



Thick Skin

Adj. not easily offended. Insensitive to criticism or hints. Largely unaffected by the needs and feelings of other people.

Being thick skinned doesn't mean we don't feel or get hurt, we just don't scar as easily. It doesn't mean we ignore the hate, but it just mutes the damage. It isn't a sign of apathy, but strength and confidence. Thick skin doesn't mean invulnerability, but can show signs of weakness and fear. That's what makes it beautiful. No one is born with thick skin, but grown with. With each and every struggle life brings, a new layer is formed with new lessons to be learned. Each experience, good or bad, is not something to be let go of, but to hold on and learn to appreciate what it has to offer. Thick Skin encourages bravery, self-esteem, and inner peace. It shows that we will survive, no matter what.

This publication exposes our calloused bodies. Skin sheds, but it also grows. Thicker and thicker through out our lives. The writers in this publication have all arrived at Women and Gender Studies from different paths. Our skin has all calloused differently, but our strength is shared. Women and Gender Studies has helped us appreciate the beauty of our thick skin. Isn't it admirable to have been able to grow our own armor? Here we are inviting you in to our own armor. Swim between the pages, the layers of our skin; brush against fresh wounds and marvel at our battle scars. Don't be afraid, don't dry up, close the pages, and try to flake off; we welcome you into the precious bed of our pores. We promise the sweat, blood, and tears will keep you warm.

Tenderly,
The 2014 Fall WGS 690 class

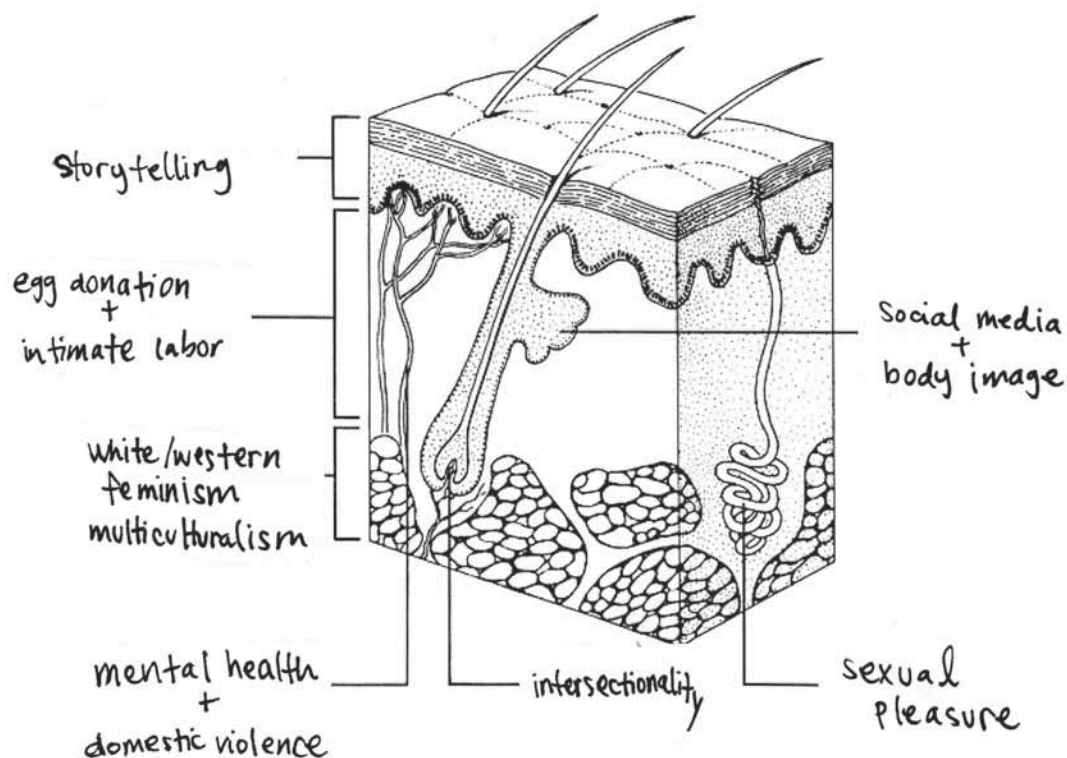


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Glossary of Feminist Terms

by Gabriela Herrera

Feminism - a political discourse and movement aimed at transformation away from patriarchy and towards a society free from gender oppression. It involves various movements, theories, and philosophies, all concerned with issues of oppression and privilege based on gender. According to Maggie Humm and Rebecca Walker, the history of feminism can be divided into three waves. The first wave was in the nineteenth and early twentieth centuries, the second was in the 1960s and 1970s, and the third extends from the 1990s to the present. It should be noted however that there are some significant limitations of the “wave” metaphor. Some see it as a way of subverting movements and creating arbitrary divisions, while others note its eurocentricity and us-centricity.

Gender - A social construction that may refer to gender roles or expression: the behavioral characteristics that are considered ‘masculine’ or ‘feminine’ in a particular culture in a particular time. These can range from hair to clothing to the way people speak or express emotions. Gender may also refer to gender identity: our internal sense of ourselves as man, woman, or transgender (see ‘transgender’).

Gender-(identity) oppression- oppression related to gender norms in which people are expected to act in accordance with rules/expectations of femininity and masculinity based on their biological sex

Gender neutral pronoun - a pronoun which does not associate a gender with the person being discussed. English pronouns are gender specific which may present a few problems: gender bias can be interjected into language, the gender of the person being discussed may wish to be masked (e.g. to avoid indicating whether a romantic partner is male or female), referent’s gender may not be known, and implying one may be misleading or otherwise inappropriate, someone may be described poorly (or not at all) by the gender categories associated with “he” and “she,” as in the case of a referent who identifies as genderqueer. Why to not use “IT”: “It” tends to be used to refer to inanimate objects, thus use of “it” in reference to a person could be incredibly insulting. They & their and Zie & hir are most common in English. Zie is subjective, replacing she or he, and the Hir possessive and objective, replacing her or his.

Genderqueer - Someone who blurs, rejects, or otherwise transgresses gender norms. Also used as a term for someone who rejects the two-gender (binary) system.

Heteronormativity - institutionalization of heterosexuality in a society which results in the marginalization of non-heterosexual lifestyles where heterosexuality is viewed as the only normal or acceptable sexual orientation. Instances of this include the idea that people fall into two distinct and complementary categories (male and female), that sexual and marital relations are normal only when between people of different sexes, and that each sex has certain natural roles in life. The heteronormative view is that physical sex, gender identity, and gender roles should, in any given person, align to either all-male or all-female cultural norms.

Heterosexism - The assumption that heterosexuality is the only normal sexual orientation. It is the daily manifestations of heteronormativity, which may include social, legal, economic, and religious discrimination; physical or emotional violence; isolation; etc.

Intersectionality - a theory which seeks to examine the ways in which various socially and culturally constructed categories interact on multiple levels to manifest themselves as inequality in society. Intersectionality

holds that the classical models of oppression within society, such as those based on race/ethnicity, gender, religion, nationality, sexual orientation, class, species or disability do not act independently of one another; instead, these forms of oppression interrelate creating a system of oppression that reflects the “intersection” of multiple forms of discrimination.

Misogyny - Fear or hatred of women.

Patriarchy - a society or social system that is controlled by men or in which men have power

Sex - refers to the biological and physiological characteristics that define men and women. This term is one that exists as a binary (male and female) and sex is generally distinguished as male or female based on the existence (or lack) of internal and external genitalia, certain gonads, sex chromosomes and genes, sex hormones, etc. This is not to be confused with gender or gender identity, which does not necessarily (although it does for some) align with the biological sex one is born with. For related terms see male-bodied and female-bodied

Transgender - A broad umbrella term referring to people whose gender identity and/or presentation transgress traditional gender norms.

Transsexual - A person who lives as the ‘opposite’ gender of their sex. The process of changing one’s gender can involve any or all of the following: changing use of pronouns, changing names, changing clothing, taking hormones, and/or undergoing sex reassignment surgery.

Womanism - adapted from the author, Alice Walker. In her book *In Search of Our Mother’s Garden: Womanist Prose*, Walker used the word to describe the perspective and experiences of “women of color”. Although most Womanist scholarship centers on the African American woman’s experience, other non-white theorists identify themselves with this term.

<http://www.feminish.com/wp-content/uploads/2012/08/feminist-glossary.pdf>

DID YOU KNOW THAT A WOMAN...

Was the first to receive the Nobel Prize in Chemistry?



Marie Curie

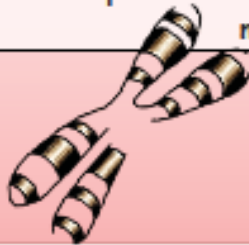
Was instrumental in changing the Nursing profession.

NIGHTINGALE COLLEGE
SCHOOL OF NURSING



Florence Nightingale

Was the first to challenge the existing concepts of that some genes could be mobile?



Barbara McClintock



Was the first female computer programmer?



Ada Lovelace

The first American woman to be sent out into space



Sally Kristen Ride

First African American female to enlist in the Army



Cathay Williams

Things Only a WGS Major Knows

by Erica Hayes

If you are a WGS major you know one common-place question better than anyone, “what can you do with a BA in Women and Gender Studies”? It is unfortunate that when you reveal your field of study as being WGS, you usually have to explain its practicality. Not out of shame, but dread, you await the questions that follow, “why did you pick that field of study?” “Can you even get a job after university with that major?” Although some ask these questions with genuine interest and inclination to learn something new, others are more snide and critical of your choice to be a WGS major. Often, “B.A. in Women and Gender Studies is widely mocked as ‘useless’ in terms of finding employment” (Hamilton 2013). The assumed impracticality of the WGS major in employment has a lot to do with the fact that it is not within the academic disciplines of science, technology, engineering and mathematics (STEM). The assumption of the major’s impracticality pertains to the lack of WGS knowledge that those outside of the major have. Based on this lack of WGS knowledge, this assumption is also influenced by false ideas about what this major actually studies. Are Women and Gender studies really about “how to burn bras, start abortion rallies, and hate on men?” (Nicole 2010) The answer is no. There are certain things only a WGS major can understand as applicable to employment and life outside of university.

1.) Women and Gender Studies is interdisciplinary

Because of this a WGS major is prepared for jobs in many fields including education. “The women’s and Gender Studies Department offers students an Interdisciplinary liberal arts education that prepares them for a variety of careers, including, but not limited to, education, health, media, public relations and human resources, social and governmental service, policy work, and political advocacy.” (“Women and Gender Studies” n.d.)

With interdisciplinary skills the WGS major is also significantly prepared for research and library careers. This also gives the WGS major the option of becoming a women and gender studies teacher, professor or program assistant. Physical education and sports is also an option.

2.) Women and Gender Studies majors are knowledgeable of power relationships and social injustices.

This aspect of the WGS major prepares WGS graduates for job careers in the area of politics and law. More specifically the major prepares graduates for law and governmental careers. An example of career options

in the law and government field could be a position within the public and private sectors of a particular organization where the clients are predominantly women and girls. Government agency, social services and international development are all options within the public and private sectors. Because WGS studies majors understand power dynamics, it helps in terms of survival strategy in the workplace (particularly in business and political careers where respect is a major aspect).

3.) Women and Gender Studies majors have collaborative skills, are problem-solvers, analysts, and critical thinkers.

These skills can be utilized in careers as in drug and alcohol addiction counselors, directors of teen mother programs, parenting skills educators, case workers, directors of domestic abuse/violence agency’s, rape awareness worker, and elderly service workers. Also WGS majors as critical thinkers and problem solvers can better evaluate workplace situations, as well as handle disputes and uneasy work situations (“The Value of a Degree in Women and Gender Studies” n.d.).

4.) Women and Gender Studies majors are liberal artsy.

Seeing as WGS majors are familiar with liberal arts, they are prepared for a broad and diverse range of professions. “Women and Gender Studies programs teach written and interpersonal, oral communication, and organization skills, and sensitivity to marginalized or oppressed groups” (“Career Options for Women and Gender Studies Graduates” 2003). These skills can be utilized for visual arts, and writing careers (publishing, editing and public relations).

Hamilton, Anna. “I’ve Got Your Useless Major Right Here.” XoJane. Say Media, 25 February 2013. Web. 2 December 2014. <http://www.xojane.com/fun/ive-got-your-useless-major-right-here>

Nicole. “Why Would you Choose a Degree in Women and Gender Studies.” Feministing. N.d. Web. 2 December 2014. <http://feministing.com/2010/08/30/why-would-you-choose-a-degree-in-women-and-gender-studies/>

Career Options for Women and Gender Studies Majors (2003). Education Portal. Retrieved 2 December 2014 from http://education-portal.com/articles/Career_Options_for_Womens_Studies_Graduates.html

Women and Gender Studies. (n.d.). Keene State College. Retrieved 2 December 2014 from http://www.keene.edu/catalog/programs/detail/434/ba/womens_and_gender_studies

The Value of a Degree in Women and Gender Studies. (n.d.). University of Dayton. Retrieved 2 December 2014 from https://www.udayton.edu/arts-sciences/womens_and_gender/careers/index.php

My Little Hula Hips are Not for You

by Devin Lee



Names left to right: Nicole Maramag, Vanessa Bautista, Cieran Lee, Devin Lee
Las Vegas, Nevada; late 90's

Hula for me has always been a way that I could connect to the aina, the land, the land where my ancestors rest, flow, grow. I began learning hula when I was five and this was how I was taught I could connect to the land our family no longer lives on. Hula meant embodying the stories of my ancestors, reciting them through my hands. Learning my language through chants, hula was how I communicated. Even though I was shy, hula gave me so much strength. I was proud to be Hawaiian, and more than eager to brag about it.

Hula is sacred and respected, and just because it has been commodified doesn't mean that it lacks structure, protocol, or reasons to respect the storytellers. It is more than just a performance, it is a way to share our knowledge and a way to let our presence be known. But I guess no one told those older men who liked to flatter me by telling me that they "loved Hawaiian women"; giggling when they asked me to "shake my little hula hips" for them. What was the joke? What kind of perspective were they all able to share where sexualizing a child was silly and cute? Where our performance is solely read as entertainment, ignoring our teaching method. Ignoring our efforts not to fight but to educate.

But those creepy old men are not to blame, right? When was the last time you saw an image of a "Hawaiian woman"? Was she an "exotic native"? Was she mysterious? Was she inviting you in to experience her culture? Her land? Her body? Did you want to drink sweet exotic milk from her plastic coconut bra? Following the protocol of colonization and the illegal overthrow of the Hawaiian nation in 1893, the role of Hawaiian women has been erased and rewritten as one that accommodates the tourist industry of Hawaii (Shawn Malia Kana'iaupuni & Carolyn A. Liebler, 2006: 689). Hawaiian women existing to alleviate the stress of a boring, corporate, white life. But we are not a sexual fantasy or an FDA approved pain-reliever. We are proof that the Native Hawaiian people are still alive. My presence on a stage is not for you to masturbate to, I am there to share, to teach, and to be proud of who I am.

Shawn Malia Kana'iaupuni & Carolyn A. Liebler (2005) Pondering Poi Dog: Place and racial identification of multiracial native Hawaiians, *Ethnic and Racial Studies*, 28:4, 687-721, DOI 10.1080/01419870500092852

Circle Time

by Erica Hayes

Kindergarten circle time

A surrounding of identical complexion

A complexion I am not but unconsciously become

As I am unable to see myself

As I blend among superior homogeneity

Middle school circle time

The identity persuaded by homogeneity

The homogeneity creating the false self

This was once but no more

No longer coalesced by circle time

Dissimilarities become apparent

Once invisible boundaries are materialized

Now a physical member of the circle

While mentally external from the circle

As I and my classmates

No longer blinded by complexion

And I am left to play alone



VISUALIZATION

imagining something so it seems real
with your mind. It is a way of
ages.

that you want to take
tion you want to think
ought you want to feel
emotion you want
physical effect you want
ce out what you want. For

Focus on what you want, being
several steps in your plan, and
your goal, and enjoying no
Write as if it is happening now
Make it real and vivid. Write
Don't worry if you can't
whatever way makes it

3: Imagine it repeatedly.
You can read what you
You can tape-record
You can remember what

4: Practicing a relaxation
focus.



TROUBLESHOOTING GUIDE FOR THE RELUCTANT RELAXER

admit that relaxing isn't easy at
and know that some folks may
uncomfortable with the idea of
tion or meditation.



Further
Thought stopping may mean that you
concentrating on
your mind, snap it. Or, pinch your
If the sub-vocalized "Stop" does not work for
especially helpful in public situations. This is
your mind, snap it. Or, pinch your
Become proficient at thought stopping with this thought n...

difficult to extinguish. It may help to select another unwanted n...
If the sub-vocalized "Stop" does not work for
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When I was 9, my teacher came over to my desk, after speaking with my 4th grade teacher about my difficulty focusing on math, and told me "you're not going to get away with that in my class". As if it was a choice, as if I didn't spend hours trying to complete my homework, as if, at 9, I didn't already feel like it was all my fault and hated myself for it. "You're not going to get away with this", "It's all been a lie", and "You don't deserve to be here" are all things I have repeated to myself while crying on my kitchen floor after taking too much Adderall or laying in bed, so anxious, I feel like I can't move my body. I'd like to ask her how she could think I was at fault and simply taking advantage. But I also have to ask myself this same question constantly. Unlearning shame is a daily process but I find comfort in knowing I have learned how to have compassion for myself. ♥



UNLEARNING TRESS IN LES. by Samantha Dippert

standing or sitting.
at a slowed down pace
our back and drop your
and neck muscles

the center of your head w
st slightly forward over y
and back of the string.
at ease in your joints



1. Imagine the thoug
to occur. Try to include
the stressful thoughts while
thought interruption while
interruption can be acc
m clock or egg timer fo
ought. When the alarm
our fingers, or stand up.
Set a goal of about
If the upsetting thoug
to tape record yourself
when you practice.
the Interruption
the thought stopping cue,
ions with the shouted co
nal voice. After success
ating the word in your m
ing involves thought sub
assertive statements tha
to yourself, "This is

Hairstories

I love my hair, granted it requires a whole lot of work! I have finally reached a point where I know exactly what works for me and what doesn't. I went through a not so cute stage in high school of wanting to be adventurous when it came to my hair and that primarily included color. Adding all kinds of color was very popular for a while and I totally went along with the trend. In my first passport photo in which I was about 15 or so, the proof lies. I have bangs, which I cut myself, and strips of bright red peeking through. Ugh, not a good look at all!!! But lots of us had some variation of this look and most of us used cool aid to achieve the result. It was like we were a bunch of My Little Ponies! Never again, never again! That was definitely what you call a phase! Now I'll just stick to subtle and feminine highlights ;)

-Anne



I have always been one of those people who have curly hair and wanted straight hair. It wasn't until recently that I have embraced my curls! Doing my hair is something that I don't look forward to because I have no patience. The thing I hate most about my hair is the frizz. There is always this one part down the middle of my hair that no matter how much hair product I put in it, it will always be frizzy. I have discovered that having my hair in layers is the best look for me. And yes, I think it looks even better if it is blow dried and straightened.

-Gabriela



Out of all my bad hair experiences I think the worst one would have to be when I was in 5th grade and I cut my own bangs. I was watching a TV show I forget exactly what the show was but the girl in the show also had straight across bangs like me and I wanted to cut mine like hers because mine were getting long. So I went to my mom to cut them for me because she always did but she was busy. I was super anxious to cut them so one thing led to another and I hacked them all off. Instead of going little by little I cut straight through and they ended up jagged and extremely short. I ended up having to wear those stretchy headbands for months. The first day I came to school wearing a headband everyone was making fun of me because they were so used to my bangs and my forehead being covered. I learned my lesson then not to cut my own hair especially my bangs.

-Carina





As a child, my hair was always super thick, long and straight. It used to take 3 rubber bands to hold it in place and a whole bunch of hair spray. I remember people always telling me “never cut your hair, you’re going to regret it” or “I wish my hair was this long and thick” but to be honest I was never happy with it. It weighed me down and gave me constant headaches as well as backaches. I felt like my hair defined me as a person and that all what people knew me for. One day in my senior of high school, I had enough of it. My horse hair (as everyone used to call it) became nonexistent. Even though all my friends gave me shit for it, I went to school the next day with my head held high (because it wasn’t weighed down anymore) and as happy as can be! To me, it was a way of growing up and “letting go” of my childish ways. To this day, I never regretted it.
-Jessica



3 years ago

Someone annoying: “Why don’t you shave your armpits?”

Me: *rant about unrealistic body standards for women and the body hair removal industry until they leave me alone*

Now

Someone annoying: “Why don’t you shave your armpits, legs, or pubic hair?”

Me: “Eh, don’t feel like it.”

-Samantha



Being a child adopted by a white mother, I was made fun of for not having my hair appropriate according to “black ideals” of what it means to have “black hair.” As a kid I just wanted to have it natural without combing, braiding, or altering it in any way. I remember going to a track meet (a predominantly black team) and had to see my mom be ridiculed by mothers who didn’t think it was possible for white mothers to do a black child’s hair. What they didn’t know was that my mom was perfectly capable, but I just didn’t want it to be done according to black standards of hair. I was also made fun of for not altering my hair according to these standards.
-Erica

We all have stories to say about our hair and mine begins with an emotion, frustration. I have always had “crazy” unmanageable hair. That is why growing up I never touched my own hair both my mother and father would brush and braid my hair while they hummed Spanish songs. I had very long hair that reached passing down my hip and I never had patience to brush it nor put anything on it. My hair is naturally wavy and thick, which in my terms were heavy and puffy. Feeling that I was different from everyone since all my friends had straight hair, I wanted that as well. It was in High School that everyday I would straighten my hair, without knowing that I was actually burning it. Now I do not mind my hair and its natural curls, but I do need extra help from moose and hair-spray to keep controlled.

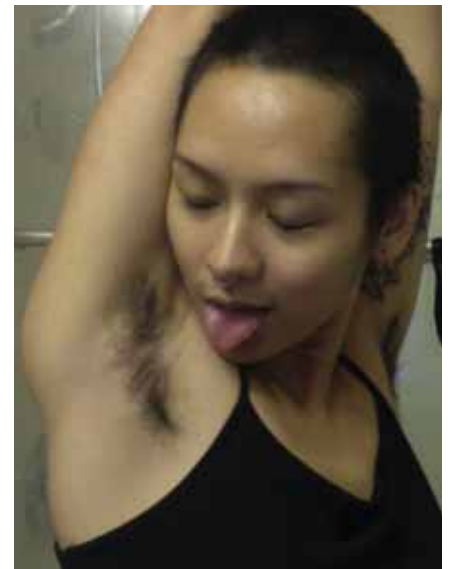
-Patricia



“You look a little. . . * whispers * butch”

-Mom; September 2014

-Devin



Curly or straight? Straight or curly? What should I do? I am so Confused...Where am I going? Will it last? Will it rain? Will it be Humid? Will there be a gust of wind? Will it be foggy? Will I sweat? Will I go swimming? Will I start dancing? Will I need to put on a helmet? Will it get messed up if I Exercise? Will I have a good hair day? Or a bad one? Will someone Compliment or ridicule my hair style? Will I be told my hair is angry? And ethnic? I am so stressed...Every day and every night stressed about My hair. Should I wash it? Should I flat iron? Should I blow-dry it? And then curl it? How ironic... Should I use harsh chemicals that cause cancer to control it? Highlighted? Dyed? Or Natural with grays? Should I shave it? I don't have time. I will be cold and maybe get sick if I don't blow-dry it. I am going to Wear it curly but not feel good about myself until it dries because it's sticky from Gel and maybe get sick. The Curly life style requires air drying since a blow dryer makes it grow. Maybe I should accept what I have and embrace my curls and wear it straight when I feel like it and Have time. I have been trying to control my hair but my hair has been CONTROLLING ME. At the end of the day it's my choice and the elements.

-Natalie



A Thank You Message

by Anne Chavez

The academic success of an individual can be directly correlated to the stability of the child's household while growing up. Having a stable home to come home to each day and having both your physical and emotional needs taken care of can have a direct effect on one's happiness and wellbeing. I was and still am fortunate to have grown up in a household where there were always two loving parents present. This one household aspect separated me from many of my peers as a child and adolescent. The gender dynamics in my home existed on a much different scale, as my father acted as the stay-at-home parent and my mother worked full time. Growing up in predominately Latin and African American communities where traditional ideals of masculinity prevailed, this dynamic posed a challenge in understanding. However, to both my older sister and I, having our father at home was perfectly normal and created a very safe environment for us.

Since the 1970's, fathers have experienced a new set of expectations for their role and more men are choosing to be stay-at-home fathers than in previous generations. A 2014 journal article discusses how the standards for fathers have evolved to expect more engagement with day-to-day work of caring for children. Since these changes in the later part of the 20th century, more men are staying home to care for their children (Soloman 52). The model of "engaged fathering" entails egalitarian beliefs about mothers and fathers, emotional closeness with children, hands-on involvement in day-to-day routine care, primary responsibility for childcare, a voluntary exit for the labor force, the instrumental support for wives' careers, and a view of family as having primary importance in one's life (Soloman 68). These are the exact reasons that led to my parent's decision to have one stay-at-home parent. My father took on this role willingly and selflessly and has been an ultimate source of stability for us all.

An apparent trend toward men's greater involvement in family life has been an important focus of inquiry in studies of contemporary fatherhood. Within research on shifting gender and parenting relations, it has been suggested that a significant change has occurred toward more egalitarian couple relationships characterized by greater role-sharing (Shirani, Henwood, and Coltart 274). For my mother and father, role-sharing was crucial yet varied. Though traditional gender roles were flipped in my household, gendered behavior and work still exist-

ed which as a Women and Gender Studies major makes for a very interesting analysis. Masculine characteristics, such as territorial claims, dominance and feminine attributes such as nurturing stemming from my mother were very much present. Even in an egalitarian, role reversed household, gendered dynamics still persist and it is a way of maintaining on a subconscious level some form of control in a still highly gendered society.

I credit, wholeheartedly, my academic success to the shared parenting roles of my parents and their selfless acts in maintaining a stable household for my sister and me. We have a very close bond and I could not have made it to the end of my college career without my mother, father, and older sister. My father had to face many questions and assumptions throughout the years regarding his choice to stay home, but it is a choice that I will be forever grateful for. It is my hope that we as a society will continue on this trajectory where the choice to be a stay-at-home parent will not come down to gender. Rather, the choice will come down to what will help to create and sustain a healthy, loving home.

Shirani, Fiona., Henwood, Karen., Coltart, Carrie. "Why Aren't You at Work?": Negotiating Economic Models of Fathering Identity. *Fathering: A Journal of Theory, Research, and Practice about Men as Fathers* 10.3 (2012): 274-290. Print

Soloman, Catherine R. "I Feel Like a Rock Star": Fatherhood for Stay-at-Home Fathers. *Fathering: A Journal of Theory, Research, and Practice about Men as Fathers* 12.1 (2014): 52-70. Print.



Around the Dinner Table

by Patricia Huitzil

How many of us have taken the time to stop and think about our family time around the dinner table? The dinner table is more than your typical flat surface upon which you dine in. The dinner table is the heartbeat of a family. It's a place to gather, to talk and to reconnect. Many of us look back on the times spent around the dinner table when we were growing up and long to recreate those memories. The dinner table is a place of comfort and interaction, "the family dinner belongs to the whole family" (Klein).

The family unit is one of the most important social units in the life of a Latin@. Till this day, family responsibilities come before all other responsibilities. Mexican-Americans value showing respeto respect, and familialismo, emphasis on the value of and dependence on family. In a typical traditional Latin@ household, such as my own this includes gender differentiation. Which demonstrates the roles that each individual has especially within the two genders.

Gender roles in the Hispanic community are pretty traditional. Since "our family is our first community" (Klein) and the dinner table is a place where it allows allow every family member to discuss his or her day and share any exciting news. Sometimes we forget how much the power of a dinner table can have especially when our mother(s) are the ones to set up the dinner table.

With the help of our families the dinner table is a space that can provide a sense of belonging and safety for everyone. This is a place where traditions come to life and stories get told. That is why family dinners are important within my family. My mother is the life of the table and her cooking is what joins us all together.



With the help of our families the dinner table is a space that can provide a *sense of belonging & safety* for everyone.

Helen, A. K. (2001). Family dinners. *Childhood Education*, 77(2), 102-103. Retrieved from <http://0-search.proquest.com.opac.sfsu.edu/docview/210380878?accountid=1380>

How WGS Saved Me

By: Jessica Zuasola

At some point there was no difference between the words love and pain,
Because he was so good at lying and manipulation, every action he made became the same.

Lost in confusion, who was this person he had become?

I tried and tried to show my love for him, but at this point my heart became numb.

With this idea of forever I knew I couldn't give up just yet,

Somewhere in his cold, heartless soul had to be the person I first met.

All I wanted was to help him get back to who he was before,

The quiet and genuine dork who used to wait at my locker door.

Even after everything we have been through, I knew what we had was gone.

His love became anger and hatred and soon enough it was clear he moved on.

What was I to do? My own best friend was the one who broke my heart,

Depression set in and that's when I knew it was time for a brand new start.

Women and Gender Studies became an outlet for my voice,

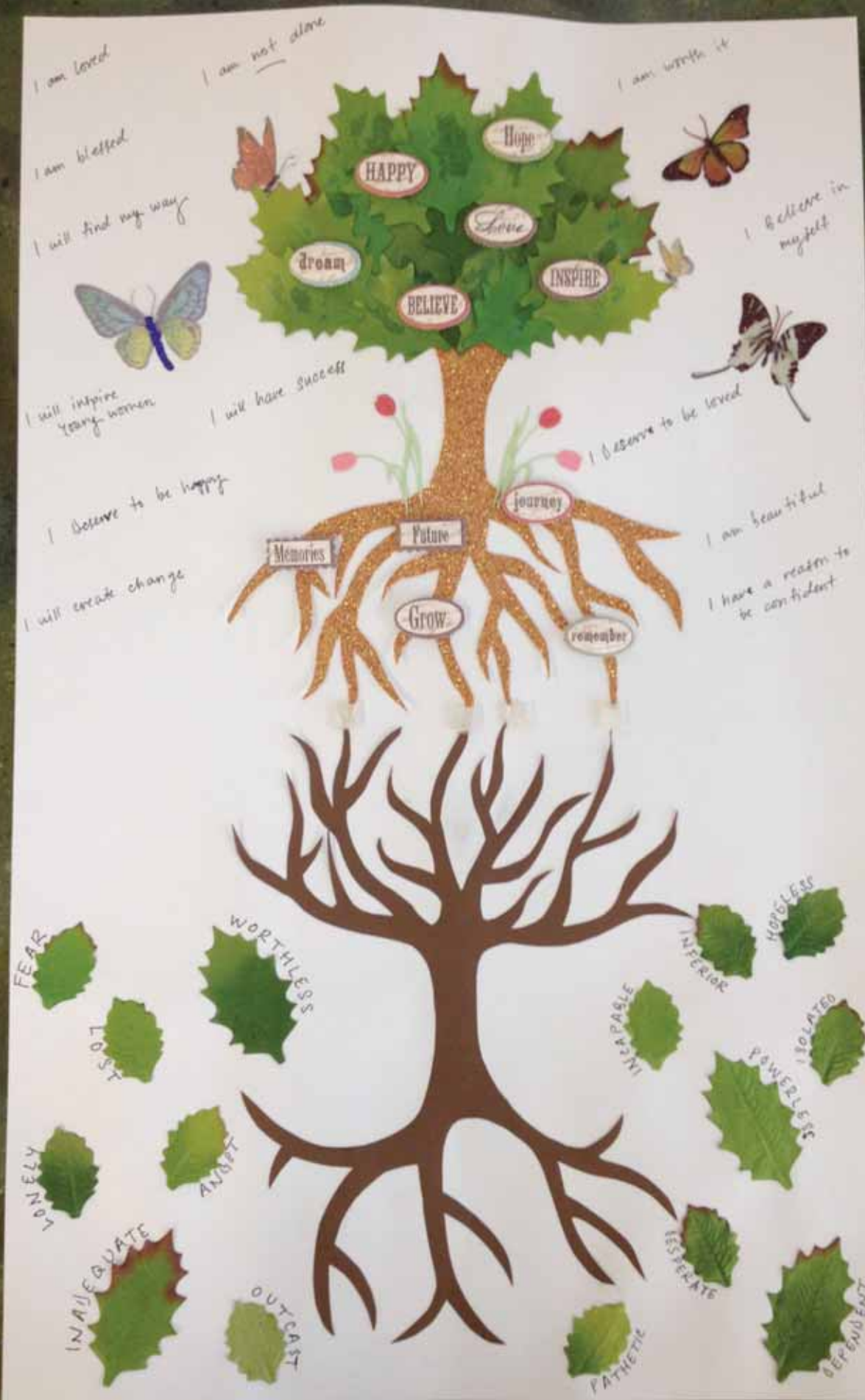
With all my emotion and hatred, I became addicted to the subject and from then on I knew I made the right choice.

My confidence grew and so did the way I felt,

About women empowerment and social justice...I knew this is how I wanted to help.

Today I am a whole new person and still trying to be the best I can be,

To think I didn't pick my major, Women and Gender Studies picked me.



By: Anne Chavez V

Against All Odds

by Natalie De Ranieri

“I booked my flight to Vegas behind my husband’s back. He did not want to me to because we were married, had two kids, and were low on funds. He finally accepted it. Vegas turned out to be amazing, especially the second say at the pool party. I went to Vegas worried about my weight, shape, breastfeeding boobs, curly frizzy hair, and my outfits. We went to Tao Beach at the Venetian hotel for a pool party. I ate a cheeseburger and French fries for breakfast that morning at the pool in my one piece. I laid down to rest because of boredom. It wasn’t until the DJ announced something that would change my life. He said, “Hey ladies if you want to enter a sexy bikini contest to win \$5000 dollars come and sign your name up at the booth.” I popped up and told my best friend I am going to do it. She totally supported me. My sister ran over and said, “I am going to enter the contest and I think I am going to win because I look different from all the skinny girls with big boobs.” Then when I told her that I was going to do it she rolled her eyes, and said, “okay” in a really negative tone. I basically had a lot of checks against me for winning. I felt internally and externally oppressed.

Internally, I thought that as a female, a young mother is supposed to act a certain way. In my defense, I felt like I was pressured to have children before I was physically, emotionally, and mentally ready for the process. Stereotypes are a form of social control and I was a victim of this control. The stereotype of a mother can come in many different ways, depending on where you live, your age, and how you look.

I stated to believe that I was not good, skinny, or beautiful enough to try and win the contest. My insides started feeling shaky, weak, and insecure. The little girl inside of me was coming back. I went to the bathroom and saw that my competition was a perfect body with big fake boobs. She fit the mold of what beauty is in our culture. Thin, fake, perky boobs, pretty face, and tanned skin. She even had a bathing suit with props to with the contest. When I was standing in line as number 12 out of 24 other girls (including my sister who did a beautiful samba dance when it was her turn), there were so many things that could have gone wrong. My heart was racing, my lips quivering. I was thinking what could I do to be different and win. The winner had to have the most amounts of cheers and splash from all of the young people in the pool. I closed my eyes, took a deep breath, and thought to myself to do the Carmen

Electra sexy lap dance I learned from her video. I also thought to pretend that I was really confident. I knew that it didn’t matter your weight, it’s how you carry yourself. I learned this from my sister, someone at my pool gym, and aunt. I remember walking around my gym fool insecurely to the bathroom. Another member told me if you walk insecurely people would notice. If you walk confidently and with an attitude you will look more beautiful! I also thought to walk slowly and seductively in a sexy way and not rush.

Here goes nothing, I thought to myself, I took a deep breath and I did what I planned. There was silence and then the crowd started going crazy in a good way. They were jumping, screaming, splashing, and dancing. It was an incredible feeling to feel that energy. I couldn’t see because the crowd was splashing so much. I just kept dancing with energy. I couldn’t see because the crowd was splashing so much. I just kept dancing with what ever came to mind and I took my time up there. Then I walked to the other side of the stage and another contestant said, “You better start to celebrate you won!” Still, I did not believe in myself and I said “No, there are so many other girls that need to go.” No one got as loud of a cheer as me except for the two girls that kissed, which was not permitted. No lude acts, kissing, or showing any private parts aloud. Two girls kissed and they got a lot of cheer, but were disqualified. So, I was put in the finalist with five other girls. I clearly won again out of the finalist, but the judges ignored that I won and took me out. I really did not think I had any chance of winning; so, I said okay and kind of stepped back. The crowd revolted and demanded that I be put back in the finalist because they wanted me. There was nothing that the judges could do but put me back in and announce me as the winner !!! The crowd was so happy. I was a celebrity at the pool that day. Everyone came and congratulated me (men and women), especially the plus size women. I was an inspiration to them and they let me know it. They said that I was changing the world and this was a movement. As for my sister, she was really proud of me. She apologized for not being supportive at the beginning and aid that she was worried I would have been rejected. She said that she was just trying to protect me and that’s what big sisters do! I am glad I went with my gut (no pun intended) and did the contest anyway!

I am an inspiration everyone I share this story with and myself. I want everyone to know that they are beautiful in their own way. Everyone has something charming about them, but what matters most is

what is inside. To be nice, caring, compassionate, and CONFIDENT!!! Again, I am a size 12, short, thick girl with heavy breastfeeding boobs. I do not fit the mold of beauty, but I was able to bring it out and the crowd felt it.

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fixed Bikini
Contest in a 1 Piece
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My Competition
Me



Social Media Slut Shaming

by Carina Matias

The Urban Dictionary defines “slut shaming” as “an unfortunate phenomenon in which people degrade or mock a woman because she enjoys having sex, has sex a lot, or may even just be rumored to participate in sexual activity. Often it’s accompanied by the urban legends such as the common virgin misconception that the vagina becomes larger or looser when—in fact, sex has no effect on vaginal size”. (Urban Dictionary) This is the general idea when it comes to what slut shaming. But after looking on the internet and other social media, slut shaming is a lot more complex than mocking a woman about her sexual activity. Slut shaming is so ingrained into our society that people at times do not even realize they are doing it. Today anything can be shared on the internet or by cell phone so quickly that something like a “meme”, (an idea, behavior, style, or usage that spreads from person to person within culture, -Merriam-Webster.com) can be posted by one person and then seen by thousands in only a few seconds. I see jokes being made constantly on the internet and social media about the way women act or look. These jokes are not just jokes, but a reality that women have to live with. It’s a lot harder to get away from this negativity because of the internet, social media and media in general.

It is evident that some people don’t realize they are slut shaming. An example of this was found on the same page of the first definition of slut shaming on

Urban Dictionary. This person explains that, “many neo-feminists and radical feminists who have no concept of true feminism use the term incorrectly to attempt to call out anyone who makes a statement about their feelings on sluts...much of what is pegged as slut shaming is nothing more than someone saying, sleeping around a lot is pretty disgusting and dangerous”. (Urban Dictionary) For one thing you don’t hear many people talking about how “disgusting” and “dangerous” it is for men when they sleep with multiple women. Why is it so disgusting and dangerous for women? When it comes to men with multiple partners everyone turns a blind eye. The ridicule women have to deal with has a lot to do with the dynamic of our American culture and how women are either virgins or whores. We can try and stop slut shaming on the Internet or social media but it’s also important to remember that slut shaming is brought on by our American culture. A culture that categorizes women, a culture that thinks a woman’s appearance is more important than what she has to say, a culture that in general don’t think much of women at times. People who slut shame show what kind of person they are but it also reflects the culture they belong to that they feel comfortable in doing so. Maybe slut shaming isn’t about people who “degrade or mock a woman because she enjoys having sex” but about the bigger picture, the American culture and the role girls are placed in as soon as they are born.

Urban Dictionary

Merriam-Webster.com

SO YOU LIKE TO SLUT
SHAME?

"We teach girls shame; close your
legs, cover yourself, we make them
feel as though by being born female
they're already guilty of something."

PLEASE TELL ME HOW SOMEBODY'S
PERSONAL CHOICES AFFECT YOUR
LIFE

THE BIG PICTURE



USE MEDIA TO TELL WOMEN TO DRESS SEXIER
CALL WOMEN WHO DRESS SEXIER SLUTS

"WHAT DO YOU CALL A
WOMAN THAT HAS A LOT OF
SEX?"

HER NAME.

- SLUT
- ASKING
- PROMCATTING
- CHEERY
- FLUTY
- PROPER
- OLD FASHION
- PRUDISH
- PATRON



TITLE: WOMEN NUMBER

Virgin	= Excellent
1-3 Men	= Very Good
4-6 Men	= Satisfactory
7-9 Men	= Un-wifeable
10-12 Men	= Dirty
13-15 Men	= Slut
16-18 Men	= Prostitute
19+ Men	= An S.T.I

If you say you haven't you're a prude, if you say you have
you're a slut. It's a trap.

Assessing the Value of the Rape-Revenge Narrative to Modern Feminisms

by Samantha Dippert

*To evaluate the current state of the rape-revenge film I will be looking at the film *Teeth*, which stands out from the rest and raises some crucial questions about the relevance of the genre to feminism.*

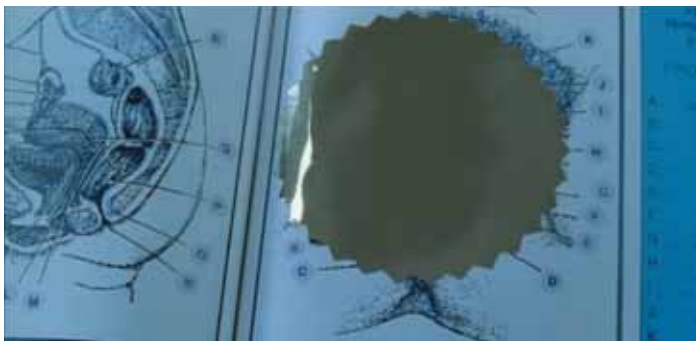
Carol J. Clover argues in “Getting Even” that the one of the worthy points of analysis of *I Spit On Your Grave*, a rape revenge classic, is not its insight or artistic value but its reception by critics. She claims that *I Spit On Your Grave* is still exploitive, but no more than other films with graphic rape scenes, which did not receive that same reaction of disgust from popular critics in the seventies. She states, these films that “were they less well and expensively made by less famous men, would surely qualify as sensationalist exploitation” (Clover 116). Based off of her analysis of *I Spit On Your Grave*, where does *Teeth* fit in? *Teeth* is not a “roughly made, low-budget production” and does possess valuable insight about female sexuality and abuses that women experience in society. But *Teeth* can also be read as exploitive in certain scenes where Dawn is visibly distressed and traumatized. Can *Teeth* be viewed as a successful rape-revenge film because of these insights or does it also have problematic elements? Through a close reading of certain scenes in *Teeth* I will evaluate the significance of the film to feminism.

While *Teeth* may have issues, it does make some smart comments on female sexuality. In fact the entire film could be read as a comment on the limitations put on young women who are discov-

ering their sexuality. The accuracy of this reading becomes obvious during a sexual education lesson in which Dawn’s teacher supports the school district’s decision to place a giant sticker censoring a diagram of the female reproductive system in their textbook. After the classroom raises complaints, Dawn volunteers to defend the decisions, stating that the censorship makes sense because women possess “a natural modesty”, and is then supported by Toby, her future rapist. At this point in the film Dawn is completely complicit in the repression of her sexuality; she is not even aware of what her genitals look like up close and she refuses to touch herself in a sexual way. But by the end of the film she decides to seduce her step brother and get her revenge using her sexuality. The progression of Dawn’s sexual experiences throughout the film, consensual and non-consensual, could be read as a transformation towards discovering the power of her sexuality and using it to her advantage.



One major negative element of *Teeth* is the way it portrays Dawn’s reaction to being sexually assaulted. Perhaps this is because of the directors intentions with the film. While I have interpreted this film as fitting into the rape-revenge genre it is never actually explicitly stated as so by the director, Mitchell Lichtenstein. The aftermath of sexual trauma is not his main concern. He says in an interview that his main intention of making the film was to discuss the myth of the vagina dentata. He states in this interview that he was fascinated by this myth that typically portrays the man as the one who has to conquer the vagina dentata and defeat the woman. In making this film he wanted to create a twist on the myth that would have the women possessing the vagina dentata as her own hero. This is demonstrated in the film during the scene





between Dawn and Ryan, a classmate who has been trying to get her to go out with him. In this scene Dawn breaks down and tells Ryan about her vagina dentata and explains that in the myths she read, biology had to be conquered by a hero. Later after she has calmed down and he has convinced her that it will be okay they decide to have sex and Ryan says “I’m conquering them. I’m the hero.” But this proves to be false the next morning when it is revealed that his concern and tenderness was just an act to win a bet with his friend that he could break Dawn’s purity vow. It turns out Ryan was not her hero, making Lichtenstein’s goal of having Dawn be her own hero, or avenger, apparent.

While this reading of *Teeth* may be empowering, it completely ignores the trauma of Dawn’s sexual assault by making the fantasy vagina dentata myth the main focus of the story. Tammy Oler states in *Bitch* magazine that, “*Teeth* presents us with a new kind of fantasy: an evolved, biologically empowered woman who is, essentially, rape-proof” (Oler 32). But this statement completely ignores the psychological trauma of sexual assault. Sure, she may be physically “rape-proof” but what about her psychological trauma? This attitude can be seen in the film as well after her initial sexual assault. She is very obviously distressed and traumatized, but her trauma seems to be more centered on the discovery of her vagina dentata and Toby’s death. She never seems to completely process and heal from her sexual assault and the film leaves us in a place where we are supposed to see Dawn as completely empowered and owning her sexuality, but I don’t believe this is really the case.

Another problematic element of *Teeth* is the way it portrays Dawn’s sexual assaults. Clover states in “Getting Even” that after the seventies the

actual graphic rape scenes seemed to be phased out completely and instead only referenced briefly in introductions. But with *Teeth* and other modern versions of the genre graphic rape has moved back onto the screen. But *Teeth*’s depictions of rape are not comparable to *I Spit On Your Grave*’s drawn out, disturbing, disgusting and cringe inducing rape scenes. Instead as Tammy Oler observes in “The Brave Ones”, “it transforms such grim subject matter into campy humor.” (Oler 32). *Teeth* seems to have risen in popularity and be easier to digest because it lessens the discomfort of watching the rape scenes. As discussed in previous arguments, this placement of sexual assault and trauma on the back burner obscures the very real experiences of sexual assault and the real life implications these films have.



Teeth. Dir. Mitchell Lichtenstein. Perf. Jess Weixler. Lionsgate, 2007. DVD.

Clover, Carol J. “Getting Even.” *Men, Women and Chain Saws: Gender in the Modern Horror Film*. Princeton: Princeton University, 1992. 114-165. Print.

Oler, Tammy. “The Brave Ones.” *Bitch*. Winter 2008: 30-34. Print.

Gender Differences Within the Prison Industrial Complex

by Jessica Zuasola

The normality of women wearing prison jumpsuits have increased dramatically within the last couple decades by 646% between the years 1980 and 2010- this meaning more than 205,000 women are in local jails nationwide at this very moment. With this rapid growth of women within the Prison Industrial Complex, there seems to be a pattern of why they end up in jail in the first place. Most women end up in jail for drug and property offenses, compared to men who are admitted due to violent offenses. According to The Sentencing Project where their main focus is women imprisonment, there is a big concern on the gender differences within the PIC. For example, women are more likely to be victims of staff sexual misconduct compared to male prisoners, women in prison are more likely to have a chronic or communicable medical problem (including HIV, Hepatitis C, and STIs) and about 73% of women in state prisons have current mental health issues compared to men at 55% (2012).

Women who end up in prison usually are victims of poverty, intimate partner violence, sexual abuse, prostitution, substance abuse, mental problems etc. This meaning that their criminal behaviors are not intentional, but influenced by the relationships made on the outside. According to the American Jail Association, the relationships made are often related to the women's engagement in criminal behavior. This meaning, women who enter prisons usually have histories of dysfunctional and abusive relationships which actually increase the risk of victimization and the perpetration of violence and eventually lead to their own lives of crime and criminal justice. These women are also usually the victims of trauma. Trauma such as sexual abuse leads to other problems such as mental health and substance abuse which can result in violent interventions usually dealing with crimes(2014).

Because prison was primarily made for men, females have a great disadvantage with the lack of services and policies specific for just them. According to the American Jail Association, correctional

policies and practices have been developed for men and not women meaning: most prison policies are not adapted to the risks and needs of female inmates (2014). Classification systems are pretty unreliable in assessing a woman inmate's needs based on their mental health, housing safety, parental stress, etc. They are often placed in the wrong houses because most prisons only accommodate a limited amount of housing for women. Another example of gender differences include the transition from jail back to society tend to be more challenging than for men. Especially when they are mothers to minor children, it is up to the prison to find safe houses for these women to live and support their children because of the greater level of poverty and less employment history. Women involved within criminal justice are very expensive because of their low risk, parental responsibilities, and other major needs such as health and financial situations. Many of these women who are released end up back in jail for the same offenses or for new crimes known as "survival needs". Having women come in and out of jail puts a big financial burden to the judicial system (2014).

Our judicial system is constantly evolving especially with the differences in male and female needs within the Prison Industrial Complex. Now that women are becoming a more common thing in prison, gender-informed interventions and treatment are needed to have more successful outcomes for women offenders. Also, prevention could help lessen the need for women to be in these situations in the first place. The PIC is just another example of how gender can affect the treatment of individuals within society.

Ney, Becki. "10 Facts About Women in Jails - American Jail Association." American Jail Association, 8 Jan. 2014. Web. 10 Nov. 2014.
"Incarcerated Women." Incarcerated Women Factsheet. The Sentencing Project, 1 Sept. 2012. Web. 10 Nov. 2014.

floating away

- each member of the publication has specifically selected a song on the playlist for different reasons. Sweet memory, healing, motivation, or a reminder. When you listen to these songs you can think about us. But more importantly think about yourself.

1. "Didn't Cha Know"-Erykah Badu (Sam)

2. "Keep Ya Head Up"-2Pac (Erica)

3. "Video"-India.Arie (Anne)

4. "All About That Bass"-Meghan Trainor
(Natalie)

5. "Two Lovers"-Mary Wells (Gabriela)

6. "Fantasy"-Mariah Carey (Devin)

7. "I'm Every Woman"-Whitney Houston
(Erica)

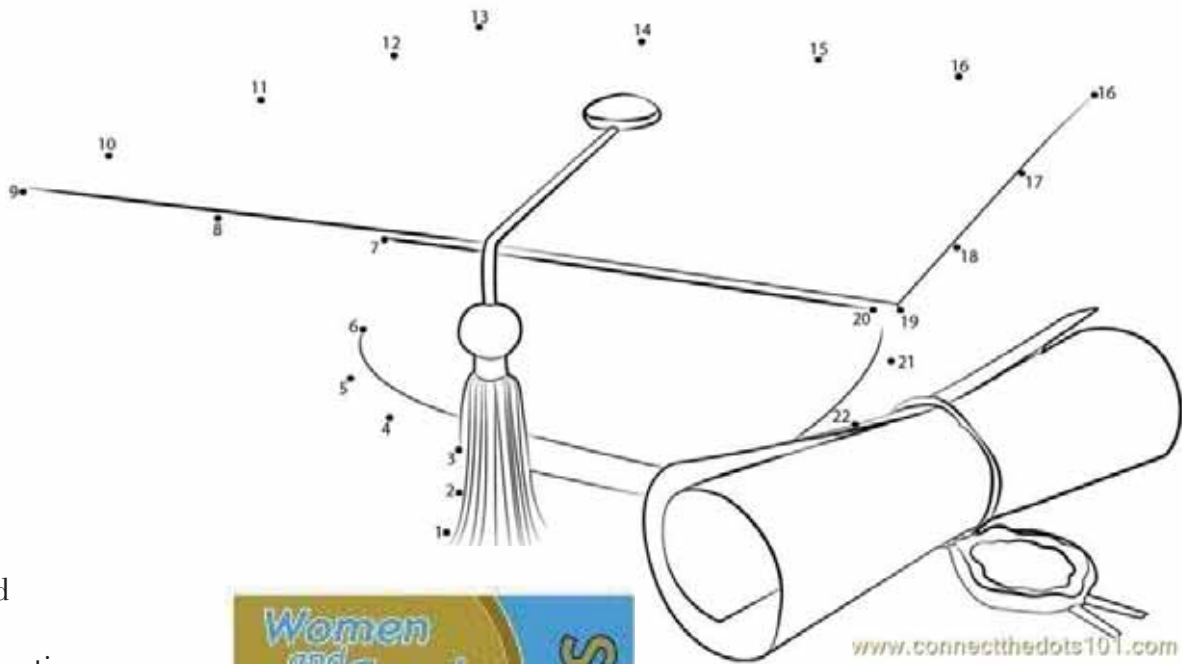
8. "human"-Christina Perri (Patricia)

9. "Drive"-Incubus (Carina)

10. "Your Guardian Angel"-Red Jumpsuit Apparatus (Jessica)

11. "Some Things Cosmic"-Angel Olsen (Sam)

CONNECT THE DOTS TO GRADUATION



1. Admitted
2. Theory
3. Deconstructing
4. Storytelling
5. Silences
6. Midterms
7. Partying
8. Headaches
9. Heartaches
10. Presentations
11. Reading
12. Writing
13. Laughing
14. Crying
15. Stressing
16. Studying
17. Relaxing
18. Procrastinating
19. Finals
20. Feelings
21. Transition
22. Graduation



Congratulations Women & Gender Studies Majors!

Anne Chavez: I am a graduating senior in the WGS Department with a supplemental minor in Health Education. Having a degree in Women and Gender Studies and a background in community organizing paired with an ever growing knowledge in Skincare and science has given me the tools necessary to empower and inspire women of all ages. I am passionate about working with diverse communities of women and it is my goal to build my career in the Skincare Industry so that I may deepen my level of expertise and invoke a sense of inner confidence for the women I interact with.

Natalie De Ranieri: I am 28-year-old mom of 2 girls [Gemma 5 and Giada 4 (my love bugs)] I love to be creative in every part of my life. I enjoy surging, sewing, and making things with cement, metal, plastics, and fabric. My dreams in life are huge but humble. I want everyone to be happy and get along in life. It is too short for turmoil and bad energy.

Sam Dippert: I am a former girl scout and current Feminism in Action organizer who is interested in working in the mental health field using my personal experiences with anxiety, depression, and ADHD. I love horror films and would love to continue research of the genre because life is horrifying and I find the genre to be a way to process and cope with that. My immediate post-graduation plans include exploring my creative side through ceramics, textile arts, and maybe even filmmaking.

Erica Hayes: I am a current student and Division II collegiate track and field athlete at San Francisco state University. At SFSU I am a Women and Gender Studies major. As an SFSU track athlete, I have received a Gator Scholar Athlete Award and an All CCAA Academic Award for my 2013-2014 season. I am not only an athlete in training, but also a trainer as a USATF (track and field) level one certified coach. I am also a former student of Le Cordon Bleu California Culinary. I am now a prep cook at a seafood restaurant called Bar Crudo in downtown San Francisco.

Gabriela Herrera: I was born and raised in San Francisco! I really enjoy being a WGS major and learning about feminism. I wish I had been introduced to feminism at a younger age, and I think everyone should have the experience of taking a WGS class. I started out studying at City College of San Francisco and received an A.A. in Women's Studies and then transferred to SFSU and continued my path as a Women and Gender Studies major. I enjoy spending time with my friends, going out to eat at new places, and going for walks.

Patricia Huitzil: I am originally from South Central Los Angeles CA. I am the youngest of six and the first female in my family to attend a university. Growing up in LA, I became very close to my community, therefore community service is deeply rooted in me. Upon coming to San Francisco I could not stay away from community service. I began to volunteer with non-profit organizations, and soon I helped found a chapter in our school campus named Hermanas Unidas (HaU) de SFSU to help empower women and strive for higher education.

Devin Anuenue'aka Lee: I've been around for about 22 years now. For the past three and a half years I've been in the undergrad programs for Anthropology and Women and Gender Studies at San Francisco State University. My interests lie in the ways certain things get sexualized and commodified.

Carina Matias: I am a WGS major and a senior. I'm from San Francisco, born and raised. I feel lucky to have grown up in such a diverse environment, which has fueled my interests in music, art, writing and, of course, sports... GO GIANTS! I'm not very good at writing a bio about myself, so instead I'll use a quote: "Be the change you want to see in the world." This has turned very yearbookish(?), but I think it's important to remember that issues and challenges you face/see in society and in the world can't change by themselves and by hope alone. Someone needs to begin the change.

Jessica Frances Zuasola: I was born and raised in San Francisco CA. This is my fourth year here at San Francisco State University, and I am in the process of getting a BA in Women and Gender Studies with a minor in Health Education. After graduation I hope to get a masters in Forensic Psychology and eventually my PhD in Counseling. During my free time, I enjoy going on spontaneous adventures, reading romance novels, and cooking. Life has taught me that there is beauty in every struggle, and to be thankful for every opportunity. I hope to one day make a difference in people's lives, but for now, I'm just trying to make a difference in mine.

