

the colgate center for women's studies

NEWSLETTER

Volume 19, Issue 1

Fall 2012

A Note from the Director



Celebrating the news of being granted "Women and Globalization" faculty member!

By: Meika Loe, Associate Professor of Sociology and Women's Studies; Director of Women's Studies; Interim Director of LGBTQ Program

Our academic program has exciting news! The Colgate administration has awarded Women's Studies with a tenure-track position in "Women and Globalization" to be advertised in Fall 2013, and filled in Fall 2014. Given our growth as a program and our ongoing commitment to Global Engagements (GE), this is welcome news for us all. We will commence our search this coming Fall.

We continue to be proud of our diverse course offerings. Our interdisciplinary courses this semester ranged from *Women's Rights in U.S. History*; to *Gender, Sexuality and the Law*; to *Gender and Language*; as well as courses on *women and Islam* and *women and education*. And the list for next semester is even longer. A hearty welcome to new WMST teaching faculty Maura Tumulty in Philosophy, Anna Rios in Educational Studies, and Janel Benson in Sociology!

The "Introduction to Women's Studies" first-year seminar and 200-level course, now a Global Engagements Course, continues to be a joy to teach. Sophomores, juniors, and seniors taking the 200-level course have enjoyed being "matched" with a first-year women's studies student, and vice versa. As a new component of this course, students in these courses have attended Tuesday evening video screenings, including new and exciting feminist films such as [Miss Representation](#) (on women in media and politics), [The Invisible War](#) (on sexual assault in the military), [Fatal Promises](#) (filmmaker Kat Rohrer visited for this screening on global human trafficking), [Made in India](#) (on surrogacy) and old favorites such as [Hillary's Class](#), [Iron-Jawed Angels](#), [The Business of Being Born](#), and more.

This semester we have had the distinct pleasure of learning from Judith Wellman, the Upstate Institute Gretchen Hoadley Burke '81 Endowed Chair in Regional Studies. Dr. Wellman is a national expert in women's rights and abolitionism. She has given three public lectures in our center on her research. And what a pleasure it was to have her narrate our trip to the Women's Rights National Historical Park in Seneca Falls this year, with stops at the Gerrit Smith Estate in Peterboro, Harriet Tubman's home in Auburn, the Elizabeth Cady Stanton Home in Seneca Falls, and the Howland Stone Store! Meeting one of Harriet Tubman's descendants was a treat for all of us.

As we look ahead to the Spring semester, a group of eleven students will be enrolled in the senior capstone in Women's Studies, and ready to take on feminisms in action in their final semester at Colgate.

We are delighted to have Kimmie Garner continuing this year as our program assistant. She, along with Administrative Assistant Letta Palmer, and WMST Interns (Michelle, Natalie, Christina, Che, Xavia, Kelsey, Stephanie, and Gloria), work hard to make the center welcoming and educational. The student team takes turns introducing brown bags, posting entries on our Feminisms in Action blog, and keeping our bulletin boards filled with feminist education.

Kimmie and I, along with six students, are gearing up for our first-ever Alternative Spring Break working with Planned Parenthood and Habitat for Humanity in Albany, NY, a week-long adventure that will culminate in a "Feminisms Beyond Colgate Workshop and Celebration" on Sunday, March 17th here at the Center for Women's Studies. We hope alumni, affiliated faculty, students, and other enthusiasts can join us as we come together to hear how to do feminisms post-Colgate!

Looking forward to a productive and inspiring spring semester,
Meika



Center for Women's Studies:

Monday—Thursday
8am—9:30pm

Friday
8am—5pm

Sunday
4:30pm—9:30pm

13 Oak Drive
Hamilton, NY, 13346
(315) 228-7156

Fall 2012 Brown Bags

<u>The F Word: Feminisms at Colgate</u>	8/28/12
Faith Benson '14, Drea Finley '13, Che Hatter '13, Andrew Hoadley '13, Griffin O'Shea '13	
<u>Women and Politics in 2012</u>	9/4/12
Joan Mandle, Executive Director of Democracy Matters, and David Butler '13	
<u>Colgate's Title IX and Sexual Misconduct Policies</u>	9/11/12
Sheila Johnson-Willis, Lyn Rugg, Jen Servedio, and Kim Taylor	
<u>Hispanic Heritage Month Kickoff</u>	9/18/12
Co-sponsored with ALANA	
Gabriella Cortes '13, Rose Quispe '13, and Charity Whyte '16	
<u>Gender and Alcohol at Colgate</u>	9/20/12
Jane Jones, Assistant Director of Counseling and Psychological Services	
<u>Women as Healers</u>	9/25/12
Co-sponsored with Shaw Wellness Institute	
Sandy Garner, Certified Healing Touch Practitioner	
<u>Coming Out Stories</u>	10/2/12
Co-sponsored with LGBTQ Initiatives	
Karl Bluemel, David Butler '13, Emmie Dolfi '13, and Marshall Scott '14	
<u>The Road to Seneca Falls: Who Came and Why?</u>	10/16/12
Co-sponsored with Upstate Institute	
Judith Wellman, Gretchen Hoadley Burke '81 Endowed Chair in Regional Studies	
<u>Feminist Fathers</u>	10/23/12
Chris Henke, John Palmer, Andy Rotter, and Jeff Spires	
<u>Identifying as a Mormon Feminist</u>	10/25/12
Co-sponsored with Religion	
Joanna Brooks, author of <i>The Book of Mormon Girl: A Memoir of an American Faith</i>	
<u>"Colgate Talks Sex": A Conversation with the Cast</u>	11/1/12
Cast members of "This is not a play about sex," directed by Christina Liu '13	
<u>Women in Science: Colgate and Beyond</u>	11/6/12
Co-sponsored with Division of Natural Sciences	
Catherine Herne, Krista Ingram, Rebecca Metzler, Kristin Pangallo	
<u>Body Health: Negotiating a Disordered Eating Culture</u>	11/8/12
Co-sponsored with Active Minds and Shaw Wellness Institute	
Christina Amato, Julie Hawkins, Kathryn Wolkin '15, and Sarah Wider	
<u>Muslim Women's Feminist Activism</u>	11/13/12
Co-sponsored with MIST	
Noor Khan and Aisha Musa	
<u>Transgender Day of Remembrance/Honoring Adrienne Rich</u> <i>(not filmed)</i>	11/20/12
Students from WMST 302: Women's Lives: Biography and Autobiography	
<u>Women and Catholicism through the Ages</u> <i>(not filmed)</i>	11/27/12
Co-sponsored with Chaplain's Office	
Candace Bemont, Maura Tumulty, Sylvia Roe, Margaret Wehrer, and Caroline Williams '13	
<u>Exploring Pregnancy and Birth Options in the U.S.</u>	12/4/12
Kimmie Garner and Meika Loe	



The Brown Bag Series: Growing and Thriving

By: *Stephanie Rameau '15, Women's Studies Monitor*

This semester's Brown Bag series featured seventeen exciting, informative events focusing on an array of topics, including how students, faculty, and staff do feminisms, women in politics, body health, women in science, feminist fathers, and much more. In every Brown Bag, panelists weaved their personal experiences into their presentations, reminding us that the personal is always political. Attending the Brown Bags on a more regular basis as an intern, I noticed not only a significant increase in attendance, but also how so many women articulated their desire to take back power on campus. In addition, alums, former interns, and people studying abroad now receive a Brown Bag recording each week, which makes me feel our feminist community extends far beyond Colgate. I'm excited to see how these conversations that raise and critique various norms translate into action and change next semester!

Sandy Garner on "Women as Healers"

By: *Sarah Gallina '13*

On Tuesday, September 25, Sandy Garner, Kimmie's mother and a certified energy healing practitioner, spoke to us about chakras, energy fields, and colored auras hugging our bodies. She taught us about historical healing modalities practiced by women and labeled negatively as 'witchcraft'. The words Sandy used raised some doubts within me, but I was intrigued.

Strung together, her words provided an honest, necessary commentary on the oft-forgotten power of human touch and intention, a crucial complimentary practice to Western medicine.

Sandy practices Healing Touch, a modality in which practitioners use light or near-body touch to restore people's energy and promote full-body healing. Even if not fully trained, she told us that any person is capable of aiding another through the combination of touch and intention. That truly spoke to me. It made me wonder: how is it that people are so quick to doubt, to forget, to remove value from non-Western forms of medicine when these truly nurture the human spirit? The forms of healing Sandy discussed were required entities before technology and material items came into existence. After hearing her speak, I realized that Western medicine without Healing Touch is like skipping a step. I wondered how could we doubt the power of a simple exploration or training in the craft of touch as inherently social creatures.

I love the holistic approach to medicine because I believe our bodies work as one united system. With fragmentary approaches to healing, we miss the connections between brain and foot, elbow and toe, mind and body. After Sandy's discussion, she checked my seven main chakras, which are energy centers traveling from the top of your head to the upper thigh area. She trailed a pendulum near the outside of my body. It would spin in a clockwise direction when energy was flowing smoothly and would spin counterclockwise or stop completely when energy was compromised. She got to my throat and the device stopped moving. I have nodules on my vocal chords and, although one wouldn't know this unless I told them, my voice strains easily. She did a technique called "Hands in Motion," clearing away the compromised energy. While it may sound unbelievable, the egg shaped lump in the back of my throat cleared and the sore muscles released.



Sandy Garner explains chakras, energy fields, and the history of women as healers.

Fall 2012 WMST Courses

ECON 234	Gender in the Economy	RELG 328	Experiencing Islam
ENGL 306	Antebellum American Literature	WMST 202	Introduction to Women's Studies
FSEM 145	Introduction to Women's Studies	WMST 302	Women's Lives: Biography and Autobiography
HIST 311	Women's Rights in US History	WRIT 347	Language and Gender
LGBT 350	Sexuality, Gender, and the Law		
RELG 234	Women and Religious Traditions: Islam		

Judith Wellman Joins Colgate for the Semester



Professor Judy Wellman (R) with Professor Meika Loe at Women's Rights National Historical Park

By: Catherine Yeh '14

The Women's Studies and History Departments had the great pleasure of hosting Professor Judith Wellman this semester as the Gretchen Hoadley Burke '81 Endowed Chair for Regional Studies. Professor Wellman came to Colgate as Professor Emerita from SUNY Oswego. This semester, she taught two courses, Women's Rights in U.S. History and Upstate New York History, showcasing her expertise in Upstate New York's rich suffrage and abolition history. She led three talks on the Underground Railroad, the Seneca Falls Convention for Women's Rights, and women's rights heritage trails throughout the semester.

Professor Wellman often says "Upstate history is not an indoor sport" and has remained true to her word, taking her classes on various field trips, as well as leading the annual Women's Studies trip to Seneca Falls. Professor Wellman is familiar with many local sites and people and shares this enthusiasm with everyone whom she comes into contact. One of the highlights of the Seneca Falls trip was meeting Harriet Tubman's descendent who used her own personal key to let us into the Tubman museum! I also enjoyed the Howland Stone Store Museum. The modest store was the site of many abolitionist and women's rights activities. The store housed interesting artifacts from all over the world, as well an Underground Railroad ticket and a piece of Susan B. Anthony's birthday cake!

As a student in the Upstate history course, Professor Wellman took our class on several trips to explore the region we were studying. We visited Cooperstown and discovered Colgate's history by visiting the Olmstead House, the house where Colgate was founded. The trip I enjoyed most was to the Oneida Community Mansion House. The Oneida Community was a religious commune based on the belief of Perfectionism that existed from 1848 to 1880. The huge and beautiful mansion, built in 1861, housed a community of men and women who practiced ideas of gender equality that were way ahead of their time. Imagine men and women in the 1800s practicing the idea of free love near Hamilton!

Professor Wellman is incredibly passionate about the region and I'm so glad I was able to be in one of her courses. She always comes to class with interesting PowerPoints, local maps, census information, and an overall wealth of knowledge. I have learned so much about the local area and its historic significance thanks to her.

Students Attend Local Human Rights Conference

By: Andrea Liptack '13

The Mohawk Valley Resource Center for Refugees (MVRRCR) held the [UNSPOKEN Conference](#) in Utica, New York for its second year October 17-21. UNSPOKEN combines film, art, music, and a conference in its attempt to uphold human rights. I, along with Kelsie Anson '13, Gabriela Bezerra '13, Liza Paudel '15, Professor Meika Loe, and Program Assistant Kimmie Garner attended the second day of the conference on Thursday, October 18th. This year's focus was on creating space for gender peace.

The speakers included a forced marriage survivor who told her personal story, an advocate for children experiencing forced marriage or international abduction, a PhD student explaining theoretical frameworks for social norms and social change, and the director of strategic development at Tostan, an organization which supports community-led development in African nations. The speakers educated and inspired the diverse audience of activists, students, community organizers, and transnational nonprofit and governmental leaders.

UNSPOKEN conveyed how social change works and ways to implement ideas effectively. In debriefing, we agreed that Tostan's model of not only listening to and learning from community members, but also allowing for social movements to come from within, was feminist and important to uphold. Too often, Western societies attempt to prod social change in the Global South and are unsuccessful at incorporating the history and desires of community members into programs.



2012 Unspoken Conference at Utica's Radisson Hotel

Seneca Falls: Our Largest Trip Yet

By: Xavia Publius '13, Publications Intern

On October 20th, the Center for Women's Studies hosted its annual field trip to Seneca Falls. Thirty-six students, faculty, staff, and community members visited sites where many seeds of America's women's rights movement were sewn. I had wanted to go on this trip since my first year at Colgate and was determined to attend this year as a senior. I felt like a fifth-grader again riding the bus to our destination, anticipating the fun and inspiration in store for me and stoking the intellectual fires that four years of interning at the Center for Women's Studies had lit in me. I was excited to interface with history, to put faces and places to names and dates. When I went to Italy this past summer on a trip through the Classics department, I had this same sense of connection between history and present. Both the profound and mundane permeated everything we saw and provided context so that each minute detail played its part beautifully to illustrate the tapestry of possibilities and contested spaces in this time period different from, yet totally akin to our own.

In this vein, I had the added luxury of going the year that Professor Judy Wellman led the excursion, because she also responded to the sheer interconnectedness of all the histories visible across the Central New York landscape. We visited everything from the chapel where Elizabeth Cady Stanton delivered the Declaration of Sentiments, to the National Abolition Hall of Fame and Gerrit Smith Estate, to the house of Harriet Tubman, to the Howland Stone Store Museum where movers and shakers passed through, to a residential area that still bears the marks of its 19th century past. Professor Wellman is an invaluable resource on this period and its complexities, and having her to contribute to this experience made it much more engaging for me.

What I took away from the trip is that, at the end of the day, the women who initiated these movements were just living in Central New York. It reminded me that the struggle for women's rights comes not only from the idealists and the culture makers, but also from those women living ordinary lives. While the Seneca Falls women's movement was beset with classism and racism, there's a stronger history of coalition building across difference for change. The women's movement grew almost directly out of the abolition movement. The activists of the 19th century recognized that all our oppressions are connected, and that it's up to us, wherever we are, to upset the culture ourselves and create our own change.



The Colgate crew poses in front of Wesleyan Chapel, where Elizabeth Cady Stanton delivered and signed the Declaration of Sentiments.

Spring 2013 WMST Courses

ECON 234	Gender in the Economy	PHIL 360	Philosophy and Feminisms
EDUC 303	Gender & Development	RELG 253	Religion & Queer Studies
EDUC 312	Women and Education	RELG 334	Women & Religious Thought
EDUC 416	Seminar Moral Devel & Education	SOAN 306	Sociology of the Family
ENGL 204	American Lit: Native American Writers	SOAN 333	Sociology of the Life Course
ENGL 408	Medieval Identity: Chaucer & Circle	SPAN 474	Contemporary Spanish Theater
GERM 225	Women Travelers-German World	WMST 202	Intro to Women's Studies
LGBT 220	Exploration in LGBTQ Studies	WMST 490	WMST Senior Seminar

The Clothesline Project Moves to the Academic Quad

By: *Christina Liu '13, Sexual and Gender-Based Violence Awareness Intern*

The Clothesline Project originally began in Cape Cod in 1990 as a movement to address violence against women. Since then, it has grown into a worldwide movement. The Clothesline Project provides an opportunity for women affected by violence as primary and/or secondary survivors to decorate a t-shirt as a way to share their stories and express their emotions. These t-shirts are then hung on a clothesline to spread awareness about violence against women.

At Colgate, the Center for Women's Studies organizes the Clothesline Project every October during Domestic Violence Awareness Month. It not only provides an opportunity for the Colgate community to spread awareness about the issues of violence that people of all gender identities continue to face, but also a specific two week period to commemorate and focus on the individual survivors who are affected by violence and assault.

In order to spread the scope of awareness at Colgate this year, the Center for Women's Studies collaborated with the Network, a COVE group aimed at providing support for survivors of sexual violence. Last year, the t-shirts were hung up around the Center for Women's Studies for two weeks. This year, Rebecca Raudabaugh '13 and Juliana Reider '14 of the Network and I expanded the project by hanging up the t-shirts in the academic quad for several days for students to walk by between classes. The reactions to the shirts ranged from concerned to shocked to rather uncomfortable. Some felt so uncomfortable that they utterly dismissed the entire display after reading just one of the t-shirts. It is clear our campus as a whole still has a ways to go in terms of addressing violence and assault, especially sexual violence, in a completely open and constructive manner. This might also explain the sparse attendance at the "Reflections on the Clothesline Project" discussion at the Center for Women's Studies on the final day of the project. Whether members of the Colgate community are comfortable talking about this issue or not, these conversations must be had.

It's a difficult subject to bring up, and not the most popular of topics. But it is of utmost importance that the voices of survivors and victims of violence and assault do not go unheard so that we may eliminate instances of sexual violence not only at Colgate, but everywhere.

This is not a play about sex Incites Meaningful Conversations

By: *Che Hatter '13, Multicultural and LGBTQ Affairs Intern*

From the very beginning of the fall semester, the campus was bubbling with excitement about a *Vagina Monologues*-esque play written and directed by Christina Liu '13. Apparently, the project started out being about sex. Liu received a Summer Undergraduate Research Grant through University Studies to conduct and transcribe interviews in Spring and Summer 2012 with twenty-six students of different backgrounds, gender identities, and sexual orientations. She asked them to talk about Colgate's hook up culture, their bodies, and desire. In total, Liu accumulated more than thirty hours worth of material from her interviews. While working on the show itself, recurring themes of dissatisfaction emerged. The play became less about sex and more about fulfillment, happiness, and connection.

The play finally opened during Family Weekend in Ryan 212 with a cast of twenty-one students (some of whom were interviewees) and an oddly intimate format. Performers rose from their seats among the audience to deliver their monologues. There were moments of laughter, empathy, and discomfort throughout the show. People were talking about the show well afterward, and the follow-up Brown Bag in the Center had a strong turnout of 95 and delved into discussions of the campus culture. After the initial showings of *This is not play about sex*, the demand was so great that the cast agreed to give an encore performance on December 2.

It is clear this project hit a nerve within the Colgate community, identifying a topic that rarely generates honest and open conversation. The end of the semester is definitely not the end of the play. Currently, Liu is in conversations about ways to integrate her work into first-year orientation and other programs for future years. Liu's play is an unflinching and vulnerable exploration of not just being a sexual being, but of being a whole human being.



Members of the cast reflect on the play's rehearsals, content, and results.

Breast Cancer Awareness Month: Addressing Pinkwashing

By: Natalie George '13, Women's Health Intern

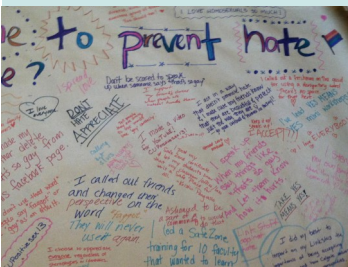
Every October, the Center for Women's Studies honors Breast Cancer Awareness Month through awareness-raising events. The Center focused on pinkwashing this year because its prevalence is an important site of feminist critique. Pinkwashing is used to describe the activities of companies and organizations that position themselves as leaders in the eradication of breast cancer, yet sell products that may be contributing to rising rates of the disease. We held a film screening of *Pink Ribbons, Inc.*, which is a thought-provoking film about the corporate exploitation of breast cancer. Dr. Merrill Miller visited us prior to the screening to give an informative demonstration of a self-breast exam. We contributed \$125 raised through bake sales again to SHARE, a New York City organization focused on education and support for those who have or have had breast and/or ovarian cancer. To learn more about pinkwashing, watch the film and read Gayle Sulik's *Pink Ribbon Blues!*



Responding to Hate Speech During Coming Out Week

By: Che Hatter '13, Multicultural and LGBTQ Affairs Intern

The month of October is typically busy for the office of LGBTQ Initiatives. National Coming Out Week is always filled with an exciting array of opportunities to highlight campus support for the queer community. Each year, door displays are placed in several spaces around campus so that members of the Colgate community can share messages of support or their own stories about coming out. This has been a regular part of National Coming Out Week at Colgate for the past five years, and each time, it has generated an outpouring of positive comments and messages of encouragement. That all changed this year.



One of many responses to the hate speech – a banner titled “What Have You Done to Prevent Hate at Colgate?”

During the week when the doors were on display, there were repeated instances of people writing the full names of individuals on the doors in an attempt to out them or to insinuate that they identified as part of the LGBTQ community as a joke. The Office of LGBTQ Initiatives took care of these occurrences by blacking out the names on the doors, but the displays remained so that other members of the community could continue writing messages throughout the week. The doors were taken down, however, when anti-queer, racist, and classist hate speech was found on one of the Coming Out Week doors. The Dean of the College, Suzy Nelson, distributed emails to the campus describing this event as a bias incident and the Office of LGBTQ Initiatives promptly held an open meeting in the Center for Women's Studies to discuss

how to best address the issue.

The response from the campus community was powerful, and students, faculty, and staff from all areas of campus brainstormed ways to counteract the hateful acts by remembering the celebratory and supportive spirit of National Coming Out Week. Campus members also used the title of “Blue for Q” to reclaim the color of the ink in which one of the most hateful messages was written. This cumulated in a Day of Service, where members of the community created signs, banners, and shirts declaring, “G8 Against H8” and “Anti-queer Hate Speech Happened . . . What’s Your Reaction?” Colgate Advocates, the community’s gay-straight alliance, displayed rainbow flags on the academic quad and Colgate Advocates for Positive Sexuality (CAPS) uploaded [videos](#) of the community response to YouTube. Following these events, all the Coming Out Week doors went back on display in various areas around campus, with the names and hateful messages blocked out. It was a striking image to see the juxtaposition of the blacked out squares on the door surrounded by colorful messages of inspiration and acceptance.

Needless to say, due to the efforts of many, the hateful words of few were greatly overpowered.

Joanna Brooks Discusses Mormon Feminisms

By: Kelsey Gibb '13, Information Technology and Resource Intern

When I hear someone say “Mormon,” “feminist” is not usually the first word that comes to mind. But for Joanna Brooks, author of *The Book of Mormon Girl: A Memoir of an American Faith*, those two terms are interconnected. On October 25, I was able to attend the Center for Women’s Studies Brown Bag: “Identifying as a Mormon Feminist.” I was a bit skeptical and intensely interested before this particular event. The only previous exposure I had in relation to Mormons had been through extreme portrayals of fundamental, polygamist Mormon families on television in shows like *Big Love* or *Sister Wives*, or through news stories about Mitt Romney surrounding the presidential election.

At the beginning of the presentation, Brooks began by reading a passage from her book detailing her experience at Brigham Young University. This was the place where she was impacted by the first wave Mormon feminists of the time. She learned about her religion through a feminist lens and was able to question some of the patriarchal institutions within her own faith while still being a devout Mormon herself. However, like mainstream second wave feminism, there was a significant backlash in the Mormon community. Feminists are now faced with few options: leave the church or relinquish their opinions and beliefs. Brooks is a part of the growing movement to bring feminism back to the Mormon faith. She talked about different changes that are currently being made. For instance, very recently, Mormon women were finally allowed to go on their mission trips at age 19 instead of 21, just like the men. In an historically conservative religious community, this is definitely a step towards more equality.



Joanna Brooks on discovering her feminist identity while maintaining her Mormon faith. One of the Coming Out Doors on display following the hate speech incidents.

Joanna Brooks reminded me that feminism is what one makes it; there is not one definition of a feminist or one way to act as a feminist. I believe that it’s really how one embodies and practices the principles of gender equality in themselves and everyday life.

When Positive Sexuality Gets Social

By: Evan Chartier '14

The positive sexuality movement at Colgate has burst out of its shell this semester! Colgate Advocates for Positive Sexuality (CAPS), the umbrella club for all things positive sexuality on campus, has taken over social media with a new Facebook group, Twitter feed, and YouTube channel. The new Facebook group received over 100 likes in the first week it was created, and the YouTube channel had reached over 1,000 views in the same amount of time. The Yes Means Yes seminar continued its legendary performance and almost broke its own registration record, filling up in just under two hours this semester. The Positive Sexuality House has also been picking up steam with a whole new crew of housemates and several events in the works, including fishbowl conversations, a new sex toy ordering process, and regular open hours every Friday night.



Colgate's Positive Sexuality House serves as a catalyst for positive sexuality initiatives on campus.

New this semester, the Yes Means Yes mini sessions have been a huge hit in first-year dorms where trained facilitators led 60 minute sessions on sexuality and relationships at Colgate. In addition to NCBI, SafeZone, and Mentors in Violence Prevention sessions, all new members of fraternities also participated in a special positive sexuality program facilitated by students and staff on September 29. The positive sexuality movement at Colgate is off and running and gearing up for next semester. Jump on board! Follow the action on Twitter and YouTube at CUPositiveSex13, and on Facebook at Colgate Advocates for Positive Sexuality.

Questions? Email colgatepositivesexuality@gmail.com.

New Faculty Spotlight: Anna Rios

By: Michelle Van Veen '14, Community Outreach and Alumni Affairs Intern

Anna Rios is Assistant Professor in the Educational Studies Department.



Why do you identify as a feminist?

I don't really see it as a "choice" as I don't believe it's an identity I could just as easily put on and cast off. My identity as a Latina feminist forms the basis of who I am, my positionality in the world, my scholarship, and my everyday political praxis. In other words, I identify as a feminist because I do not know what else I might identify as within the current arrangements of power in society. Identifying as a feminist is, in my opinion, less a matter of "choice" and more a matter of necessity, survival, and resistance. As long as there is patriarchy, sexism, heterosexism, classism, colonialism, imperialism, and other forms of domination, then there is a critical need for feminism. I have also come to realize that I was a "feminist" before I even knew to call myself one and that my feminist sensibilities have been deeply influenced by the women in my life—strong women "sin pelos en la lengua" unafraid to grab life by its "cuernos" (horns), norm-breakers, warriors, and *feministas* before their time, who were reinventing feminism through their everyday labor of love and *cariño*. When I think about what it means to be a Latina feminist my thoughts turn to my Peruvian indigena grandmother, Inocenta Villanueva—a phenomenally fearless woman, single mother of six children and grandmother to many, who endured multiple migrations and worked to mediate oppressive and inequitable structures throughout her lifetime with grace and determination, thus teaching me about feminism through her example. Her "story" speaks of the transgressive power of seemingly subjugated communities, to woman of color feminisms, and to forms of "no-name feminisms" (Hurtado, 2003) that might spill beyond those developed and defined within the academy—to forms of transgressive agency that the academy has yet to name. These women in my life illuminated for me how "personal experiences" contain larger political meanings and that the everyday lived experiences of women can form a powerful site for theorizing and action that might move us towards a more human and humanizing world.

What is the focus of your research?

A central piece of my research entails a critical examination of the academic and social consequences that derive from the seemingly *natural* categories and ideological discourses through which youth of migration coming of age in the new diasporas being forged in Spain are *seen* and *located* as they maneuver through a new educational system and society. Grounded in critical social theories concerning the processes and structures contributing to immigrant youth's inclusion/exclusion, Third World feminist perspectives, cultural studies and Critical Race Studies, my research aims to contextualize the experiences of immigrant youth within the larger social and political-economic structures of power, paying particular attention to the cumulative and interlocking impact of gender, race, class, citizenship status, and language.

How do you incorporate a feminist lens and the concept of intersecting identities into your classroom?

Corresponding with my belief that education is a deeply political act that wields the power to either support the status quo or work towards challenging it, I draw upon feminist and anti-racist pedagogies in an effort to support students in interrogating issues of knowledge and power in education as these are related to and mediated by intersecting categories of difference: racial/ethnic identity, gender, socio-economic class, and sexual orientation. The key departure point for this form of critical analysis is the self. My pedagogical approach, therefore, often aims to open up a self-reflective space in the classroom where my students can situate their narratives of self within a broader socio-historical-political framework. I aim to provide opportunities for students to explore the various and contradictory ways in which these intersecting categories of difference shape how we view the world and our ability to maneuver within it.

Can you tell us a little about the course you are teaching next semester: "Gender, Education, and Development"?

I am envisioning the course as one that neither takes notions of "development" as self-evident nor benign. I think that we need to be increasingly suspicious of development discourses, attuned to how women, indigenous communities, peasants, and nature all too often become objects of knowledge and targets of power under the more "enlightened" gaze of "experts." The course, therefore, aims to problematize dominant discourses of development, grounding the education of girls and women in a critical analysis of the complex, on-the-ground, local realities of their lives and experiences in diverse areas of the so-called developing world. I am imagining the course as one that will devote time to examining educational development efforts from both a critical gender and policy analysis perspective, framing the question of girls' education in an increasingly globalizing world as issues of equity, empowerment and social justice. My hope for students in this course is that they will gain a deeper understanding of the situated constructions of gender, sexuality, race, and other intersecting social categories of difference and the complexity of education's role in development projects in all of its economic, social, political, cultural, and gendered dimensions.

Announcements

ALLEGORICAL ATHENA

Submissions are being collected for the *Allegorical Athena*, a gender-oriented magazine edited and produced by the Center for Women's Studies at Colgate. Submit anything related to gender issues: drawings, articles, poetry, photography, and more. Suggested topics include (but are not limited to): beauty perceptions, the media, sexuality, sexism, and relationships.

For more information or to submit works, please contact Publications Intern, Xavia Publius, at xpublius@colgate.edu, or Women's Studies Monitor, Stephanie Rameau, at srameau@colgate.edu.

YOU'RE INVITED!

Feminisms Beyond Colgate Workshop and Celebration

March 17, 2013
10:30am to 7pm

Join Us for a Day of Conversation and Commemoration about Creating Feminist Pathways Beyond Colgate

RSVP to Kimmie Garner at kgarner@colgate.edu by February 15.

Feminists Unite Across Campus

By: Kimmie Garner, *Women's Studies Program Assistant*

It is always a joy to reflect on each semester I work in the Center for Women's Studies because of the incredible array of people, programs, trainings, and conversations that come together and occur in this space. During my second year as Program Assistant, I've had the pleasure of interacting more deeply with students, faculty, and staff who come to the Center to share ideas for future programs, receive support or advice, and engage in community building. The Center not only housed our weekly Brown Bags for average audiences of 100, but also played a crucial role as a gathering space for open, campus-wide forums following the appearance of homophobic, racist, and classist hate speech on the annual Coming Out Doors. Beginning the semester with a visit from Teresa Delgado '88, an integral student activist in the creation of the Women's Studies Program at Colgate, and seeing "[Be the Change](#)" playing in the library, Coop, and prior to Take Two Movies throughout the remainder of the semester provided a historical and present-day framework for "doing feminisms" at Colgate.

Many regular Brown Bag attendees and general Women's Studies' enthusiasts emerged as leaders, strengthening feminist dialogues through the creation of feminist social groups and plays. Evan Chartier '14 and Meika Loe held a discussion group the first Monday of every month on current feminist news. Michelle Van Veen '14, Community Action and Alumni Affairs Intern, created a feminist social group called the Lordes of Audre that serves as an outlet for feminist-minded individuals to enjoy one another's company and conversation beyond the Center. Griffin O'Shea '13 collaborated with us to create a seminar series for ten Theta Chi members about masculinity, classism, positive sexuality, and sexual violence. Thanks to the generous support of the Summer Undergraduate Research Grant through University Studies, Christina Liu '13, Gender and Sexual-Based Violence Awareness Intern, created and directed "This is not a play about sex" based on 26 interviews with women and men about their (dis)satisfaction with the sexual climate at Colgate. After attending "One in Three" violence prevention training, students from the Positive Sexuality House helped organize a campaign titled "Let's Take Back the Power," during which they took pictures of people holding hand-made signs against sexism and sexual violence in the Coop.

These exciting initiatives are a glimpse of the activism occurring on campus, but do not fully encapsulate myriad ideas and conversations that surface and occur on a daily basis. I look forward to witnessing and participating in more inspiring feminist activism and change next semester!

The Center for Women's Studies Staff

Director:

Meika Loe,

Associate Professor of Sociology and Women's Studies

Program Assistant:

Kimmie Garner

Administrative Assistant:

Letta Palmer

Student Interns:

Natalie George '13

Kelsey Gibb '13

Che Hatter '13

Christina Liu '13

Xavia Publius '13

Michelle Van Veen '14

Gloria Kebirungi '15

Stephanie Rameau '15