitanya, an incarnation of the god Krishna.

Taylor and Ewing found that every interviewee expressed some difficulty and confusion with the concept of “third gender.” This is a concept that is not new to South Asia, but in the past entailed a class-based significance. A group of people known as hijras are associated with both lower class and third gender. Hijras are relegated to performative roles at events such as weddings and birthday parties. Taylor found that interviewees were partly motivated to undergo sexual reassignment surgery by a desire to draw a distinction between themselves and stigmatized hijras. Later, Taylor pointed out a theme of “convenience” for trans women going through SRS, as they more easily “fit” into the gender binaries that are enforced in Kolkata society. In order to be allowed to have SRS, one must be diagnosed with “gender identity disorder.”

Taylor also pointed out the ways that interviewees expressed and discovered “authentic self” as more fluid than a physical body. Manobi Bandopadhyay, India’s first transgender college principal, was one of the people Taylor interviewed. When asked how she could go on in the face of violence and hatred, Bandopadhyay cited the *Mahabharata*. In this epic, the warrior Arjuna is punished to live as a woman named Brihanalla for a year. In Hindi, there are three genders: masculine, feminine, and neutral. In the *Mahabharata*, Brihanalla is referred to by gender-neutral pronouns. Hindu culture holds space for a third gender in other ways as well: the Indian mystic Ramakrishna, for example, said that while one’s body can be both male and female, the self is neither male nor female. Ramakrishna felt the goddess Kali within him, a feminized spiritual being. The trans women interviewed by Baishakhi Taylor similarly cited this spiritual understanding as central to their self-identification.
The Empathy Gap

Students, faculty and staff gathered in Dana Auditorium on Tuesday, Oct. 10, 2016 to discuss how misogynistic cultural messages inhibit men’s ability to empathize with women. The discussion was led by Dr. Thomas Keith, a professor of Philosophy and Gender Studies at Claremont Graduate University, who presented his film, *The Empathy Gap*.

As he introduced the film, Keith argued that men in our society have been socialized to respond with apathy to the female experience. Keith suggested that sexism has an adverse impact on men because it promotes objectification of women, violence, and a “masculine script” as social norms. He added that according to the Center for Disease Control and Prevention, men in the United States are four times more likely to commit suicide than women, are eleven times more likely to be incarcerated, and die seven years earlier than women on average.

Keith’s film argues that “masculinity is performed in groups” in contemporary society. On college campuses, some believe that peers and older leaders can establish and perpetuate a damaging sexist culture in groups of men like fraternities and athletic teams.

Although many men are concerned about the treatment of women as “sexual opportunities,” Keith suggested that for others, the social pressure to be apathetic towards women’s issues or even to engage in sexist conversation and behavior can be too great to overcome.

One of *The Empathy Gap*’s primary goals is to urge young men to defy harmful sexist norms by making themselves vulnerable so they can discuss love openly and develop their natural empathy.

In the discussion that followed the lecture, Keith raised the question, “How do we all get through that apathy in a credible way so they [young men] will take this seriously and partner to make a better-gendered world?”

Keith believes that “young men listen to other men,” so *The Empathy Gap* tries to reach those who may be apathetic to the feminist message by featuring feminist male athletes, actors and celebrities—such as Terry Crews and Daniel Craig—as examples of empathetic manhood.

Male-identifying Middlebury students made up a large part of the crowd at the screening. Athletes in particular were encouraged to attend the event, which was organized by the Chellis House and co-sponsored by the Athletics Department, Brother-to-Brother, the Center for the Comparative Study of Race and Ethnicity, Distinguished Men of Color, Feminist Action at Middlebury, the Program in Gender, Sexuality, and Feminist Studies, the Queer Studies House, Queers and Allies, Sister-to-Sister and Women of Color and a special Community Engagement mini-grant.

“I was so encouraged to see so many
male-presenting people and so many people who looked like athletes really coming to engage,” said Katie Preston ’17.

Most of the attendees left the evening event immediately after the screening without sharing their opinions on the film. However, Keith had been able to gauge the reactions of several College athletic coaches when he spoke with them about encouraging men to empathize with women that afternoon.

“Three or four of them came up and shook my hand, and they were really receptive,” Keith said.

In his introduction to his film, Keith addressed Donald Trump’s presidential campaign.

“We’re in this amazing political climate right now where just a few days ago, a man tried to excuse the sexual assault of women as ‘locker room’ chatter,” he observed.

Keith explained that the film—which presents Donald Trump as the most “dysfunctional example of manhood in America”—was made a year before Trump declared his candidacy, so its pertinence is entirely coincidental.

After the screening and discussion, Chells House hosted a reception where some attendees continued to talk about the implications of what Keith called Trump’s “wakeup call” candidacy.

Navigating the Corporate Feminist Sphere: A Talk by August Laska

By Rebecca Coates-Finke ’17.5

Last October, August Laska ’17, a senior Film and Media Culture and Gender, Sexuality, and Feminist Studies minor, gave a talk on his experience working at the video-sharing website Vimeo last summer. Laska worked as an intern in the Social and Content Marketing Department. In this position, he worked on creating and editing images associated with the Vimeo brand and analyzing Vimeo’s social content. He provided examples of what this would look like through the multiple platforms and mechanisms Vimeo uses to market itself. While acknowledging that Vimeo is a corporate enterprise, Laska’s focus was mostly on the ways that Vimeo sought to interact with the world in a socially conscious manner. It was this approach that encouraged him to work with Vimeo in the first place. He argued that the company has created a “deeply engaged community of filmmakers and creators,” and emphasized the mechanisms in place at Vimeo to help filmmakers make their projects profitable.

Laska introduced us to “Share the Screen,” Vimeo’s initiative that seeks to encourage, recruit, and train female filmmakers and creators in order to improve gender equity in filmmaking. Vimeo is pursuing this initiative by investing directly in female filmmakers, as well as by providing funds for education and networking for female filmmakers. Vimeo is currently producing three different projects of original content that center on female filmmakers and female protagonists: Darby Forever with SNL’s Aidy Bryant, Garfunkel and Oates: Trying to Be Special, and Ava’s Impossible Things.
Madeleine Kunin at Middlebury

By Katie Preston ’17

On October 24, 2016, Feminist Action at Middlebury hosted former Vermont governor Madeleine Kunin to talk about her experiences in the male-dominated world of politics.

The feminist revolution of the 60s and 70s was a catalyst for Kunin’s political career. Betty Friedan’s book *The Feminine Mystique* changed Kunin’s life and the lives of many other white, college-educated women who had stayed at home raising children. Together with the women in her book club, Kunin re-entered the workforce with a vengeance. When she entered politics, Kunin discovered that much work remained to be done for feminism. In her words, “the women’s movement tried to change people to get women involved in the workplace; the next step is to change the workplace.”

Governor Kunin recounted the discrimination she experienced in the Vermont State Legislature as the only woman committee chair. She explained her strategies for dealing with inappropriate co-workers to students anxious about entering male-dominated industries. The key skill she highlighted was “knowing when to fight and when to laugh it off.”

While fighting discrimination in her own workplace, Kunin used her position to better the lives of women and families across the state. As a Vermont State Representative, Lieutenant Governor, and Vermont’s first (and only) female Governor, Kunin played a major role in Vermont’s progressive policies throughout the 70’s and into the 90’s. She established Vermont’s family court system, protected parents choosing to take family leave from employer retribution, and passed a law that put women’s names in phone books alongside their male partners. After leaving Vermont politics in 1990, Kunin served as U.S. Ambassador to her native Switzerland and as Deputy Secretary of Education in the Clinton Administration.

In regards to the new presidency, Kunin emphasized that the next generation must actively oppose misogyny and bullying in politics. Kunin is involved with Emerge Vermont, an advocacy group that trains young women to run for political office. She hopes to train the next generation of feminist leaders in Vermont and beyond to oppose a new wave of misogyny.

*continued from page 1*

that our opponents are stupid. They are not. This new Global Right understands that feminism is, in fact, a threat to the sort of hyper-patriarchal and racially divisive vision of nation and citizen that their movements represent.

And so, we must move onto my fifth and final point: now more than ever feminist knowledge and feminist community are vital to our survival. Feminism is central to making another world. As both an academic project and a project of citizenship—local, national and global citizenship—feminism allows us to think critically, act bodily, and ultimately create another world. We may not have the first woman President of the U.S. and the future may not be female, but the future is feminist because without feminism, there is no future.

So please join us in connecting with one another as scholars and activists, thinkers and doers. Take a class with us, send a note of support, or come to one of our many events. We need to take the time to create community and to listen, carefully, for that feminist world that is out there, still, despite the raging storms.

Laurie Essig, Director of the Program in GSFS
Middlebury at the Women’s March on Washington

On January 21, the day after Donald Trump’s inauguration, Middlebury students, faculty, and staff joined the Women’s March on Washington to demonstrate for equality, women’s rights, an end to police brutality, LGBTQ+ rights, criminal justice reform, immigrant rights, the environment, the rights of Muslims and members of other religious minorities, and numerous other causes. A coalition of student leaders, including members of Feminist Action at Middlebury (FAM), the College Democrats, and Sunday Night Group (SNG), organized transportation and lodging for about thirty students, and many more Middlebury community members converged on the capital independently. A large group of students also joined the march in Montpelier, VT.
On March 7, a day before International Women’s Day, 50 students and faculty members gathered in Coltrane Lounge for the Fraker Prize Award Ceremony. Established in 1990 by Drue Cortell Gensler ’57 and named after Alison Gwen Fraker ’89, a much-beloved, vocally feminist student, whose life was cut short in a car accident a few weeks before her graduation, the prize is awarded to a student or a group of students whose essay or project on a topic in the field of gender, sexuality, and feminist studies is judged the best. This year, Gabby Valdivieso ’20 garnered the prize for her paper “The Lesbian Gaze in Carol,” which she wrote for Sujata Moorti’s class “Foundations in Gender, Sexuality, and Feminist Studies.”

In her paper, Gabby traces the lesbian relationship in the 2015 film Carol, which was directed by Todd Haynes and featured Cate Blanchett and Rooney Mara in the lead roles. Carol depicts the pervasive heteronormativity of the 1950s, a time when homosexuality was classified as “a sociopathic personality disturbance” by the American Psychiatric Association and considered a political subversion by the House Committee on Un-American Activities. In her essay, Gabby highlights the cinematic devices used to emphasize the isolation of its protagonists: “Haynes frames scenes through doors, windows, and mirrors, looking at Carol and Therese askance to convey that they are skewed and misrecognized through the lens of the dominant culture.” These framing devices disappear when the couple is alone, finally freed from the confines of society. Gabby describes the two women’s agency and unashamed stance in spite of societal pressures, yet also criticizes the film for “not addressing the intersections of race and class with gender and sexual identity.”

This year, the Fraker Prize committee also gave out two honorable mentions: Becca Brown was honored for her paper “Lhakpa Sherpa: Disrupting the Male Gaze, the Postcolonial Gaze, and the Tourist Gaze in the Climbing World.” Imogen Arzt-Jones ’18, Miranda Max de Beer ’19, Mika Morton ’19, and Hannah Redmon ’20 garnered another honorable mention for their group project “Steps Towards Reproductive Justice” for Carly Thomsen’s class “The Politics of Reproduction.” Last November, the group organized a 5K run on which participants learned important facts about reproductive rights and justice.
On the last sunny and warm weekend in November, three days before the presidential election, 17 alums who specialized in Feminist Studies under all its various designations congregated for the first-ever Feminist Alumnx Retreat at Middlebury College. This uplifting event was made possible because of trustee emerita Drue Gensler’s continued generous support. Representing graduation years from 1992 to 2015, the group of alums first met for a dinner reception at Chellis House on Friday, November 4. Old friends reconnected and new friendships were formed. The alums filled the house with laughter and spirited conversations, just like in their student days.

On Saturday, they reflected on how their feminist education has influenced their professional life beyond Middlebury. Listeners were impressed by the wide variety of ways this their awareness of gender studies plays out in their careers and personal lives. Speaking about “Feminist Law”, Ashley Guzman ’13, Molli Freeman-Lynde ’08, Jackie Park ’15, and Katie Perekslis ’06 demonstrated how they apply a feminist lens to the legal field. Katie Perekslis works as a senior director of project management for legal solutions at Transperfect. Molli Freeman-Linde just graduated from law school and has chosen to devote herself to immigration law, a battleground field in this day and age. Both Ashley Guzman and Jackie Park have positions as paralegals at the Bronx Defenders and the non-governmental Los Angeles Legal Aid Society, respectively. Ashley Guzman encapsulated this panel’s continuing engagement with feminist scholarship and activism when she spoke about her involvement in a work group that takes feminist knowledge directly to the community, by briefing police officers about trans rights.

On a panel dedicated to “Feminist Community Building,” Justine Jackson ’10, founder of the art gallery Northern Daughters spoke about how her gallery serves as a forum for spreading feminist awareness in Addison County. The gallery hosted Abby Chick’s 17.5 sex education workshop last January, for example. Aifuwa Ehigiator ’08 spoke about his equity crowdfunding project “Our Street”, which, after its launch, will provide low- and middle-income residents of Brooklyn with a chance at low-stakes property investments.

Jullie Synder Rains ’97, Alexandra Strott ’14.5., and Ryan Taurianen ’08 shared their thoughts on “Feminist Education”. All of them work in K-12 schools. Jullie, a middle school science teacher, highlighted the importance of bringing an ally space to her school and teaching children about women’s scientific achievements. Ryan stressed that his undergraduate leadership positions in the Middlebury Open Queer Alliance and the Queer Studies Academic Interest House, for whose foundation he advocated together with Christine Bachman ’09 and Molli Freeman-Lynde ’08, provided him with important tools to become an advocate for children. Last year, he served as the principal of the AppleTree Institute Early Learning Public Charter School, where he turned the conversation from “why do urban children in Washington, D.C. fail in school?” to “why do schools fail children in urban areas?” Alexandra Strott, a high school English teacher in Baltimore stressed how important it was for her to find role models in her GSFS teachers at Middlebury. Following their example, she now tries to be a role model to her students.

On a panel dedicated to “Feminist Academe,” Kolbe Franklin ’08, Christine Bachman-Sanders ’09, and Vincent Jones ’12 talked about how they decided to further their feminist education in Ph.D. programs. Kolbe is pursuing a Ph.D. in sociology at SUNY Albany. She specifically chose this program because it offered a Women’s Studies master’s degree combined with a Ph.D. She is now writing her dissertation on women’s sexual fluidity, challenging linear notions of sexual development. Christine is pursuing a doctoral degree in American Studies at the University of Minnesota in close alignment with the Feminist Studies Program. She is currently applying a gender lens to the topic of bicycle tourism in the late 19th century. After completing a master’s degree in education policy at Columbia University’s Teachers’ College, Vincent worked at Choate Rosemary Hall where he developed the first gender and feminist studies curriculum and directed the summer service learning program in which he led students to critically examine
different kinds of disparity at a homeless shelter. Vincent is now working on his Ph.D. at Columbia University’s Department of Health and Behavior Studies. For his dissertation, he will investigate how mobile dating apps impact the sex-seeking behavior of travelers, especially as it relates to the conversations they have about their sexual health and negotiations of sexual acts.

On a panel dedicated to “Feminist Science,” Lisa Darak-Druck ’92, Joana Georgakas ’14 and Katie Linder ’15 discussed how feminist knowledge has weaved into their careers in science and technology. Lisa is senior business analyst for IDEXX Laboratories, but for years worked at a rape crisis center where she learned about making compromises in city and state politics in order to reach higher goals. This knowledge has infused her work at the tech company. A researcher on geriatric psychiatry focusing on bipolar disorder at Harvard Medical School and a research assistant at McLean Hospital, Joana draws on her Middlebury scholarship about women in the sciences to advocate for herself and others in the workplace. Currently a CRA at Middlebury, Katie is applying to medical school where she wants to bring her medical anthropology background into play by not only addressing concrete disparities, but also questioning structural issues.

The alum roundtables concluded with a panel on “Feminist Art” with Amanda Baker ’94 and Melian Radu ’13. Amanda has worked as an independent actor for over 20 years. During this time, she has tried to give spine and agency to female characters that were not brilliantly written. After graduating from Middlebury, Melian completed an MFA in poetry at the Iowa Writers’ Workshop. Established in Los Angeles now, she is currently working on publishing her first book of poetry on the intersection of technology and queer sexuality. Her work has been featured in Vetch, the first literary journal devoted to poetry by transgender writers.

The entire event concluded with a student panel – Sam Boudreau ’19, Erin Work ’18, Erin Reid ’17, Sarah Karkerat ’18, Abby Chick ’17.5, and Stuart Warren ’17. The students expressed their appreciation of GSFS’s commitment to critically analyzing the ways systemic oppressions affect us all and how we can constructively confront them.
J-Term Sex Ed

Last J-term, GSFS minor Abby Chick ’17.5 taught a three-part sex education workshop, for which she designed a curriculum as an independent study project supervised by Sujata Moorti. Abby held the classes at the Northern Daughters Gallery in Vergennes, which is owned and directed by Justine Jackson ’10. In her workshops, Abby tried to provide frank and honest conversations about sex education, addressing topics such as agency, consent, and pleasure.

For the second workshop, Abby invited Andrea Barrica, founder of the internet pleasure platform O.School, which is about to launch. Andrea was accompanied by GSFS alum Kristina Hilarydotter-Johansson ’14, who started working at O.School in January. While at Middlebury, Kristina worked with It Happens Here and Middsafe. Upon graduation, she moved to New York and worked as a sex educator for Planned Parenthood, teaching workshops in middle and high school. Based on her experiences in New York, she started to realize there wasn’t a lot of discussion about pleasure in sex. Kristina then started to look for a job in which sex education would foreground pleasure and, through a common friend, met Andrea Barrica and her start-up O.School, which is in its launching stages. A linguistics major from UC Berkeley and a venture capitalist in Silicon Valley, Andrea saw the need for a shame-free, online pleasure education platform that empowers people of all genders to develop their agency in sexual activities.

“Knowing what gives us pleasure strengthens our self-confidence. When we unlearn shame, we also become more assertive citizens,” Barrica sums up her philosophy, both at the workshop, a lecture on campus and workshop she gave with Kristina at the Center for Careers and Internships.

O.School employs 35 professional instructors, who will teach online classes on topics such as “sex/pleasure after traumatic events,” “unlearning shame,” “the elusive O,” “Afrosexology,” “pleasure and self-care.” Geared toward helping people of all genders discover pleasure the platform currently is invite-only because they are testing out how to make it a troll-free, safe space. Just like Andrea, Kristina and Abby did at the workshop in Vergennes, instructors will answer questions that everyone googles, but are too afraid to ask out loud.
Gender, Sexuality, and Feminist Studies
Fall 2017 Courses

GSFS/ENAM 0105 Victoria’s Secrets
Known as the great age of the realist novel and the epitome of staid decorum, the nineteenth century also had its guilty pleasures--mysteries, ghost stories, science fiction, adventure tales, and more--all exposing a wild underside to the Victorian imagination where seeming norms of gendered, racial, and ethnic identity were systematically called into question. In this course we will read both canonical realist novels and their non-traditional counterparts in an attempt to understand the productive interplay between these two seemingly disparate literary traditions. Authors may include: Austen, Dickens, Eliot, Hardy, the Brontës, Wilkie Collins, R.L. Stevenson, Arthur Conan Doyle, H.G. Wells, Bram Stoker, Mary Elizabeth Braddon, and others. 3 hrs. lect. EUR, LIT (A. Losano)

GSFS 0191 Gender and the Body
What’s 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 changed over time from Classical Greece to Victorian England to the contemporary US. We will always consider how gender does not operate along, but is always entangled with race, class, sexuality, nationality and ability. 3 hrs. lect. CMP, SOC (L. Essig)

GSFS 0200 Feminist Foundations
This course provides an introduction to the interdisciplinary field of gender, sexuality, and feminist studies. Focusing on the histories of feminism in the US, 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. 3 hrs. lect. CMP, SOC (S. Moorti)

GSFS/ECON 0207 Economics and Gender
Economics and Gender 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) 3hrs. lect. SOC (T. Byker)

GSFS/AMST 0208 Unruly Bodies: Black Womanhood in Popular Culture
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. 3 hrs. lect. CMP, NOR (J. Finley)

GSFS/ARBC 0220 Arab Women’s Literature in Translation
In this course, we will explore writings by Arab women and will closely examine the major theoretical and political issues in the translation of texts from Arabic to English. We will look in particular at the intersection of gender, politics, and the legacy of Orientalism, exploring translation and reception, gender and genre, and categories of knowledge production about Arab women. In addition to an introduction to the major theories of translation studies, we will also explore femi-
nist and postcolonial theories and methodologies for studying and understanding contemporary Arab women’s literature. 3 hrs. lect. AAL, LIT, MDE (D. Ayoub)

GSFS/WRPR 0225 Feminist Blogging
Bloggimg 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. 3 hrs. lect. CMP, CW, LIT, NOR, SOC (L. Essig)

GSFS/PHIL 0234 Philosophy and Feminism
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. CMP, CW, PHL (H. Grasswick)

GSFS 0261 Globalizing Gender
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. 3 hrs. lect./disc. CMP, SOC (B. Taylor)

GSFS 262 Mobile Women
(S. Moorti)

GSFS/DANC 0284 Modern Dance History in the United States: Early Influences to Postmodern Transformations
In this seminar we will focus on the emergence and development of 20th century American concert dance—especially modern and postmodern dance forms—from the confluence of European folk and court dance, African and Caribbean influences, and other American cultural dynamics. We will look at ways in which dance reflects, responds to, and creates its cultural milieu, with special attention to issues of gender, race/ethnicity, and class. Readings, video, and live performance illuminate the artistic products and processes of choreographers whose works mark particular periods or turning points in this unfolding story. Our study is intended to support informed critical articulations and an understanding of the complexity of dance as art. 3 hrs. lect./2 hrs. screen. AMR, ART, HIS, NOR (Staff)

GSFS/ENAM 0302 Unquiet Minds: Gender & Madness
Unquiet Minds: Gender and Madness in Literature and Medicine
In this course we will explore the fascinating intersection of gender, literature, and medicine from the Greeks to the present day, focusing in particular on the early modern period. We will consider why and how such diseases as melancholy and hysteria became flashpoints for anxieties about gender and sexuality in this period, turning to both literary and medical narratives to illuminate the troubled interface between mind and body in the social construction of melancholic illness. Alongside literary texts that dramatize mental illness (such as Chrétien’s Yvain and Shakespeare’s Hamlet) we will read sections
from Robert Burton's Anatomy of Melancholy as well as the recently published account by a 17th century woman of her own private struggles with madness. We will conclude with a consideration of contemporary texts that explore the experience of madness, including Kay Redfield Jamison's memoir An Unquiet Mind and Sarah Ruhl's Melancholy Play. In this final section we will also explore the work being done in the exciting emerging field of "narrative medicine," which brings together literature and medicine in quite explicit and strategic ways. CMP, EUR, LIT (M. Wells)

GSFS/SOAN 0304 Gender, Culture, and Power
This course offers a cross-cultural introduction to the issues involved in the study of women and gender. Such an endeavor raises a number of difficult and delicate issues. What explains the diversities and similarities in women’s roles across societies? How do we assess women’s status and power, and how do we decide which standards to use in doing so? What forces create changes in women’s roles? What is the relationship between gender constructions and the nature of communities, economies, and even nations? Our analysis will concentrate on three primary domains: family and kinship, symbolic systems, and political economy. Course readings will focus primarily on non-Western societies. 3 hrs. lect./disc. AAL, CMP, SOC (E. Oxfeld)

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. (M. Seehuus)

GSFS 0329 The Politics of Reproduction: Sex, Abortion, and Motherhood
In this course we will examine contemporary reproductive issues both in the United States and around the world. We will work to understand both how reproductive politics are informed by broader cultural ideas regarding gender, race, class, ability, sexuality, and geography and also how ideas about reproduction reinforce conceptions of these very identity markers and ways of experiencing the world. Because requirements for being considered a “good” woman are intimately tied to what it means to be a “good” mother, challenging dominant understandings of gender and sexuality requires critical engagement with ideas about reproduction. 3 hrs. lect. AMR, CMP, NOR, SOC (C. Thomsen)

GSFS/SOAN 0376 Politics of Identity
In this course we will introduce students to social 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. AMR, NOR, SOC (C. Han)

GSFS/RELI 0383 Storied Women
In this course we will read and analyze stories about women in the Jewish Bible, its Greek translations, and the New Testament, using various historical, literary, and gendered approaches to the study of ancient texts. Though student interests will help determine the final list of the characters we will consider, contenders include Eve, Hagar, Rebekah, Tamar, Deborah, Ruth, Judith, Mary, the women of Paul’s letters, and Revelation’s great whore of Babylon. In addition to recent academic treatments of the stories, we will also consider some of the ways they have been retold through time and in contemporary literature and film. 3 hrs. sem. LIT, PHL (O. Yarbrough)

GSFS/RELI 0384 Women, Religion, and Ethnography
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, Kala-sha 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. A prior course in Religion, Anthropology, or Gender, Sexuality, and Feminist Studies is recommended. 3 hrs. sem. AAL, CMP, PHL (J. Ortegren)

**GSFS 0435 Engaged Research**
What is feminist engaged research? What are its methods? How does approaching research in a feminist manner influence the kinds of questions we can ask, as well as our potential answers? How has feminist research been useful to activists and how might it continue to be? How have feminists practicing engaged research centered race, place, class, and ability in their analyses of gender and sexuality? This feminist theory/methods hybrid course takes as a starting point these questions. We will think through what feminist engaged research means, develop strategies for conducting such research, and consider the relation of knowledge production to power, justice, and action. Students will grapple with how to apply course material to their own engaged research projects, with the two-fold goal of pushing the boundaries of academic thought and also producing scholar-

**GSFS/HIST 0438 Readings in Middle Eastern History: Women and Islam**
In this course we will examine women’s lives in Islamic societies from the seventh century to the contemporary period, focusing on the Middle East and North Africa. Readings will explore a variety of topics including the changing role of women from pre-Islamic to Islamic societies; women in the Qur’an and in Islamic law gender roles in relation to colonialism, nationalism, an Islamism; the experience of women in Sunni and Shi’a contexts; and Western images of Muslim women. (formerly HIST 0416) 3 hrs. sem. AAL, HIS, MDE, PHL (F. Armanios)

**GSFS 0500 Independent Study (Fall 2017, Spring 2018)**
(Approval required)

**GSFS 0700 Senior Essay (Fall 2017, Spring 2018)**
(Approval required)

**GSFS 0710 Senior Thesis (Fall 2017, Spring 2018)**
(Approval required)

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Above: Students perform in Beyond the Vagina Monologues, Left: Sarah Karerat, director of Beyond the Vagina Monologues