A Feminist Analysis of Militarism
Lachelle Roddy

Feminists have critiqued the definition of security used by major international structures such as the United Nations and have called for a shift from state security to human security. There is no hope for security if states continue on the path of using violent masculinity for defense. Women’s experiences have the potential to create lasting security through a multi-dimensional redefinition of security, which includes human freedom from fear and want by eliminating inequalities such as gender based violence and poverty.

Further, a feminist analysis of militarization locates women as non-state, anti-state, and trans-state actors since governments are dominated by men. A feminist analysis locates militarism as a variant of patriarchy, both reinforcing each other and unable to exist without the other. The masculine force of the military would not be able to exist if it were not dominated by men, and without violent force institutions could not be continued to be dominated by men. While acknowledging women as trans state actors involved in war resistance work, it is important not to paint all women as passive and involved in peace efforts. Instead, there needs to be an analysis of the military as a white supremacist, patriarchal structure where violent masculinity and binary gender roles act as a root cause of violence and instability.

Feminism must also include an analysis of militarism as systematic, racialized violence, where militaries on the African
From the Director:

Please join me in welcoming our new bra.zen editor, Shannon Ulmer, ‘16! Shannon is double majoring in Gender and Women’s Studies and Studio Art. Her interests include gendered violence, reproductive rights, sex education, and the LGBTQ community. Please let Shannon know what you would like to see in the newsletter and consider submitting your writing and artwork. We would love to see bra.zen reflect the wide ranging interests of our feminist community.

I would also like to welcome several new affiliated faculty members that will be teaching cross-listed courses with Gender and Women’s Studies. This year (2014-2015) Assistant Professor of English Elizabeth Poliner will be teaching a First-Year Seminar entitled “Mothers and Daughters in Literature and Film”; Dr. Jennifer Donnally, Visiting Professor of History, will be offering GWS/HIST 250: American Women to 1865, and GWS/HIST 250: American Women Since 1865; and Shari Valentine, Visiting Professor of Sociology, will be teaching GWS/SOC 250: Ecofeminism. Additional new courses on the books include GWS/ENG 174: International Women’s Voices, taught by Dr. Pauline Kaldas, Associate Professor of English, and GWS/FILM 372: Images of Women in Film taught by Associate Professor of Film, Amy Gerber-Stroh.

This year’s events calendar looks terrific, and we list some of these events on page 14. We are especially excited to have Laverne Cox, transgender rights activist, actress, and television producer on campus. You can get your tickets to see Laverne Cox speak by visiting www.brownpapertickets.com Thank you to the Hollins Activity Board for organizing this fantastic event.

I am excited about the year ahead and I invite you to learn more about the Gender and Women’s Studies Program by talking with students and faculty, attending our events, and joining our Facebook group (Gender & Women’s Studies at Hollins) for up-to-date notifications and thoughtful feminist community. Wishing you all a wonderful fall semester!

LeeRay Costa, PhD
John P. Wheeler Professor of Gender & Women’s Studies, and Anthropology
continent are imbued with a Western influence and therefore hold on to a sense of biological determinism which makes the body a site of gaze and difference. Women and indigenous races are seen as being dominated by the instincts of their bodies while white men are able to rise above the constraints of their bodies by using their superior minds.

Acting as a soldier is linked to masculinity and being a “real man.” The military enforces strict codes of not only masculinity, but heterosexuality as well, where women are depicted as either sex objects for conquest, or as fragile and to be protected. Femininity is equated with weakness and vulnerability. Qualities promoted as masculinity include aggression, competitiveness, concealed emotion, and the subordination of others, usually an enemy who is feminized. These qualities can be seen across many security forces such as state funded police.

In the act of masculinity, violence is eroticized and aggression is linked to sexual prowess. Therefore, there is a sexualization of violence in the act of war where militarism and conquest are played out through misogynistic sexual carnage. Women in war are raped as a way of humiliating and demoralizing other men. Women are seen as the enemy male’s property, and therefore raping women is an act of war against the enemy male, making women’s bodies a literal battleground. War has legitimized the violence of men and the rape of women through the reinforcement of steep gender divides. Subverting patriarchy and strict gender roles becomes an anti-military strategy. By resisting one, you resist the other as well.

Under military conquest, new nations are formed under hetero-patriarchal nationalism. Standard, heterosexual families where the male is the head of the household are formed as a mini version of state. A woman’s rightful role is seen as caring for the family while the patriarchal head of the family protects the family and the state. For example, armies often enforce qualities such as chivalrous behavior and physical fitness which portray the ability to protect fragile women in the state. The patriarch of the family, as well as the state, create a moral need to control female bodies.

State policies restricting reproductive health care such as abortion are a reflection of violence against women’s bodies as a continuum of war in political life, social life, and private life.

War is a form of continual, long term institutional violence. The ideology of war and violent masculinity are reinforced through media, popular culture, sporadic violence, and an economy and society which perpetually prepares for war. Consumerist militarism is a term which describes the glorification and normalization of violence and war through the media and commodified purchases such as toy guns for children. Militaristic principles and images are streamed seamlessly into our everyday lives, making structures of violence, masculinity, coercion and authority seem normal and inevitable.

The use of weaponry is viewed as an extension of the masculine body, emphasizing power, force, and violence. An example of this would be the historical gendered and racialization of small arms as a right of citizenship. During the apartheid era in South Africa, white men were forced to serve in the South African Defense Force, while black men were not allowed to own guns. Since weaponry and service in the military are an extension and reinforcement of manhood, Black men in the process were
denied not only the power of masculinity, but also denied the right to citizenship. The structures of economic and racialized inequality historically created by white supremacist masculine forces for “security,” have created instability and violence. The inequality and poverty in South Africa has caused citizens to engage with small arms to commit crimes such as theft to survive. There is also a privatization of security, where civilians are armed since police forces are corrupt and not trusted. Guns signify a security dilemma when citizens feel guns are needed to protect themselves from violence by using a threat of violence. Security thus becomes a commodity for those who can afford it.

There is a need to confront violent masculinity and the women who are complicit in masculine power structures. Women, such as during the feminist support of the war in Afghanistan, sometimes buy into male defined power which values racism, ethnocentrism, and the destruction of communities. Women are integrated into military systems during times of reform as a symbol of empowerment and equality. However, this integration does not change the system, which values life taking over life giving and the needs of the community. There is no discussion or analysis of how gender, specifically masculinity is militarized. Instead of transforming the role of violent masculinity and questioning what effect the military has on communities, women merely prove they can be just as masculine as their binary male counterpart. There must be a deconstruction of the role of masculinity in the military, being performed by both men and women.

Sexist ideology still persists, causing women in the military to be raped by their fellow soldiers. Security forces have failed at preventing and responding to gender based violence both in and outside of the military. Instead, security forces such as militias exploit women by forcing them to sustain armies by cooking, cleaning, and providing sexual services. It is useful to question whose security the nation state is interested in; the security of all, or the security of the patriarchs and their interests. In order to reject patriarchy and militarism, we must ask ourselves how the gender of our own identity makes violence normal.

References on page 16

"FMLA is a welcoming space to openly discuss feminist concerns, promote justice and equality, and stand in solidarity with each other."

We meet on Mondays in the Rat at 9 pm.

OUTloud's purpose is to promote a campus culture of equality for all students without regard for sexual/gender identity and orientation, to foster an awareness of equal rights legislation, and to educate and increase awareness on the topics of sexual orientation as well as gender/sexual identities all while creating a community within Hollins and the Roanoke area and engaging in fun activities weekly!
**Faculty News:**

Dr. LeeRay M. Costa was promoted to Full Professor and is the recipient of the John P. Wheeler Professorship (2014-2017). Her article "Power and Difference in Thai Women's Activism" was published in the book *Theorizing NGOs: States, Feminisms, and Neoliberalism*, Victoria Bernal and Inderpal Grewal, eds. 2014. Duke University Press. Dr. Costa presented her paper "A Feminist in the Foodscape: an auto/ethnography" at the 2014 National Women's Studies Association Annual Conference, and also participated in a roundtable on "Building Community and Growing Women's and Gender Studies in Small Liberal Arts Colleges." In the spring of 2014 Dr. Costa was elected to a two-year term on the Board of Directors of the Girls Rock Camp Alliance (GRCA), an international organization that supports Girls Rock camps around the world.


Elizabeth Poliner, Assistant Professor of English, made two presentations at the Association of Writers & Writing Programs Annual Conference: “Varying the Architecture of the idle in the Stories of Edward P. Jones’s *Lost in the City*,” and “Endings that Change Everything: A Study of Anton Chekhov’s ‘The Darling’ and Alice Munro’s ‘Friend of My Youth’.”

Dr. Darla Schumm was elected President of the American Academy of Religion, Southeast region. She gave a plenary address in June 2014 at the Summer Institute for Disability and Theology. Her talk was titled: “Removing the Spec from My Neighbor’s Eye: Some Ethical and Theological Reflections on Blindness.” Her article entitled “Holy Access” will appear in a special issue of *Tikkun* magazine on disability justice in October 2014.

Dr. Susan Thomas' special issue covering gender and speciesism, which she co-edited with Lindgren Johnson, has been published by the peer-reviewed *Journal for Critical Animal Studies*. Dr. Thomas has also been named editor of the *Journal for Critical Animal Studies (JCAS)*. *JCAS* is an interdisciplinary journal with an emphasis on the emerging fusion of critical theory, animal studies, and the posthumanities.

Dr. Jill Weber was awarded tenure at Hollins and has received a Virginia Mednick Memorial Fellowship Grant for her sabbatical research in 2014-15. She also chaired a panel about civic engagement and social media at the National Communication Association's annual conference, 2013.
**Alumni News**

*Lauren Bakst ’11* is a Development Associate and Online Performance Editor for the arts and literary quarterly BOMB Magazine, and continues to dance in New York city. Lauren also curates a series of lectures with dance artists and scholars called Knowing Dance More at the University of the Arts in Philadelphia. This June, Lauren and GWS alum *Parker Gard ’05* were married in Roxbury, NY.

*Morgan Barker ’13* is now a Fair Housing Outreach Specialist at Housing Opportunities Made Equal (HOME) of Virginia in Richmond.

*Bivishika Bhandari ’13* is interning with the Danish Institute for Politics and Democracy in Kathmandu, Nepal.

*Hilary DuBose ’05* After two years in her position as Project Manager for the Coffee Industry Support Project for CARE International in Papua New Guinea, Hilary has taken a new position as the Head of Programs for Catholic Relief Services (CRS) in Jerusalem/West Bank/Gaza.

*Parker Gard ’05* now works for Etsy in Brooklyn, New York. Parker and GWS alum *Lauren Bakst ’11* were married in Roxbury, NY in June.

*Wendy Laumone ’12* is the Events and Operations Coordinator at Communities for Recovery in Austin, Texas.


*Leslie Jarzabski ’07* (double major WS and English/Creative Writing) earned a Masters of Divinity at Starr King School for the Ministry in 2013. She was a Chaplain Resident at UVA Medical Center and is currently a Chaplain Resident at University of Virginia Medical Center.

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Gender and Women’s Studies Interest Meeting

Bring your lunch and come learn about the program!

We’ll Provide the vegan dessert

October 30, 12:00-1:00, Camp Younts
In some cultures, genital cutting is practiced in order to prove one’s strength and bravery, and strengthen the sense of community between younger and older generations. One example of such practices is circumcision, especially in a number of Sub-Saharan, Central Asian, and Pacific Ocean groups. Circumcision has gained an entirely different meaning in current United States culture; it’s considered a “hygienic operation” that helps the penis stay clean, although this has been argued by many. The initiates and initiators of genital cutting have hugely varying perspectives on their cultural tradition based off their individual feelings and experiences. There are many factors that can affect the attitudes towards the cultural practice, such as varying levels of informed consent from the receptors of genital cutting from culture to culture.

Some cultures practice genital cutting in such secrecy that the recipient might never know that their genital was altered in some way, or not discover or understand the result of that cultural practice until much later in life. This is where I hold issue with the practice of genital cutting. Many people, female, male, or inter-sex, are traumatized physically, mentally, or both by this cultural practice. These initiates never had the choice to say yes or no. I realize that this is an extremely individualistic point of view. I understand that the value of community is extremely important in many cultures, including my own, but at what cost? My critique is more aimed at the United States and other Westernized cultures, rather than at cultures often reproached as “third-world,” “uneducated”, or even “primal.” I hold issue with ethnocentric ideas that are continued by many Westerners such as American media sources, some American doctors and scientists, and “do-gooders” feeding and educating helpless, impoverished “third-world” people. The more evidence that has been presented, the more certainty I have that no culture and its practices have more or less value than another.

I believe that genital cutting cannot be discussed without reference to inter-sex surgeries, especially those in the United States. While intersex surgery is technically different from and more invasive than most other forms of genital cutting, domestic and foreign, it is still a cultural practice, performed by doctors, whom most Americans consider knowledgeable, trustworthy figures, if not infallible. The doctors who perform these surgeries are enforcing the cultural concept of the male/female binary. The erasure of intersex people also enforces the heteronormative, androcentric concept that sex is only valid between a male and a female with the purpose of reproduction. When doctors perform “corrective” surgery on intersex people, their main goal is to create a functioning penis of a certain size that can perform heterosexual, reproductive, penetrative sex, or a vagina that can be penetrated by a penis. This “corrective” surgery is commonly performed on newborn infants, so it is impossible for them to consent or reject treatment. Parents of these infants are often simply uninformed of what is happening to their child, or doctors will perform surgery without the parents’ permission. This type of surgery is regularly performed without...
charge to the child’s parents. The irony behind “corrective” intersex surgery is that most doctors classify it as a psychosocial concern that could lead to psychological issues in adulthood. However, surgery and the way intersex people are treated in our cisgender society have been proven to be extremely damaging physically and mentally. There is no medical proof that ambiguous genitalia are dangerous for a person’s well being. Yet potentially life-threatening cultural practices are being performed currently without consent in order to maintain the structure of our society.

There are many other forms of genital cutting that are not life threatening and are performed with consent, within my culture and in many other cultures. However, genital cutting within cisgendered groups can result in many health problems, such as sexual dissatisfaction, psychological trauma, urinary tract infections, difficulty giving birth or difficulty producing semen, etc. There are many women in modern America who chose to participate in vaginoplasty, a superficial surgery to make the vagina look smaller or younger. While each individual’s situation is unique, the rise of vaginoplasty can be interpreted as women striving to conform to the social construct of beauty and normalcy. Surgery to reconstruct the hymen is also very popular among American women. I think the language used to describe different types of female genital cutting is very revealing of America’s ethnocentrism. When referring to American women’s participation in genital cutting, Americans use language like vaginoplasty, superficial, re-construction or corrective surgery, implying medical expertise, cleanliness, and generally good or neutral connotations. When discussing female genital cutting in foreign countries, terms like mutilation, clitoridectomy, and infibulation are used, implying painful, unclean, imprecise “rituals.” Methods may differ greatly, but I believe that the underlying reasons for female genital cutting are more universal. Once again, I come to the conclusion that cultures are physically altering people’s bodies in order for these individuals to conform to cultural beliefs. In most cultures, female genital cutting could be interpreted as method to keep or make women “pure,” which adheres to an androcentric way of thinking.
Body Slam-A Student Organized Event
Georgina Bellhouse

I worked with a group on Eating Disorder Awareness and Health at Every Size for my activism project in Introduction to Gender and Women’s Studies. We wanted to be a local and national advocate for this project by creating a local event that raised money for a national non-profit. We focused a lot on what we should present at our event. I researched information on intuitive eating, ways to be healthy at every size, approaches for helping a friend, and found a book/blog list that provided body positive resources. I also looked into national non-profits that supported our cause like the Federal Response to Eliminate Eating Disorders act (FREED act) and Eating Disorders Coalition (EDC).

My responsibility for the activism plan was to create two event pages (one for the Body Slam and one for the Love Your Body Dance Jam) and keep them updated. I also contacted Arts Association, The Community Garden, DIVAS, and CASA to see if they would support our event. For the event pages I wrote a generalized disclaimer for the event to keep it as positive and non-triggering as we could; this still allowed people to have their story be told, but also created a very safe and welcoming environment. I designed, organized, and personally made all of the t-shirts for the fundraiser. This was harder than I thought it would be because we had 58 people who wanted shirts, four different sizes, and three different designs offered. I table sat at Moody to further promote our event and collect the orders for the shirts. I created the handouts on intuitive eating, health at every size, and provided information on Eating Disorders Coalition and the FREED act. We had these available while table sitting and also at our event. I also researched body positive information, online resources, and books for our specific event pamphlets.

For the event itself I helped my group members Alex Pell and Ash Rotonto introduce our event with an opening statement. I also started off the open mic with a spoken word performance, which was very helpful for us because we were worried that no one would want to go first. As the night went on many students who had arrived with no intention of speaking signed up for the open mic. It became a very powerful and inspiring moment for a lot of people in the audience to share their story. I closed the open mic with my own personal story and reached out to our audience showing the support we created at Hollins. After the open mic I ran the discussion on ways to help a friend who might be struggling with an eating disorder. We also discussed warning signs and what they could look like, what it is like to volunteer with EDC and how inspiring it can be to volunteer as a national advocate. We successfully raised $221.89 to send to EDC. This project was outstanding because we actually made a difference and changed lives even if it was just for a few hours.

I learned that because of society and how gender norms are pushed onto us, eating disorders are justified in that women are supposed to be frail, be weaker than men, and not take up much space when it comes to body and voice. Androcentric corporate powers such as the advertising, fashion, cosmetic, and entertainment industries set these inclinations and reinforce gender stereotypes. There are also arguments that eating disorders reflect the ways women desire self control in a world where they are given little. A few of the students who performed at our event spoke about this. It was very empowering to hear that to them being “fat”
Body Slam (continued)
Georgina Bellhouse

meant you take up space, which was a form of personal power. Also, there is little to no action taken nationally on this topic, and the facts are not commonly known or discussed. I discovered that feminist activism works if you know how to go about it and create something that is positive to end something negative. I feel that if we just tried a “shock factor” approach by telling people awful facts about eating disorders or used terrifying pictures to get across how dangerous they are, it would not have worked. I think it really depends on your audience and what you want to leave them with that truly matters. We wanted to leave people with the idea that together, with support and love, we can end this. We can learn to love ourselves and spread that love. We wanted people to know that they are not alone and together we can make a difference at Hollins and nationally by supporting EDC. We wanted to show that small changes could affect something bigger than ourselves. Through our event we did just that. We had students walk up saying they have never discussed their eating disorder until that moment, we had students in tears over how happy they were over the support and love.

Birth as a Feminist Issue
Shannon Ulmer

When a woman gives birth in America it is expected that she will do so in a hospital under the care of an obstetrician and several labor and delivery nurses in an environment very similar to that of a surgical room. Americans visualize birth as a scene full of screaming and blood and doctors wearing surgical masks with various medical instruments in hand. The woman lies on her back in the lithotomy position as a male doctor stands above her, showing the authority that he has over this debilitated woman who is in incredible amounts of pain. There is something inherently wrong with this image. Birth, in and of itself, is a defining moment for a woman. It is a crucial rite of passage that signifies her transition into motherhood. Childbirth is supposed to be an incredibly personal and emotional experience, along the same lines as sexual intercourse. It has the potential to be one of the most empowering experiences a woman can have. However, if America’s perception and practice of birth remains focused on the doctor as opposed to the woman and continues to have unnecessary medical interventions then we will continue to allow and support a system that promotes violence against and the degradation of women. In order for women to regain control of their bodies, the feminist movement must start with birth.

In obstetrics, doctors tend to believe that they lie at the center of birth, that they know what they are doing and what they know must be right because they learned it in medical school. This belief coupled with the fact that most doctors are male points strongly towards both androcentrism and patriarchy. Birth revolves around the typically male doctor, to the point where birth in the United States is most common Monday to Friday, nine to five when it is most convenient for the doctor to be working rather than at the convenience of the woman. This exemplifies androcentrism in that the male doctor has taken a natural womanly occurrence that happens throughout all hours of day that it occurs and curved this event to conveniently fit his schedule. The concept of men holding the power and having society revolve around them is also shown in the belief that doctors have in themselves and the power that they take from the woman in labor and give to each other. The power play between the sexes can visibly be seen in the position that a woman gives birth in when she is in a hospital. When a woman is in the lithotomy position she
is placed in a submissive posture and lies beneath the doctor who stands above her. In this position it is the doctor who holds the power and is not degraded by having to get on the floor beneath the woman in which case the power would have shifted from the doctor to the woman. This practice continues despite the fact that it has been known in the medical community for over twenty-five years that this is the worst possible position for a women to give birth in. It is allowed to continue because of the patriarchy that exists both within obstetric circles and American society.

Patriarchy and the power that doctors have over their female patients has led directly to the over medicalization of birth. Obstetricians tend to look at birth as a medical issue and because of this, laboring women are turned into patients and treated as patients with an abnormal medical crisis. Birth is a social issue that may or may not have medical consequences but when the social aspect of birth is taken out of the equation, as is often the case in hospitals, the woman loses the opportunity to experience something that can be extremely empowering. The difference in the woman’s experience is directly affected by how her primary caretaker, her obstetrician or midwife, views the birth. Doctors tend to believe that birth is something that happens to a woman while midwives believe that giving birth is something a woman does. This ties back to American society’s belief in biological determinism. When the woman is surrounded by the belief that giving birth is something that her body is capable of and something that it naturally does she is more likely to feel empowered by this experience as opposed to the fear that she may feel when giving birth in a hospital where she is constantly reminded of what can go wrong and even expected to have complications and where if complications do arise the baby’s life is placed at a higher value than hers due to biological determinism. The environment that the laboring woman gives birth in and the people that she is surrounded with have a significant impact on her experience because of the social aspect of birth. Childbirth is like sex in that it is much more than a physical act and requires privacy and intimacy. When a woman gives birth in a hospital she is denied both privacy and intimacy while if she chooses a home birth both of these things are readily available and encouraged which can turn the experience from one of fear and anxiety into one of empowerment.

When a woman gives birth in a hospital she loses not only a chance for one of the most empowering experiences of her life but also her bodily autonomy and even places herself at risk for violence through unnecessary procedures. When a laboring woman enters a hospital she has to place herself in the hands of her obstetrician, or whatever obstetrician happens to be on duty. There is an unspoken trust between patient and doctor that the doctor will do what is best for the patient however this is often not the case when it comes to obstetrics. Oftentimes the doctor will decide without fully disclosing the details of the procedure to the woman and then allow her to make a decision that is not fully informed. By doing this the doctor has taken away the woman’s autonomy as well as performing an often invasive procedure with her consent and without her control. Without having control of the situation the woman essentially surrenders her body to her doctor and loses all of her bodily autonomy which is a crucial thing for a woman to have if she wishes to feel empowered. This

**Childbirth is supposed to be an incredibly personal and emotional experience, along the same lines as sexual intercourse.**
Birth as a Feminist Issue (continued)

Shannon Ulmer

can be interpreted as a violation of the woman’s rights and if her doctor performs a procedure without notifying her it could be interpreted as an act of violence against her.

Birth is a feminist issue because of the androcentrism that exists within obstetric circles and the patriarchy that continues to allow doctors to manipulate birth to their convenience as opposed to the woman’s. Birth is a feminist issue because the over medicalization of birth has led to a loss of empowerment for women as well as bodily autonomy and even opened women up to acts of violence when a doctor performs a procedure on a woman during labor without her consent. To address this issue there must first be a shift in focus from hospital births to home births. If this occurs more women will have the opportunity to have an empowering experience and thus feel more secure about their selves and their bodies.

2014 Gender and Women's Studies graduates Kayla Jones and Aislynn Burns with Dr. Costa and Dr. Thomas
GWS 197F: Mothers and Daughters in Literature and Film, Poliner The mother-daughter relationship, whether it is a simple, loving one, or one comprised of a more complicated mixture of emotions, is typically central to a woman’s life. In this course we will explore how this relationship has been depicted in literature, as well as in several films. A close reading of the selected literature, and a close viewing of the films, will generate the foundation for student discussions, writing, and research. Also listed as ENG 197F. (f, w, x, r, AES)

GWS/ENG 174: International Women’s Voices, Kaldas This course explores the diversity of women’s voices and experiences through contemporary literature and film. Discussions will focus on how women respond to the forces of culture, language, politics, gender, and national identity. Readings and films will include a variety of work from Africa, Asia, the Middle East, and Latin America. Also listed as GWS 174. Open to first-year students. No prerequisite. Not offered in 2014-15. (f, w., x, AES, GLO)

GWS/HIST 250: American Women to 1865, Donally This course will explore women’s experiences in America from 1500 to 1865. Topics will include the ways in which women have shaped American politics, economics, society, and culture. Also listed as HIST 250.

GWS/HIST 258: American Women Since 1865, Donally This class examines women’s shared experiences as they defined their place within the family, the community, and the state. What did the concept of “womanhood” mean in America from the end of the Civil War to the present. Also listed as GWS 250. Offered Term 2.

GWS/SOC 250: Ecofeminism, Valentine This course examines domination of gender, class, race and the environment are interconnected, historical and global matrix. Utilizing the theories and activism of feminism, deep ecology and critical race theory, the course highlights both the problems and solutions in the gendered degradation of the natural world. We examine the consequences of this embedded gendered, racial and class system for individuals, communities and the global collective as well as the impact on other species and natural resources. Open to first-year students. No prerequisite. Also listed as SOC 250.

GWS/FILM 372: Images of Women in Film, Gerber-Stroh An examination of the diverse representations of women in the movies throughout film history. Students also investigate how cinematic imagery shapes perceptions and expectations of women in real life. Topics include feminist film theory, the women’s movement, gender roles, identity, body politics and other issues that stem from images of women in cinema. Also listed as GWS 372. Prerequisite: prior film course or permission. Not offered in 2014-15. (AES, MOD)
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<td>Tuesday, September 16, 2014</td>
<td>Barbara Kingsolver</td>
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<td>Sunday, September 28</td>
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<td>Lindsey Pollak – C3 keynote</td>
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<td>Thursday, October 23</td>
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<td>October 29</td>
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<td>November 1</td>
<td>Band Showcase: Drum Workshop and Lecture</td>
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**New Majors**

**Reid Getty**: I’m Reid Getty and I’m a Junior majoring in Studio Art and GWS. I always planned on English and art, but this year I took a class that made me think harder and more creatively than my creative classes. The GWS major is one filled with powerful students that are excited to share their experiences with others to promote a healthier environment and fight for equality in all aspects of living. The professors in this department are passionate as educators in the classroom and out of it. They inspire their students to always keep learning, keep an open mind, and keep fighting. I also wholeheartedly believe that GWS majors are needed in today’s world where minorities have to fight to keep rights easily given to others. Painting and GWS may seem like a funny pairing, but both help me see the world in new ways.

**Andy Forstall** My name is Antoinette Forstall, but I would prefer to be called Andy. This is because I’m gender-queer. I blend masculine and feminine identities, I switch from one to another, and I dress without a particular identity in mind. I believe with my entire being that gender identity is very harmful to me, and many people around the world. Identities in general are damaging to us, because, while they give names to the way people feel about themselves and other, and help us understand our unique selves, social labels create a hierarchy that destroys our humanity. Identities separate us from each other, and instill in us that we are fundamentally different than each other; that creates the mindset that some humans are better than others. I believe this mindset is detrimental to humans because I believe we are all equals no matter what our identities, beliefs, physical appearance, or ways of thinking are. We are all created the same way, and we all leave this universe the same way. We share experiences and we lead our lives individually and as a part of community. Every person deserves the same basic respect and opportunities to achieve happiness. While this is a very idealistic approach, I believe it wholeheartedly, and I try to achieve this in my life every day. I try to be kind and respectful of everyone’s identity and beliefs, however different they are from my own.

**Ashley Farmer** My name is Ashley Farmer and I am a Sophomore here at Hollins. What made me declare as a GWS major was the fact that social justice issues are something that I am very passionate about and it's the major I feel most comfortable with that will match up with future careers I would like to have. I am currently a CASA volunteer, and so once I graduate I would love to use my degree and CASA training/experience to work in a crisis center for sexual assault survivors or travel to high schools teaching sex-positive education.

**Shannon Ulmer** My name is Shannon Ulmer and I am a Studio Art and GWS double major. I have spent my whole life knowing that I wanted to study art but after my first GWS class I felt my heart pulled in a new direction. Being a survivor of multiple incidents of assault I found in this class a philosophy and a way of life that gave me the tools I needed to successfully face what I had been through. I found a space where for the first time I was not blamed for what had been done to me and where I was not ashamed to speak of it. For me, GWS has offered me an opportunity to turn some of the hardest moments of my life into something productive, into a drive to help other women like me and to speak out about what I have experienced in the hopes that other people will hear what I am saying and move to support the people they know who are survivors.
References

A Feminist Analysis of Militarism:


Birth as a Feminist Issue:
Gender and Women's Studies is an interdisciplinary program that examines how systems of oppression/resistance and privilege operate. It is designed to provide students with an understanding of the importance of gender as a category of analysis and its intersections with race/ethnicity, class, age, sexual identity, sexual orientation, and (dis)ability.

The Gender and Women's Studies faculty members are dedicated to creating an environment that fosters critical thinking, supports student activism, and emphasizes faculty/student and peer mentoring. Students are encouraged to question conventional wisdom and to participate actively in their education. Gender and Women Studies has been active department since 1998.

For more information visit department website at:

http://www.hollins.edu/academics/womenstudies/

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