

*"I do not wish women to have power over men;  
but over themselves." —Mary Wollstonecraft*

Volume XXVI, Issue 1

Fall 2019

## Tech ROTC Cadets Shine

The Reserve Officer Training Corp (ROTC) of Tennessee Tech is experiencing its highest enrollment since 2000 with almost a quarter of enrollees being women. Over the summer, 12 Tennessee Tech cadets "completed a 37-day intensive leadership course called Advanced Camp at Fort Knox" according to Lt. Col. Adam Grim, professor of military science and head of the Golden Eagle Battalion.

Two of those cadets, whom Grim refers to as "two of our rock stars," shared some of their experiences at Advanced Camp and other leadership programs. Cadet McCall Newman participated in the Cadet Troop Leader Training in Oahu, Hawaii and Cadet Mikeidrea Feacher experienced the Cultural Understanding and Leadership Program (CULP) in Uzbekistan.

Cadet Newman recalls, "For this experience, I was sent to Schofield Barracks, Oahu, Hawaii to act as a Platoon Leader (PL) for a distribution platoon and a Unit Movement Officer for a transportation company. This allowed me to see how an active duty unit works, and consequently, learn more about the transportation branch. My first day at the motor pool, I sat down for initial counseling with my company commander. He explained what type of missions would be taking place during my time there, introduced me to the company staff and handed the position as a PL over to me. One of his final pointers to me was, 'Pretend these 30 days are your first 30 days as a platoon leader at your first duty station, determine the type of leader YOU want to be.'"

Newman worked with an active duty unit and was in charge of 20 "real soldiers with real Military Occupational Specialties." New-

man stated that "this experience helped me to trust individuals who I have never worked with before and build relationships that were personable yet professional. They made sure the tasks I gave them got done; I made sure they got to go home at a reasonable time to be with their families. They helped me learn more



about Army transportation; I helped them submit packets for specialty schools and the promotion board. By the end of my time in Hawaii, I learned that I want to be the leader who trusts in, works with and cares for her soldiers."

Cadet Feacher learned another important aspect of leadership—cultural understanding—at her summer course in Uzbekistan. "They [CULP] only accept about 1,000 cadets across the U.S. and being accepted made me feel as if I really stood out." She also learned that in Uzbekistan, "they don't really pay as much attention to their female soldiers as we do." She says, "[The women] could just do anything they want with their uniform and they were given the 'office' jobs. [In the U.S.], females can be in the infantry, or be a police officer, and pretty much do just about anything the men can. I couldn't imagine being in another place and not getting to do what I want to do because I knew I wanted to be a soldier ever since elementary school."

Feacher was inspired by the discipline of the Uzbekistan cadets, "[They] stay on campus Monday-Sunday. They would wake up at four o'clock in the morning... and make sure everything was spotless,

and they were just so appreciative of being there. It makes me want to be the absolute best and want to work just as hard."

Feacher stated that the leadership hierarchy at Advanced Camp rotated every two or three days, and she recalled that "having a female as a leader was different for some of the men, and for it to go as smooth as it did, I felt like I accomplished some good things." Feacher relayed a story of her struggles with a fellow cadet while at camp, "I was in weapons squad. We were in charge of the big crew-served weapons. The 240 Bravo, the 249 [and] those can range between 20 and 30 something pounds. You're carrying all your equipment and you have to carry this big gun and you [have to] carry all the ammo with it. I carried the weapon to one of our missions and when we got to the place where we were supposed to get set [this one guy] said 'Alright, I'll take over.' So, he basically wanted me to carry the weapon but he wanted to shoot it and I [said] 'No, if I'm carrying it, I'm going to shoot it.'"

Feacher and McCall join their fellow Tech cadets who represent this university and this country on The Long Purple Line. Feacher says that her experience in ROTC has taught her to "never let being a female be an excuse," and that "Having the opportunity to earn a degree and be a cadet has been a blessing." McCall avows "[I look] forward to continuing my career in the Army as a commissioned officer with the experience I have gained through this wonderful opportunity."

— Amy Bosley and Mik Davis

Postscript: We would like to congratulate the cadets on their Army branch assignments upon graduation; Cadet Newman will be a Field Artillery Officer and Cadet Feacher will be a Military Police Officer.

In this edition of Attune, you'll find articles written on different topics, but each article discusses overcoming inequalities in our lives. In our feature article, *Tech ROTC Cadets Shine*, Cadets McCall Newman and Mikeidrea Feacher share their experiences in ROTC summer programs. In *Turning a Wrong, Right*, Heidi Matthews shares with us the story of "Blue Girl" Sahar Khodayari. Dasha Myer reviews *Below The Waist* by Jennifer Block and discusses the need for a change in health care in *Book Review: Everything Below the*

## Letter from the Co-Editors

*Waist*. In *Childbirth: Knowing Your Options*, Madeline Boyanton discusses birth plan choices for mothers-to-be.

Madison Cantrell explores non-binary gender representation in *Catching Flak Over F4K*. Designers all over the world, and in the U.S., are using their creations to bring awareness to their culture, which is discussed in Marissa Vazquez's article *Traditionally Styled*. Tech's Dr. Michael Gunter shares his expertise as secretary general of the

European Union Turkey Commission and brings attention to oppressed women in *Voices of Kurdish Women*. In *The Modern Reality of Title X*, Mik Davis illuminates the importance of Title X for American women. Morgan Taylor brings to this edition a history of women and the independence cycling gave to them in *One Woman, Two Wheels*. This edition of Attune covers a wide variety of topics, but all are meant to encourage and inform readers about the injustices and hardships faced even today. We, as women, are powerful. We just have to believe it and act on it.

—Amy Bosley and Marissa Vazquez

The recent death of Sahar Khodayari, or "Blue Girl," has

brought attention to the women's movement in Iran. Ever since the 1979 Islamic Revolution, women have been prevented from and punished for attending men's sporting events. According to Mohammad Jafar Montazeri, Iran's prosecutor general, it is against Islamic beliefs to allow women to enter such an environment.

Women have fought to lift this enforced belief by protesting outside of stadiums and dressing as men to enter. 28-year old Khodayari tried this and entered Azadi Stadium in Tehran disguised as a man wearing the Esteghlal team's colors, earning her the name "blue girl." Upon

## Turning a Wrong, Right

entry, Khodayari was detained by security and spent three nights in prison pending her court hearing. Khodayari was later charged with

not wearing a hijab in public and insulting officials and faced a sentence of six months to two years. Anticipating the worst, she drenched herself in gasoline and proceeded to light herself on fire outside of the courthouse. She later passed away from her injuries on September 9. Her family stated



that Khodayari had bipolar disorder and spending time in prison diminished her mental health, which lead to her suicide.

Iran uses a fundamentalist, literal interpretation of Sharia Law. According to Article 1108 of the Civil Code of Iran, "If the wife refused to fulfil the duties of a wife without legitimate excuse, she will not be entitled to the cost of maintenance." This law also enables men to use physical violence when their spouse refuses to engage in sexual activity. The Islamic Society of North America (ISNA) reports that 66 percent of Iranian women will experience violence in their lifetime which is double the world average.

Khodayari's death sparked an uproar internationally that has extended far beyond soccer. Women all over the globe are speaking out, especially in Afghanistan, Turkey and Saudi Arabia. Viral hashtags "#BlueGirl" and "#LetIranianWomenIn" have swept the internet. After catching the attention of the Fédération Internationale de Football Association (FIFA), the organization announced that by the World Cup on October 10, women will be allowed in soccer stadiums in Iran. For the Iranian women who endure oppression in Iran everyday, this is welcome news, but the struggle is far from over. A film that mirrors the struggles of Iranian women entitled *Offside* is available for checkout at the Women's Center.

— Heidi Matthews

## Book Review: Everything Below the Waist

Why is women's health slipping when women in the United States visit more doctors, have more surgeries, and fill more prescriptions than men? Women 18-44 alone are spending close to \$4,000 a year on healthcare, with men spending half that. And yet, is our quality of life any better? Or better still, is our life expectancy any better? Research says no. In fact, in 42 percent of U.S. counties, women's life expectancy is decreasing. The book *Everything Below the Waist* by Jennifer Block tackles the need for a feminist revolution in women's health care. Block is an independent

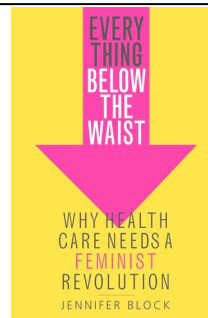
journalist who writes frequently about health, gender and conflict of interest in medicine. Her articles and commentary have appeared in *The Washington Post Magazine*, *The New York Times*, the *Los Angeles Times* and various other outlets. This book calls for social and medical change regarding women's health and a more health-conscious feminism.

In the book, Block digs deep into the hormones, misdiagnoses, excessive treatments and unnecessary measures (biopsies, treatments, surgeries, etc.) that

hinder women's health.

Though the book has the potential to be controversial, it is overflowing with necessary information, from hormonal birth control to fertilization treatment to miscarriages. The book highlights the wonders of women's bodies and how they are built to protect themselves.

If you are a woman, reading this book will have you ques-



Cover Art by Francesca Messina

tioning every treatment you've ever undergone, every twinge you've ever felt in your body and every visit you've had to the doctor. In America, we tend to trust medical opinion over evidence. While we have come a long way in feminizing the United States, it's time we look at our own bodies and be our own advocates. The book is enjoyable and yet informational, and it reframes empowerment to include not only "control" of our bodies but also our right to know, support, protect, enjoy and most importantly – love them. The book is available for check out at the Women's Center.

— Dasha Myer

## Catching Flak for FL4K

With the excitement revolving around the release of *Borderlands 3*, an action role-playing game, it is no surprise that fans were quick to notice something unexpected concerning a new character, FL4K. In the character descriptions, which can be found on *Borderlands.com*, FL4K is described using they/them pronouns. Fans were divided when trying to understand what this could mean. Was the use of non-binary pronouns due to the fact that FL4K is a robot, or did it have a deeper meaning?

Sam Winkler, co-writer for *Borderlands 3*, confirmed the intentional use of gender-neutral pronouns, replying to a fan on Twitter with, "Maybe [it doesn't matter] to you. But I hope you can imagine that it might to some." FL4K as a non-binary character is supported by many, including FL4K's voice-actor, SunWon Cho. Gearbox, the developers of *Borderlands 3*, has taken to the forums to address some new rules put in place a month before the game was released. The post mentions that no

user should engage in hate speech, use racist, sexist, homophobic or transphobic slurs or intentionally mislabel any individual. The devel-

opers have also stated their policy for those who break these rules, such as a warning for the first offense. There are suspensions included for further offenses, but no permanent ban until the fifth offense. Though it is rare to see characters defying gender norms in the media, especially in video games, there have been a few in the past worth noting. For example, introduced in 1988 was Birdo from *Super Mario*, who was described in the game manual as "He thinks he is a girl...He'd rather be called Birdetta." Another example is Bob from *Animal Crossing* who is listed as a male character, but presents as female. Bob has appeared in every *Animal Crossing* game released to date. *Mass Effect* features an entire race of non-conforming aliens called The Asari. One character in the game explains "male and female have no real meaning for us."

These games work to introduce society to characters that are not gender binary and teaches the importance of identifying people correctly. According to a recent study published in the *Journal of Adolescent Health*, "when

a person's chosen name is used in different aspects of their daily lives (home, school, work, etc.), their risk of suicidal behavior is cut in half." Many people are applauding the company for standing up against misgendering, a dangerous and recurring issue.

A quick scroll through Twitter or Gearbox forums will show you just how many people are bothered by the idea of a non-binary character. The idea is being called "manufactured drama" and some people are refusing to buy the game because they view the idea of a non-binary character as ridiculous. Video games are one of the most popular forms of entertainment today, and should reflect the diversity of the players. In the words of Judge Geary from New Jersey, "Inclusion is a right, not a privilege for a select few." The more we integrate LGBTQ+ individuals into media, the more likely people are to understand the importance of acceptance, inclusion and representation.

—Madison Cantrell

## One Woman, Two Wheels

The symbol for many as "The New Woman," Annie Cohen Kopchovsky, pedaled into the 20th century and broke convention by working outside the home. Owning a bicycle allowed women the opportunity to find work far from home, have a form of exercise and find themselves in a hobby once only reserved for men. The outfit of choice for many female riders was bloomers, which connected mid-thigh, and were very large and full. In the late 1800s, wearing bloomers was seen as the equivalent of wearing a swimsuit in December. Not only was it controversial for women to ride bicycles, but to see women cyclers defying acceptable fashion was shocking.

Annie Kopchovsky, later known as Annie Londonderry, was a Jewish immigrant and a married mother of three. She started her cycling adventures in Boston, Massachusetts, in June 1894 wearing a long skirt, corset and a high collar. This later evolved into the more practical bloomers and men's pants. From Boston to Chicago and later from Paris to Marseille, along with many other worldwide stops, Kopchovsky returned to America in March 1895. Though worn by many women's clothing reform activists, it took many years before women dared to wear what was known as the "bloomer costume" in public

places. While bloomers were the first

"cycling outfit" for women, there have been many developments in cycling as a sport for women as well as acceptable attire. As women's cycling has been widely accepted since the early 1900s, the "bloomer costume" that caused so much scandal for Kopchovsky has evolved as much as the sport itself. Men and women alike chose to wear zip-up polyester short sleeve-shirts with mid-thigh compression shorts, depending on the weather, which allows for the most comfort for the rider.

The "new woman" of the 19th century challenged gender roles of the era, and cycling and dress reform were two tools that "provided a space where women rethought femininity" (*Beauty and Business Commerce, Gender, and Culture in Modern America*). Women who cycled were often criticized. While Kopchovsky was known for her bloomer outfit, the idea that riding a bike might be sexually stimulating was also a serious concern among the people of the 1890s. Supposedly "straddling the seal combined with the motion... to propel a bicycle would lead to



arousal" (*A Social History of the Bicycle*). This idea led to the making of high upright handlebars and seats with little padding that would force women to ride in a different, more upright style than men.

Annie Kopchovsky eventually returned home to Boston and moved her family to New York City to start her career in journalism. She wrote and gave lectures about her adventures for many years. Peter Zheutlin, Kopchovsky's great-

nephew, published a short book about her, *World on Two Wheels: Annie Londonderry's Extraordinary Ride* in 2011. Annie Kopchovsky's brave decision to take a worldwide bike tour was something unheard of not only for women, but also for men. Her use of the bicycle as a tool of liberation from social norms and dress impacted a generation of women at the turn of the 19th century. While much of history has forgotten her story, Kopchovsky's impactful journey can be appreciated by women today who enjoy cycling freely and without the severe criticism faced by women of the 1800s.

—Morgan Taylor



How do Kurdish women make use of their voices in a predominantly Islamic society? Marlene Schafers, Ph.D., of Ghent University in Belgium points out how raising one's voice in front of others is a way of demanding attention. Indeed, in many languages, including Kurdish, the word for voice (*deng*) is the same as that for vote. Voting in an election entails making one's voice heard. On the other hand, denying one a voice is the equivalent of taking away their vote.

Historically, Kurdish women have had their voices marginalized, circumscribed and excluded by bonds of patriarchy. For example, newly married Kurdish women had to stay silent in front of their father-in-law and other authority figures within the family. Only as a woman rose in family hierarchies

through work and child bearing would she be allowed to raise her voice, and have a vote in familial affairs.

However, in a society that has much relied on the voice for transmitting a great deal of its accumulated wisdom this denial of the voice to women gave men power and even a monopoly over public speech. Thus, women's voices were effectively excluded from the levers of power. This exclusion at times was reinforced by treating women's voices as immodest or shameful. Schafers recounts how she encountered one woman whose eye was stabbed by her husband because her voice may have reached the ears of the neighbors.

## Voices of Kurdish Women

In my role as the secretary-general of the European Union Turkey Civic Commission (EUTCC), I visit the Kurdistan Workers Party (PKK)-affiliated Kurdish House or Kurdistan National Congress (KNK) headquarters in Brussels at least twice a year to participate in meetings and help plan the annual Kurdish conference sponsored by various leftist groups in the EU parliament. I have always been impressed by the gender equality I witness. Blending into the background, I have had the opportunity to watch women giving orders to men. All related groups function according to the co-chair rule, which requires joint male and female leaders to share the

office. As inefficient as such a dual head might seem, it sets the stage for gender equality and is not mere window dressing.

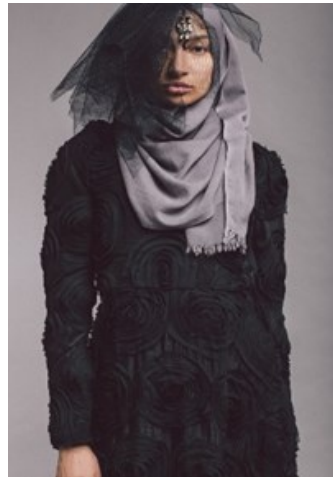
Both women and men have told me their duties in the Kurdish movement leave no time for marriage or other traditional gender roles. Based on my observations, this is particularly true of the PKK and its related organizations such as the Syrian Kurdish Democratic Union Party/Peoples Defense Units (PYD/YPG). Over the years, I have watched gender equity improve more within the PKK than among other groups and states within the Middle East, as women's voices are being raised and heard more often.

— Michael Gunter, Ph.D.

## Traditionally Styled

Women of different cultures are finding ways to create clothing that not only reflects them and their culture but is also stylish and fashionable. Throughout history, culture is displayed in peoples' lives through the foods they eat, the words that come from their mouths, the gestures they use and the clothing they wear.

Della Bighair-Stump is an enrolled member of the Apsaalooke (Crow Nation) Tribe of Montana. She is also a fashion designer who uses indigenous fabrics to create her masterpieces. Bella Cornell wore one of Bighair-Stump's designs to her senior prom and raved about the work Bighair-Stump is doing through her designs and why Bighair-Stump's work is important to her. "I am a Chahta girl and representation matters, especially when we're expressing ourselves through couture," Cornell said in an email to Teen Vogue. "We have so many talented Native designers. It's important that they receive recognition for their efforts to preserve our culture." As an advocate of Native American culture, Bighair-Stump wants to incorporate traditional Native heritage in contemporary ways through her brand, Designs by Della.



Sekina and Nefisa Abam, two Muslim sisters from Ghana, were highlighted by Fox News in 2018, for blending Islamic traditional design with fabrics that are produced locally in West Africa. "I said to myself, 'Why not come up with something from myself that will meet the hijab rules while using African prints?'" Nefisa recalled.

The work the sisters are putting in to defy societal standards is an excellent example of women not only blending their culture with fashion but their religion as well. "A woman naturally wants to look beautiful, and coming from an African setting where Islam is minimal like in Ghana here, it's difficult for her to wear black or something that is print-less, design-less," Sekina said. "She wants to fit in but she also wants to try to obey God a bit. So I decided to come up with these designs that would meet such needs."

These talented designers have found that corporate clothing companies are trying to capitalize their cultures. The Givenchy fall

2015 collection included models sporting fake jewelry and big piercings as well as slick baby hairs resembling aspects of Black and Latina culture. Cultural appropriation, as explained by actor and activist Amandla Stenberg, "occurs when a style leads to racist generalizations or stereotypes where it originated, but is deemed as high fashion cool or funny when the privileged take it for themselves."

In 2015, the Metropolitan Museum of Art's Spring Costume Institute exhibition, "China: Through the Looking Glass", displayed how Western designers have been inspired by Chinese culture through their art and attire over the years. In this case, the MET gave credit to the original culture.

According to Webster's dictionary, cultural appropriation is defined as the unacknowledged or inappropriate adoption of the customs, practices, ideas, etcetera, of one people or society by members of another typically more dominant people or society. Although the term emerged during the last twenty years of the 20th century, this has been happening to cultures all around the world since ancient Greece. The U.S. Federal Indian Arts and Crafts Act of 1990 made it illegal for clothing companies to culturally appropriate.

People can avoid cultural appropriation by respecting and supporting native designers. Not many people have the talent to design such unique and interesting clothing while incorporating their background and where they come from.

—Marissa Vazquez

Title X of the Public Health Service Act is one of the largest federal grant programs that provides access to preventative reproductive and family planning healthcare. Better known by its colloquial name, Title X was enacted in 1970 under the Nixon administration as part of one of the most sweeping reforms in federal health grant programs in United States history. Title X is the only federal grant program that is entirely focused on providing family planning and reproductive healthcare, and it provides almost 4 million people access to vital services across 4,500 clinics that are funded in part or in full by this program. In 2016 alone, Title X provided over 700,000 Papanicolaou (Pap) tests, almost one million breast cancer screenings and over five million tests for sexually transmitted diseases.

## The Current Reality of Title X

In early 2019, the United States Department of Health and Human Services (HHS) took steps to bar Title X clinics from referring patients to abortion clinics or discussing abortion care with patients, except for in cases of rape, incest or medical emergency. The president of the American Medical Association, Dr. Barbara L. McAneny, M.D. said of the new rule, "This rule interferes with and imposes restrictions on the patient-physician relationship. For all intents and purposes, it imposes a gag rule on what information physicians can provide to their patients."

In August 2019, Planned Parenthood, the largest provider of reproductive and family planning services to Title X patients, withdrew from the program. The legality of the gag rule is still being litigated, but

the move by Planned Parenthood came after officials from the Department of Health and Human Services announced that providers that are not making a "good faith effort to comply" while the matter was being litigated would have to leave the Title X program. For millions of patients that rely on the free and reduced cost of Planned Parenthood's services, this will mean more expensive care, longer wait times and clinic closings.

Since 1976, the Hyde Amendment has made it a violation of federal law for federal dollars to be spent on abortion care. This effectively means that the move by HHS is a restriction on conversations about healthcare that the U.S. federal government was never paying for in the first place. The Hyde Amendment prevents Medicaid from paying for abortion care, creating a significant lapse in reproductive healthcare coverage for 15.6 million women with Medicaid, roughly one

in five American women. This restriction on care, in conjunction with the 2019 gag rule that is closing Title X clinics, means that the poorest and most vulnerable women in the United States U.S. will have a harder time gaining access to life-saving care.

Regardless of one's personal stance on abortion, the sanctity of the doctor-patient relationship and access to free or reduced reproductive healthcare is vital for millions of women. This rule change is still under litigation as of the fall of 2019, but millions of underserved women cannot wait for the court system. The effects on public health are already tangible and restoring access is not only key for the lives of millions, but also key to preserving the quality of public health in the United States.

—Mik Davis

## Childbirth: Knowing Your Options

The process of childbirth is one that connects women throughout the generations. As women's rights have progressed alongside modern science and technology, decisions women make concerning the birth of their child(ren) have progressed as well. Deciding between homebirth and hospital birth or between unmedicated and medicated birth can be a difficult decision, but understanding the different types of childbirth can make this decision much less intimidating. With proper education on the subject matter, women will be able to choose which option works best for them going forward in their pregnancy, therefore making childbirth as comfortable as possible.

There are six main different types of childbirth. These types include: medicated hospital birth, unmedicated hospital birth, at home birth, water birth, birthing center and C-section. These options are all available for a low-risk pregnancy, each with their own benefits and downsides. For example, an epidural, the drug given for medicated birth, will not work correctly if given too early or too late and there is a risk of the medication

harming the baby. When given correctly, an epidural can minimize the pain of contractions and labor. On the other hand, at home births can be difficult when searching for a well-trained midwife that the mother feels comfortable with, but the comfort of home is held at utmost importance to some mothers. Also, births away from the hospital can become dangerous if an emergency arises, but some women may not be comfortable in a hospital room during the birthing process. The pros and cons for every option must be given to the mother so she can choose which birthing option will be the most comfortable for her and her situation.

Unfortunately, with high-risk pregnancies, the mother is limited in her choices to the ensured safety of both mother and baby. High risk pregnancies, such as older mothers or mothers with multiple fetuses in their womb, are more likely to have issues during the labor process and therefore would be recommended they give birth in a hospital. With high risk pregnancies giv-



ing birth in the hospital, help is more readily available if issues arise with either the mother or the baby.

There is a stigma in America that a medicated hospital birth is the only way you can give birth. This stigma is reinforced in real life and in the media. For example, in an episode of *The Golden Girls*, a birthing center was depicted as a frightening choice by the use of agony filled screams from a woman in labor. Therefore Blanche's

daughter chose a hospital birth instead, perhaps implying that a hospital birth would be less dangerous and or painful. This idea is completely false. For low risk pregnancies, any option is safe. It is up to the mother to decide what she is most comfortable with. However, women with high risk pregnancies should listen to their obstetrician's suggestions on where and how to give birth.

Pregnant women have choices and there should be more education readily available regarding all different forms of childbirth. Mothers should have enough information to choose which option works best for them, making the process of giving birth as comfortable as it can be for every mother.

— Madeline Boyanton

## Coming Spring 2020

**BIDE:** BIDE (Body Image and Disordered Eating) is an all-inclusive peer support group for students that promotes self-growth and self-acceptance. Have a body and not sure how to feel about it? You are welcome here! The first semi-monthly meeting of the semester will occur in February.

**Book Club:** Attend this term's inaugural meeting of our student book club in February. This is your chance to meet other readers and discuss books and issues of interest.

**One Billion Rising:** Tennessee Tech community members will join with, come together, rise up and stand against sexual assault and violence against women in February.

**Vagina Monologues:** The Tech Players continue the tradition of presenting Eve Ensler's award-winning play as part of the V-Day world campaign. This humorous and poignant play celebrates women's sexuality while bringing attention to violence against women.

**The Clothesline Project:** Witness and applaud these visual testimonies by survivors of interpersonal violence from our campus and local communities. Hope and healing hang on the clothesline in April.

**Jes Baker:** Jes Baker is a positive, progressive and irreverent thought leader in the realm of self-love, mental health advocacy and body image. She is internationally recognized for her writing on her blog *The Militant Baker*, the "Attractive and Fat" campaign and her literary debut *Things No One Will Tell Fat Girls*. Her work is dedicated to shifting social paradigms so that all people can embrace themselves just as they are. Her work has been covered worldwide via hundreds of media outlets including CNN, The Today Show and the BBC.

For specific dates and locations, visit our website  
<https://www.tntech.edu/women/>

## Attune Spring 2020 Write for Attune!

We want *Attune* to be relevant and interesting for our readers and are seeking fact-based articles on topics profiling and empowering the lives of women. Students, staff and faculty of all backgrounds are encouraged to submit articles of 600 words or less. Email submissions or questions to [womenscenter@tntech.edu](mailto:womenscenter@tntech.edu) or drop them off at the center.

**Submission Deadline: Feb. 14, 2020**

## Get Involved

The Women's Center has volunteer, HPEO and internship opportunities. Work Study positions are also available for interested students upon interview. Write for our newsletter; help plan, create and host events; hang fliers and design publicity; or assist with bulletin boards and other informational displays with our staff. Interns can receive course credit hours.

Sociology, psychology, human ecology and journalism majors are encouraged to intern, but we are open to students from all approved departments. Build your resume, put your knowledge to work and help your campus community.

Get connected to your Women's Center.  
Like us at "**TnTech Women's Center**" on Facebook  
and follow us on Instagram **@tntechwomenscenter**

ATTUNE is published twice a year by the Women's Center and the Commission on the Status of Women.

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Visit our website:  
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## Beverly Gooden to Speak on Campus in March 2020

**Beverly Gooden** is a victims' rights advocate, author and creator of #WhyIStayed. She is a graduate of Hampton University, where she completed a B.A. in Communications and received her M.A. from the University of Chicago in Social Justice. Beverly breaks down the myths and misunderstandings around domestic violence to illuminate the complex reasons why victims stay in abusive relationships and what everyone can do to help survivors. She's passionate about gender violence, women's issues, healing, empowerment and economic justice.

