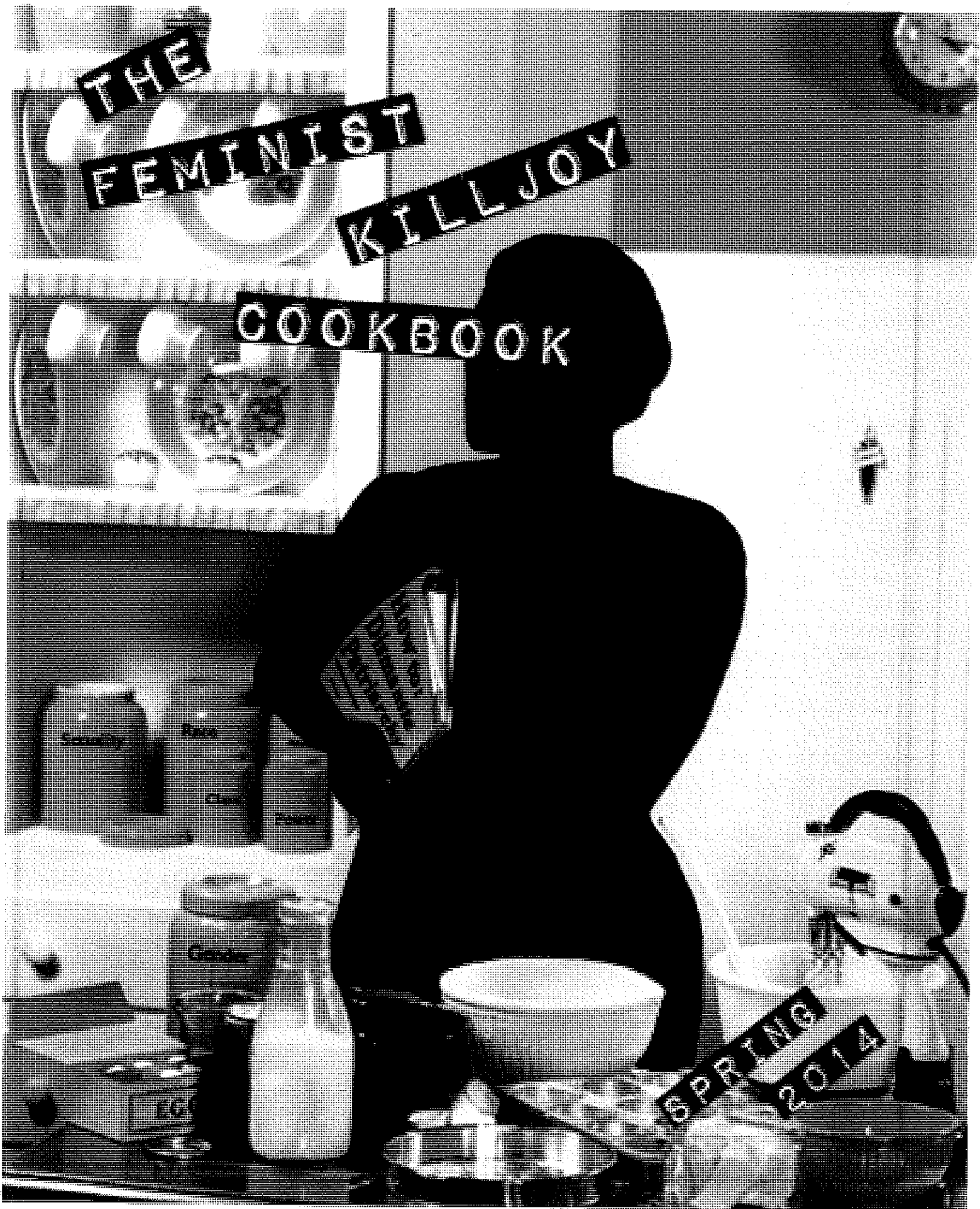


**THE
FEMINIST
KILLJOY
COOKBOOK**



**SPRING
2014**

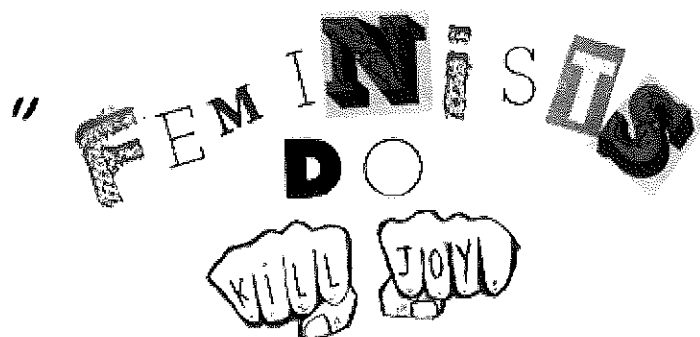
Introduction

It has been a long academic and personal road and finally, for most of us, this is our last semester. Before graduating, all seniors are required to take the Senior Seminar. Senior Seminar is a unique academic experience, in that the foundation of the class is revolves around getting to know ourselves as Women and Gender Studies scholars. How has this degree changed us? What have we learned? Where do we want to go from here? How do we define ourselves through this complex ideology, and thus how do we present this self to the world?

As Women and Gender Studies students we are often asked: what does one do with a degree like Women and Gender Studies? Or sometimes we get the (often snide) remark: so you're a feminist, huh? Immediately the mood in the room changes... for the "feminist killjoy" has arrived (that would be us). From this moment on, all of our interactions will be weighed differently. Our thoughts and feelings, ideas and opinions, even our gender presentation will take on new meaning to those around us. Yes, we have all experienced this when we reveal our investment in Women and Gender Studies. Even though there may be some of us who don't identify as feminists, we have all experienced this odd social phenomenon.

One of the tasks of Senior Seminar is examining why exactly this social phenomenon attached to Women and Gender Studies exists, and how to deal with it. Through sharing our experiences we realized that we all had this one thing in common: our academic pursuit was generally misunderstood, therefore an essential piece of ourselves was misunderstood. Again, we ask ourselves: where do we go from here? How do we define who we are and what we are passionate about to those around us? By grappling with this, and other important questions pertaining to our impending post-graduate lives, we arrived at some very important conclusions. In the crafting of this publication it became clear to us that this was our chance to express one aspect of Women and Gender Studies that was important to us and possibly show those we love why we are so invested in this area of study. Perhaps, through our pieces, we will be able to elicit understanding and even approval as to why we are so devoted to this beautifully complex and essential work. Perhaps we will be able to express not only the powerful work that we do, but also share a piece of ourselves, rarely seen, that is so intricately woven into the fabric of Women and Gender Studies.

We've organized our work into the format of a recipe book in a lighthearted attempt to weave the concepts and theories learned in WGS in a format belonging to a traditionally racialized, classed, and domestic sphere. This act of reclaiming and recentering is often crucial to the work done in WGS, and we hope you enjoy the way we employ it here.



IN A CERTAIN SENSE :

They disturb the very fantasy that happiness can be found in certain places. To kill a fantasy can still kill a feeling. It is not just that feminists might not be happily affected by what is supposed to cause happiness, but our failure to be happy is read as sabotaging the happiness of others."

The Promise of Happiness
-Sara Ahmed

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What Feminism Means to Me . . .

Ilene Gonzalez

Man hater, bra burner, just another angry woman.
These are the names feminists get called on a daily basis.
Without seeing who I am, I am often judged by this word: feminist.
I may be a feminist, but I don't see myself the way others do.
Here's what feminism means to me:
It means being strong and seeking support when I need it,
Being open to change and new ways of thinking,
Teaching others new things,
Being there when friends or family need me.
It means getting dressed up if I want to or dressing down when I don't.
It means looking at things critically, but
Trying not to be negative.
It means being unapologetic about my identity and
Chasing the goals I've set forth for myself.
It means being happy with my life, but
Acting when I see things that could be improved.
It means always learning, growing, moving, and experiencing.
It means being responsible for myself and finishing what I start.
I don't feel angry, hateful, or pessimistic.
I am happy, strong, and full of life.
I am your daughter, your best friend, your girlfriend, your neighbor.
I am a feminist.

How Three Ads Made Me Fabulous

Juliet Richardson

This morning I woke up expecting a very normal day of running errands, but instead three very strange things happened to me that changed my whole day. The only things on my agenda were eat lunch, buy an ipad, and find a new perfume. What I didn't expect were my attitudes about my body, intellectual status, and all around popularity to change.

When I walked out of the BART station I met a friend who was going to accompany me on my errands. Knowing we had to fuel up on food before our day we looked around for a place to eat. We simultaneously spotted a Carl's Jr. ad with a female with a skinny and glistening body seductively eating a cheeseburger. "Wow I've always wanted the kind of body that model has! Lets eat here" I said and sure enough, within 10 minutes of eating the cheeseburger my body had completely transformed three sizes smaller and at least 4 shades darker. I finally looked like a bathing suit model!

A few blocks down we went into the Apple store so I could buy the ipad I was lusting over. I had seen so many ads in the BART station of all these intellectual people reading *The New York Times* and learning how to play the piano I figured an ipad was all I needed to become a member of high society. What a miracle! After purchasing my ipad the Business and Arts section was suddenly interesting! I could feel the divide between me and all second-class citizens who couldn't afford ipads becoming all the more real.

Perfume was the last thing on my list, and I had been thinking all day of what scent was "me." My friend brought to my attention the ad on the bus stop right in front of us of, which was Dior's new J'adore ad with Charlize Therone looking all bright and shiny with many people running after her. I was convinced, this was the last thing I needed to complete my transformation and without hesitation we stepped in to buy it. After only my first squirt on the wrist I began to glisten and when I stepped outside everyone noticed me and a few even chased me, trying to get a whiff of my newfound fabulousness.

The moral here is, ads can be borderline ridiculous and absurd but they make lasting impressions on us. We are trained by a repeated bombardment of particular images to want to look a certain way, or stand at a certain place in society. The products being advertised are all objects that make us feel we are wearing a badge of privilege. They are things that draw a bold line between the haves and have nots, which is really the end goal of consumerism. This was accomplished in the ipad and perfume ads, both are things that set people apart in society as wealthier. Using models to advertise fast food is silly because its obvious that if someone eats junk food, they probably won't end up having that kind of figure. But we attach those images to food products to get people to want to look a certain way, and a fake promise is made that if you eat the food being advertised, that look will be attainable. Ads touch a vulnerable part of us, a part that we feel we need to change only after we see these images. Really, they do more to divide a society than to unite it.



"When boys feel disconnected (from adequate love and support) and afraid of being shamed, when they harden themselves and then put on the macho mask, the one emotion they feel it's acceptable to show, and thus the only emotion they will show, is anger."

-William Pollack

Media Molding

Alyssa Ferrari

My name is Anna, and I'm 13 years old
My life seems simple but easy to mold
I want to be attractive and needn't look far
The answers all over and I'm feeling subpar.

My mother has been on and off diets for years
Maybe I will stick to it and avoid all the tears.
Maybe I will achieve this beauty ideal
I'll wear shorts and a swim suit and no longer conceal.

My name is Taylor, I am 13 years old
My life seems simple but easy to mold
Magazines and ads create thoughts that are chaotic
I look at women of color and they are always exotic.

I flip through the pages, and the norm is clear
It's not women of color, low class, or queer.
If I am not rich or white, can I achieve this ideal?
How do I represent myself to show my appeal?

My name is Ryan I am 13 years old
My life seems simple but easy to mold
The media around me and especially my peers
Confirm that I'm different and create added fears.

The boys in magazines are aggressive and straight
Is this feeling of isolation my only daunting fate?
I want to relate to be happy and feel free
But the media and social norms have my mind filled with debris

My name is Kylie, I am 40 years old
Young kids are impressionable and easy to mold.
I work for NEDA to improve self esteem
Its hard when the media presents such an extreme.

Over the years our perception has changed
It's seen in the media and pageants the same.
Every magazine ad photo shopped to sell lies
Since the '20s Miss America down 5 BMI (NEDA)

The media sets standards that seem out of reach
It's on every magazine stand, our minds become breached
Slim body, beautiful hair, and flawless complexion
No blemishes, bulges or cellulite becomes our directive.

These images are unrealistic; there is no way to refute.
Young children have body images filled with pollute.
30 million Americans have an eating disorder at one point (NEDA)
It's time the media and truth are not in disjoint.

Norms about beauty need to be broken
Diversity and open minds should be the new token.
The road ahead is not easy to mend
But work must be done to disrupt this trend.

Nnem

Chinue Igwe

INT. KITCHEN TABLE - EVENING

A father and daughter sit disengaged at the dinner table consuming the traditional Nigerian dish, Fufu. The faint sounds of an international news report play across the television behind them as the buzzing of a single fly joins the slow ticking of a used wall clock.

DAUGHTER

Dad.

FATHER

Ee, Nnem?

DAUGHTER

Can I talk to you about something?

FATHER

Ee, ihe o bu?

DAUGHTER

(Nervously looks down at dinner plate and begins to play with food)

Um, well... I guess I've felt this way for a while now. I mean... I think it's something that I've always sort of known. I just didn't know there was a word for it or that there were other people who felt this way too. I don't know, maybe I was born this way, I just...

FATHER

(Brow furrows)

Kedu ihe i na-agwa m?

DAUGHTER

What I trying to say is... do you remember when I'd always play with Audre and Angela from down the street and we'd spend hours dismantling my limited edition patriarchy playhouse Lego set? Or that time in junior high when Judith and I did a performance of gender for the drama club? Well...

FATHER

Ee?

DAUGHTER

Okay, well...

DAUGHTER

Dad.

I'M A FEMINIST!

DAUGHTER

(Exhales)

Silence ensues. The tension becomes palpable

FATHER

Ị nso?

DAUGHTER

You know dad, a Feminist, a person who advocates and understands the nature of gender within the context of social, economic, and political equality.

FATHER

Olee ihe mere ị na otú a!?

DAUGHTER

(Shakes head with frustration)

No Dad. Third-wave women did not make me this way.

FATHER

Ị asị ndị mmadụ!?

DAUGHTER

I do not hate men!

FATHER

Ị ga-akwụsi-asa!?

DAUGHTER

Ugh, no. I have no plans to stop shaving any time soon.

FATHER

(Looks at DAUGHTERS plate and grunts annoyingly)

Nnem, rie gị Fufu dị ka nke a.

(FATHER stops eating and corrects DAUGHTER on how to properly eat Fufu)

DAUGHTER

(DAUGHTER corrects her technique)

That's it! Dad, Feminism is like Fufu. You see it can be paired with many different ingredients, the flavors, styles, & textures vary from culture to culture, and like the stickiness of the dough balls that soak up rich, meaty stews, Feminism blends together a variety of thoughts and ideas that soak up a rich mixture of differences, identities, and communities to establish equal rights and opportunities.

FATHER

(Licks fingers and thinks briefly before nodding understandingly)

M hụrụ.

...

N'ihia ya, m nwere ike a feminist kwa?

DAUGHTER

(Chuckles lightheartedly and smiles)

Yes Dad, of course. You can be a feminist too.

THE KILLJOY ♀



She was...

apple-bruised
cross-dressed
elegance

from
Gujarat:
Hir indulgent

Juste Khalua
love,
macadamia nut
orgasms,
passionate
quivering

Romance
sought
truth—

unveiled virtue—

She was
X, Y, and
Z

MADHAVI TRIVEDI

Her

Hannah Irving

Does she see the beauty
that resulted from her pain?

No

It was not necessary for her to learn these
lessons so young.

But it was part of her transforming into a
survivor.

17 years old, 6 stitches later, did she know
what love was?

Maybe not his love, but the yearning
for his love felt essential to her being.

She could hear her mother saying,
“Love Hannah first, worry about you missy!”

But what happened to her belief in that?

Over time, she found comfort in sharing her
experience,

Speaking volumes to her inner strength and
Building upon her story.

But

Have you heard her voice? Have you seen her
strength?

Have you felt the beauty and tasted the
resilience

Within her fight?

Fighting for love. Fighting for strength.

Fighting to keep her head

Above the waves, as she glides away from
selfhatred

in her wake.

She was fighting for assurance that her being
is more

Than this continuous interrogation of
mistakes from

Her past.

Only if she knew that with time

She will be able to see the beauty in her scar.

There would be no reason to sprint away

From hidden pain, chained to the past.

Can someone please tell her that she isn't
alone in this fight?

Slowing down on her journey will not

Hinder her success.

But only if she knew...

She dived into literature, images, and debate
About women with a similar past.

Gathering pieces of others and molding them
into

The woman she would become.

Acknowledging that she is perfectly justified

In her feelings of fluidity,

While embracing her past with gratitude and
humility.

Never again will she be bashful about the way
she

Sees her world, for it is hers.

Her body and identity are no longer bound to
the

Constraints of those around her.

It was a long journey, but I finally came across

This brilliant woman and she was all that

I

Dreamed of her to be.

When I found her, I found Me.

Feminist Recipes

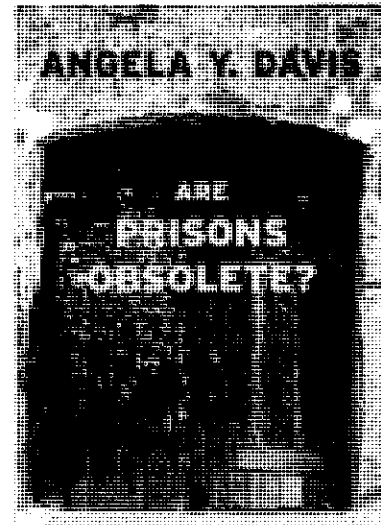
Prison Abolition Chili

Reading: *Are Prison's Obsolete?*

"Radical simply means, 'grasping things at the root'"

-Angela Davis

- 1 can (14.5 oz.) diced tomatoes
- 1 can (15.25 oz.) black beans
- 1 can (15.25 oz.) whole kernel corn
- 1.2 lb. extra firm tofu, cubed
- 1 Tbsp. chili powder
- 1 Tbsp. cayenne powder (less if you can't deal)
- ¼ cup chopped cilantro (crucial)
- A couple finely sliced green onions



Fry the tofu in a bit of olive oil in the pot you intend to use. When finished, dump everything else in. This will be very thick so you may want to add a can's worth of water and let simmer down.

Borderland Bloody Mary Mix

Reading: *Borderlands/La Frontera: The New Mestiza*

"Wild tongues can't be tamed, they can only be cut out."

-Gloria E. Anzaldúa

- 1 46-ounce can tomato juice
- 4 Tbsp. lime juice
- 3 Tbsp. juice from canned jalapeños
- 3 Tbsp. vinegar
- 2 Tbsp. sugar
- 2 tsp prepared horseradish
- ¼ teaspoon salt
- ¼ teaspoon onion power
- Dash garlic



Combine all ingredients in a 2-quart pitcher. Store covered in refrigerator. Serve over ice with as much vodka and a celery stalk. Makes 52-ounces.

My Legacy

I walk alone in the dirty streets
Led by a man to his dirty sheets
We lay and I pray
He'll go easy

I get high to make it less dirty
I get high to forget
The fat, greasy, cold body
That touches me

I lay and wait for penetration

Images remind me
of him behind me
I can smell the blood
being ripped from my body

I can see their eyes
as their cars pass by
and I wonder why
my cries are not heard

A blood drop echoes the silence

Another try
smooth this time
Bruised and beaten
But I am calm again

When loneliness slides
The passage releases
Words flow freely
Smooths the creases

The skirt slides down
Revealing the wound
The blood cold and brown
Ready to be removed

Amy Neumuth

How To Support Survivors

Terms:

Consent is the clear and consistent agreement to physical contact

Sexual Assault (SA) is any unwanted or nonconsensual sexual contact.



Rape Culture describes the ways in which systems of oppression, such as sexism, racism, heteronormativity, etc. both re/victimizes survivors and protects/enables/encourages the behavior of perpetrators

Strategies:

Active Listening is important when supporting a survivor and means listening attentively, without distraction or interruption

Why is Active Listening important?

Rape culture fosters victim blaming. Often, survivors are not heard, much less believed. Dynamics of oppression are also important because oppression acts to silence us. Being heard is important, even if it may not seem like enough.

Vicarious Trauma is described as "...the stress resulting from helping or wanting to help a traumatized or suffering person" (Figley)

Vicarious trauma, also referred to as **secondary trauma** or **compassion fatigue**, is common response in individuals in a survivor's support network. Supporting a loved one through processing/healing can be traumatic--it can be exhausting, enraging, stressful, and painful to see someone in pain. It is not the role of the supporter to internalize the trauma of the survivor, but to hold space for the survivors and to practice self care.

Self Care describes tactics that an individual can employ to maintain or work towards a non-crisis state. Self care can be anything centered on the individual's well being. The more tactics or "tools" a survivor or person in crisis has available, the better off they are in case they are triggered or otherwise in crisis.

Examples of self care can include:

- Breathing exercises or mindful breathing
- Listening to music
- Making art
- Exercise
- Watch a movie
- Read a book

By: Ginamarie Gianandrea

Types of Survivors:

Child Survivors

Child Sexual Assault (CSA) is "the use of a child to satisfy the offenders own needs for power or sex, disregarding the child's needs and sending a message that the child's wishes about his or her own body are unimportant" (Generation Five)

Supporting CSA Survivors (as children)

Disclose if you are a mandated reporter and tell the child that mandated reporters are required by law to report abuse meaning that if they tell you about abuse, you must tell their story to authorities. Provide alternate resources if possible.

Key Phrases to Use with a CSA Survivor:

This happens to a lot of people. You're not alone.

I am sorry this happened to you. It should not have happened.

I'm glad you're telling me this. It's important to tell.

I believe you.

This is not your fault, even if it may feel like it. It is always the responsibility of the bigger/more powerful person to do you no harm.

Queer/Trans* Survivors

Issues that often come up for queer/trans* survivors:

Not being believed because of sexual orientation, sexuality, or gender expression.

Institutions that are hostile to queer/trans* communities, such as hospitals or the police, are often the most suggested resources for survivors.

Being forced to educate others about their sexuality/gender expression before receiving services or support.

Re-traumatization by police or the community.

Supporting Queer/Trans* Survivors

Use same tactics like active listening, validation, believing, and self care.

Avoid the above!

What NOT to Ask a Survivor and Why

What happened, exactly?

Asking for details is inappropriate and can be triggering for the survivor

Didn't you say no or fight back?

Consent isn't always verbal. Fighting back is often not an option for various reasons. It's not the responsibility of the survivor to not be raped.

Were you drunk?

Doesn't matter; this is commonly referred to as drug-facilitated sexual assault. This question implies that the survivor should not have participated in a behavior to protect themselves from assault--when the responsibility or blame lies with the perpetrator of the assault.

Haven't you had sex with ____ before?

Doesn't matter; Consent should be given, and any prior relationship doesn't guarantee consent.

Are you sure it was rape?

Survivors should always be empowered to name their own experience. If they say it was rape, it was rape.

Can you even be raped?

Queer, trans*, male, and/or disabled survivors are often asked this question. Oppressive heteronormative, ableist, and sexist structures inform us that rape is only penetrative sex between biological males/females; however, this marginalizes the experiences of people who don't identify that way.

Male Survivors

Oppressive gender norms create different context for male identified survivors.

Particularly for male survivors, sexual assault can be sexualized within heteronormative expectations even though not all perpetrators of SA are male.

Supporting Male Survivors

Tactics like active listening, validation, believing, and self care are still important.

Heterosexual men may question their sexuality.

Queer men may attribute sexuality to assault, or assault to sexuality.

It's important to remind male survivors that SA is about asserting dominance and power over another person--sex is just the weapon.

Questions or Phrases that May be Useful & Why

Do you feel safe now?

This is often useful to determine if the survivor is facing immediate threat from the perpetrator.

What can I do to support you?

A survivor may not know. Follow their lead in terms of 'next steps' (hospital visit, police reports, etc) and be prepared if a survivor does not want to do anything except tell someone their story and be believed.

I believe you. What happened is not your fault.

Again, rape culture often encourages and facilitates victim blaming. Simply telling someone that you believe them, and that what was done to them is not their fault, can be meaningful.

What you told me will stay between us unless you choose otherwise.

This empowers the survivor by giving them agency over their own story and experience, reestablishes trust and supports a survivor's decisions about their own healing process.

*** For resources refer to references**

Feminist Inspirations

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

Tanzila Ahmed
 Judith Butler
 Angela Carter
 Tracy Chapman
 Patricia Collins
 Courtney Crane
 Kimberle Crenshaw
 Angela Davis
 Charlotte Delbo
 Nan Alamilla Boyd
 Parker Alch
 Margaux Alvarez
 Gloria Anzaldúa
 Professor Arruda
 Aunt
 Alison Bechdel
 Jennifer Berger

Deborah Brown
 Jean Marie Dollard
 Shawn Doubiago
 Family
 Friends
 Louisa Fernandez
 Margaritta Ferrari
 Golden Girls
 Guerrilla Girls
 bell hooks
 Julietta Hua
 Erika Huggins
 Lois Irving
 Professor Jenn
 Althema Kautsch
 Cael Keegan
 Christine Larson

Audre Lorde
 Tracy Lorenz
 Jennifer M
 Saba Mahmood
 Professor Mann
 Amy Miret
 Chandra Mohanty
 Mom
 Mother
 Toni Morrison
 Laura Mullen
 José Muñoz
 Kru Nam
 Mimi Thi Nguyen
 Caroline Parker
 Haley Pollack
 Professor Ray

Roommates
 Professor Sandell
 Margaret Sanger
 Starr Scott
 AJ Shenefelt
 Vandana Shiva
 Todd Siders
 Paula Silva
 Kimora Lee Simmons
 Dean Spade
 Elizabeth Cady Stanton
 Harriet Tubman
 Christine Umai-Kopp
 Mark Vexter
 Karen Vuister
 Gloria White

Beauty in Business

Katie Judd

Be beautiful. It is something women everywhere are told everyday. The media shoves it down our throats with commercials on television, advertisements in magazines and the actresses on the silver screen. Despite the impossible ideal of beauty created by our culture, successful careers should not be determined by a person's level of attractiveness. But for many women, this is an unjustifiable reality of our society. Is there such a thing as being too beautiful? Can being "attractive" or "unattractive" hinder you from achieving your goals? The answer is yes. It can.

This unjust truth became reality for Melissa Nelson, a woman in Iowa who was laid off from her job for being too "hot." In 2010, after ten years of being a dental assistant in the office of Dr. James Knight, she "couldn't work in the office anymore because Dr. Knight was becoming attracted to her, and not able to focus on his family, and his family life" (Strauss, ABC). Nelson filed a gender discrimination suit against Knight, but the case was dismissed before it even went to trial. "Your gender, color, race, national origin, religion, disability, age, pregnancy...are all things that it's illegal to fire an employee for" (Strauss). How could such blatant, sexist and discriminatory behavior go unpunished if it is by definition against the law? The answer: loopholes. Loopholes that were created by the seven male judges that oversaw and threw out Nelson's case. "She was fired because Dr. Knight felt that their relationship was affecting his marriage, which is not just a gender issue... A man would never be fired for being too handsome" (Strauss). Melissa Nelson is living proof that women are judged by their looks constantly; even when looks and appearance have nothing to do with the job or career they are in.

Attractiveness is considered to be of the utmost importance. But there is a lingering stigma attached to it that is all too often left out. Women are being discriminated against due to their looks in their places of business and professional settings. In our shallow, image obsessed world, being beautiful is a plus and will help you in many aspects of life. But being too beautiful may cause others to question your legitimacy. Employers may assume your success is based only on your looks, and that you just skated by on your beauty alone. In our society today, the social constructions of gender have a huge impact on all aspects of our lived experience. The idea of "beautiful" that is so highly praised and glorified can also be the factor that ends up leading to marginalization.

Rina Bovrisse, former senior retail manager of Prada Japan, knows this marginalization first hand. Rina claims that Prada Japan pressured a number of female employees into resigning by describing them as "aged, ugly, fat, bad body shape, bad teeth, disgusting and not cute" (SMH, 2010). According to Bovrisse, the executive of the company told her through a human resources manager to change her hairstyle, lose weight and ensure she fits the "Prada look." Rina notified the company headquarters, refusing to just sit by and take the harassment. Prada Japan fired Bovrisse shortly after. It is an absolute injustice that such blatant sex discrimination repeatedly goes unpunished.

The standards of beauty that have been created and perpetuated ultimately shape the individual experiences of women everywhere. This privilege and oppression stemming from the same attractiveness identity category can be seen as trivial and irrelevant compared to other categories of identity such as race, ethnicity and class. However, it is a very real phenomenon that is ongoing, and undiscussed. Let's start discussing it. Let's put the word out there. And let's put a stop to it.

To Live in the Borderlands

To live in the borderlands means you
are neither hispana india negra espanola
ni gabacha, eres mestiza, mulata, half-breed
caught in the crossfire between camps
while carrying all five races on your back
not knowing which side to turn to, run from;
To live in the Borderlands means knowing that the india in you, betrayed for 500 years,
is no longer speaking to you,
the mexicanas call you rajetas, that denying the Anglo inside you
is as bad as having denied the Indian or Black;
Cuando vives en la frontera
people walk through you, the wind steals your voice,
you're a burra, buey, scapegoat,
forerunner of a new race,
half and half-both woman and man, neither-a new gender;
To live in the Borderlands means to
put chile in the borscht,
eat whole wheat tortillas,
speak Tex-Mex with a Brooklyn accent;
be stopped by la migra at the border checkpoints;
Living in the Borderlands means you fight hard to
resist the gold elixir beckoning from the bottle,
the pull of the gun barrel,
the rope crushing the hollow of your throat;
In the Borderlands
you are the battleground
where enemies are kin to each other;
you are at home, a stranger,
the border disputes have been settled
the volley of shots have scattered the truce
you are wounded, lost in action
dead, fighting back;
To live in the Borderlands means
the mill with the razor white teeth wants to shred off
your olive-red skin, crush out the kernel, your heart
pound you pinch you roll you out
smelling like white bread but dead;
To survive the Borderlands
you must live sin fronteras
be a crossroads
-Gloria Anzaldúa

Finding the Borderlands

-Amber Blanco

My journey in the Women and Gender studies department has been a way to find myself as a woman and feminist. Before coming to San Francisco State I was one of those students who didn't know what they wanted to study and was lost with my own identity. It wasn't until I started my Women and Gender studies classes that I was able to piece together and find myself in feminist and women of color literature. It wasn't until my junior year that I discovered Gloria Anzaldúa's book *Borderlands* in my GVAR class. Her story was about the struggle of what it means to a Chicana Feminist, Woman, Lesbian, and straddle the border between being an American and having Mexican heritage. It took me a long time to find a book that I could connect to on a personal level as a Chicana feminist. It opened my eyes to what Chicana feminism looks like and I was enlightened. Through *Borderlands* I have been able to navigate my own identity, the struggle with being Mexican-American while not knowing what the history of my Mexican people looks like. I want to find a space that I can occupy as a person who doesn't know where her bloodline is from, while seeking that missing part of herself.

Anzaldúa develops the Mestiza consciousness which is identifying as someone who expresses various racial, cultural, and ideological terms into one identity. Being a Mestiza means you do not belong to one specific category but intertwine with a range of others. Anzaldúa says, "As a Mestiza I have no country, my homeland cast me out, yet all countries are mine because I am every woman's sister or potential lover. I am cultureless because as a feminist, I challenge the collective cultural/religious male-derived beliefs of Indo-Hispanics and Anglos; yet I am cultured because I am

participating in it, a new value system with images and symbols that connect us to each other and to the planet" (103).

This quotation allowed me to realize that the parts of identity that I struggle with don't define me. I've always wondered about who I am and a part of it comes from the fact that I will never know where 25% of my heritage comes from. I've always had people look at me and speculate where I come from. There are people who have always looked at me and said, "You can't say you're full Mexican because you don't really know." It's always been a large part of my identity struggle. Anzaldúa has given me the tools to see myself beyond what I don't know. Anzaldúa has given me the tools to go beyond one ethnicity, culture, and myself at various intersections trying to prove what race, and culture is mine. Anzaldúa has allowed me to realize I live in this space that doesn't need me to claim one country over another. I occupy a space that for me gives me the freedom to move through spaces and has given me a space where I now don't question my history because as a mestiza I create my own. As a mestiza I don't belong to one single category but am able to dive into others and intertwine with various categories. Living in the borderlands means I create my own story and can pave the way for others who struggle to find themselves in one place. As a Mexican-American, I know I am not the only one who struggles with a sense of self but *Borderlands* gave me such insight into myself and where I stand in the world. Without Women and Gender studies, I don't know if I would've come to this point of finding my voice. Women and Gender studies has helped me grow not only as a student but as a woman and feminist, it has helped me find myself.

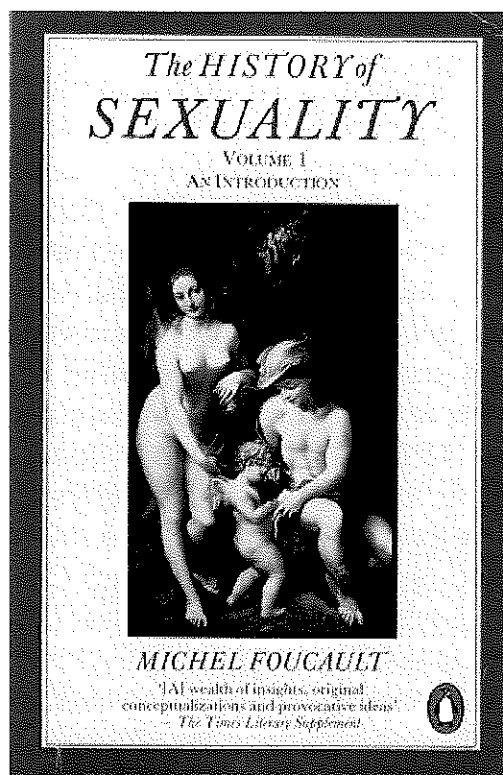
Foucauldian French Onion Soup with Vegan Mozzarella Cheese

Reading: *The History of Sexuality*

"Where there is power, there is resistance."

-Michel Foucault

3 large onions, sliced
½ cup water
3 cloves garlic, minced
7½ cups water
1/3 cup soy sauce
2½ Tbsp. nutritional yeast
2 Tbsp. dry white wine or dry sherry
1 tsp dry mustard
¼ tsp onion powder
¼ tsp paprika
¼ tsp black pepper
Pinch of turmeric, thyme, marjoram, and dill
Vegan mozzarella cheese
6 French bread, sliced ½" thick and toasted
Nutritional yeast
1½ tsp sea salt and pepper



Cook the first three ingredients in a large pot over medium-low heat until the onions are tender. Add more water if the onions begin to stick to the pot. Stir in the next 9 ingredients to complete the broth. Bring it up to a boil, then reduce the heat and simmer for 15 minutes.

Get out six bowls and place a piece of toasted French bread in the bottom of each. Ladle the soup over the bread. Top each bowl with several spoonfuls of mozzarella cheese mixture and sprinkle with a little nutritional yeast. Alternately, you can spread each of the toast slices with a thick layer of cheese sauce, sprinkle them with a little nutritional yeast, and then float them atop the soup in each bowl.

Hope for the Future through a New View of the Past

Madison Schrodetzki

A common topic in Women and Gender Studies is the problematic presentation of history, especially that which is taught to the youth in our country. Often, history is written in such a way that reinforces and favors patriarchy, Western ideas, capitalism, and white ways of thinking and acting. This is a problematic approach to history because it denies students the rich and diverse history that exists outside this limited representation of history of the United States. On January 1, 2012, the Fair, Accurate, Inclusive, and Respectful (FAIR) Education Act was put into place to end this erasure of marginalized people's history. This act mandates the inclusion of disabled peoples history as well as the history of gay, lesbian, bisexual, and transgender individuals in K-12 history curriculum.

The FAIR Act mandates that there be representations of marginalized communities in order to create a more inclusive depiction of history. A common lesson plan that has been implemented is the story Stonewall riots that coincides with current lesson plans about the Civil Rights Movement. This allows for representation of the LGBT community's history within a lesson plan that is already in place. Others have included lesson plans that teach the biographies of important participants in the LGBT movement, such as Harvey Milk, Del Martin, Phyllis Lyon, and Harry Hay.

This act has the potential to create a new consciousness among the

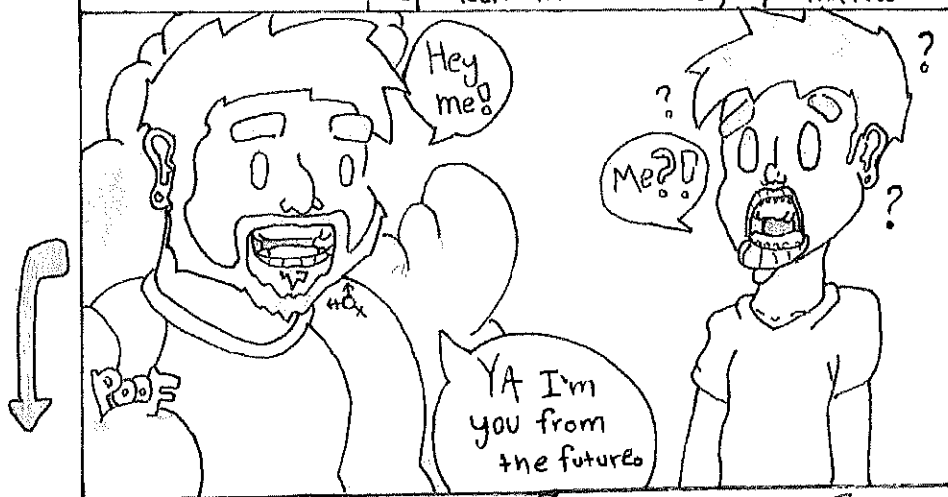
students, one more inclusive of issues that regard marginalized groups of people and their place and influence in history within this country. In addition, this act gives marginalized youth inspirational historical figures representative of their community. It is essential that the future generations of our country are aware of the diversity that resides within this country. This act encourages critical awareness among youth so that tolerance and inclusion are internalized.

Change begins with the youth of every generation. If current curriculum does not evolve, history that reinforces oppressive social structures will continue to dominate curriculum and reinforce these ideologies and systems outside of the education system. The FAIR Act encourages a change in curriculum, but at the same time inspires a change in the way our nation's history is conceptualized. With its implementation, there is a promising chance that our future generations will be inspired to be the change necessary to deconstruct the problematic representations of histories currently in place and create a productive and analytic future for curriculum and consciousness.

For more information visit the GSA network's website, gsanetwork.org/FAIR. It includes a comprehensive history of the act as well as possible lesson topics and suggestions about how to create awareness about the act and how to implement it in schools where they have not yet done so.

Helpful Displacement
by Matthew Ybarra

I Kind of like girls... It would be easier.
Am I gay? I can't be.
But I hate gays... And I don't act or look like them...
But I want to look good like that...



YA I'm you from the future

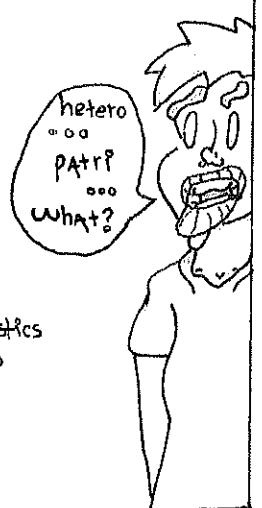


You have a lot of questions. Which isn't bad, but you're going all about it wrong! It's not your fault and that's what I'm here to talk to you about.



Thanks to the crappy heteronormative patriarchal society you...

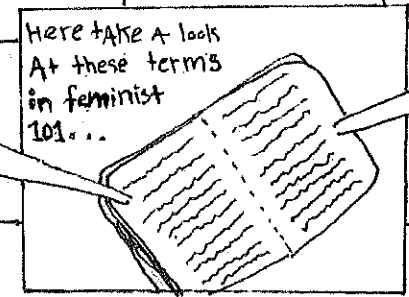
live in, you have a lot of preconceived ideas of what it means to be "gay." But there are NO...



hetero... PATR... What?

Characteristics you need to follow

Heteronormative:
When individuals follow expected gender expressions and roles with also the heterosexuality expectation. This is sometimes reflected and internalized amongst homosexuals since it has most representation in our society causing homonormativity.

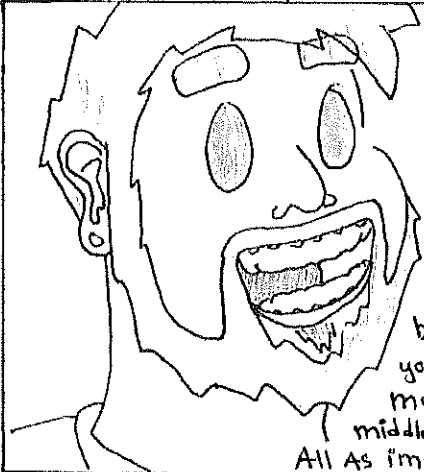


Patriarchy:
Societal structure formatted and framed in favor of male dominance and authority.

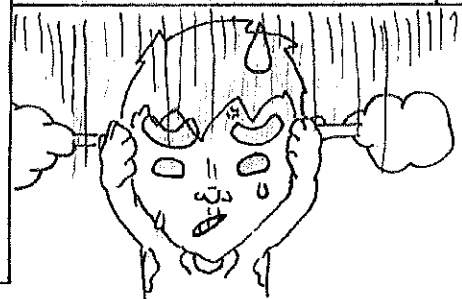
As you can see,
we changed
drastically but
sadly and
come to think
of it, you're
not going to see
much, if any,
representation
of any of your
identities
intersecting
in media.



Identities? As
in multiple?
I don't think
I want to know
But all I have to
find me is
media.



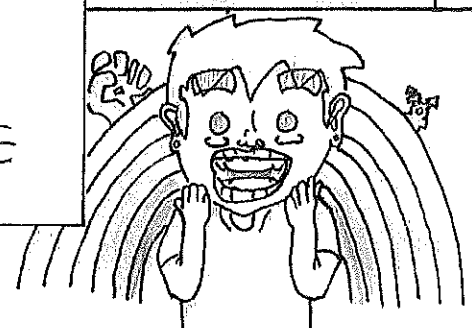
Well y'as you may have guessed
it, we like boys and girls but due
to lack of representation, you spend
too much time wondering if it's ok to
be who you are rather than simply
finding out who you are. Also you're
not just gay or bi, besides you get
beyond those terms but let's not tell
you all our secrets. Your identity is so
much more, you're also latin, artistic,
middle class, passionate and more. These are
all as important. No need to be the "perfect gay".



There's plenty of ways! No clubs or bars are not one,
though they can be fun. Try looking up and going to
LGBTQ youth spaces. They're
perfect to help guide you
through your troubles
and surrounding yourself
with community in a
healthy setting only
does good. As for all
this kick ass knowledge,
well you find yourself
wanting to help others
not go through what
we had to, and find
the WGS field rather than psycho. Boy will that
change your perception about the world and for the better.



This is all really great but how did I make
it? How did I face my troubles? How did I
find myself? Gay bars? Clubs? How did I become
comfortable being me?



No problem!
Good for us!
Now let's
go help the
world.



Wow, thanks me! Hopefully I'll live up to
myself. I'll definitely look for a good Lab...
Too Q? community to fit into and understands
me as an individual, not a stereotype!

10 Things to Know About Ecofeminism

Kimberly Rioflorido

There is no one specific ecofeminism. There are many types of theories within ecofeminism as there are many theories in feminism in itself. However, most ecofeminists agree that the domination of women and the domination of nature are fundamentally connected through the ideology of patriarchy. The Western patriarchal worldview is based on dualism which places higher value on characteristics of self-empowerment, individuality, organizations, scientific inquiry, and intellectualism that are considered "male" over characteristics such as intuition, compassion, earthy, common, and emotional that are considered "female." Ecofeminists believe both men and women have all of these characteristics, but due to this dualism, women are seen as weak and are meant to be dominated by men. Under this patriarchal notion, the earth is also seen as weak and "female" -- therefore meant to be dominated. Patriarchy is the driving force behind globalization that is in the process of destroying this Earth. Through Vandana Shiva's *Earth Democracy*, here are the top ten things needed in order for men and women to live in harmony with the earth in order to further our survival:

1. All species, people, and cultures have intrinsic worth

All beings should not be exploited, manipulated, or their knowledge be patented by other humans as this is an exertion of colonial power.

2. The earth community is a democracy of all life

We are all interconnected and have the duty to live in a way that protects the ecological processes that preserves the rights and welfare of all species and all people.

3. Diversity in nature and culture must be defended

Biological diversity ensures sustainability. Through the creation and testing of GMOs, many ecosystems are destroyed due to the pesticides needed to grow them. This later creates a dependency on GMO products. Cultural diversity creates conditions for peace instead of devaluing the "other." We need to respect and defend other cultures instead of pushing our customs and "technology" onto them. By invading their cultural practices, we are devaluing their traditions by saying our ways are better, and at that moment we are destroying cultural diversity.

4. All beings have a natural right to sustenance

Everyone has the right to food, water, and a safe ecological space. These natural rights are the basis to live, and no corporation or government has to right to control these rights.

5. Earth Democracy is based on living economies and economic democracy

Earth Democracy is a living democracy that protects ecosystems, people's livelihoods, and provides basic needs to everyone. There are no disposable people or dispensable species or cultures.

6. Living economies are built on local economies

Sustainable livelihoods should be produced locally as much as possible. Only goods and services that cannot be produced locally should be produced nonlocally. Local economies support national and global economies. Global economies should not destroy local economies like current globalization practices are today.

7. Earth Democracy is a living democracy

Living democracy grows from the bottom up where the local communities influence decisions over food, water, health care, and education. They have the highest authority on decisions related to environment, natural resources, sustenance, and livelihoods of people.

8. Earth Democracy is based on living cultures

Living cultures promote peace and freedom to practice different religions, faiths, and identities based on the common rights of members of an Earth community.

9. Living cultures are life nourishing

Living cultures respect all life and people of all genders and cultures of the present and the future and promote prevention of the overuse and exploitation of resources to ensure sustainability for future generations on Earth.

10. Earth Democracy globalizes peace, care, and compassion

In a world of greed, inequality, and overconsumption, Earth Democracy globalizes compassion, justice, and sustainability.

What drew me to Ecofeminism is that you can be an activist everyday in life. The principles are based on caring and respecting each other and the environment. We all share one planet together and we are linked to each other due to this. While huge corporations, like Monsanto, spread globally and ruin other cultures in their conquest for profit, we can make choices in our own lives to drive down the demand for their goods in the hopes of ensuring a sustainable future. Everyone must eat as a means of survival. By buying local and organic food, I am taking a stand on food that is produced from Monsanto's GMO seeds. Their business practices have changed the agricultural system in the United States to the point where we cannot grow our own food, and our produce must now come from other countries. They have created a dependency of their seeds by farmers not only in the United States but in other countries destroying generations of farming practices and local vegetation. The largest crop in the United States is GMO corn which is inedible and can only be used if processed or as feed for the meat industry that aids in the destruction of the environment and bolsters the fast food industry. I use Monsanto as an example to show how just one corporation can be so interwoven in their influence in international food supply, the environment, and the destruction of farm practices in different cultures internationally. In our society of capitalism, the best way to fight companies like Monsanto is to make sure they do not make a profit from our purchases. Though it may take a lot of effort finding alternatives of products or food, in the long run your spending power will have an effect on the behaviors of these global corporations. Show them that you will not stand for their destructive behaviors by boycotting their products. In doing so, you are telling them that preserving the environment and rights of other cultures is more important than saving a few pennies.

Feminist Expression

Alexandria Deters

Recipes

As a feminist artist I decided to make a piece that expressed and celebrated feminist ideology. I choose to do this through one of my favorite mediums, collage. When thinking of feminism and collage I thought of making a collage consisting of feminist artists and through the collage process make a feminist piece of art of my own. This piece presents artists from different mediums and times that first came to mind when I posed the question to myself, "If I were to make a collage of feminist artworks, what works first come to mind?" Many of the pieces included are iconic pieces of art and of feminist art, such as "The Dinner Party" by Judy Chicago, but these pieces do not encompass the full range of feminist art in the slightest. Rather through my reinterpretation, rearrangement, and alterations of these images I hope my collage will inspire you into thinking and researching more about feminist art.

Ingredients

Judy Chicago, *The Dinner Party*, 1979- is one of, if not the most, well-known feminist artist who is known for starting a unique feminist art program at California State University in the early 1970s. Her most well known piece is *The Dinner Party*, which was created between 1974-1979 and was made by hundreds of volunteers. In this piece Judy Chicago "represents 1,038 women in history—39 women are represented by place settings and another 999 names are inscribed in the Heritage Floor on which the table rests" (Brooklyn Museum).

Pussy Riot, 2011 - is an all women's feminist punk group from Moscow, Russia. They are known for performing in a guerrilla style in unusual places, most known for their performance in the Cathedral of Christ the Savior in Moscow in 2012 which resulted in the arrest of two of the group's members.

Bikini Kill, 1990-1997 -is a punk rock feminist band from the West coast that is credited with beginning the "Riot Grrrl" movement of the 1990s. Their belief was that "if all girls started bands the world would change."

Adrian Piper, *My Calling (Card) #1*, 1989-1990 - is a conceptual and performance artist that is known for thought provoking critiques of personal identity, race, class, and gender. This card was handed out by the artist "Whenever the artist found herself in the presence of racist behavior by someone not cognizant of her mixed-race identity, she approached the perpetrator and silently handed over one of the calling cards. The "performance" was designed as a rational alternative to racial self-identification" (Walker Art Center).

Orly Cogan, *Allegory* - is a well-known textiles artist who also does works on paper, photography, and installation pieces. Her works of art, "...explores common feminine archetypes and stereotyped...(I'm) searching for that odd thing, the Feminist Beauty Queen."

Barbara Kruger, *Untitled (Your Gaze Hits the Side of My Face)*, 1981 -is a collage artist from the 1980s, who was part of the Pictures Generation, known for using appropriated images in her works and having radical and vague text over it and is known for using non-gender specific pronouns in her text.

Guerrilla Girls, *The Advantages of Being a Woman Artist*, 1988 -is a collection of female feminist artists that came together first in 1984 because of the outrage they saw and felt against the way women and people of color were being misrepresented and mistreated in the art world. The art they produce is anonymous and is shown on billboards, posters, and through books and presentations worldwide.

Yolanda Lopez, *Portrait of the Artist as the Virgin of Guadalupe*, 1975 -is a Chicana feminist painter, filmmaker, educator, and printmaker whose works usually represent Mexican women and confronts the stereotypes about them.

Betye Saar, *The Liberation of Aunt Jemima*, 1972 -is a California collage and assemblage artist whose works center around "political, religious, and gender concerns" in the hope that her art "reach[es] across the barriers of art and life, to bridge cultural diversities, and forge new understandings."

Being reassured that whatever kind of art you create it will be labeled feminist.

Not being stuck in a tortured teaching post.

Not having to undergo the embarrassment of being called a feminist.

Not having to make up those big claims or pretend to know stuff.

Putting your picture in the art magazines wearing a girdle.

Not having to escape from the art world in your 4 trans-lux jeans.

Not having to be in there with

Knowing your career might pick up after you're at

BIKINI KILL

Having more time to work after your mate dumps you for someone plumper.

Having the opportunity to choose between career and mother

Putting your ideas live on in the work of others.

Being included in revised versions of art history.

Working without the pressure of success.

Dear Friend,

I am black.

I am sure you did not realize this when you made a laugh at my expense with that racist remark. In the past, I have often heard white people to my racial identity in a way that is not only hurtful, but also manipulative, or socially inappropriate. Therefore, my politeness has often led me to assume that white people do not make these remarks. I am sure they believe there are no black people present. I will distribute this card when they do.

I regret any discomfort or offense in writing you, just as I am sure you regret the discomfort you are in creating this.

Tabb Kathleen Billy Kathi

Your

GOAT

Hits

the

side

of my

face

AMOMANARTIST

Women and Gender Studies Biographies, Spring 2014

My name is **Alyssa Ferrari** and my experience in the WGS department has been extremely rewarding. I value theories about race, gender, religion, class, and sexuality which I know will be useful in all realms of my life. I have no idea what will happen next, but I look forward to this post-graduation life I have ahead of me!

It's a bird! It's a plane! No, it's a JUDD! My name is **Katie Judd** and I could not be more pleased with my experience in the Women and Gender Studies Department. I feel so honored to be graduating after four years with a degree that I love from a school that I love. Can't wait to see what my future holds!

Amy Neumuth lived in Paris in the 1930s and 1940s, where she fought Nazi rule with the French resistance. A ballerina who wrote feminist poetry, Amy had ten children (all girls) with her beloved life partner Elliot (an artist and blues singer). They committed suicide together at the age of 98.

Entering Women and Gender Studies, I had no idea how much my classmates and professors would shape the woman I am today. I'm **Hannah Irving** and I can proudly say I am leaving this campus on a road I never expected to wander. I am so thankful for this awakening of my spirit that could have only taken place at SF State.

Kimberly Zulueta Rioflorido is finally graduating! After many years and adventures in her academic and personal life, she will be receiving a BA in Women and Gender Studies. With her degree by her side, she will be better equipped to change the world for the better. She doesn't know where and exactly how, but she is a devote subscriber to: "Not all those who wander are lost."

Ilene Gonzalez is a graduate of San Francisco State University's women and gender studies program and is hoping to go on to graduate school in Psychology. Her vision is to use her woman and gender studies work to help youth with body image issues navigate this ever changing world.

My name is **Madison Schrodetzki** and this major has enabled me to become a better teacher and peer by helping me understand the importance of complex identities and how they are influenced and constructed by society. I use the themes and concepts I learned as a WGS student as a GSA advisor to create a welcoming space for all my students and expand their knowledge of the complex world in which they live.

My name is **Alexandria Deters** and I am an Art History and Women and Gender Studies major. Being a WGS major has taught me so much, from deconstructing my world to understanding how gender, race, sexuality, class affects your daily life. I believe with this degree I can positively affect change in my life, others, and in the art world.

Amber Nicole Blanco (n)- A Mexican-American female born in San Jose. Feminist. Woman. Independent. Received a B.A in Women & Gender Studies at San Francisco State. Continuing Graduate School at Santa Clara University to get her Masters in Teaching with a Multiple Subject Credential. Spreading the word of equality to whoever will listen and fighting misogyny one day at a time.

When she's not frolicking in the wild with puppies or watching reruns of the Golden Girls, **Chinue Igwe** is saving the world with her intellectual biracial queer feminist powers. Armed with knowledge, compassion, and a badass cape, Chinue aspires to rid the world of ignorance and hate. A modern day Harriet Tubman, her mission is simple and her dreams are clear, Chinue will change the world.

My name is **Matthew Joseph Acebedo-Ybarra** and who would have known my life would end up completely revolving around a major such as WGS. It has given me tools to find myself, fix the parts of myself that held me back from growing and direct my future path. It's such a fluid subject of academia it allowed me to incorporate multifaceted parts of me, my creative artsy self, my liberal political self, my angry queer self, my passionate self and determined self. For a while I resented this major but now I know I could have not gone through a more life changing enhancement.

My name is **Kerry Elizabeth Snapp** and Women and Gender Studies has changed my life for the better. It has changed the way I look at the world and has given me the tools with which I can attempt to make a difference in it. I currently live in beautiful Oakland, Ca and love music, books, art, tattoos, film, photography, and everything vintage. I hope to take the skills and concepts I have learned in WGS to work with education and at-risk youth.

My name is **Juliet Richardson** I am forever thankful for the Women and Gender Studies department for opening my eyes and teaching me how to critically engage myself with everything in my life. WGS gave me strength when I felt I did not have any. It gave me a voice when I thought I was silenced. It gave me opportunities to defend what is right and wrong, and a coalition of strong humans to work side by side with in our goal of dismantling hierarchies that divide, rather than unite the planet we live on. My praxis will carry on throughout my life, and I will forever be a feminist killjoy.

Ginamarie Gianandrea is STOKED to graduate from San Francisco State University as a Women and Gender Studies major! She is full of gratitude for the teachers, professors, community members, friends, and family members who supported her while she juggled school, work, and community projects over the last four years. She looks forward to continuing to be a force to be reckoned with, and, thanks to WGS, feels equipped to leave a positive mark on the world around her.

Madhvi Pathak-Trivedi is a QPOC (art)ivist concocted from a hijra cauldron of turmeric flavored bitter ochre sunsets. They emerged into a cosmic plague of neoliberal-induced nausea in order to slay fat cat capitalist ogres with a slingshot slinging out sunray syllables of prose. A reincarnation of a plastic-fed ox from Ahmedabad, Madhvi's current body has the savoir faire to flip off cops, hold a comrade's hand and blow glitter besos simultaneously.

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Bay Area Resources:

generationFIVE

generationFIVE is an organization that works to interrupt the harm done to families, communities, and generations by child sexual abuse.

<http://www.generationfive.org/>

San Francisco Women Against Rape

SFWAR is San Francisco's only provider of rape crisis services, including a 24 hour hotline, medical advocacy, peer counseling, and case management.

<http://www.sfwar.org/>

Community United Against Violence

CUAV "works to build the power of LGBTQQ (lesbian, gay, bisexual, transgender, queer, and questioning) communities to transform violence and oppression. We support the healing and leadership of those impacted by abuse and mobilize our broader communities to replace cycles of trauma with cycles of safety and liberation."

<http://www.cuav.org/>

