

Fall 2012

## Brazen (Fall 2012)

Hollins University

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## Realizing GWS is for me, while spending my summer on the sea

By Emily Wood

On June 17<sup>th</sup> 2012 I set sail on the *MV Explorer* bound to explore various countries in the Mediterranean through UVA's "Semester at Sea" for two months along with roughly 600 students and 40 plus faculty members from across the globe. The once cruise ship was converted to a floating university, complete with the world's largest sea library, tutor centers, lecture halls, and computer labs.

President Gray notoriously said, "Women who are going places in the world start at Hollins." I started at Hollins nearly three years ago as a young woman who thought she had it all figured out. I believed that a major in Business was where my road to success began. Luckily I was exposed to a feminist framework in my first

year seminar, and found such empowerment within studying the historical and cultural context of gender that I began to explore in GWS classes. It wasn't until spring semester of my junior year that I decided I would finally claim the label as a GWS major. I had been so nervous and stricken by fear of others' reactions to my decisions that I subdued my interest for so long.

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Why do you need Feminism?

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# Hilary Dubose '05, Living What You Believe

By Bivishika Bhandari

Hilary Dubose is a Hollins alumna, class of '05 and was a gender and women's studies major while at Hollins. It is remarkable to mention that her senior thesis resulted in establishing the community garden which students still successfully run today. She is currently working with an international humanitarian aid organization managing several earthquake relief programs in Port-au-Prince, Haiti. She presented at this co-sponsored event by gender and women's studies, sociology/anthropology and international studies departments, on Monday, October 22 in the Hollins Room. Her presentation was titled "Living What You Believe: International Development Work in Post-Earthquake Haiti."

In her presentation on development work in post earthquake Haiti she remarked on some key aspects of being involved in development work. She mentioned that low income does not mean low development. The HDI- Human Development Index covering life expectancy, literacy and GDP per capita, can be a better indicator of development. She specifically worked in closing camps in Haiti. Her programs to help people displaced by earthquake to settle back into permanent housing included, renting

houses, rebuilding old houses and creating transitional shelters. She also mentioned the importance of life skills training and psychosocial counseling to help people cope with the traumas of disaster and mentioned the importance of going back and checking on the impact of the programs implemented by NGO's. One of the most important lessons she left us with was the importance of accountability of one's actions and the necessity of learning about other cultures.

Dubose also briefly touched upon lifestyle changes as a result of working for change at an international level. Some positive changes include a good salary, benefits (for example paid vacations), permission for spouses to travel with each other, frequent moves- ranging from two to four years in one place and paid housing and transportation facilities.

The second half of her presentation focused on building a career in international development in NGO's and UN organizations. Below is the checklist of skills she

developed with her tremendous international development staff. These skills are critical for those who wish to work in international development. Good writing skills are essential specially when writing reports and proposals. Other important skills and abilities include:

- Critical thinking skills
- Volunteering
- Multilingual (Especially French and Spanish)
- Events organization skills
- Staying in good terms with professors for recommendations
- Internships
- Study Abroad
- Work experience before going to graduate school
- Masters degree
- Fellowships after Masters degree
- Work in International development



Dr. Costa (left) and Hilary Dubose (right)

# Realizing GWS is for me, while spending my summer on the sea

By Emily Wood

Continued from page 1

Semester at Sea was my vehicle for going places. While on this journey I traveled to the Bahamas, Spain, Italy, Croatia, Greece, Turkey, Morocco, and Portugal. This experience also helped me realize that I made the best decision by starting at Hollins and confirming that GWS was my passion. Within days on the ship I began introducing others to the constructs and boundaries of gender. It didn't matter where I was; in class cruising in the middle of the Atlantic Ocean, attending the ship's *Take Back the Night*, or simply discussing observations with others about gender in the various countries we visited. In many settings I found ways to critically engage my peers and professors in texts ranging from Aeschylus's *The Oresteia* to international law legislation that defines rape. My courses at Hollins prepared me well for those conversations. It wasn't about changing peoples' minds or converting my peers to feminism; it was simply about getting just one person to look at the world from a different perspective.

Reflecting on what I have learned, I am reminded of a quote from T.S. Eliot which reads, "We shall not cease from exploration,

I traveled to the Bahamas, Spain, Italy, Croatia, Greece, Turkey, Morocco, and Portugal.

and at the end of all our exploring will be to arrive where we started and know the place for the first time." From this experience I think I truly know Hollins for the first time, and equally important I

know the value of a GWS major for the first time. I was able to think and observe critically, write persuasively, and speak eloquently about some of the most timeless questions regarding gender and gender relations, thanks to my education. My advice is to seek diversity and follow your passions early, no matter how scary it may seem to go there.



Emily (Yellow T-shirt) with friends.

# *Feminist Religion*

*By Morgan Dean*

The last time I saw my grandfather, I left his house angrier than I've ever been. I had gotten a tattoo on the inside of my foot and a nose piercing since the last time he'd seen me, and needless to say, he was less than pleased. I was so mad, my clearest memory of the argument is me saying, "This is my body, and my choice." And he stood up and yelled at me, "That is God's body. How dare you ruin it?"

We've had a long history of disagreement. His religion is one that can definitely be called misogynist- my grandmother hasn't been allowed to cut her hair or wear pants since 1975. My mother was the only daughter of this family. Growing up, she distinctly remembers that her brothers had many more privileges than she did, to the extent of there being nothing for her under the Christmas tree or having to smuggle shorts and a mitt out of her house so she could play softball. My mom and uncles grew up and had kids- we're all girls, and none of us go to church. If there is a God, my grandfather can't miss the fact that He has an ironic sense of humor. And you can imagine that family gatherings are a sickly entertaining debacle.

But you can't choose fam-

ily, right? Currently, I'm trying to love my grandfather for who he is and what he believes. My grandmother is a closet feminist (Literally. She's told me she'll bail me out of jail as long as I got arrested protesting patriarchy...), but all she'll say about my grandfather is that he's too old to change. So how can I love my grandfather, preserve order at family reunions, but still maintain my convictions that all humans are created equal? Well, I'm calling it Feminist Religion.

If there's anything I've learned from taking a class with Dr. Susan Thomas, it's that the Virgin Mary screwed us over when it comes to having an unobtainable vision of womanhood. I don't know about y'all, but I have no interest in birthing a baby without any of the fun you typically have getting there (A.K.A. immaculate conception SUCKS). In my grandfather's eyes, that makes me just as bad as Eve, Jezebel, or Salome. And really, I've come to terms with that. Eve was so charming, she made Adam eat an apple when God Himself had said, "you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die" (Genesis 2:17). Jezebel used her cunning and

My grandmother is a closet feminist (Literally. She's told me she'll bail me out of jail as long as I got arrested protesting patriarchy...)

beauty to turn prophets and kings to do her bidding, and when it came time for her to die, she refused to lose face in front of her enemy and decorated herself as a queen before the Jews threw her from her palace window (2 Kings 9:30-33). And Salome, my favorite, danced so well that she caught the eye of John the Baptist (Mark 6:21-29, Matthew 14:6-11). Unfortunately, he was distracted long enough for someone to come up from behind and behead him, but come on... Can you imagine the moves that woman had to get one of the biggest names in the bible to be checking her out?

I'm willing to admit, however, that these examples just perpetuate the typical biblical assumption that women are good for nothing but seduction, using their

bodies as tools for the destruction of masculinity. But really, doesn't everyone use some type of seduction anyway, whether with sex, words, gifts, or something else? I think a case in point of that is the recent presidential debates with Mitt Romney changing his stance every other breath. Now go watch Mittens speak and try not to laugh as you imagine him dancing like Salome for America's affections.

The name Salome is derived from the Hebrew word for peace, and I think of her not as a woman who used her beauty and body to cause someone's downfall. In some works, she is said to have loved John the Baptist deeply and after he was decapitated, she picked up the head and kissed his lips. I've felt such affection, which would cause me to pick up a severed head and put it near my mouth, for very, very few people. I believe that the ability to love that much is an enviable quality. If everyone loved someone as much as Salome is said to have loved John the Baptist, do you think anyone would be capable of killing? Could this affection create a type of empathy where you couldn't take a person's life because someone loved this per-

son just as much as you loved someone else? It's probably time for me to take off my rose-colored glasses, but just think of the possibilities. Salome means peace, and I think her love is an excellent example of how to achieve peace.

So how does this make me come to terms with my grandfather? My ironic views on religion matched with his gung-ho ideas of fire and brimstone. Honestly, I've just started taking pride in the fact that I'm following in the footsteps of some of the most influential women in Christendom. My body is a temple with a congregation of one, and I am decorating it any way that I see fit. And even though I might not have the typical talents that most of the religious revere in women, Erma Bombeck once said, "When I stand before God at the end of my life, I would hope that I would not have a single bit of talent left, and

could say, 'I have used everything you gave me'." Next time I see my grandfather, I'm going to tell him just that- whatever God there is gave me this body and these talents; whatever God there is also gave me the ability to choose for myself. And I don't know of any God who can judge someone for their outside when it's what is on the inside that really matters.



# Rape Culture

By Anonymous

Rape culture meant years of my childhood being raped by teenage boys. It meant having money laid on the bed stand afterwards, as if that made it better. It meant convincing me it was my fault. It meant threatening to tell my guardians the “horrible” things I had been doing if I didn’t comply. It meant watching trafficked minors get arrested on charges of prostitution.

Rape culture meant being invited to a boy’s birthday party when I was 12, just because he thought I’d sleep with him. It meant being touched even after I said no. It meant thank god I had a good punch to break his nose.

Rape culture meant being sexually assaulted by a married man when I was 13. It meant being told that “no one would have to know” if I didn’t tell. It meant having church leaders deny my honesty when I did tell. It meant hearing the words “good Christians forgive and forget.”

Rape culture meant being gathered by the church leaders, along with twenty other girls, to tell us our sexualities were like a candy bar; if one person had a bite, no one else would want it. It meant my virginity was my worth.

Rape culture meant being

yelled at by my first boyfriend

**It means we ALL need to start speaking up, because I refuse to live the rest of my life in a power struggle over my own body.**

because I was supposed to be a virgin for him, even though he was not a virgin himself. It meant being told I “should have kept my legs closed” and that I “probably had AIDs.”

Rape culture meant my high school teacher insisted on including explicit photographs of Megan Fox in his presentations. It meant listening to him add in the line, “When she talks, it just ruins it.”

Rape culture meant four different incidents in my high school of boys attempting to rape girls in the bathroom. It meant no policies were changed or put in place to prevent any further incidents. It meant getting a urinary tract infection because I refused to use the bathroom during school hours.

Rape culture meant finding violent pornography of a girl that looked just like me on my next

boyfriend’s computer. It meant being choked by him during sex one night. It meant that his response when I pushed him off was, “I thought you liked that.”

Rape culture meant being stalked by a gang of boys at a hotel who said with a shrug, “Rape, it happens.” It meant being followed from the hotel, to the restaurant where I had dinner. It meant not being able to leave my room that night, because they waited outside for me.

Rape culture meant I was never able to tell my mother what happened to me, because she too was struggling with memories of sexual violence. It meant I had to stop her on numerous occasions from butchering herself with our kitchen knives.

Rape culture means not being able to go a day without being dismissed or silenced. It means watching countless television shows, music videos, and advertisements that draw parallels to my experiences and present them as desirable, cool, and normal. It means being told, in the face of these depictions, you’re too sensitive; stop being so serious; it was just a joke; smile; get over it.

It means a comedian feels comfortable enough to tell a rape joke to a crowd of 500. It means the crowd feels comfortable enough to laugh at the rape joke. It means people are afraid to speak out against the joke because they themselves could be threatened with rape.

It means having people tell you to your face that human trafficking does not exist in America. It means you cannot negate their claim with your own experience because you must protect your identity as a survivor from a society that will ostracize you, arrest you, and blame you.

It means the number of women in my life who have been assaulted and raped, outnumber the ones who have not been. It means having people tell you they “don’t believe 1 in 6 women are raped.” It means only 36% of rape is ever reported. It means that only 3% of those men actually charged with rape are actually convicted. It means endless amounts of rape kits sit on shelves across the country getting dusty.

It means women who speak up are called man haters, but the men who raped them, beat them, and humiliated them are never called woman haters. It

means that in 34 states, predators are given parental rights to the children they father through rape. It means the Sanctity of Life Act allows women who have abortions to be sued by the rapists who impregnated them. It means the politicians pushing this bill are also the ones using the term “legitimate rape,” as if that’s not redundant.

It means never knowing what it was like to have the word “no” respected. It means still feeling guilty anytime you refuse sex. It means spending endless nights on the 24/7 RAINN hotline. It means missing school to sit in a psych ward and be labeled with Post Traumatic Stress Disorder.

It means that those of us who are able need to be advocates for ourselves, and for others. It means we need to volunteer at clinics and shelters. It means we need to push for rape kit testing. It means we need

to push for bills, for legislation, and for leaders who are going to stand with women and fight to end this epidemic. It means we need to educate those around us when they perpetuate rape myths. It means we need to appreciate those who defend our rights in the face of these controversial issues, because one thank you is all it takes to motivate them in the face of the threats they receive on a daily basis. It means we ALL need to start speaking up, because I refuse to live the rest of my life in a power struggle over my own body.





# Sandra Fluke

Talk Reproduced by Bivishika Bhandari

Questions were asked by Professor Jill Weber

## Part I: Definition of Civil Discourse

1. Define Civil Discourse.

Fluke= She defined civil discourse in legal terms and identified three standards for civil discourse: -

- Accurate evidence
- Relevant materials
- Be able to verify

2. Views on personal attack in a civil discourse?

Fluke= Attack on personal character while trying to have civil discourse is unimportant. However, dissent is important and should be promoted.

3. Role of Emotions?

Fluke= Emotions should not be allowed in a civil discourse. They might be legitimate in some cases such as like healthcare, which affects each person personally.

4. Describe Civil Exchange.

Fluke= it must be based on facts and accuracy.

5. What contributes to Uncivil Discourse?

Fluke= Generalization and unnecessary irrelevant details.

## Part II: Role of Civil Discourse

6. What is the role of Civil Discourse?

Fluke= The absence of civil discourse leads to dangerous situations like violence. It leads to stagnation in public policy. Media also has a much important role to play to advertise and influence views.

7. Are there any benefits of uncivil discourse?

Fluke= No. Only the use of factual materials lead to a civil discourse.

8. Isn't the attention garnered by uncivil discourse?

Fluke= No. It just creates a platform to discuss a topic but it still does not justify the use of irrelevant data

## Part III: Strategies to Promote Civil Discourse

9. What are the strategies to promote civil discourse?

Fluke= "Name it, Change it."

- Call out whenever the details aren't accurate,
- Talking factually
- Be open to new points and views
- Values are not facts

10. How do you respond to a negative civil discourse?

Fluke= "I think about how my mother would want me to answer i.e., with a high standard of civility, writing letters to editors about disagreements and inaccuracy

## Part IV: Audience Questions

11. How can we change negative or uncivil discourse promoted by the media?

Fluke= Turn it off. Don't buy it.

12. How stagnation in public policy is an uncivil discourse?

Fluke= Because it will be difficult to compromise as the discussion won't just settle in the presence of disagreements.

13. How do we check facts? What resources do we use?

Fluke= it might be time consuming. Definitely television is not the best source. 501-C3 organizations have their own specialized and most accurate information, since it is the least biased and is non-partisan.

14. What are the ways to call out uncivil discourse?

Fluke= Blog posts, writing letters to the source.

15. How is civil discourse possible in so polarized politics?

Fluke= Uncivil discourse leads to more polarization. People need to question themselves and have more conversation on it like these discussions. Legislation is driven by ideology whereas it should be done by evaluation of policy.

16. What do we do if a candidate is personally attacked?

Fluke= Call out the personal attack on character or if it is sexist or racist.

17. Advice for aspiring law students?

Fluke= Take time off after graduation to gain some work experience and reinforce passion. This will help in deciding a particular or focused area in law.

18. Bullying reforms?

Fluke= Depends on situation. Support and promote programs targeted to stop bullying. Start having conversations about it before junior high.

19. Women's health issues are unheard and ignored?

Fluke= Not all of women's voices are ignored. Some legislators believe that only women should talk about women's issues but men can also participate and discuss women's issues. Voting is one strategy to get our voices heard. We can show up in protests and write letters and do something rather than being passive recipients of information provided on the internet and TV.



**Sandra Fluke**

## *My Experience participating in NWGN– Nepali Women’s Global Network’s Conference*

*By Bivishika Bhandari*

I participated in the third NWGN-Nepali women’s Global Network Conference held at American University in Washington D.C, on October 7<sup>th</sup>, 2012. The title of the conference was “Maheela Sashaktikara through Collaboration and Activism” (Women’s Empowerment through Collaboration and Activism). The purpose of the conference was to “create a dialogue on issues pertaining to women of Nepali origin, in specific, and to build a collaborative global network of like-minded women, activists, scholars, and professionals”. The title of my presentation and workshop was “Nepali Models.” Below is part of my proposal.

“...I remember vividly, walking into the book store in my home community and turning my head around, in an attempt to avoid having to glance at the barely dressed cover page models on various Nepali magazines...I still find myself in similar situations when I am confronted with website tabs entitled “Nepali Models” on various reputed and not so reputed e-newspapers and magazines. How does this portrayal of almost naked women in compromising positions affect the empowerment of Nepali

I was also pleasantly surprised to see similarities in the goals and ideologies of western feminism and feminism in Nepal.

women?...we will write stories exploring reasons why we think a Nepali woman agrees to appear in such compromising pictures...I hope this experience will help us to build solutions to end the sexualization and objectification of Nepali women.”

The conference gave me an opportunity to connect back to the social issues pertaining to gender and women studies among Nepali women at a scholarly level. Some of the issues still revolve around gender norms and the fight of Nepali women to move from the private to the public sphere of life. My presentation added a more recent perspective to the table about media images and their effects. I analyzed the contents of a few selected news and entertainment websites that had pictures of models. I explained how women in skimpy clothes, showing cleavage and sitting in compromising positions sexualizes and objectifies them. This then leads to rape

culture where it makes it okay to rape women. I noticed trends of patriarchy and masculinity being glorified by pictures of male models lifting female models and posing with props like cars and motorbikes. I was also pleasantly surprised to see similarities in the goals and ideologies of western feminism and feminism in Nepal. Some underlying themes and ideologies I identified were fighting against gender stereotypes that bind women, fighting against oppressive representation in the media, issues about sex trafficking and prostitution, patriarchy and rape culture.

I also conducted a brief interactive workshop where I asked the audience to write stories about who these women were and reasons for their involvement, in an attempt to give a personal touch which I believe stays with people more than just accounts of research. Identifying reasons for involvement also made it easier to discuss possible solutions. Hence, my participation does not end here. I will write to popular newspapers and magazines about my presentation and discuss the solutions that were a part of my interactive workshop.

# Outrage!

## Discourses, Practices, and Politics of Protest and Social Transformation

# SEWSA 2013

APRIL 18, 19, 20, 2013

ELLIOTT UNIVERSITY CENTER

THE UNIVERSITY OF NORTH CAROLINA, GREENSBORO

<http://sewsa2013.wordpress.com>

SEWSA 2013 provides a forum to analyze, discuss, and represent diverse histories, theories, and actions that have, and have the potential to, inspire social change. The conference invites conversation surrounding Outrage! Discourses, Practices, and Politics of Protest and Social Transformation that have been and will be transformative in the interdisciplinary study of women, gender, sexuality, and in framing and exploring social experience. The conference will foster a vigorous, open, and inclusive dialogue about the need for, and possibility of, different avenues to change and transformation. Rage, outrage, protest, organizing, diplomacy, and compromise will be considered as they are manifested in the discourses, practices, and products of art, scholarship, and social and public service. re manifested in the discourses, practices, and products of art, scholarship, and social and public service.

Potential topics include but are not limited to:

- pedagogies of protest and transformation as they are expressed in the street and in the academy; ways in which educational institutions and communities manage resistance
- visibility/ hypervisibility/ invisibility/ absence: when is protest possible and for whom?
- relationships among rage and respectability, civility and incivility; how activists and protests come to be labeled "respectable" or "civil"; how demands for civility and respect aid or undermine protest movements; the histories and current implications of terms such as "civil disobedience"
- forms of protest: ways protest movements, tactics, identities, and arguments evolve; the role of digital media and of staged interventions in protest movements; the gains, losses, and creative possibilities of combining "old" and "new" protest arts
- outrage, outrageous acts, and other responses to injustice and inequality; geneologies and histories as legitimizing and as impacted by social transformation
- performances of rage and outrage; the ways protest, diplomacy, and compromise are enacted or interpreted through bodies and the arts; creative scholarship that engages the broader themes of protest, outrage and change
- protests mounted through art, film, literature and their influence on audiences and on social change; contemporary media coverage of protest movements and activists
- tensions and alliances: among activists and academics; across local and global communities; across women's studies as an intellectual project, participant in agencies and institutions, partner in internationalizing curriculums and in service learning, in relationship to local and global capital, and in relationship to discourses about and communities concerned with sexuality, class, disability, race, ethnicity, and religion.

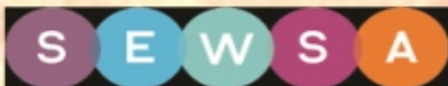
SEWSA 2013 is hosted by the Women's and Gender Studies Program at University of North Carolina, Greensboro, an especially rich site to explore this topic. Originally the Woman's College of North Carolina, UNCG has a long and complex history of protest and social justice activism. The city of Greensboro is the site of the 1960 Greensboro sit-ins, a key development in the Civil Rights Movement, and of the 1979 Greensboro Massacre, in which five people died while organizing industrial workers. Southeastern Women's Studies Association is a regional affiliate of National Women's Studies Association.

Proposals for sessions convened by the People of Color, Graduate Student, and LGBTQ caucuses are due November 16th. Please see our website for Caucus CFPs. <http://sewsa2013.wordpress.com>

Proposals for papers, panels, poster sessions, performances, stagings, and showings accepted until November 30, 2012. All proposals must be submitted through the conference website <http://sewsa2013.wordpress.com>



UNCG



## Faculty Accomplishments

### Dr. LeeRay Costa:

Associate Professor of Gender and Women Studies and Anthropology LeeRay Costa, participated in three panels at the annual National Women's Studies Association Meeting: Career Planning for Women's and Gender Studies Students (Organizer & Presenter), Creative Approaches to Social Justice in the Feminist Classroom (Moderator & Presenter), and Decolonizing the Women's Studies Classroom: *The Feminist Teacher* Special Issue on Women's Studies and Civic Engagement (Co-Organizer). She was also invited to serve as Review Chair for the subtheme on Practices of Effecting Change for the 2013 NWSA meetings.

### Dr. S J. Creek:

Visiting Professor of Sociology S. J. Creek, had the piece published in *Sociological Focus*: "Be Ye Transformed': The Sexual Storytelling of Ex-gay Participants," Co-authored with Jennifer Dunn.

### Dr. Darla Schumm:

Associate Professor of Religious Studies Darla Schumm, has been invited to co-edit a text book with Baylor University Press tentatively entitled: *World Religions and Disability: Making the Connections*. The book is under contract and is scheduled to come out in 2014. Professor Schumm is also the vice-president elect for the South East Commission for the Study of Religion.

### Dr. Susan Thomas:

Associate Professor of Gender and Women's Studies and Political Science Susan Thomas' "Special Issue: Prison and Animals", which she co-edited with Laura Shields, has been published by the peer-reviewed *Journal for Critical Animal Studies* (Vol. 10 No. 2) 2012. Her article "Prison Studies and Critical Animal Studies: Understanding Interconnectedness beyond Institutional Comparisons," was also published in the same issue of the *Journal of Critical Animal Studies*. Professor Thomas attended the 11<sup>th</sup> Annual North American Conference for Critical Animal Studies at Canisius College, Buffalo, New York, where she presented her paper, "Factory Farms vs. Video Activists: The Development of "Ag Gag" Reprisal Law in Iowa, Florida and Minnesota". She chaired two panels at the Conference, "Gender, Dis-Ability and Challenging Otherness," and "The Animal Question in Film and Literature." Dr. Thomas also led a conference workshop with Leslie Pickering, "Building Bridges and Intersectionality." Finally, Professor Thomas has accepted the position of Associate Editor of the peer-reviewed *Green Theory and Praxis Journal* which, along with the *Journal for Critical Animal Studies*, will soon be housed by Stanford University.

### Dr. Jill Weber:

Associate Professor of Communications Jill Weber, presented an essay, Responding to the Diversity in Family Life: The Rhetoric of Family Values in the 1996-2006 Same-Sex Marriage Debates, at the 2012 Eastern Communication Association Annual Conference. She also presented an essay, Voicing the Concerns of "The Family": The Rhetoric of Family Values in the 1985-1993 "Family Policy" Debates at the Rhetoric Society of America's bi-annual conference. A revision of that essay was accepted for publication in the book, *Re/Framing Identifications* edited by Michelle Ballif. Currently working on an essay about the August 2012 Chick Fil A Demonstrations.

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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/>



*The views expressed by individual contributors to bra.zen do not necessarily reflect the views of the Gender and Women Studies Program or Hollins University.*