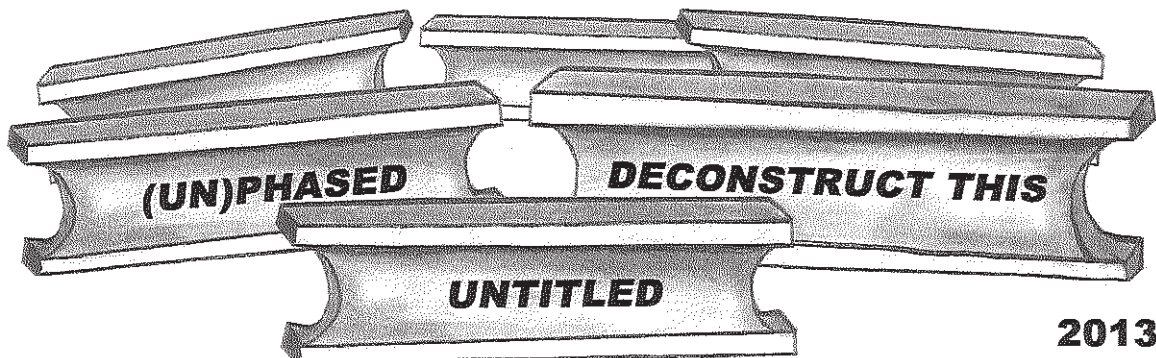
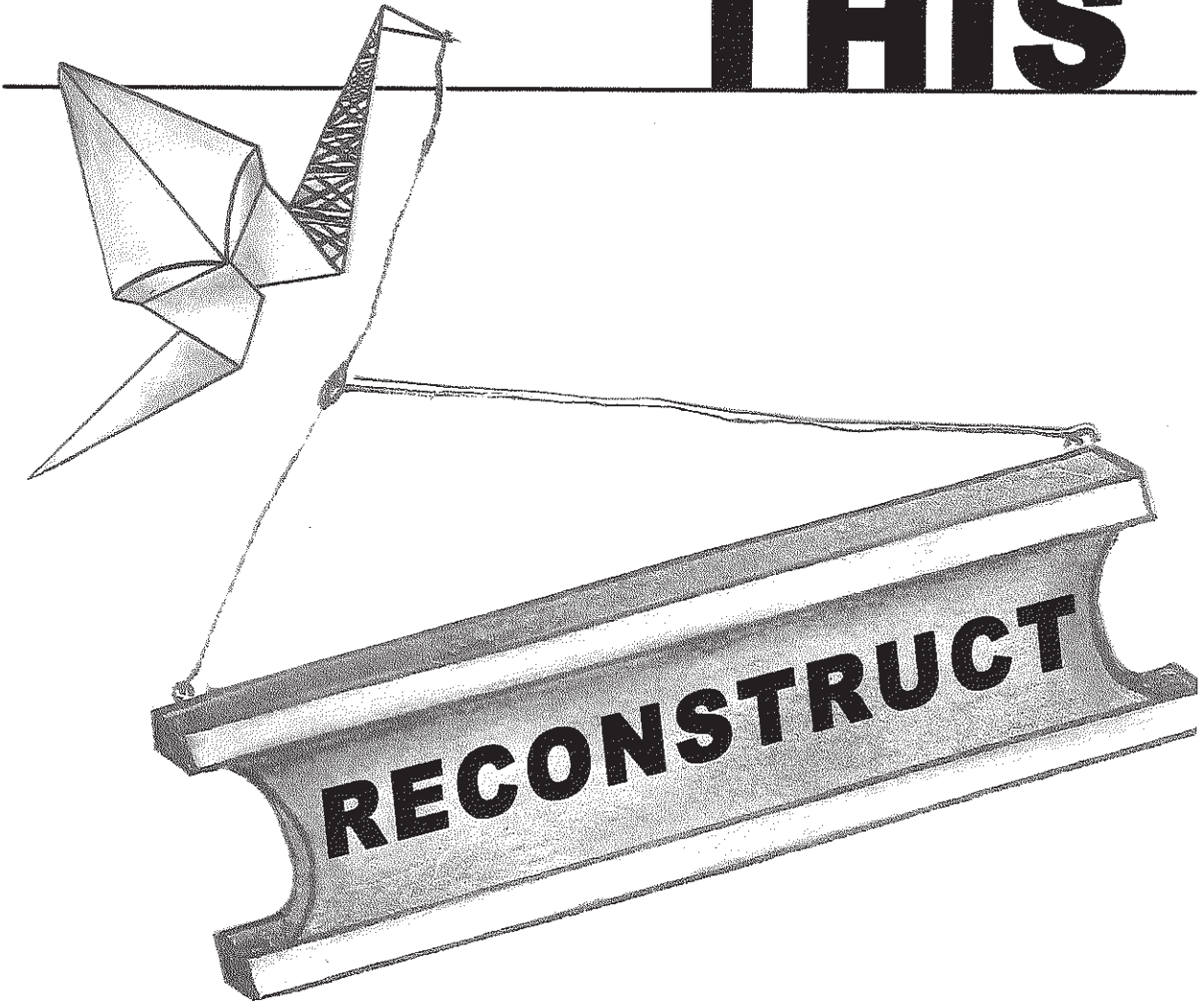


THIS



2013

WGS 690: Senior Seminar
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Reconstruct This

Our title reflects a change in feminist attitudes. We want a title that helps us recognize a worldview that includes and builds upon deconstructive feminist process. This publication has previously been titled *Deconstruct This! (Un)phased*, and last year an untitled version. We appreciate the works that came before our publication, we pay homage to those who published in previous iterations in this space, and we take a step forward. Together we move toward a future *reconstructed* in our own words. Our goal is to leave behind a positive message of change and possibility for future Women and Gender Studies majors and for those who find this work as a gift of the university, on a side table somewhere, or passed along from a fellow feminist.

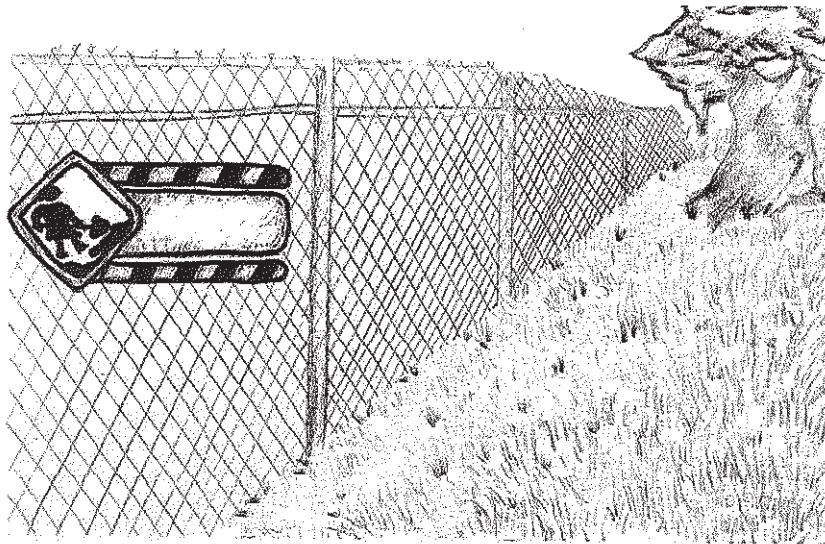


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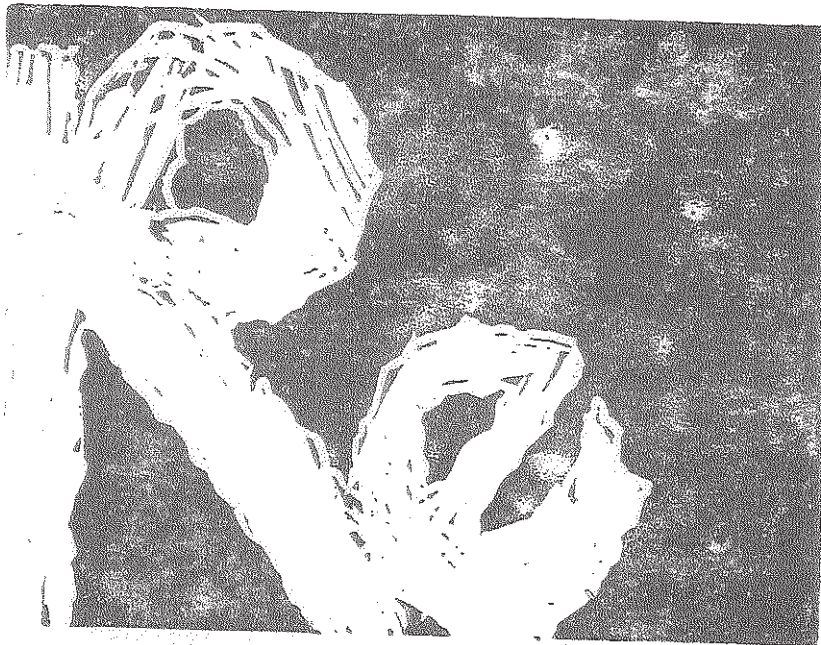
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visit

past issues and considering their relevance today

We Won't Go Back

By Cindy Read

I can still hear my voice - in the late sixties - talking with a couple of girlfriends about sex and birth control, and saying, "while of course I believe in the right to an abortion, I definitely would not make that choice myself." Then, in less than a decade, I found myself with a positive pregnancy test, frantically going through the phone book searching for abortion clinics. The particular details do not matter, my point is that it was my right and my decision. Fortunately, when I found myself pregnant in 1977, I was here in San Francisco and had medical coverage. I remember making call after call and being told that they had no time available, or they were all booked up for the next six months, or call back another time. "But you don't understand" I said, "I'm pregnant. I need an appointment now!" (It's okay to smile here) I'm telling this story because today these rights are in serious jeopardy; the gains that have been made are under attack.

In 1973, the Supreme Court's decision in *Roe v. Wade* legalized abortion under the constitutional right to privacy, and gave women across the country an absolute right to abortion in the first three months of pregnancy. Since then, there have been numerous court decisions and legislation enacted around the issue of abortion rights. In 1976, Congress passed the Hyde Amendment that banned the use of Medicaid and other federal funds for abortions. In 1980, this legislation was upheld by the Supreme Court with the exception of a necessary abortion to save the life of the mother. In 1992, the Supreme Court's decision in *Planned Parenthood v. Casey* ruled that states could pass laws restricting abortion as long as they do not impose an "undue burden" - meaning a substantial obstacle - in the path of a woman seeking an abortion before the fetus attains viability. Individual states have enacted specific laws that limit and regulate whether, when, and under what circumstances a woman may obtain an abortion. Data obtained from the Guttmacher Institute, a nonprofit advancing sexual and reproductive health worldwide through research, policy analysis and public education, shows that of the 162 new provisions related to reproductive health and rights enacted by states in 2011, 49% of these new laws seek to restrict access to abortion services. Since then, there has been a surge in state legislation to disallow a woman's right to obtain an abortion including provisions that regulate physician and hospital requirements, gestational limits, "partial-birth" abortions, public funding, coverage by private insurance, refusal, state-mandated counseling, waiting periods, and parental involvement.

This attack on women, on women's bodies and women's rights must stop. Full reproductive rights demands access to safe, legal abortion now.

Big Girl - Anika

Fat-ass, big-boned, obese, overweight, ugly, giant, lumpy, plus sized, unattractive, undesirable, weirdo, bigger, unwanted, over-eater, lazy, glutton, sinner, whore, fat, secret, smart-ass, aggressive, mixed, outsider, chunky, gordita.

At the end of a long journey, it is important to take a look back and see just how far you have come and what obstacles you faced to get to the place you are now. Being in the Women and Gender Studies program you are forced to reflect on the world around you and think about things through a new gaze that you might not have known was there before. Eventually after a good look at the world around you, you land on yourself and see your own issues and why they are there, through the new feminist gaze you were given. I had no idea of the severity of influence that society had made on me, my decisions, and actions.

The words above are a fraction of the names I have been called over the years. I always worked hard not to let bullying affect me. I was relatively confident and relatively focused in school until boys came into the picture. All of the sudden I started caring what I looked like and how I acted.

Growing up I always felt different due to my mixed ethnic background. My mother is Mexican American, my biological father is German American, and I am a hybrid of the two. I grew up solely with my mother's side of the family, but my biological father's genes are dominant and because of that I have a

privileged white phenotype. Because of this I have always stuck out and felt different. Media images always showed me that families were supposed to look alike and also look "attractive."

My genes have made me a big girl and that has always presented its own set of issues. I have been teased relentlessly by my peers from the time I started school. I am tall and overweight which always made me an easy target. Media images show that the ideal female is to be petite, submissive, and thin all of which I am not. The teasing followed me from the sandbox to high school. By the time I got to high school I was so obsessed with being skinny "like normal girls" that I developed an eating disorder and almost completely stopped eating. I purchased a gym membership, got a job at Subway, and recruited a friend to help me start a new "healthier" lifestyle. I began to workout at least 3 times a day and stopped eating almost all together. It was easy for me to hide it because I was always at work, at school, or at the gym so I was very rarely around for family meal time. I would do anything I could to lose weight and I became obsessed with being as skinny as humanly possible. I started taking laxatives to get as much out of my system as possible, I drank castor oil to try and get myself to vomit, and I would sit in the sauna at the gym for hours in order sweat out as much water weight as possible. I ended up losing about 100lbs within about 3-4 months which is very dangerous for the heart. All I wanted was to be what I thought was "normal" and what I thought

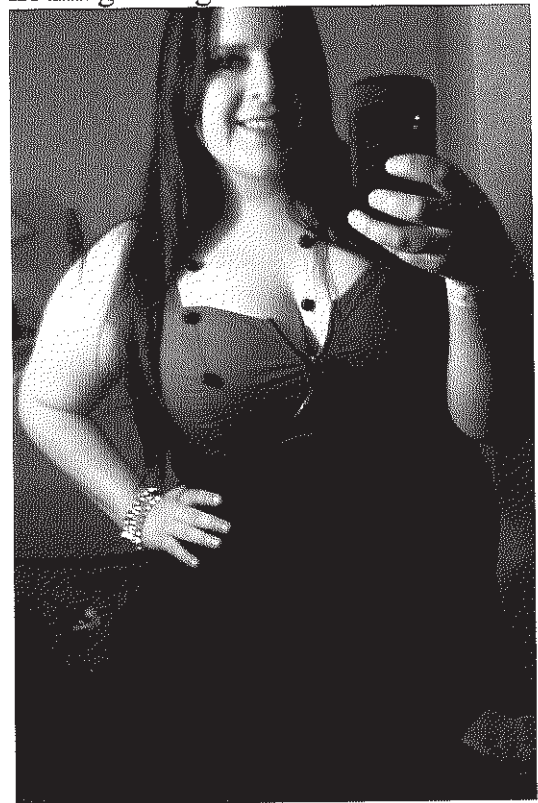
was “normal” was what the media and society had shown me.

After leaving for college I discovered a new sense of self and with that I began to eat again, but because of the damage I had already done to my body, my metabolism slowed down dramatically, my body didn’t want to lose too much food energy. I started to gain weight even faster than I had lost it. With all of these emotional and body changes I developed depression, that led to yet another eating disorder in which I constantly over eat. This eating disorder is just as damaging as not eating at all because my body changed so dramatically in only a year’s time. I did all of this because I wanted to be like images I saw on TV, in magazines, and on film. The media taught me that that was the norm, which meant that I must be the other.

When I started my classes in Women and Gender Studies, my eyes were opened to the construction of media images and the incredible strength of patriarchal control over the media. It took me a long time to accept that media is a social construction that is created to make us think and act a certain way. Once I understood that I had been programed to think the way I did, I was able to analyze my eating disorder and what had caused me to start it in the first

place. Learning about social construction, I began to think of myself differently. I am never going to be skinny or look like the “normal” images I see in the media because that is not who I am. I was killing myself to look better for everyone else, but in Women and Gender Studies, I discovered a new attitude and now I am more accepting of who I am, for me.

I am a Big Girl and there is nothing wrong with that.



Bully Culture and Girls: How Gender Role Stereotypes, Reality Television, and Social Media Are Affecting the Interpersonal Relationships of Young Women

By Brenda Molina

Within the last few years, there has been a surge of interest and new reports regarding the ways young adults are treating one another within academia and other social situations. Within the reality entertainment industry, the use of these aggressive and confrontational behavior patterns, utilized within shows such as *The Jersey Shore* or *The Bad Girls Club*, has cultivated an extremely aggressive ideal for young women to aspire to in order to become famous. The string of bullycides that have occurred within the last few years speaks to the hidden realities that young people have to survive each day because they are considered different by their peers. This issue is finally being placed in the spotlight and is no laughing matter, despite the excuse by multiple people that everyone has to go through some form of teasing and taunting in their childhood. They suggest that this concern is misplaced and is being blown out of proportion yet when young people are taking their lives, is it really that simple to ignore?

In researching this topic, I am utilizing the literary texts by Dr. Cheryl Dellasega who is an expert on relational aggression in females, Rachel Simmons' book Odd Girl Out: The Hidden Culture of Aggression in Girls which inspired a television movie on the Lifetime network, examples of two separate reality television shows called *The Jersey Shore* and *The Bad Girls Club*, and other experts on pop culture influence on human relationships. My methodology includes varied sources, including articles, new reports, films, and television shows, because bullying has become prevalent within our culture, especially within the ideals of masculinity and femininity. I am examining the effects of relational aggression among young people, specifically young women because as a survivor I want to understand why this behavior occurs, how the Internet and mass media is allowing this bully culture to become commonplace, what part gender assumptions has to play within this pattern of behavior, and what is being done to combat this aggressive culture within young women. With my findings I hope to be able to impact how young people absorb media influence, and how women and girls relate to one another.

My connection to this topic is also complex because I am a survivor of relational aggression in females; from ten to sixteen I was verbally and emotionally manipulated by another girl who called

herself my best friend. By the time I realized what was happening, my self-esteem and my trust in other females was so shattered that it took a very long time for either of those things to be healed. It took many years for me to fully understand that my adolescent depression and mistrust of other women wasn't my fault. The emotional effect that those nine years have had on my life have never fully evaporated and in researching this topic for this paper, I have become more aware of how I became a target for that particular bully, and for the other female bullies that plagued my life as a child and as an adolescent.



Previously I mentioned that there is a mentality among older generations that bullying is a part of life and that every child must go through it at some point.

However, with the recent surge of suicides that young men and women are committing because of the bullying they receive, it is important to make the distinction between simple acts of teasing and more severe actions of bullying. By bullying, I am referring to repeated acts of domination perpetuated by an individual or group of individuals against another person or group of persons. This behavior can include verbal harassment, physical assault, and can be correlated to an imbalance of social power such as the bully being of higher social status and the victim of lower social status, especially during middle and high school periods.

It is also vital to make the distinction between the kinds of bullying an individual suffers when it comes to males and females, with females taking on more subtle, psychological methods to break down their chosen victim's mindset and boys taking on physical aspects of bullying. It is also important to point out that bullying has only focused on one particular gender: "The national conversation on bullying . . . has trained its spotlight mostly on boys and their aggression . . . has focused entirely on

the physical and direct acts of violence. The aggression of girls, often hidden, indirect, and nonphysical has gone unexplored. It has not even been called aggression, but instead what girls do" (Simmons 12), which is telling as to how the socialization of girls and boys differ within society as a whole. Boys are taught to deal with their emotions through anger and a form of physical outlet—"... Aggression is the hallmark of masculinity, it enables men to control their environment and livelihoods. For better or for worse, boys enjoy total access to the rough and tumble. The link begins early: the popularity of boys is in large part determined by their willingness to play rough. They get peers' respect for athletic prowess, resisting authority, and acting tough, troublesome, dominating, cool and confident" (Simmons 23).

This ideal that aggression equals masculinity is pervasive within American culture, television, films, books, and music are showing boys that in order to be considered men they have to be the most aggressive and that will equal respect. Yet it is important to make the note that not all boys who are exhibiting aggressive behavior patterns are bullies—some of these bullies learn their behavior from older siblings or even parents. They themselves may be victims and yet bullying amongst male peer groups is more commonly discussed than bullying amongst female peer groups, and there are key reasons as to why that is, starting with how girls are socialized and taught to deal with anger.

Girls are taught to internalize their anger, to always be nice and kind to others, and to be nurturers or caregivers. However, this creates a sense of distrust towards other females because "Girls tell stories of their anger in a culture that does not define their behaviors as aggression... women and girls have been portrayed as jealous and underhanded, prone to betrayal, disobedience, and secrecy. Lacking a public identity or language, girls' nonphysical aggression is called 'catty', 'crafty', 'evil', and 'cunning'. Rarely the object of research or critical thought, this behavior is seen as a natural phase in girls' development. As a result, schools write off girls' conflict as a rite of passage, as simply 'what girls do'" (Simmons 22) which is dangerous for the victims and the bullies because they are not being taught accountability for their actions at a time when it is most important to learn about culpability and about treating others with the same respect they crave so badly. The separation between good and bad girls also creates a horrible categorization of female behavior—instead of allowing young women to feel negative thoughts and emotions, society tends to stifle these legitimate feelings and therefore creates two divergent paths for young women to follow. By

placing young women into two separate categories of good and bad, society creates a set of expectations, with bullying falling into the bad category because "good girls... are expected not to experience anger. Aggression endangers relationships, imperiling a girl's ability to be caring and 'nice'. Aggression undermines who girls have been raised to become" (Simmons 24), and this is key to understanding how girls bully other girls.

It is important to understand and accept that all human beings feel anger, including young girls. By allowing young girls to deal with anger in a way that is positive, it is preventing any negative outbursts that may be directed to innocent people. Because young boys are obvious about their bullying through the use of physical altercations, research in regards to female bullying has been rare until 1992. At that time in Norway, researchers published the first study focusing exclusively on girls and how they dealt with anger. This study proved that girls engaging in bullying do so by engaging in "... nonphysical forms of aggression [such as] ignoring someone to punish them or get one's own way, excluding someone socially for revenge, using negative body language or facial expressions, or threatening to end a relationship unless the friend agrees to a request" (Simmons 26). This has been more commonly called relational aggression by experts in the field of psychology and human behavior.

Relational aggression is one of three subcategories built upon the findings of a group of psychologists at the University of Michigan. These three subcategories also include indirect and social aggression, where the aggressors either never have to confront their target or damage the target's self-esteem or social status within a group in order to further their own popularity. This behavior "... seems to peak in the early teen years... unfortunately, some women never outgrow these behaviors, turning into adults who slay with a smile and wound with a word..." (Dellasega 17) which is significant when examining the interactions between women on reality television shows that seem to purposely glamorize these kinds of behavior patterns. We are currently living inside of a bully culture, where behavior that is aggressive, confrontational, and sometimes violent, is rewarded by fame and celebrity.

When it comes to the relational aggression among adult women, it is important to understand that some women never outgrow this teenage mentality of being the alleged "Queen Bee". The influence on young women through media, especially reality television is also telling in the aggressive behavior patterns girls are emulating. These reality television shows are showcasing this kind of

behavior and allowing young girls to see that this destructive conduct can create a sense of privilege. Two examples of this are the Oxygen show *The Bad Girls Club* and the MTV phenomenon called *Jersey Shore*. Both of these shows have had multiple incidents where young women are incredibly violent and aggressive towards one another, and are rewarded for it by being broadcast all over the world.

Amid these two examples of relational aggression on reality television, the more dangerous offender of the two would have to be *The Bad Girls Club*. Created in 2006 by Jonathan Murray for the Oxygen Network, this show follows seven or eight women from varied socio-economic and cultural backgrounds from all over the United States with varied behavioral problems. The show has been airing twice a year for eleven seasons so far, with the eleventh season having recently wrapped up and the twelfth season currently in production, set to premiere in January of 2014. Originally the show was about these women actually working to change their relational aggressive behavior patterns, and to become positive role models for young girls to emulate. However the reason behind young Women auditioning and making it onto the show has changed over the years.



The Bad Girls Club has become infamous for its incredibly violent and sometimes multiple fights amongst the women, and perpetuating the idea that a "bad girl" is someone who is always on the defensive, ready to assault another woman at a moment's notice. It is obvious that these women have been misinformed as to what being an adult woman is due to the messages young girls are receiving in adolescence: "In an odd paradox, today's women are often encouraged to 'go for the gold' but to do it like a lady. The words 'assertive' and 'aggressive' are used interchangeably" (Dellasega 46), and a lot of the women on this show are aggressive, not assertive, individuals. Demographically, "The Bad Girls Club" is the number one cable program for women ages eighteen to thirty-four, with the seventh season having an average total of 1,331,000 viewers. The show is followed loyally by its fan base with some of the former participants having hundreds of thousands

of Twitter followers, Tumblrs dedicated to the show, and numerous Facebook fan pages—some fans even chronicle their own Best Bad Girls Club Fights on YouTube, with about 1,730,000 results for "The Bad Girls Club".

There are many examples of relational aggression exhibited within this show, from backstabbing to alliances to rumors being instigated in order to force someone to leave the house. One of the ways these women interact in every house is when a roommate is voted out by the majority of the house who has decided she isn't "bad enough" for their taste (Season 8, ep.11) or because they are envious of this singular woman's attractiveness (Season 5, ep.2). There are also multiple fights that have resulted in serious injuries, one woman having her ankle broken after being pushed into a pool (Season 4, ep.7) to another young woman being assaulted by her roommates in Mexico in front of a nightclub during an argument (Season 3, ep.12). Even during auditions for the tenth season, a group of women began to fight, with the video going viral on YouTube almost immediately after it occurred¹. This behavior is becoming prevalent in society today with young girls filming themselves fighting other girls and then posting the videos on YouTube. However, *The Bad Girls Club* isn't the only reality show to portray women as aggressive bullies towards other women—the reality show *Jersey Shore* on MTV has also had its moment of the female cast members being relationally aggressive towards one another.

Jersey Shore premiered in 2009 and chronicled the adventures of eight roommates during a summer at the Jersey Shore. *Jersey Shore* has been the highest rated program for MTV in the eighteen to forty-nine demographic with multiple spin-offs resulting worldwide. In the show, at the start of the third season, one of the female cast members Sammi Giancola was angry with two of the original cast members Nicole Polizzi and Jenni Farley due to an altercation in the second season (Season 2, ep.15). Jenni and Sammi got physical during another argument, throwing punches and having to be separated by the male cast members (Season 3, ep.1). The entire series has shown that the female cast members are just as likely to get into fights amongst themselves and amongst other women in clubs around the city they frequent.

It is important to also understand that while media has an influence on young people and their development, another part of the puzzle is what young people are taught by their parents. While some people would suggest that bullying could simply be

¹ Fight at Bad Girls Club Auditions, Season 10:
<http://www.youtube.com/watch?v=ix9C3unUCrY>

solved by informing the parents about what goes on in school, the reality is more complicated than that. Informing a parent about being bullied is tantamount to disappointing that parent: "bullying is a deeply humiliating experience for every child. Since alternative aggressions lack a public identity . . . Some [victims of relational aggression] may not be able to identify what they're experiencing as wrong" (Simmons 23), and therefore they choose to not inform their parents about the problem. Also informing a parent can sometimes cause the bullying to escalate, especially if the parent of the child who is bullying another grows defensive and excuses their child's behavior. However, nowadays bullying isn't just on the playground anymore-it can happen even in the homes of the victims where they are supposed to be safe from harm.

The ease of access to individuals within the safety of their homes due to the internet, social media sites, and blogs has caused cyberbullying to become a huge part of the problem. Cyberbullying can and does occur for hours on end, all week long at any given time of day. The anonymity of the Internet has provided bullying perpetrators to feel that they can do as they please and also allows them to distribute these aggressive, hurtful actions to a wider audience. Statistically speaking, 16% of high school students (grade 9-12) in 2011 were cyber bullied as found by the Youth Risk Behavior Surveillance Survey. It can and does occur on college campuses as evidenced by the death of Tyler Clementi, a Rutgers student who killed himself after his roommate purposely published a webcast of him engaging in a sexual act with another man to Twitter.

The surge in bullycides and news reports has caused an anti-bully movement to rise within cities worldwide and online. In 2000, Canadian educator Bill Belsey began the first National Bullying Awareness Week, which has gone on for the last ten years while in the United Kingdom in 2003 the Act Against Bullying charity was formed. Three years later the United States declared a National Bullying Prevention Month, with reforms in state education following the suicide of a young Irish woman named Phoebe Prince who hung herself in the stairwell of her family's apartment in the state of Massachusetts. Prince's death due to bullying by her female classmates brought worldwide awareness to the realities of young women pushing the boundaries between playful teasing and aggressive behavior.

One of the most prominent influences of reform within school systems is the San Francisco based organization No Bully which is "a step-by-step process and set of interventions to prevent and stop bullying in your school. It guides school leaders and staff through a series of

interventions for responding to bullying and harassment, depending on the severity of the incident" which has a three month success rate of 80% change within schools. This particular organization isn't just helping the victims but also the bullies who are in just as much need of empathy and help. No Bully has been proven to succeed in its trainings with an 88% success rate in its cases, the major school districts which includes 32 schools with 108 educators) in Marin County, California were trained in 2011 in the No Bully System and reported that their Solution Teams had either ended or improved the bullying situations within their respective institutions. No Bully works in California, Texas, Oregon, Washington, and other states to create more harmonious and safe experiences for young people.

Another website that is important to know when it comes to anti-bullying efforts is StopBullying.Gov, a Website that provides information from varied government agencies on what exactly bullying and cyber bullying is, who is the most at risk, and how bullying can be prevented or responded too. The content is provided and edited by the Department of Education, the Department of Health and Human Services, the Center for Disease Control and Prevention, the Health Resources and Services Administration, the Substance Abuse and Medical Health Services Administration, and the Department of Justice. StopBullying.Gov works closely with the Federal Partners in Bullying Prevention Steering Committee, which is "an interagency effort led by the Department of Education that works to coordinate policy, research, and communications on bullying topics. The Federal Partners include representatives from the U.S. Departments of Agriculture, Defense, Education, Health and Human Services, the Interior, and Justice, as well as the Federal Trade Commission and the White House Initiative on Asian Americans and Pacific Islanders", and also has resources and links to get help immediately or create more extended change. While the government is doing the best they can to bring light to these issues, the most adept way of reaching out to the public has been films in Hollywood and independent cinema.

One of the most well-known and possibly first films that accomplished the portrayal of the "clandestine politics of popular girl cliques" (Simmons 189) is the 1988 film *Heathers* which showcases the relationships of four popular girls in a high school located in Ohio, three of whom are named Heather. The three Heathers rule the high school through the covert acts of relational aggression, using their beauty and social power to keep every student under their rule. The protagonist,

Veronica portrayed by Winona Ryder, begins to rebel against the Heathers, and is soon subjected to the same aggressive tactics as the other students. While the film is a dark comedy that was a box office failure, it has become a cult classic and has also been considered an influence on other Hollywood films, such as the 2004 film *Mean Girls*.

Mean Girls was screen written by Tina Fey and partly based on the relational aggression text *Queen Bees and Wannabes* by Rosalind Wiseman. The film takes on the high school cliques dominated by girls and how these affect girls with interpersonal relationships, with critics raving on its truthfulness regarding how girls react to another. One of the key scenes in the film is when the Queen Bee Regina George purposely allows her Burn Book that maliciously denounces the girls in her class to be seen by the entire school. This results in every single girl turning against each other, with fights erupting all over the place—a scene that while played for laughs in some ways also brings to the light the very real behavior that girls exhibit can sometimes erupt into physical violence towards the bully or physical violence against the victim themselves.

While Hollywood has created films that showcase high school in a glamorized fashion, there have been multiple documentary films that show how bullying is a part of everyday life for some young people, and can end in tragedy as these victims are pushed to the brink of their experience. One of the most important documentaries in regards to bullying is *The Bully Project* which chronicles one entire school year in the life of young people from the states of Georgia, Iowa, Texas, Mississippi, and Oklahoma. This documentary also focuses on the deaths of two young men who committed suicide due to the extent of their experiences as bullying victims. The film's director Lee Hirsch was also a survivor of bullying and opted to film this documentary in order to open up the hidden realities of bullied children, and the hope that it could help create advocacy against bullying and discussions about how to stop this issue for future generations.

Another documentary film that has paved the way to discuss relational aggression in girls is *The Kind Campaign*². Created by two Pepperdine University students, Lauren and Molly, the documentary shows the two young women traveling across the country to discuss the "mean girl" phenomenon that follows generations of females. The documentary has also spawned a non-profit organization due to the need for a place where individuals can go to get information and help when

it comes to female-on-female aggression. The use of social media is also prevalent to *The Kind Campaign*'s success as the two co-founders themselves understand how significant the internet and social media plays in society today. Lauren and Molly hope to one day be a part of school programs across the country in order to shed "awareness and healing to the negative and lasting effects of girl-against-girl crime".

The utilization of transnational feminism to understand the correlation between bullies, their victims, and other intersections of race, class, status, and the good/mean girl binary can help us to contextualize the reasons behind female relational aggression. By this, I refer to the fact that in the bully culture that is showcased in the films mentioned, the majority of the bully characters were either of upper class means or were hiding the fact that they were of a lower financial bracket. The victim is almost always not well off in comparison to her tormentor; in reality shows, the bully culture is encumbered by talk of money, cars, and the men that these women have paying for their lifestyles. These shows tell young women that in order to become successful they must both be willing to be a bully and also willing to do what it takes to make enough money to throw it on material possessions because that's what everyone wants.

In conclusion, the issues discussed in this paper are varied and full of complex connotations that cannot be solved in a day. However, it is important for the discussion of bully culture to continue and for the awareness of female relational aggression to grow: "A world that acknowledges the hidden culture of girls' aggression would empower girls . . ." (Simmons, 305). I was fortunate as a child and a teenager to have a support system in a core group of friends, specifically one girl who helped me to put myself back together after the fallout from my experience as a female relational aggression survivor. The unconditional patience and friendship that this girl offered me helped me to understand that it wasn't my fault that this other girl chose to bully me. Instead, this girl showed that my bully was insecure and threatened by my independent core, and therefore she had to do her best to make sure that I felt worse than she did. Because of this experience, I have dedicated myself to bringing forward the issues discussed in this paper. The recognition of female relational aggression is imperative so that young women and girls can actually speak up and out, so that this bully culture can stop being glamorized or idealized as assertiveness. Instead, women and girls need to stop competing with one another and begin to show solidarity for the future generations to come.

² The Kind Campaign: <http://www.kindcampaign.com/>

Queer is to Quare as Spanking is to Whippin' - Dawn Saunders



In order to write this paper I feel it is imperative that I write my own identity into this analysis of queer theory, and its exclusion of race, so that you the reader understand my view/stand point. I am a twenty-seven year old woman of color, with a Liberal Arts degree in Behavioral and Social Sciences, working on my B.S. in Women and Gender Studies and a minor in Human Sexuality at SFSU. I am on the lower end of the economic ladder, and I identify as a lesbian (most days). I am arguing that queer theory alone does not allow a person to completely deconstruct themselves. Intersectionality between class, gender, and race make it impossible for most non-white individuals to adopt a queer identity. People of color risk losing way more than a socially constructed identity. Queer theory would be more effective in turning the dominant paradigm on its head if it included an analysis of race.

Learning about socially constructed identifiers: race, sex, gender and sexual orientation, I figured this analysis would be a breeze. Social construction is a theory based on the assumption that our identities are held in place and policed by societal norms and ideologies. When we are born we are assigned a sex and an assumed gender based on the aesthetics of our external sex organs. Depending on what is between our legs when we are born, we get labeled male or female; there is no in-between within sexual normativity. Intersex individuals are forced to fit within these sex norms by means of non-consensual sex assignment surgery that is

“based essentially on an anatomically strict psychosocial theory of gender identity,” (Dreger, 27). With these identifiers comes another set of assumptions about our gender.

If we are male, we are supposed to be masculine and if female, we are supposed to be feminine by social standards. This in turn governs our sexuality in the form of heteronormativity. These identifiers transcend race, which is also a social construction, based on looks and not biology. How we identify, and how we are identified by others, affects our stance within a patriarchal system and group hierarchies. Queer Theory attempts to transcend sexual identity by eliminating socially constructed identifiers based on gender and sex. Queer Theory looks at how dominant paradigms are applied to affect gendered systems of differences. Race is a gendered system in the sense that it is feminized through subjugation.

I was convinced I had all the tools necessary for my analysis of self with Queer Theory to back me up, but was disappointed when I realized queer theory failed to address the intersectionality of race within sexuality. I found it nearly impossible to deconstruct myself completely because within queer theory, I am required to let go of my racial identity. I found that I could easily let go of my gender, sex, sexual orientation, and even my age, yet departing from my race as an identifier is something I could not do. I don't feel queer theory meets the realistic needs of people of color. Queer Theory does not give women of color a platform for deconstruction when it fails to look at the complex ways in which race plays a role in our sexuality (Woodard, 1282). Our race/culture/ethnicity shape the way we maneuver through the world and ultimately how we are treated.

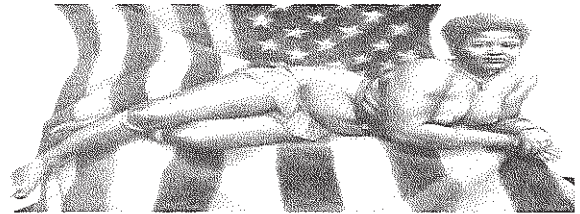
Queer theory does not look at the “communal ties” (Johnson, 6), that people of color are linked to as a means of survival. I am tethered to my community as a black woman

because we have a shared history. This cannot be erased; neither can the reality that being a person of color ties you to your culture and its community. To leave that behind in a world where you, a person of color would not be accepted in a society of white people, has its consequences. I cannot really speak from a white person's perspective on the issues they might face with letting go of their racial identifier, however I can say from my perspective as a women of color, a white person has nothing to lose other than white guilt. Giving up ones race is a dangerous move for a person of color. To understand this I feel it necessary to touch on the history of Black sexuality.



Blacks in particular have been the subject of hyper sexualization throughout history. "In social context that routinely depicts men and women of African descent as the embodiment of deviant sexuality; African Americans politics has remained curiously silent on the issue of gender and sexuality" (Collins, 35). Our sexuality is in turn directly linked to our race. It was the oversexed body of the black woman that upheld the sexual purity of white women during slavery, and ultimately set the standard for sexual deviance. Black women were not deemed human, they were primitive creatures whose sole importance to the white man was the fact they could bare more slaves for the man's needs. The black man was deemed a hyper-sexual creature and his penis became the ultimate signifier of his sinful, uncontrollable lust. "Proof of the black man's inherent inferiority and dangerous sexual tendencies was provided in these works through the assertion that African penises were abnormally larger. Large genitalia [was]

unholy, signifying closeness with animals and filth and a departure from spirituality, human kind, and God. Never mind that these claims lacked anatomical support" (Stombler, 86). This ultimately led to lies about the black rapist that justified white lynching of black men. As a black woman I know what it's like to have my skin be the color of my sex. Black sexuality, like my skin, is always dark, exotic, and perceived as dirty. The most erotic exotic thing a white man can do is have a black woman, as if it's to be kept a dirty secret. The black woman is always the whore while the white woman is the virgin. The black man is the rapist with the ungodly large dick and the white man is the romantic lover. The media



perpetuates these sexual stereotypes carried over from history and feeds them into the mainstream.

The ways in which blacks are viewed in the media plays a role in how we identify as well. Collins states that blacks are oftentimes the icon of sexual freedom within the media (Collins, 36). In her book she explains that the sexual history of black people have driven us to attempt to debunk these stereotypes in the form of over compensation and assimilation to heteronormative ideologies which include valuing sex as a means of procreation that is only "valid" within the boundaries of heterosexual marriage (Collins, 35-36). I grew up watching *The Cosby Show*, *Full House*, *In Living Color*, *Threes Company*, *The Fresh Prince of Bel-Air*, *Who's the Boss*, *Step By Step*, *Mork and Mindy*, *Blossom*, and *Punky Bruster*. I saw the white faces of white families on the television more than the black face that resembled mine on "family" television programs. The black shows were so different from the white shows, and they almost never resembled my own family. My

own racial stereotypes, which had been hammered in to my psyche, told me that I was supposed to strive to be like black (imitation white) families on the television. I knew it was important to stay a virgin until marriage and I never questioned why. I know now that it was because it is an ideology that means you are closer to purity (whiteness) if you are not sexually active outside of marriage. There are subliminal messages about race and sexuality in the media that keep racial stereotypes alive and well.

The stereotypes in the black shows were subtle but apparent, and even as a kid I understood that black families were different from the white families. The language to describe blacks was always negative. More so than not, blacks were ghetto, over sexualized and ignorant in mainstream television. I rarely (if ever) saw white men on Maury claiming they were not "that baby's daddy," while the six different black women bicker and tore each other apart on the stage claiming he was the father of all their kids. The women are portrayed as dirty cunts while the white man would be viewed as a dead beat daddy pimp. No, it was always the black man with his hyper sexuality on Maury's stage. Images like this in the media may explain why we attempt to assimilate to the white ideals of what makes a respectable person: we don't want to be seen in a negative light. It is important to look at the ways in which groups of people have been depicted sexually based on their race and how it shows up in media's representation to truly understand sexuality within queer theory. The way we are portrayed and perceived by others effects how we perform our sexuality and gender.

People of color perform differently than whites in public and private spheres. For a person of color "coming out" is not always an option. Within the queer world, to "come out" is considered the ultimate showing of one's sexual pride. It is a means of combating heteronormativity in public and in private. Unfortunately we are all not awarded this luxury of openly desiring the same sex. For a

lot of us coming out would mean being disowned by not only our families but by people in our cultural community as well. In Carrillo's article *Neither Machos nor Maricones*, he gives accounts of Mexican men who claim they do not come out because of the very real possibility of being considered effeminate and without their manhood (Carrillo, 351-360). In their culture, machismo (the ultimate man) rules how men maneuver through public and private spaces; his manhood is the source of his power within a gender hierarchy. A gay man is considered a weak man because with machismo comes the idea of heteronormativity. Some men fear that "coming out" will cost them their means of surviving; such as displacement from their occupation because of their sexual desires. A gay Mexican man is a woman who can't be a manly man, and is a disgrace to his family. This happens to many people of color.

The way in which some black men challenge mainstream queerness of "coming out" is by being on the Down Low (DL). This is when men of color explore their same sex desires with other men, while upholding heteronormativity in their public lives. In McCune's article "*Out in the Club: The Down Low, Hip Hop, and the Architecture of Black Masculinity*", DL is an alternative to coming out of the closet. This article supports my claim that African American men live in a different world from white gay identified males. This world is quite different from a white male's reality because of the color of their skin, and for this reason their sexual identities look very different from that of the widely represented gay white male. There is a lot at stake for a man of color, which is why coming out may not be an option. A black man's survival tactics is to keep things on the DL. The DL is a means of "survival, and not deceit" (McCune, 299). These men embrace their queer desires and manage to maintain allegiance to macro cultural forms of expression (McCune, 303), by performing in a hyper heteronormative identity when they are in the club (i.e. dressing like a thug). These

black men do not have to face the pain, shame, anxiety and discomfort that is associated with coming out, when they are on the DL.



The DL is discreet and safe for black man, unlike the dangerous “coming out” mantra. There is nothing at stake as far as their manhood is concerned, they fulfill their sexual wants and they maintain their place within the gender hierarchy. This is especially important for a black man in this patriarchal domain, openness about same sex desires for a black man jeopardizes his positioning. To survive the black man cannot assimilate to dominant ideas about what being queer is supposed to look like. “DL means perform straight masculine identity while they engage in their homoerotic desires” (McCune 300). I’m not entirely sure if a white person can ever understand what it means to be on the DL or why these men chose it, but it’s something that really needs to be looked at within queer theory. How can queer theory ask us to deconstruct our identifiers and challenge heteronormativity when it acts as if all queer sexuality is homogenous? There are consequences to being queer for people of color that are completely different to any consequences a white queer may have. How we perform and dis-identify our sexual identities based on race needs to be explored in queer theory because these are means of survival.

As a woman of color who loves women, I perform and dis-identify when it comes to my intimate desires. Dis-identification is a way in which people of color strategize survival tactics that “work within and outside dominant public spheres simultaneously” (Munoz, 4). Munoz continues defining this by stating “it is meant to be descriptive of the survival strategies the minorities subject practices in order to negotiate a phobic majoritarian public sphere

that continuously elides or punishes the existence of subjects who do not conform to phantasm of normative citizenship” (4). I realized I attempt to dis-identify with certain parts of my identity when I felt I would be at risk of being chased out from a particular group. I did not know there was a name for this mode of action, I never really understood why I would say “yes I have a boyfriend” when a man would hit on me or an older person would ask me if I had a “good man” to take care of me. I have always been told about the importance of having a “good man” in my life by strangers, and knew that as a lesbian I was not afforded the same safety as heterosexuals if I disclosed the sex of my partner. I would lie about it to certain people, for fear of what could happen if I told the truth. I am a lesbian and having a good man is the furthest thing from my mind, yet I dis-identify to maintain acceptance. My sexual orientation is a huge part of who I am, and I realize now I perform it in a number of ways because of how I will be seen by others. I do exactly what Munoz describes; I perform in a heteronormative manner to keep myself safe, much like men on the DL, or Mexican men who are “in the closet.” As people of color, regardless of our sex, we must assimilate at particular moments to the normalized ideologies of sexuality to insure our status and safety. The intersectionality between sex, race, and sexual orientation cannot be separated in queer theory.

I don't think it is possible to completely eradicate identifiers such as race even though they are socially constructed ideas when there is no analysis of the intersectionality with sex and gender. There are things at risk if we give up our experience. So much of what we have been through is because of our race and it affects our sexuality. I support the idea of deconstructing binaries, but not as a means of creating some new hegemonic ideal: we are all the same delusion, we are not all the same. Queer theory is a start to having acceptance of differences but it isn't the answer just yet. My

identity as a female body lover of woman means I have maneuvered through the world differently than a white queer woman. Our lives and experiences are undeniably different because my skin is darker than hers. It doesn't matter if we actually eradicate racial terms, I understand that the dialectic is power, but taking away a word doesn't lessen its power.

Thought is even more powerful than the dialectic and the color of my skin will always evoke certain thoughts about my character in other people's minds. My skin will never change colors, which means I will always be treated as a person of color whether I decide to deconstruct my race or not to the point where I no longer use it as a means of identification. Owning one's race is a means of survival for non-white people. Denouncing one's race for many people of color would result in displacement within communities that are people of color. This is dangerous in a world where the only other place to go is to a white society that will never accept you as one of them. Queer theory requires you to put your safety at risk. We need to "Quare" queer theory.

Queer is to quare as spanking is to wipin'. Quare is the black vernacular for queer, the name/words mean the same thing in a sense only one pertains specifically to a non-white history of language and difference. A possible solution would be to incorporate black queer studies with queer theory. The article *Introduction* proposes the idea of looking at how master narratives throughout history have played a role in limiting black queer spaces, as well as the lack of representation of black intellectual minds in academia. It also suggests ideas of studying art from people of color in attempts to better understand the black culture. Black queer studies would draw "it's influence from

sources such as identity politics, cultural studies, feminist and gender studies, race theory, gay and lesbian studies, masculinity studies and queer studies" (Brody and McBride, 286). By adding race to queer theory it can help us achieve queer liberation. By adding race into the equation of queer theory we start a discourse about the similarities, modes and methods of oppression to evaluate and critique against the dominant paradigm in order to correct it.

Before we can understand ourselves and those around us, there needs to be a dialog that is inclusive and represents everyone under the Queer title (which is anything outside of heteronormativity). There are not a lot of people of color who use queer as an identifier; it is usually white hipsters. There is a thin line between queer and queer theory, including quare will broaden that line. A lot of black people feel queer excludes race because of the exclusion of race in queer theory. Race plays a role in how we identify and how we label others. Sexuality is not some homogenous identity that we all share. For the majority of us our sexuality is affected by our race. Within bodies of race there are privileges that need to be analyzed in order to get a better grasp on how sexuality affects individuals within queer theory. By adding race, hopefully an alternative to a complete deconstruction of race, we will exclude putting people of color in danger by eradicating a racial identifier. We are not all equal, but understanding where we come from and what shapes our identity, can lead to respect of different people on new levels regardless of their ethnicity, culture, or race.

FEMINIST COMPLIMENTS



THAT'S SO WGS OF YOU!

WHILE YOU CARE FOR OTHERS YOU
DON'T FORGET YOUR NEEDS.

YOU'RE UNFAZED BY STEREOTYPES.

YOUR TRANSNATIONAL
PERSPECTIVE IS UNSTOPPABLE!

PATRIARCHY IS NO MATCH FOR YOU!

YOU HONOR OTHER POINTS OF VIEW.

YOUR BRAIN IS ON FIRE TODAY!

NICE UNPACKING!

GOOD ANALYSIS!

WAY TO DECONSTRUCT!

Stand

By Dawn Sanders

Sculpted only to be broken
kept still 'til we are good and stale...
No one standing out from hegemony...
 you have to be IN,
there is NO comfortable OUT
 and "united we stand"...see
Stand that's written in the plan.
 Unable,
 you are not desirable...
 can't you see?
 you have little to no value,
when you're deemed invisible-- outside of
 an institution
 In silence,
 bodies put in the margins
bastard's cries from the marginalized
 bastard child of the state
 simply put...
unwanted, if you want to be-- some what--
 politically correct...
Swept under the carpet
or thrown in the garden to be devoured by
 worms

like poverty,
patriarchy,
or inequalities.
a disabled body in a ablest society
queers or heteros,
wife type or ho,
black or white,
wrong or right...
you know that same fucked up
non-sense-ical song...
only pick one; ignore diversity or OTHER
possibilities.
you get to be one of two...
forget about intersectionalities
or actual personality.
This country gets high on dichotomies and
overdoses on bullshit binaries...
like brainless sheep people with colonized
souls,
made to be sold...
eyes closed to the open windows
Bright Lights flooding the room with White
leaving us disabled.

Image that influenced this poem can be found at <http://thumbs.dreamstime.com/z/sad-woman-sitting-wheelchair-young-seated-looking-out-window-30985273.jpg>

Myths of a College Student

By Amanda Harvey

2012-13



**AMANDA
HARVEY**
Cesar Chavez
Elementary

2011-12



**AMANDA
HARVEY**
Cesar Chavez
Elementary

Myths VS Realities of College Students

STAFF

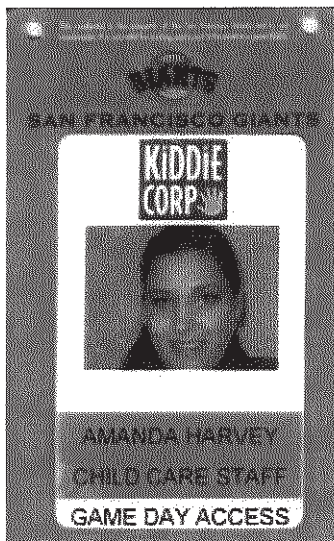
STAFF

People think all students have retail jobs with an easily adjustable schedule.

Daily City Youth Health Center



Amanda Harvey
PLAYZ Academy



Like many other college students, I have a 9-5 and can only obtain my degree (while still being able to pay my rent and survive) by taking night classes.

2013-14



**AMANDA
HARVEY**
Cesar Chavez
Elementary

STAFF

Marriage? Hell No!

By Cindy Read

I have always been adamant about the institution of marriage. It is definitely not for me, “no way, no how, not ever!” I hear the word and I see a trap, a prison, a life of domination. I know that for some the word marriage brings images of hearts and flowers, joy and celebration, warmth and security, but I see a very unbalanced power dynamic concerned with property, possession and control. I have always felt this way, although have not always been able to explain why. I have always intrinsically known that it was a mistaken path with seriously undesirable consequences and blowback.

Historically, it has been a major site of oppression in which many women lived out their lives. As boys and girls, human beings have been taught and conditioned to accept certain norms and standards of social behavior and ways of living that are all centered on the institution of marriage as a legally binding contract that details rights, properties, and privileges. Until recently, in heterosexual marriages the woman brought her virginity as a commodity that was sold/given/surrendered to the man who then recognized it as his property to do with as he pleased. I find this type of transaction reminiscent of indentured servitude and approaching slavery.

I hear you. You are saying, “Times have changed. Things are different now.” I am not so certain about that - the embedded imbalance of power and commodification of women’s bodies lies deep within the social psyche. While I have known some who have decided to marry after a long term unmarried relationship and continued successfully, I have also known many who experienced a negative change and deterioration in their relationship after official marriage. I think that it is a system, an institution, a concept that is based on unacceptable values and therefore prone to failure. As an organized social structure, it prioritizes the concepts of a nuclear family, private property, and a life-long commitment that does not allow for possible growth and change outside of an/or separate from the boundaries established by the marriage contract.

What’s that? You’re asking about gay rights? I support the legal right for anyone, any and all sexual identities and gender orientations, to marry; I just don’t feel that it is a good or necessary decision. When my daughter was born, she was an illegitimate child and I was an unwed mother. Now we are a single parent family. Where some things do change I feel the institution of marriage is too embedded in patriarchy, oppression, property, and exploitation to ever be reformed or transformed. No one should be forced to forfeit their personal sovereignty for food, shelter, health care, child custody, citizenship, or legal status. For me, the oppressive institution of marriage belongs in the dust of things past that we have consciously left behind.

What people think I do as a Women and Gender Studies Student

By Anika Alvarado

WGS Student



what society thinks I
do



what the media says I
do



what my parents think
I do



what my friends think
I do

We Can Do It!



what I think I do



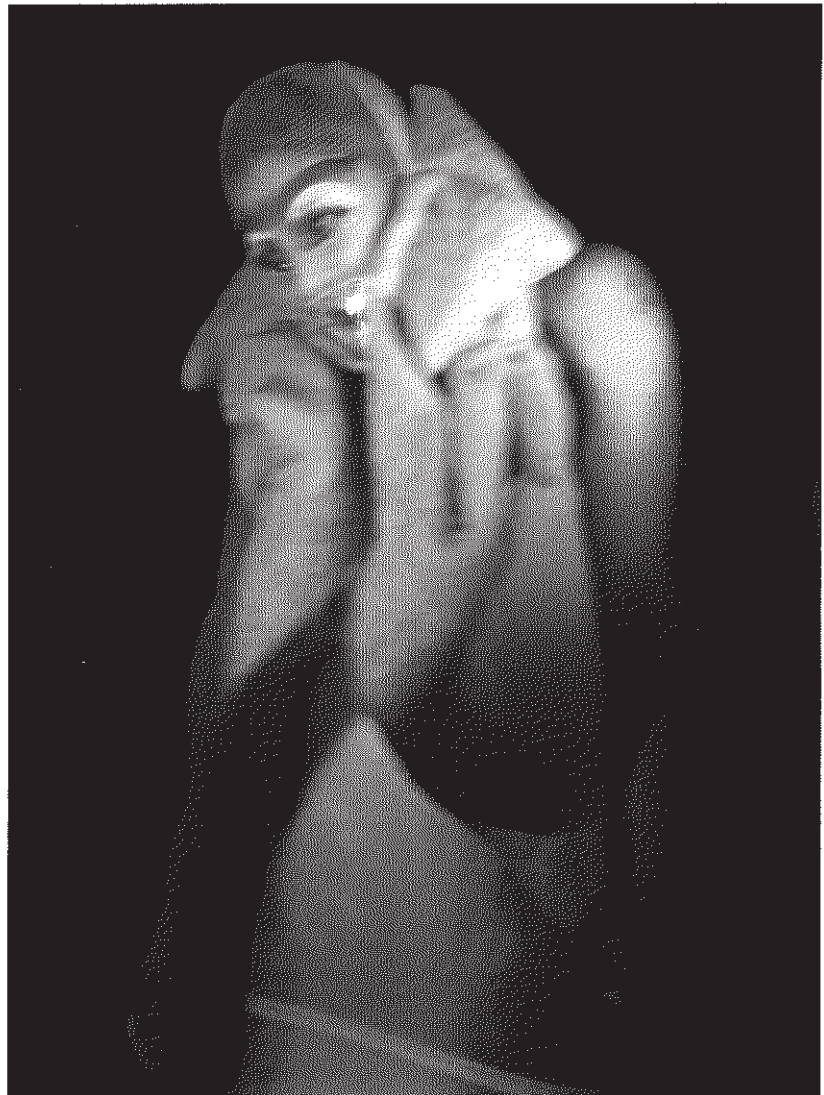
what I really do

powered by utinkido.com



Renee is an Oakland based dancer, performance artist, painter, and musician. Renee views his gender as “cross dresser” where he wants to be seen as a male who dresses fem. Renee embodies a queer lifestyle that is not represented the way that mainstream ideas of cross-dressing are. While cross dressing is strictly seen as men in women’s clothing or vice versa, Renee says that being queer in Oakland has influenced him to take on a variety of identities. BoyChild represents a genderless identity during her performance art. I use the pronoun “she” because she identifies as a woman, just not as one that adheres to norms of femininity. She takes advantage of the freedom of being genderless during performances by dressing in various forms of unidentifiable characters. Her aim is to shock the crowd and have them wonder exactly what she is, a metaphor for societal labeling. Her breasts may confuse people, but the stature, rigidness and mechanical movements of her body fit more into the ideal of masculinity.

These two artists of color are examples of transgender and queer folks who continue to challenge the norms of gender through their art. Both artists don’t strictly adhere to any role of masculinity or femininity. Based on the value of normativity in today’s society, even within LGBT communities, it is important to explore identities that don’t fall into any of these societal categories.



BoyChild, 23, is a performance artist from San Francisco. Born a female, she explains herself as a “genderless alien” who uses performance art as a vessel of expression and protest against societal expectations of women and of drag performers (above)

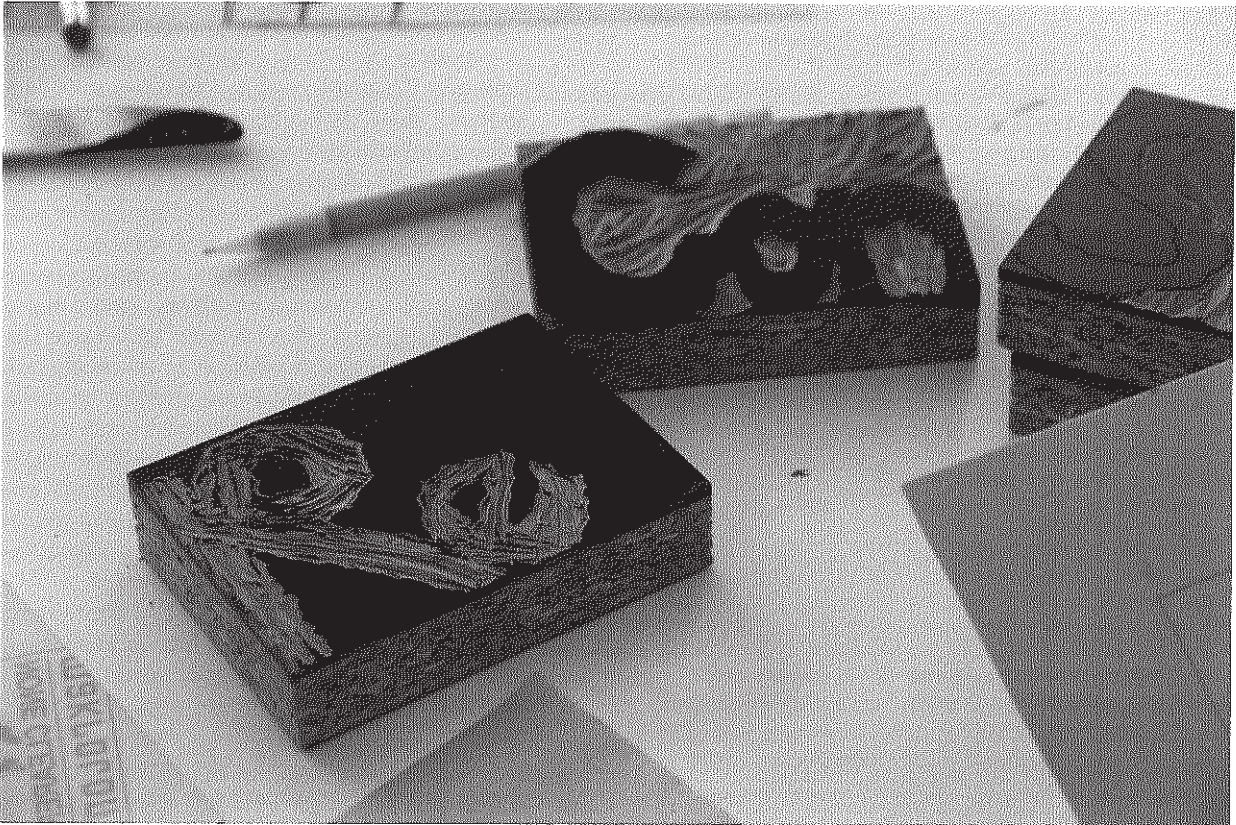
Structures

Building for the future

The Importance of ASL (In ASL)

By Amanda Harvey

WE LIVE whq WHERE? U.S. t U.S. ITSELF HAS rhq WHAT? 1) RACISM 2) SEXISM 3) CLASSISM f.s. MOST PEOPLE
KNOW FINISH. OTHER PROBLEM PEOPLE whq index DONT-KNOW WHAT? AUDISM. LONG-AGO DEAF
PEOPLE STAY HOME. EDUCATION NONE. DEAF PAH ENTER SCHOOL, SIGN BAN. #IF STUDENT TRY
SIGN, TEACHER CONSTRUCTED ACTION (teacher slaps hands with ruler) #OR HANDS BOUND
TOGETHER. STUDENT 2H HEAR+++ neg WORD NONE, STILL FORCE TALK. DEAF PAH CAN SIGN, ONLY
ENGLISH. fsSEE. ASL STILL BAN. NOW SOME SCHOOL rhq index ASL ALLOW, BUT WHO CONTROL nod index
SCHOOL? HEARING. DEAF CAN DECIDE rhq WHERE? DEAF INSTITUTE. ASL ITSELF DISAPPEAR++
rhq t q rhq WHY? C.I. C.I. ITSELF FAULT? NO. PROBLEM WHAT? DOCTOR, TEACHER THOSE-TWO TELL
PARENTS WITH DEAF BABY t C.I. #FIX EVERYTHING WILL. t ASL NOT-NEED. THAT q TRUE? NO. ASL
ITSELF REAL LANGUAGE, REAL CULTURE. KNOW-THAT BABY NOT-YET SPEAK, CAN SIGN nod CAN.
BABY LEARN SIGN MEAN rhq WHAT? EARLY LANGUAGE ACCESS. HEARING PEOPLE GROUP rhq right
THEY THINK DEAF rhq index left DUMB. THEY rhq index right THINK DEAF STUPID WHY? "BAD" ENGLISH.
THEY rhq index right NOT-UNDERSTAND FOR DEAF, ENGLISH SECOND LANGUAGE. MANY DEAF GROW-
UP q SIGN? shake head MEAN rhq t WHAT? LANGUAGE NONE. DEAF KIDS MUST LEARN LANGUAGE. IF
PARENTS THINK ASL NOT IMPORTANT, #OR PARENT NOT LEARN SIGN, DEAF BABY rhq nod index 2H
MISS++ LANGUAGE. MANY DEAF KIDS LEARN LANGUAGE rhq nod WHERE? SCHOOL. IF ORAL SCHOOL,
HOW LEARN DEAF IDENTITY q t HOW? ORAL SCHOOL SIGN NONE, ASL NONE. DEAF KIDS rhq index HOW
q q q FEEL? THEMSELVES IDENTIFY HOW? HEARING? DEAF? WITHOUT ASL, DEAF IDENTITY LOST. ASL
OUR LANGUAGE. OUR CULTURE. ALL DEAF CHILDREN CI HEARING-AID, WHATEVER NEED LEARN
ASL. rhq WHY? LEARN THEIR DEAF CULTURE, THEIR DEAF IDENTITY. t HEARING NOT-UNDERSTAND
q DEAF ENGLISH? HEARING LEARN OUR ASL.



Keeping the non-digital crafting circles alive, we created prints from lino-blocks and hand printed our title breaks together. Around my kitchen table, like the old sewing circles of yore, we talked, carved, printed and laughed together. Creating this publication together has been an exciting illustration of work that can be accomplished through a collective effort. The title pages are just one example of how creativity can further friendships and build community through craft.

This Word Search was designed in two parts. You can play by answering the questions listed under “Clues” or you can use the word bank below to help answer the questions and circle the listed words. This puzzle is a collaborative project which includes influential authors, writers, teachers and activists in Women and Gender Studies. In addition we honor those who currently teach in our department, and add our names to the list of those continuing to work in feminist thought and political activism.

Clues

Last name of author of *Little Women*

The Pulitzer Prize-winning US Author of *The Color Purple*

WGS Major, she is a full time teacher in Special Education in SFUSD

“Any violation of a woman’s body can become sex for men; this is the essential truth of pornography.”

Co-founder of *INCITE! Women of Color Against Violence*

“Revolutionaries must be realists.”

WGS major and Human Sexuality minor, she has worked three jobs and her internship, while going to school full time.

Last name of author of *Borderlands/La Frontera: The New Mestiza*

In 2013 the FBI announced it had made her the first woman on its list of most wanted terrorists

Burmese pro-democracy leader and Nobel Peace laureate

Well known for the phrase “Imperialist white supremacist capitalist patriarchy.”

Author of *Compelled to Crime: The Gender Entrapment of Battered Black Women*

WGS major and film studies minor, she hopes to write a book about female bullying

Emeritus in WGS at SFSU

WGS major, she has come back to school after over 30 years to complete her degree

WGS major and Human Sexuality minor, she works with homeless teens in San Francisco

Author of *Normal Life: Administrative Violence, Critical Trans Politics and the Limits of Law*

Chair of the WGS department (2013)

“The first thing I do in the morning is brush my teeth and sharpen my tongue.”

Adjunct Faculty in WGS at SFSU

Assistant Professor in WGS at SFSU

Mexican surrealist artist, known for her self portraits

Last name of author of *The Feminine Mystique*

Started at SFSU in 1999, will graduate (finally) in Spring 2014

“A woman without a man is like a fish without a bicycle.”

Last name of author of *In a Queer Time and Place: Transgender Bodies, Subcultural Lives*

Last name of author of *Black (W)holes and the Geometry of Black Female Sexuality*

Adjunct Faculty in WGS at SFSU

Adjunct Faculty in WGS at SFSU

Associate Professor in WGS at SFSU

famous for the conceptualizing of gender performativity

Associate Professor in WGS at SFSU

Assistant Professor in WGS at SFSU

Adjunct Faculty in WGS at SFSU

Last name of author of *Sister Outsider*

Professor in WGS at SFSU

Editor of *Sister Spit*

Sociologist and researcher in human sexuality at Georgia State University

Last name of author of *Disidentifications: Queer of Color and the Performance of Politics*

Professor in WGS at SFSU

Egyptian writer, activist, physician and psychiatrist, she has campaigned for over 60 years against female genital mutilation

Last name of British pioneer of woman suffragette movement. Known for “deeds, not words” she was an active organizer and tireless activist

WGS major, she hopes to become a leader in urging girls and women forward in technology

Initials of the author of *Black Feminist Thought*

Adjunct Faculty in WGS at SFSU

Adjunct Faculty in WGS at SFSU

Last name of the woman who coined the term, “birth control”

Last name of founder of the feminist blog Feministing in 2004

Stream of consciousness author

“I do not wish [women] to have power over men; but over ourselves.”

Word Bank

Alcott, Alice Walker, Amanda, Andrea Dworkin, Andrea Smith, Angela Davis, Anika, Anzaldua, Assata Shakur, Aung San Suu Kyi, bell hooks, Beth Ritchie, Brenda, Chinosole, Cindy, Dawn, Dean Spade, Deborah Cohler, Dorothy Parker, Elisabeth Arruda, Evren Savci, Frida Kahlo, Friedan, Gia, Gloria Steinem, Halberstam, Hammonds, Hentyle Yapp, Janelle White, Jilian Sandell, Judith Butler, Julietta Hua, Kasturi Ray, Leece Lee, Lorde, MA Jaines Guerrero, Michelle Tea, Mindy Stompler, Munoz, Nan Alamilla Boyd, Nawal El Saadawi, Pankhurst, Pauline, PHC, Randall Williams, Robin Garcia, Sanger, Valenti, Virginia Woolf, Wollstonecraft

WGS Word Search

S V T O F O J L Z H H M Q M Z A W Z R I V W Z A S N Y R O C E L H
Z Q T A J M A T S R E B L A H D F K S Q M F W V T W R Q V X X C V
E Q V F R A N D A L L W I L L I A M S M V J U T Y H T I A H V F E
B Q S Q Y D E A N S P A D E Y F D R O F Q A U W B F R Y L K N H N
N B H M W E L I S A B E T H A R R U D A Z O B L A G Q N E C N E V
Q O O R Z H L M D Y O B A L L I M A L A N A N R I Q H Z N U I K Z
X Z G D X E E O U N J Z A R D E M P G W G M C N B E I A T W S X O
G G M H X M W I J G Z P A Z Z D U C A B C E I V E O T V I L X U L
I U L Q E P H J Z W O D A O R A W D U N N A N C T O I T U L X I E
D R F N N N I C U D W O S Q A N O S A O W O U G H A L H A V N Y F
Y W X M V J T H K D K R P Y X R D D T O F X N W R E M J E H O P X
J T U D C P E Y V W I J P R O N N S O B D Z A I I R L I F D U U V
T G E D E P S V L K B T M T O E L L C D N S J E T O P L U J S A M
O V L X K V P T G E P Z H M R L F L Y B K I E W C B C L E B W M T
V Y N E M U N O Z H Y Y M B O L B I X O O L G V H I T I N T R A S
R G P C I N D Y N G P A B W U O O P O Z E R Z I I N B A R Y E J R
X B E H N H K W F A H F P M S T E H L C B Y Y G E G W N K X L A U
J E Q I D U I I R S O L G P D I L Y E W Q K H C Y A V S N M H I H
I H I N Y N G K D Z L L I K Y L A E R R U T I S L R P A E U O M K
U E S O S U E R T F O R A C E R L E R U I C I E C C F N H Y C E N
J A G S T R M L A R R Y O B I A K A S M V V L D B I T D B K H S A
U J C O O Y S T I I D G S R R L D N S A A S D U D A L E X K A G P
O U M L M M D A Q D E T U J A N A A S D A L G F H F M L E V R U A
Q E U E P G S K M A P T V W A S E N A A P C C N G R L L Q Y O E U
G G E K L T A I E K S O E M G R E L D W U D N B H Y N U S D B R L
M O A P E Q N N X A A C A N D R E A D W O R K I N D X S C U E R I
V A X I R J G A K H I L U N V G W J T H A Y A N Z A L D U A D E N
I A N H N H E G M L O A A E N I K U K G G Q X Z L Q O P H L I R E
B E L M A U R S A O O N D A S S A T A S H A K U R W W T L Y A O U
M C G F F K A I O F B I M H N C N H G X B E W B J U D X J H C N N

This poem was influenced by what I have learned as URS major and my experience as a residential relief counselor with the non-profit organization I now work for and personally interested in URS 690.

There isn't a day that goes by where I am not thinking consciously. I try to take what I have been taught and put these things learned into praxis. In my line of work (with homeless youth) I find myself faced with a number of dilemmas within myself. Judgement is one of those dilemmas.

There are so many judgements made at a glance where I work I attempt to remain objective but I have my own bias that I'm constantly battling with the knowledge I have had the privilege of accessing in my college career.

Induction of race, gender, sexual orientation of the youth I work with mixed with substance abuse often creates an environment where judgement almost seems inevitable. The Poem was written as a reflection of self and the work that I do.

Judgement

Functioning consciously
from my feel that move me,
to my thoughts that are constantly-
inconstant
messing with my ability to remain objective

Fucking me quietly in that way that
judgment touches every subjected
human body.

more prevalent than jealousy
it starts with a look

My eyes connect to a socially devised mind

remaining objective within my own subjectivity
is a fucked up space to be in

my eyes
silent judge...

there's always a sentence from the head--
personal perspective--

Even when kept in private,
it's known by self.

Notes, sent to processing

Stamped and then fused into snap judgments
accumulating something like cancer

clumped together

Mutating into assumptions

I attribute the headaches it causes to thinking consciously.

- Dawn Saunders.

GOING FORWARD

By Cindy Read

This is a reflection on my studies here at SFSU, graduating, and going forward. This has been a very rewarding time for me – I've been introduced to many new concepts and experiences and have been privileged to study under many outstanding professors. If you are now a student or planning on enrolling, I urge you to be adventurous in your course selections; don't just take what is required, step out of your comfort zone, explore, take something new that rouses your curiosity or passion.

For me, it was taking two courses (*Gender and Modernity in Arab and Muslim Communities* and *Arab American Identity: Memory and Resistance*) taught by scholar and activist Dr. Rabab Abdulhadi. I had heard Dr. Abdulhadi, born and raised in Palestine, speak at several events in San Francisco that focused on social justice, had read several of her essays, and felt her teaching here at SFSU was an incredible opportunity. At the same time, I felt intimidated at undertaking subjects of study that I knew absolutely nothing about and studying under someone that I viewed with such high regard. The two courses I took were very challenging for me, the numerous weekly readings were often very dense and class was usually intense. It was an extraordinary experience, I felt that she was personally mentoring each member of the class. Her high standards required that we read and analyzed critically and contributed to the class discussion. She was tireless in her commitment and dedication – always prepared and ready to explain anything that was unfamiliar or unclear. Her knowledge and expertise was immense. She challenged us and pushed us to make that extra effort and at the same time was supportive, encouraging, and expressed pride that we were her students.

Of all the issues, events, theories, people, struggles, and such, that I was introduced to and studied during this time, what resounds the loudest and strongest is Dr. Abdulhadi's insistence on the indivisibility of justice. All struggles for justice are interconnected and one is not free while another is still oppressed.

So I give a shout out to you, Dr. Abdulhadi. Thank you. As I go forward on my life's journey, I am encouraged, empowered, and motivated by your fearless commitment to scholarship and activism in the cause of social justice for all.

THIS

- IS WHO WE ARE as a GROUP



Anika Alvarado

I have never been one to conform to gender roles. In fact, I absolutely cannot stand being expected to act and look a certain way because I have a vagina. I was born a feminist to an unknowing feminist mother. Women and Gender Studies was a destiny I never saw coming, but I am so grateful that it did because now I feel like I can truly be myself.



Amanda Harvey

Since my senior year of high school, I have been concurrently enrolled in college and working. Besides working and doing homework, I am a huge TV nerd, I love Jane Austen novels, and I am passionate about teaching. I love working with kids and teens and I hope to go into education to create and provide more sex-positive, queer-centered sex education that has strong social justice focus.



Brenda Molina

Anti-bullying advocate, FRA survivor, chocoholic, poet/spoken word performer, feminist, Scorpio, dog mama and cat guardian--the labels and categories I fall into are varied and complex. I love bad reality television shows, eating yummy food, dancing, and reading Jessica Valenti on my downtime. I've currently spent the last two years utilizing social media with my blog and YouTube channel--The Black Cat Poet--to speak out against oppressive behaviors and my experiences as a woman in the world today.



Pauline Poderoso

Pauline loves the internet, transnational feminism, and art. She has been attending SFSU for two years. Her plans after graduation are to go to hacking school, get a job in computer programming, and eventually start a non-profit organization for girls in high school to learn about hacking, computer programming, and all kinds of computer skills. She wants build a future of computer literate girls and women so that they can rule the world of technology.



Cindy Read

In between my first semester in fall 1964 and graduating at the end of 2013, I've been a peace activist, mother, hippy, Teamster dispatcher and intermittent student. I continue working with the ANSWER (Act Now to Stop War and End Racism) Coalition and WORD (Women Organized to Resist and Defend).



Dawn Saunders

Dawn was born on the east coast and raised in San Jose California by her father and an assortment of step mothers. She has lived in San Francisco for 7 years. Dawn received her Liberal Arts degree in Behavioral and Social Sciences at CCSF before transferring to SFSU to major in Women and Gender Studies and minor in Sexuality Studies. When she is not dating, studying, or contemplating how to change the world around her for the better, she is most likely at work counseling homeless youth. After graduating from SFSU, Dawn plans on attending graduate school where she will obtain her MFT license and master in Counseling.



Gia Schultz

My three children, husband and dog have somehow all survived this crazy time of back-to-school-mama. I have worked as a doula, student-midwife, managed a midwifery practice and after graduate school I hope to work in research at the VA in Gerontology, changing the way we care for our elders in the United States. My least favorite question is, "How do you do it all?" because the only real answer is, "I don't." My floors aren't clean, I may or may not have showered, and while I love to create, through photography, handworks, and letterpress, if I'm given the option, I will always say yes to a nap.

Word Search Solution

