

Spring 2012

Brazen (Spring 2012)

Hollins University

Follow this and additional works at: <http://digitalcommons.hollins.edu/brazen>

 Part of the [Gender and Sexuality Commons](#), and the [Women's Studies Commons](#)

Recommended Citation

Brazen: Newsletter of the Gender & Women's Studies Department. Roanoke, Virginia, Hollins University. Spring 2012.

This Newsletter is brought to you for free and open access by the Gender & Women's Studies at Hollins Digital Commons. It has been accepted for inclusion in Brazen - Gender & Women's Studies Department Newsletters by an authorized administrator of Hollins Digital Commons. For more information, please contact vandalesa@hollins.edu.



gender & women's
s t u d i e s

Trans-forming Women's Colleges: Furthering the Mission of Ending Gender Oppression

by Heather Price, '11

This excerpt is part of a longer paper on the educational opportunities regarding gender that the presence of transgender students presents at women's colleges. Jane Roland Martin theorizes extensively about the act of cultural transmission--the process of passing down cultural knowledge (both good and bad) to the next generation. Martin deems those who pass down cultural knowledge--people, institutions, advertisements, media, etc.--as educational agents. Using Martin's theory of educational agents, I am attempting to analyze the way in which transgender students can be embraced as educational agents, possibly influencing how students perceive gender and sex. I argue that such an embrace of transgender students at women's colleges aligns with the colleges' founding purposes to be institutions which use education and social environments as a way to combat oppressive gender roles.

For women's colleges to truly rid themselves of the deep gender concepts that inhibit the possibilities and potentials of their cisgender female students, they must embrace a complete restructuring of their understanding of who, how, and what they are teaching. Hierarchy and patriarchy must be eschewed in favor of an un-gendered, un-sexed campus in which all are recognized as educational agents and students alike. Women's colleges must also reject the assumptions of the deep structure of education to embrace an

understanding that just as much--if not more--education occurs outside of the classroom as inside. This surrender of power by educators and administrators of educational control is also a surrender of sole responsibility. Students must acknowledge and respect their newly recognized roles as co-educators. If an injustice occurs on campus, it is just as equally their duty as the administration's to rectify it. In essence, what I am proposing is that by ridding themselves of their deep gendered practices and embracement of the deep structure of education, women's colleges can finally create an environment that eliminates the conditions which breed gender oppression.

To be clear, I am not advocating for coeducation in the traditional sense of both male and female students. Instead, I am urging women's colleges to expand their concept of teacher and student. The deep gendered hierarchy, a direct spinoff of patriarchy, must be dissolved on the campus for equality to be obtained. This is because to achieve equality between any two or more groups of people requires there to be equality among all people. Therefore, for men and women to be equal, transgender and cisgender people must be equal, queer and heterosexual people must be equal, and students, educators, and administrators must be equal. John

Continued on page 4



Inside this issue:

| | |
|--|----|
| On Eggs | 2 |
| Childbirth and Sexuality | 3 |
| An Unsafe Place for Transgendered Students | 5 |
| Student and Alum News | 6 |
| Forgetting the Ladies | 7 |
| Save the Date | 11 |

On Eggs

by Jessica Franck '12

Blue jay parenting skills leave a lot to be desired. Cradle robbers of the open air. Don't even take care of their own. Right now, two jay babies are alone, yowling their way across the lawn, mouths like satin-lined pocketbooks.

My mother had her tubes tied, because my father told her to, though she wanted a large family, many more kids than two.

This surprised me, as my mother had never, particularly, come across as maternally desirous.

I asked for my womb out at eighteen. I want none of it.

I sliced botfly seeds off horse legs with a curved latch knife. Careful not to bruise, I scraped over cannon, splint bone, and knee. And they fell to the cement floor, were swept and never hatched.

The egg that was found fertilized in Home Ec. Throw it out. See the blood? Ugly. Now I hold my breath whenever I crack a shell, afraid, like opening some sacred thing.

My mother taught me to dislike blue jays, on account of them eating other birds' young. They are bigger than others, so it was easy to see them as bullies. As I grew to hate them, their beaks became stronger and sharper, their crests more stubborn, and I scowled whenever they darted into sight.

If I ever see him hit you, my mother would say, I'll do something. And that something, I'll never know, comes up over and over again in my mind. I have all of the dim memories of times she was at work and sometimes when she wasn't, all the years my father drank and even some he didn't. What if she had undone the blindfold? Would I have even recognized her? Are you my mother? She would sigh silently. She was the type to constantly let down her shoulders for you to realize how high they were prior and, therefore, speculate just how much it is they hold. But, of course, she would be different than she had been. So, she would be, perhaps, not silent and then I might look at this and wonder, *who would say such a thing about their mother?*

Continued on page 8

Childbirth and Sexuality

by Lachelle Roddy, '15

In American culture, it only takes the mention of the word “child birth” to make women cringe and tense their bodies. It is commonly known as the most painful procedure in the medical field. A pleasurable, non-stressful birth is seen as inconceivable. But while other countries embrace the miracle of life and seem to need little or no interventions, one may begin to wonder why America’s perspective is so different.

It is surprising that in America a female’s sexuality is completely ignored in the birthing process, even though it requires sexual organs to be stimulated and the same sexual hormones to be released. This absence of sexuality and prevalence of pain in birth can be tracked all the way back to the oldest story in Abrahamic religious history. According to religious texts, women are supposed to suffer during childbirth as punishment for Eve’s fall into sin. Therefore, since America is a heavily Christian nation, it is no wonder this is our prominent belief. To make matters worse, in societies with high levels of sexual shame, women have been known to experience more painful labors. It is not a far stretch to say America is a heavily sexualized society which is also prudish and uptight. Our population is bombarded with sexual imagery even though the mention of human sexual organs, orgasms, masturbation, and even breastfeeding in public are all seen as “taboo.”

If you were to compare the physiology aspects and processes of both baby making and baby birthing, you would find many commonalities. For one, during an orgasm, involuntary rhythmic muscle contractions occur in the pelvic area. Sometimes they even occur in the uterine and anal areas

as well. In addition, the same hormones, oxytocin, beta-endorphin, adrenaline and noradrenaline are present in all the cycles of a woman’s sexuality-- this includes childbirth. In labor, a woman’s primitive brain will overtake her and she will vocalize and move in a way that she cannot control. It will become completely instinctual. If the woman loses her feeling of safety, privacy or security, her labor will significantly slow down, her muscles will tense up and consequentially there will be more pain. Oxytocin, however, is responsible for triggering the contractions during both labor and orgasm. The levels of this hormone peak at the end of labor to encourage maternal instincts and bonding with the newborn baby. Endorphins, another common hormone, facilitate feelings of bonding and attachment during both sexual intercourse and childbirth.

Furthermore, when a birthing mother senses fear, stress, or danger there is a release of adrenaline. This release significantly hinders the birthing process as it is instinctual to protect the baby by keeping she or he in the womb. And during the last contraction of birth a mother will experience the highest peak of adrenaline which causes the “fetus ejection reflex.” This same adrenaline rush is what causes ejaculation during sexual intercourse.

Out of all of a woman’s sexual cycles in life including menstruation, pregnancy, childbirth, and lactation, sexual intercourse is usually the only one that is emphasized while child birthing is ignored all together. To make matters worse, while other countries around the world have used midwives to find natural ways

America has spent almost a century convincing women that they are not able to birth without the use of healthcare systems, insurance companies, hospitals and usually unnecessary medical interventions.

to keep a woman confident and safe in birth, America has spent almost a century convincing women that they are not able to birth without the use of healthcare systems, insurance companies, hospitals and usually unnecessary medical interventions. Women in America become so obsessed with the pain of birth through the information they are given through the media and through the hospital systems, that they forget that their bodies were designed to cope with the pain and birth a baby all on their own. Their obsession often leads to the worsening of the pain and stress of the birth itself. In fact, one of the best natural forms of pain relief while giving birth has been found to be clitoral stimulation. Self-stimulation of the clitoris, the vaginal anterior wall, and the vaginal posterior wall produce natural analgesia. However, as the American culture commonly sees masturbation as dirty and taboo, many women feel uncomfortable with this method. Due to the sexualization which

Continued on page 10

Trans-forming Women's Colleges: Furthering the Mission of Ending Gender Oppression

by Heather Price, '11

Continued from page 1

Dewey philosophizes extensively about educative experience in *Democracy and Education*, specifically about the importance of cultivating an environment which promotes educative experiences: "the only way in which adults consciously control the kind of education which the immature get is by controlling the environment in which they act, and hence think and feel. We never educate directly, but indirectly by means of the environment." To promote the most potential for educative experiences requires an environment of equality, one in which sex, gender, sexuality, race, or any other facet of positionality do not hinder one's ability to gain knowledge. As Dewey states in *Democracy and Education*, "it is the business of the school environment to eliminate, so far as possible, the unworthy features of the existing environment from influence upon mental habitudes. It establishes a purified medium of action."

Instead, each person's positionality should be the basis for their own educational journey at a women's college. As a college dedicated to educating women about their positionality as women, ridding itself of the traditional hierarchy and binaries which have hindered educative experiences--and even fostered miseducative experiences--leads to an ability to embrace the unique positionality of each of its campus members. I use the term campus members to consciously include those who are not students in the traditional sense (i.e. educators, staff and administrators) because part of fostering an environment of equality in an institution of higher learning requires that all

members of the community undertake the responsibility of seeking more education--both formally and informally--for themselves. Through this respect and focus on individual positionality, diversity is paramount.

Transgender students offer a vital perspective--a wealth of aesthetic experience--from which all others can become more knowledgeable about the construction and adherence to their own gender identity

When we encounter others who are unlike us we learn not just about them but about ourselves. Just as Dewey writes "the intermingling in the school of youth of different races, different religions, and unlike customs creates for all a new and broader environment," including female students of differing gender identities at women's colleges creates an environment in which the hidden curriculum of gender can become educative instead of miseducative. Historically and continuously outlining rigid standards of adherence to

femininity--such as with transgender policy--has been miseducative by restricting students' exploration and, thus, understanding of gender expression. Such division among students stands in the way of them utilizing their full capacities for learning.

This division of students and teachers stems from what Jane Roland Martin theorizes as the "deep structure" of education. The deep structure is the conglomeration of all assumptions we as a society have about what education is and how it works. For example, we assume education occurs in schools and valuable learning happens only in the classroom. As Martin states in *Education Reconfigured: Culture, Encounter, and Change*, "the fundamental beliefs of education's deep structure systematically narrow down our thinking about education and ruthlessly cut off our options." We must look to the students to teach each other, the faculty, and the administration what gender is and what it can be. Transgender students offer a vital perspective--a wealth of aesthetic experience--from which all others can become more knowledgeable about the construction and adherence to their own gender identity. It is not enough to simply allow transgender students to continue their studies at women's colleges--a right that still does not exist at many. Their presence needs to be embraced instead of ignored. As students, we must recognize our transgender classmates as educational agents who provide curriculum in gender identities other than the traditional binary.

Continued on page 5

Hollins: An Unsafe Place for Transgendered Students

by Judah Jamison, '02

I am a Hollins graduate, I am transgender, and I strongly oppose Hollins' recently publicized gender transition policy.

This policy is an invasion of privacy. While male-identified students are welcomed at Hollins, arbitrary boundary lines forbidding surgery, hormone therapy, and legal name changes have been drawn. The university's attempt to define "sex reassignment" is archaic and restricts freedom of choice and expression for students. Gender is personal, deeply felt, and expressed in an endless number of ways. Transgender people have a long and painful history of having our choices and our bodies scrutinized by others. The curiosity of others does not mean we must give up our privacy. Does Hollins require all of its students to report the medications they are taking and surgeries they have had? Does Hollins put restrictions on all bodies? Or just transgender bodies?

When a college admits a student, it makes a commitment to support that student as he or she evolves. Sometimes this evolution involves a change in gender identity. Trans

students themselves should make the decision about whether or not they feel comfortable continuing their education at Hollins and if a women's college remains a good fit. No one should mistake discrimination for identity affirmation. Being asked to leave your college because of personal choices that you may make in affirming who you are – choices that harm no one – is nothing other than prejudice.

What disappoints me most about this policy is the university's apparent lack of compassion and understanding of how extremely stressful it is to come out as transgender. Many trans people lose much of their support system when they come out and transition. I expect more from a forward-thinking intellectual community like Hollins. I expect support.

For some trans people it is agonizing and psychologically damaging to delay surgery and hormones. Forcing students to choose between affirming their gender identities and graduating is cruel. The policy states that "if a degree-seeking undergraduate

student undergoes sex reassignment from female to male... under no circumstances will such a student be allowed to graduate from Hollins." What is the policy's purpose? If it is to keep male-identified people from holding diplomas from our venerable women's university, I have to tell you that this policy does not enforce that. I and many other transmen are Hollins graduates. Hollins will always graduate transmen, and I, for one, would like to see my alma mater do so with more dignity, more respect, and more grace.

Judah Jamison
Class of 2002



Trans-forming Women's Colleges: Furthering the Mission of Ending Gender Oppression

by Heather Price, '11

Continued from page 4

By coming to an understanding of their identity, we will find more understanding of our own. By witnessing the transition, creation, and cultivation of one student's gender, we can begin to understand how our own gender identities began and were reinforced. We are witnessing women choosing their gender. We are viewers of a performance of both art and reality. By breaking down the components of a classmate who is the same sex, identifies with the same sexual

politics, but represents a different gender, we can begin to see the split between biological and sociological constructions of our own identities. Only through a thorough understanding of our own positionality as women can we begin to comprehend the ways in which gender has been a source of our oppression.

Heather Price graduated from Hollins in 2011 with a degree in Gender & Women's Studies. She is currently pursuing a masters degree in Educational Studies at the University of Oklahoma. Her research focuses primarily on the sociology, philosophy, and policies of current women's colleges with a specific interest in transgender issues. She has been invited to present this paper at the Oklahoma Educational Studies Association conference in March 2012.

STUDENT NEWS

NEW MAJORS!

Casey Burns '14 & Emma Gust '14



Emma Gust '14

Bivishika Bhandari '13 has received a Hobbie Trust Grant and a Janet McDonald Grant to conduct research for her senior thesis! The topic of her thesis will be exploring attitudes toward sexuality among Nepalese at home and in the US.

Morgan Barker '13 published a letter to the editor in the February 22 issue of the Roanoke Times regarding Virginia's proposed personhood legislation. Morgan is currently interning with Planned Parenthood, assisting in voter registration and general voter education.

Kelsey Deforest '13 will be presenting her paper "Imperial Performativity," at the Southeastern Women Studies Association (SEWSA) 2012 Conference. Kelsey wrote the paper for Dr. Rachel Nunez's fall 2010 GWS/HIST "Gender and Imperialism" course and presented a revised version at last spring's GWS colloquium.

ALUM NEWS

Carrie Hart '06 has been hired as the Coordinator for Violence Prevention and Response in the Student Development office at Elon University in North Carolina.

Candace Norton '0 will begin graduate school at Texas Women's University next fall.

Writtika Roy '08 has completed medical school and will begin her four year residency in Psychiatry at the University of Texas.

Courtney Chenette '09 has been honored with the Justice for Women Award at Pace University School of Law, and was featured in a recent issue of the National Jurist.

Chelsea Anne Marie Clarkson '10 has been named a Resident Community Changemaker in Sarasota County, Florida by SCOPE. Changemakers are named because of their "enthusiasm for their neighborhood, earnest desire to connect with their neighbors, and serious interest in the art and science of community change" according to Allison Pinto, Ph.D., initiative director.

Forgetting the Ladies by Kelsey Deforest, '13

In 1776, Abigail Adams wrote to her husband, John Adams, imploring him to “remember the ladies” as he molded the laws of the new government. It’s a lesson that presidents of the United States have yet to learn. In the most recent State of the Union Address, on January 24, 2012, President Obama remembered just two “women’s issues”—unequal insurance fees and pay inequality.

President Obama said, “I will not go back to the days when health insurance companies had unchecked power to cancel your policy, deny your coverage, or charge women differently than men.” This point touts his health care reform as much as it stands up for women’s equality. It is uncontroversial and played out.

The President also said, “You see, an economy built to last is one where we encourage the talent and ingenuity of every person in this country. That means women should earn equal pay for equal work.” President Obama took a firm stance in favor of equal pay, but he failed to outline a plan to fix pay inequality. His “Blueprint for an America Built to Last,” the policy plan to correct the problems mentioned in his address, cites only past actions that have addressed pay inequality. He has no new plans to fix the issue. As a Democrat, as a husband, as a father of two daughters, and as a modern president, he should have said a lot more. Frankly, I am disappointed. I long for a pro-choice, feminist president—one who will be an advocate for women in what is becoming an increasingly heated war for reproductive choice and safety. It’s long past time that presidents should have to remember the ladies.

President Obama ended his address with what makes America strong. He said, “This nation is great because we worked as a team. This nation is great because we get each other’s backs.” The President does not have my back and he does not have the back of the millions of women in this country. We are having our reproductive rights trimmed away while he repeats the same few accomplishments. The State of the Union Address spoke a lot about fairness. It’s time for our President to be fair.

I long for a pro-choice, feminist president—one who will be an advocate for women in what is becoming an increasingly heated war for reproductive choice and safety.

The President said that so long as we have “common purpose” and “common resolve” the nation will stay strong. He must join the women of the nation in our common purpose. He must help protect our rights. In turn, women can staff phone banks. Women can go door to door. Women can show up in November and turn the tide. If he can’t remember the ladies, though, why should I remember him on November 6?

Abigail Adams warned her husband, “If particular care and attention is not paid to the ladies, we are determined to foment a

rebellion, and will not hold ourselves bound by any laws in which we have no voice or representation.” Perhaps it’s time we did just that. It has been 8 years since the last major march for women’s rights. I attended the March for Women’s Lives in D.C. in April of 2004. As an adolescent new to feminism, I was blown away by the size of the women’s movement. We need to gather again to remind politicians on both sides of the aisle that women can mobilize—either for them or against them.

Adams wrote, “...we have it in our power, not only to free ourselves, but to subdue our masters, and without violence, throw both your natural and legal authority at our feet.” We have power. The politicians should have learned by now, but instead we must use our power and teach them. We must make them remember.

On Eggs

by Jessica Franck '12

Continued from page 2

The reason I asked about having a hysterectomy:

It is painful to have a part of you want something the rest of you is sure you do not want. My womb is genetically predisposed to cysts and cradled in hips that are not very wide, frankly unaccommodating, and already, in my twenties, a little structurally unsound. I really don't want to bear a child and so it is strange that I carry with me a womb and all its problems, aware of each and every time hope is given up. That is to say it is confusing. Everyone else is worried about the status of my womanhood if I do not use my eggs, not to mention my wish to remove them, and what that says about me.

It's autumn that horse legs change color, too. Tiny flecks, yellow, not in the same way leaves let go, but a latching on as botflies lay their eggs between shafts of hair, hoping every one of them will be kissed. A winter warmth, a stomach pregnant with buds and ulcer blossoms.

Once I cracked open two twin eggs in a row. I was in awe of the possibility of this happening. Two twin eggs in a row. My mother, a twin herself, looked over my shoulder and said, *more egg for the money*. Sometimes I think about the fact that it is a greater probability that if I were to have children, they would be twins. But the eggs I cracked open weren't actually. They are just called double-yolk—containing, themselves, a similar probability.

It's true, but maybe not most accurate to say that blue jays eat bird eggs. They mostly seek seeds and nuts for nourishment. Yet, I still find myself saying things like, *cradle robbers of the open air*, because for some reason, this has been internalized and I do not want to forgive them their antagonistic role.

The thing is, I'm not really sure what I think of my mother.

The reason I did not end up having a hysterectomy:

Something has to be really wrong in order for anyone to be willing to remove it for you. My OBGYN was a handsome and petite woman with icy hands that were foreboding when she shook yours. She listened to my list of reasons: possible health complications, malicious periods, overpopulation, life values, and my predilection toward adoption. That is, if I ever overcame personal character flaws; I am not the best person to be a mother. But I am afraid others will always condemn my aversion to motherhood as a side effect of an unhappy childhood. Like I'm spooked. Which makes it seem like something bad happened. And that, if something bad did happen, I am letting it continue to happen. That's as far as I ever get, thinking about it that way, because I resent every time I detail a list of carefully thought explanations only to hear, *oh, you're too young to know, you're going to want children someday*. I asked her to stick to the science.

Every three months I slipped my thumb into the side of their mouths, pressed against the gum behind the back, left molar, how they are trained to take the bit. I had to be quick with the syringe and lay it as far back in the mouth as possible, because the horses caught on and by their reactions the paste seemed to taste terrible. I did this every three months to be sure, because of course they must have itched their legs in the field before I could get to them, because it's certain this was best for the horses.

Eighth grade in civics class, I learned you could stand an egg upright, unassisted, at the exact hour of equinox. I never even tried it. I totally forgot and all our eggs in the house were bad anyway. Had I wanted to try this experiment, I'm sure my mother would have driven me to the store to buy more. She would have listened to me in the refrigerated aisle oscillating on whether egg size would make a difference, and helped me clear off the dining room table that was never used, except as an unorganized shelf, so that early in the morning everything would have been ready for me to come downstairs and try to balance an egg, something that is nearly impossible to balance by nature.

*This piece originally appeared in **Cargoes**, Spring 2012*

Will **YOU** be there?

Hollins University Student Conference
April 21, 1pm in Moody Center



And for presentors:
guidelines and tips session,
forthcoming the week of April 8-15

Childbirth and Sexuality by Lachelle Roddy, '15

Continued from page 3

is prevalent in American mass media, it is commonly forgotten that self-stimulation is not only used for sexual intentions but has also been proven to be an effective form of relaxation, stress relief and comfort. This is even characteristic of the fact that babies have been known to masturbate in the womb. Not because they're "perverted" or "dirty", but because it does promote comforting feelings and endorphins. Also, when the baby's head makes it way down the birth canal, it puts pressure on the hypo gastric and pelvic nerve systems of the mother. These two nerve systems produce natural analgesics as well. Epidurals, not only numb women from feeling this pressure, but also have a significant impact on the release of these natural hormones that are essential to the progression of the birthing process. Therefore, it is no surprise that women who receive epidurals are much more likely to receive a C-section.

These commonalities may be the

reason some women have actually reported having orgasms during birth. According to Danielle Harel's study, women who have been found to have enjoyable birth experiences have also been found to have:

1. A positive outlook on childbirth
2. Knowledge and understanding of birth physiology, and how sexuality is intertwined with childbirth.
3. Preparation for a sexual birth and a desire to include their sexuality in childbirth.
4. Created a safe, private, and intimate environment, usually at home.
5. Partners who took an important role in supporting the birth experience.
6. Have a good attitude about their bodies and their sexuality.
7. Accepted the intensity of the contractions and did not experience them as pain.
8. Used sexual stimulation to reduce pain, and experienced birth as part of their sexual exploration and growth as women.

Women who have had sexual birth experiences, rather than medicalized ones, have also been found to describe their births with the words: "integrated, intimate, ecstasy, power, satisfaction, knowing that this is the way it is supposed to be, very sensual, erotic, safe, delicious, elated, pure joy, happiness, grateful, grace, fullness, pride, awe, exhilaration, wholeness, strength, completeness, centered, relaxation, fire in my belly, the word YES!"

Although not all women can be guaranteed the luxury of having an orgasm replace birthing pains, the overall experience does have the potential to be much more enjoyable. With a healthy, low risk pregnancy a woman could achieve this through the use of midwives and the rejection of unnecessary medical intervention. Women should be embracing all aspects of their sexuality and childbirth rather than allowing themselves to be overtaken by media induced shame or fear.



National Women's Studies Association

Leading the field of women's studies in educational and social transformation

2102 Conference in Oakland, CA: November 8-11

Feminism Unbound: Imagining a Feminist Future builds on our conversations about Feminist Transformations in 2011 by examining the ways feminist scholarship is transgressing such boundaries as public/private; gender conformity and sexuality; nationalism; disability, race, ethnicity, class and culture. It encourages us to explore our vision of 21st century feminism. What are the issues that are or should be shaping its direction? How are global movements of people and ideas changing our theoretical lenses, political and economic realities, as well as our cultural productions and representations? What are the most transformative forms and foci of activist engagements, particularly in light of contemporary patterns of global interconnectedness, accompanied by unparalleled economic crises and burgeoning political movements? As scholars committed to progressive social change, what are the assumptions upon which we base our knowledge claims and select tools to investigate our past, explain our current realities, and work for a different, more equitable future both locally and globally?

For more information, visit <http://www.nwsa.org/>

Save the Date



V-Week Hollins

April 2-7, Hollins University

Sponsored by the Feminist Majority Leadership Alliance

Stitch & Bitch: A Vagina Craft Night

Monday, April 2, 8:00 p.m. @ The Rat, Moody Center

"Until the Violence Stops" Screening

Tuesday, April 3, 8:00 p.m. @ Neiderer Auditorium, VAC

"Over It" Speak Out Open Mic Night

Wednesday, April 4, 8:00 pm. @ The Rat, Moody Center

Memorial for Victims and Survivors of Violence

Thursday, April 5, All Day @ Front Quadrangle

"A Memory, a Monologue, a Rant, and a Prayer"

Friday, April 6, 7:30 pm

Saturday, April 7, 3 & 7:30 pm

Upstairs Studio Theatre

\$5 for Hollins Community, \$6 for students, \$8 for general

A portion of the proceeds will support V-Day and SARA, Inc.

To reserve tickets, please email feminists@hollins.edu.

All events are posted on Facebook.

V-Day is a global activist movement to stop violence against women and girls.

Further information about V-Day can be found at www.vday.org

bra.zen

Susan Thomas, Director
540.362.7492

LeeRay Costa
540.362.7492
lcosta@hollins.edu

Emily Campbell, Editor
ecampbell2@hollins.edu

Gender & 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, and (dis)ability.

The Gender & Women's Studies faculty 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 & Women's Studies has been an active department since 1998.

For more information visit the 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 & Women's Studies program or Hollins University.