

THE MASTER'S TOOLS  
WILL NEVER DISMANTLE  
THE MASTER'S HOUSE -AUDRE  
LORDE



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# FROM US TO YOU

This is not a magazine for us. This is for you.

This is for the world.

We wish for you to understand the moments happening in the world,  
And maybe something more.

We, the Women and Gender studies class of Spring 2018, present to you this publication.

No, we did not do this to force the world to our own vision, but rather to educate what we have learned in our years as feminist scholars.

We, the Women and Gender Studies class of Spring 2018, want you, the reader, to see from a different lens rather than the lens we have all been forced to conform with.

We wish for you to take a step back and think about what you thought about gender, sexuality, race, class, ability, and how it all intersects, shifts, and makes everyone's lives different from yours, the reader.

And no, this is not to make you look bad, feel sad, or ostracized from the rest of the world.

Rather, we write this publication, worked on it for weeks, to express what we know and what we're passionate about.

And honestly, when you're passionate about something, wouldn't you want to share it with the world?

Our goals are as follows:

Educate the masses on what it means for us to be a feminist scholar.

Show support and advocacy for people who share the struggles we have experienced ourselves.

Inform the public about issues surrounding the political climate in ways that is accessible for all.

Begin thinking critically about the constructs of the world that has been used to oppress many people.

The resulting publication was structured intentionally. Our ideas were poured into one "magazine" both to structure it in a familiar way, but also to mock the trends that have harmed and marginalized groups of people. We hope you enjoy it.

Deuces.



Feeling down about the kyriarchy?

Overwhelmed by white supremacy?

Being run down by ableism?

Wondering if there's any solution to the overarching oppression faced by those who are not cis het white able-bodied upper middle class men?

Closed off by nationalism?

## SOCIAL JUSTICE CAN HELP

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211P3K  
www.alamy.com

www.alamy.com - HGWE05

SOCIAL JUSTICE (*intersectional transnational feminism*)

IMPORTANT SAFETY INFORMATION: Talk to your local organizer to see if SOCIAL JUSTICE is right for you. SOCIAL JUSTICE should not be taken by people who are trans exclusionary radical feminists, sex worker exclusionary radical feminist, trans women exclusionary radical feminists, or only so focused on their own cisgendered heterosexual white ideas.

SIDE EFFECTS INCLUDE: Feeling like a killjoy, criticism, hearing overuse of the words "Politically Correct", hate, meeting men who call you cancer, better understanding of the oppression of marginalized groups, a feeling of empowerment, constant anger, constant self-care techniques, being conscious of the emotional labor output you're emitting, jokes that you will love like "I accidentally said "pastryarchy" instead of "patriarchy" and now I have a vision for a better world", jokes that you will hate like "oh so you're just a hairy man-hating lesbian", post-feminism theories, problem solving skills but never being able to fulfill your ideas because of the constant discourse there is within feminism because of the different types of feminism there exists ie. white feminism, thoughts about actually seriously hating men unironically, not hating men and being tired of having to say that, a curiosity to learning more about people's experience through life to better support one another, wondering why everyone isn't a feminist, understanding why not everyone's a feminist, being mad that not everyone's a feminist, wanting to teach others about feminism, frustration, feeling like you want to tear out your hairs when talking to stubborn bigots, punching a nazi in the face (direct action!), an overall feeling of pessimism but at the end of the day there's still some small sliver of hope that you cling on to that one day the world can be better.

For more info on the kyriarchy and intersectional transnational feminism:

<https://everydayfeminism.com/2014/04/kyriarchy-101/>

<https://www.theodysseyonline.com/intersectional-transnational-feminism-movement>

# Feminists--they're just like US!



Sometimes, we toss our  
P.C attitudes and go  
H.A.M on the people  
who are oppressing our  
peoples.



Sometimes, we use  
Tinder, Gindr, Bum-  
ble, Match, or the  
good ol' Bar system  
to get our gollies off.  
Just 'cuz we hate sex-  
ism doesn't mean we  
hate sex ;)



Some of us pride our-  
selves on our roles  
in our families. Being  
a parent, step-parent,  
garudian, mentor, etc  
can be the most import-  
ant aspect of a femi-  
nists life.

# Querida Mija Paloma,

I want you to always be an unapologetic Chingona Chicana. I want you to always believe that your identity of self is rightfully yours to claim and that no individual, ideology, or institution can ever tell you who you are or should be. You are now eighteen and making the decisions about where you want to take life's journey. Life is a gift that will be filled with experiences; some will be blessings and others burdens but all will be lessons. As you head off into this great wide spectacular world there are a few things I want you to know. I want you to know about our people, our history, and our place in this world. I want you to always know who you are with pride and confidence. I want you to go out in the world with love, compassion, and empathy. I want you to make the world a better place.

I am saddened that you are starting your adult journey during a very precarious time. It has been three hundred and twenty days since the 45th President of the United States has taken office and every one of those days has brought either fear and anger. There have been so many attacks on the most vulnerable people in our communities. There have been direct attacks against Mexicans. There are attacks on women's reproductive freedoms. There have been attacks towards the LGBTQ community by proposing a ban of transgendered people from military service. There are attacks on our Mother Earth and the environment by overturning thirty three environmental protection rules. There have been marches by white supremacist that have been sanctioned by the Executive Office of our Government. It all seems so overwhelming and scary with all these attacks coming at us and undoing generations of social justice fights and victories.

But I don't want you to feel overwhelmed or scared. You come from a history of resilient people that have known all too well the burdens of struggle and fighting, who have not just survived but thrived. I want you to know why I claim Chicana as my identity.

I was given a research project in my WGS 300 class, and was prompted to pick a topic of interest. During a brainstorm activity I wrote down "no cookie cutter Chicana" and that was it; I wanted to further understand what it meant to claim Chicana. In my research I was able to look back at history, at my experience, and especially take a big look at myself; this was definitely one of those life lessons that I mentioned earlier. As a part to this project I read "Dear Henry" by Lisa See, a letter by the author to her four year old son in response to the election of the 45th U.S. President. See writes, "We are not helpless... we aren't powerless either. We are strong as a family, and we're strong as individuals. Don't ever think, I can't fight back, because you can." This passage in the letter reminded me of one of the greatest lessons my mother, your grandmother, Teresa, taught me, "La Lucha Sigue", which means "The Fight Continues." I am writing you this letter so you know why I claim my Chicana Identity and why I pass it on to you. I want you to know the importance of claiming your identity as we fight the continued attacks against so many by forty five and the powers that be.

have perpetuated sexual harassment and abuse. I want you to remember that you are a strong proud woman that has rights over her body, mind and soul and that no individual, ideology, and/or institution can take your freedom of self-determination.

The freedoms and rights gained by the LGBTQ community are also being attacked by this new administration. As a queer identifying Chicana I am being attacked. I want you to always remember that love is love. Two spirit people such as myself have always existed and we have the right to live and love freely whomever we choose. I want you to know the social construct of gender was created as a form of control over bodies and that the binary system of male/female gender is a lie. Gender falls on a spectrum and you get to decide where you fall on that spectrum because your experience is yours to claim. It is important to continue to dismantle the ideologies that expect us to conform to the binary and gender norms of society.

Mother Earth has been abused and is being destroyed by the over consumption of natural resources and pollution of our air, soil, and water. Global warming is being denied by the current people in power. The environmental activist, Vandana Shiva said, "Those least responsible for climate change are worst affected by it." and "We can and must respond creatively to the triple crisis and simultaneously overcome dehumanization, economic inequality, and, ecological catastrophe." Our fight for Mother Earth is the fight for humanity and social justice for all. I want you to always remember your connection to nature and fight to protect our Mother from those that have lost their connection to her.

The connection between my claiming Chicana and white supremacy is in the fact that people of color have been othered, dehumanized and villainized by Anglos imposing a hierarchy of superiority to maintain control over brown bodies. Racists have always been in our midst but it now seems as if they have been given permission to openly hate by the President. And now more than ever it is important to claim our identity and fight for social justice, equity and equality.

I claim my Chicana identity for all the reasons I have mentioned but especially because so many have fought for my right to claim my identity. I am passing you the identity of Chicana but the important thing I want you to remember is that you get to choose whether you claim Chicana for yourself.

Paloma don't feel overwhelmed or scared to go out into the world and fight for your rights and the rights of our community. Mija go out into the world knowing you have the support and strength of our family, community and ancestors always with you. Our reliance in the face of oppression and adversity is in you and will continue through you. Now go out into this great wide spectacular world with self-confidence and pride in who you are and fight for what you believe. We are Chicanas. We are love. We are compassion. We are community. We are family.

I am always here for you and love you forever and always for exactly who you are.

Amor y Paz,

Your mother Shonnon Gutierrez

An unapologetic Chingona Chicana





# RESOURCES 4 UR LIFE

## San Francisco

### CALIFORNIA COALITION FOR WOMEN PRISONERS

California CCWP | 1540 Market Street, Suite 490 | San Francisco, CA 94102 | (415) 255-7036 x4nia Coalition for Women Prisoners

1540 Market St., Suite 490

San Francisco, CA 94102

CCWP is a grassroots social justice organization, with members inside and outside prison, that challenges the institutional violence imposed on women, transgender people, and communities of color by the prison industrial complex (PIC). We see the struggle for racial and gender justice as central to dismantling the PIC and we prioritize the leadership of the people, families, and communities most IMPACTED IN BUILDING THIS MOVEMENT.





## **SALVATION ARMY ASSISTANCE.**

The Salvation Army  
REACH Program  
P.O. Box 193465  
San Francisco, CA 94107  
1-800-933-9677

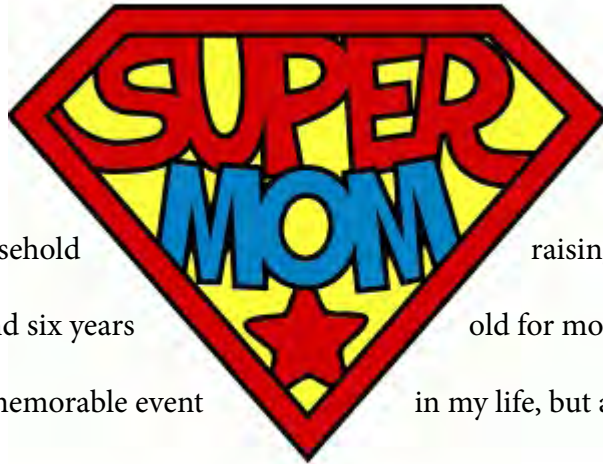
Help paying energy bills when families need it most  
As an energy company serving the majority of Californians, we have a responsibility to help customers who are in danger of losing their electricity and gas services because of financial hardship. The Relief for Energy Assistance through Community Help (REACH) program provides one-time emergency financial assistance for those who need it most.

The Gophers men's basketball team, led by head coach Tubby Smith, gave The Salvation Army 73 new coats and a \$1,000 donation. The coats and donation will be used to provide winter supplies for families in need.

## **COMPASS FAMILY SERVICE**

995 Market St., 5th Floor, San Francisco  
M-F: 9am-12pm, 1pm-5pm (admin)  
415-644-0507

Entry point for families experiencing homelessness or a housing crisis for the SF Dept. of Homelessness and Supportive Housing's Coordinated Entry Program and Homelessness Response system.



As the single head of household raising three children; two boys and one girl, ages ten, eight and six years old for more than 17+ years was not only the most significant and memorable event in my life, but a stressful and challenging journey. Being a single mother, I had a long precious goal to raise my children to become independent and self-trusting adults. I started teaching my children life lessons at an early age. Lessons about becoming self-confident and believing in their abilities to do what they aspire to do and never give up without at tempting a task. Although I gave my children the freedom to learn and experience life fully, I offered them guidance through meaningful and satisfying activities. In my household, I focused on the importance of education, which was the key to our achievement today. It has been a miraculous experience for my children and I. Every one of them has made mommy proud.

Guiding my children through life, I asked myself a question. As a parent, how do I collaborate with them instead of being controlling? So after breakfast on Saturdays, I would ask challenging questions or bring up a what-if scenario in order to help teach them good decision-making skills. Before and after every meal, I would have my children take turns praying/blessing the food we had on the table. I also gave my children the space to listen to each other's opinions and even assist one another when they had difficulties with their schoolwork. I allowed my children to consider various options and then come to me for final support. I created rules in my house and governed everyone to always say the truth, be respectful, and not to lie to each other and to me.

As my children grew older, whenever I left the house, I would place the older sibling in charge and allow them to make rules that were appropriate and agreed upon with the other siblings. It was tough for me at the beginning to balance work, school and my precious children but we did it even though I don't know how. I led them to building a sense of security that mommy is trying to protect them. The methods I used with my children worked perfectly. I cannot ask more from God. I am so grateful that my children turned out to be thoughtful and have ownership of their lives and obligation for their own emotions and action.



# U.S Immigration : History of Violence and Racism

United States immigration laws and policies have been fueled by racism of exclusions and restriction. Trump's racist disparagement of Haiti, El Salvador and other African nations should not surprise us, instead it should remind us to look into the roots of U.S immigration violent and racist history. They would reflect criminalization, terrorization, dehumanization and marginalization of immigrants. An overview of U.S immigration violent and racist history will show us the deportation under presidents such as Bush, Obama and Trump are following the tradition of U.S history such as the Executive Order 9066, the Chinese Exclusion Act and the 1930-1940 deportations of 600,000 Mexicans, many of whom were U.S. citizens.

## Timeline from 1849 - 1996

### 1849:

A white mob group called The Hounds in San Francisco, attacked a Chilean mining community, raping women, burning houses, and lynching two men.

### 1850:

The Foreign Miners Tax is passed by the California legislature, which requires Chinese and Latin American gold miners to pay a special tax on their holdings, a tax not required of European American miners.

### 1855:

California requires English to be conducted in all instruction.

### 1862:

Homestead Act is signed by President Lincoln, giving 160 acres of western land — Native American land — to "anyone" who could pay \$1.25 and cultivate it for five years. European immigrants and land speculators bought 50 million acres. Congress gave another

100 million acres of Indian land free to the railroads. Native Americans, Blacks and non-European immigrants were excluded, since the Homestead Act applied only to U.S. citizens.

### 1870:

Naturalization Act of 1870 revises the Naturalization Act of 1790 and the 14th Amendment, meaning the naturalization is restricted to only white persons and persons of African descent. This meant Chinese and other Asian immigrants were excluded from naturalization.

1871: Chinese community in Los Angeles are attacked, where 19 people are killed and destroying their community. That same year the Indian Appropriations Act is passed by the congress, which meant the status of Indian tribes was dissolved and became nations.



**1875:** The Page Act of 1875 was passed by the congress which basically prohibited the entry of immigrants considered "undesirable". For instance, Chinese, Japanese, and "Mongolian" prostitute, felons, and contract laborers were not allowed.

**1878:** U.S. Supreme Court rules that Chinese individuals are ineligible for naturalized citizenship.

**1882:** The Chinese Exclusion Act was passed by the Congress which prohibited all immigration by Chinese laborers.

**1901:** U.S. citizenship granted to the **Five Civilized Tribes:** Cherokee, Chicklaw, Seminole, Creek, Chickasaw.

**1902:** Chinese immigration made permanently illegal, this led to Chinese population declining dramatically.

**1910:** Angel Island opens named as "Ellis Island of the West," but it was used mostly as a detention center to control Asian immigrants (primarily Chinese) into the U.S.

**1917:** Immigration Act of 1917 also known as the **Asian Barred Zone Act**. The act imposes a literacy test and establishes an Asiatic Barred Zone restricting immigration from southern and eastern Asia and the Pacific islands, but excluding Japan and American territories of Guam and the Philippines. The **Jones Act** also passed which made Puerto Ricans U.S. citizens, meaning they are eligible to serve in the military but not eligible to vote in national elections.

**1918:** Any language but English used in school instruction became a criminal offense in Texas.

**1924:** Indian Citizenship Act — Native Americans granted U.S. citizenship. Immigration Act of 1924 also known as the National Origins Act, restricted immigration to the U.S. The United States Federal Law limited the annual number of immigrants who could be admitted.

**1996:** Illegal Immigration Reform and Immigrant Responsibility Act of 1996 (IIRIRA) was created during the "tough on crime" years of the Clinton administration, which basically advocated for the need of mass detention and deportation to keep dangerous "criminal aliens" off United States.

from any country to 2%. The Act was aimed to restrict immigrants from Southern and Eastern Europe (Italians, Slavs and Eastern European Jews) and even more severe restriction for Arabs, Africans, and Asians. Mexican laborers were also denied entry.

**1930-1940:** U.S. deports 600,000 Mexicans, many of whom are U.S. citizens.

**1934:** The Tydings-McDuffie Act grants independence to the Philippines but at the same time puts limits on Filipino immigration to 50 persons per year.

**1935:** California law declares Mexican Americans are foreign-born Indians. Filipino Repatriation Act offered free transportation to Filipinos who would return to their homeland and restriction on future immigration to the U.S.

**1942:** FDR signs Executive Order 9066, ordering the evacuation and mass incarceration of 120,000 persons of Japanese ancestry living on the West Coast. Most of whom are U.S. citizens or documented immigrants. The Bracero Program invites Mexican workers to work temporarily in the U.S. during the war period where they develop the U.S. agricultural industry. Later they are sent home without the promised pay due to them.

**1943:** The ban on Chinese immigration is lifted by congress which permitted Chinese people to become naturalized citizens.

**1944:** Korematsu v. United States, a landmark case, rules that the exclusion order leading to Japanese American internment was not unconstitutional.

**1982:** Unemployed auto workers in Detroit, blaming the Japanese for the loss of their jobs, murder Vincent Chin, a Chinese American mistaken for Japanese.

**1986:** The Immigration Reform and Control Act criminalizes the employment of undocumented workers. It also establishes one-year amnesty for undocumented workers living in the U.S. since 1982 and order intensification of the Border Patrol.

# LGBT

*true or false quiz...*

1.

When Obama was elected in 2008 he was the first pro gay-marriage president to take office

2.

California legally recognizes non-binary as a third gender.

3.

A quarter of a million people died of AIDS complications in the U.S. during the 80's and 90's crisis.

4.

The first undergraduate course of LGBT Studies in the United States was taught at UC Berkeley.

5.

The first openly gay Congress member was elected in the 1990's.

6.  
Love, Simon has amounted more lifetime and opening weekend sales than Rent.

7.  
The additions of the black and brown stripes to the pride flag were added after the scientific discovery that those colors are part of rainbows but we just can't see them.

4  
Gender dysphoria (feeling uncomfortable or stressed in your "biological gender") is classified as a mental disorder in the Diagnostics and Statistics Manual of Mental Disorders.



# Inclusive Safer Sex Considerations

What?	How?
Dental Dams	A piece of latex- can be cut from a condom or latex glove- used to protect from <u>STI's</u> during vulva to vulva, anal, or oral sex between partners
PrEP/PEP	PreP (pre exposure prophylaxis) is a daily med that can reduce the sexual transmission of HIV by more than 90% when it is used consistently. <a href="#">PEP</a> (post exposure prophylaxis) is a medication that can reduce chances of HIV infection when it is taken within 72 hours of exposure, similar to the emergency contraceptive Plan B
Lube	Using a water or silicon based lube can improve sex regardless who your partner is, especially for <u>women</u> with endometriosis, a condition that involves growth of endometrial tissue causing pain and vaginal dryness
Cleaning toys/objects	Prevent irritation/infection by washing sex toys with a mild soap and water, especially when sharing! <ul style="list-style-type: none"> <li>• "Swipes Lovin" wipes are a chemical free, eco-friendly option sold on Amazon, Good Vibrations, etc..</li> </ul>
Physical intimacy other than p-in-v intercourse- a penis does not have to be the defining factor of what "sex" is	Hugging, dry kissing, masturbation and/or mutual masturbation
Changing condoms, sheaths, gloves	Use a different protective barrier after each use, for example, use a different glove or condom when switching from anal to vaginal to oral, different partners, or if breakage occurs
Verbal communication!	Talking to your partner(s) is imperative to safer sex practices. Talk to each other about monogamy, any known <u>STI's</u> , getting tested, what you are and aren't comfortable doing





## **How can we understand “sex” outside of the dominant heterosexual norm?**

Often times, sex education centers straight, cisgender sexual identities- but what about sexually active folx who are not straight? Sexual education that solely focuses on condom use or abstinence only discourse frames heterosexuality as the norm, resulting in invisibilizing gender non-conforming communities, which may include bisexual, lesbian, gay, asexual, and/or transgender individuals. The lack of sexual education and discourse regarding communities and/or peers who are not cisgender or straight may send a message that non-conforming communities are not normal, increasing chances of bullying, exclusion, or ostracism of the LGBTQ community. The exclusion of sexual education that includes LGBTQ youth puts those communities at a higher risk for depression, substance abuse, and sexual behaviors that put them at risk for sexually transmitted diseases and/or pregnancy. Lesbian, bisexual, and/or gay youth are also found to not use contraceptives and experience higher risks of sexual violence in comparison to their heterosexual peers (Center for American Progress). Arguably, this is because the lack of resources and inclusion in sexual education isolates and frames those who are not cisgender or straight as deviant or socially unacceptable.

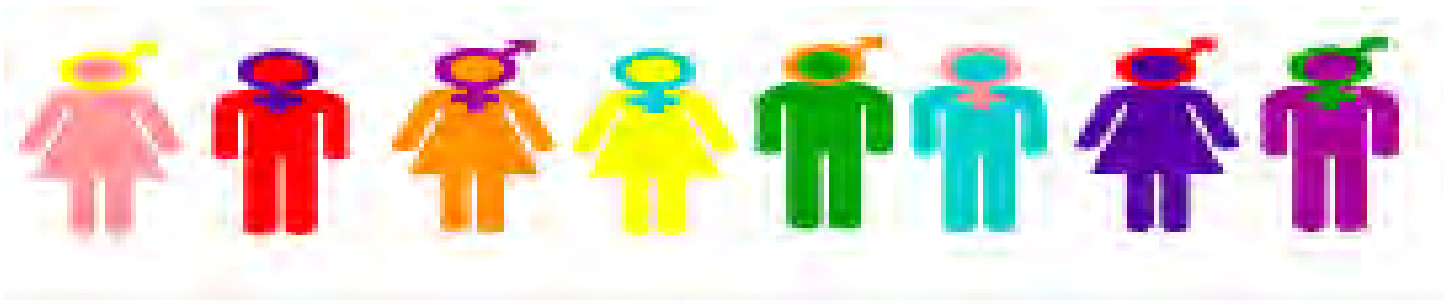
### **Important things to consider:**

Have a healthcare provider or mental healthcare service that is LGBTQ friendly- confiding and trusting healthcare providers who are accepting and affirming of sexuality outside the “norm” can be life changing. Even if you are not having p-in-v sex, make an appointment to see your gynecologist. Pap smears and exams are important in checking that everything is A-OK, regardless who you are having sex with. Consent isn’t just for straight people.

### **Inclusive Healthcare Resources:**

GLMA Physician Reference Program  
Planned Parenthood  
Local health clinics

San Francisco Bay Area: Lyon-Martin Health Services, SF LGBT Center, SF City Clinic, The Gay Men’s Health Collective of the Berkeley Free Clinic, Asian Health Services, APEB: Aids Project of the East Bay



# The Fear Tool

## **PERSPECTIVE (INTELLECTUAL) TOOL**

- SHARE "SITUATED KNOWLEDGE"
- COMMUNICATE POSITIVE  
OUTCOMES
- OPTIMIST PERCEPTIONS  
CREATES POTENTIAL SOLUTIONS

## **ACTIVISM (EFFORTS) TOOL**

- EDUCATE THEN PARTICIPATE
- PRACTICE COMMUNITY  
ACCOUNTABILITY
- CREATIVE STRATEGIES FOR  
AFFIRMATIVE ACTION

**BY: CHALY**



# minist lkit

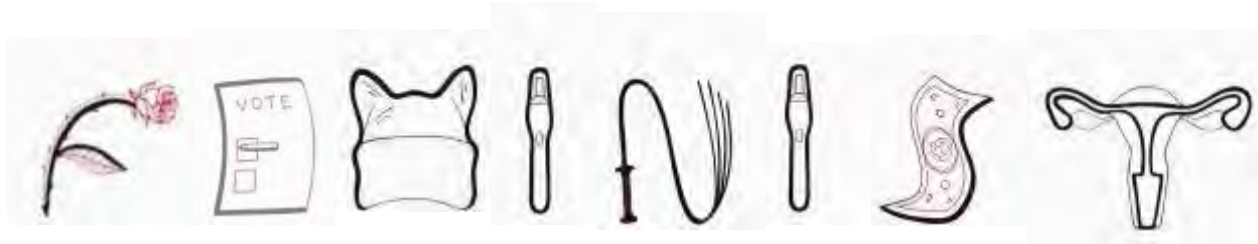
## **SOLIDARITY (EMOTIONAL) TOOL**

- **ACKNOWLEDGE INJUSTICES  
WITHIN SOCIETY**
- **RECOGNIZE YOUR PRIVILEGES**
- **OWN YOUR EXISTENCE**

## **TRANSNATIONAL (SPIRITUAL) TOOL**

- **EXERCISE CRITICALLY THINKING**
- **PROMOTE LOCAL AND GLOBAL  
EQUALITY**
- **QUESTION MORALITY,  
EXISTENCE AND PURPOSE**

NA LAZO



## **REPRESENTATION BY: BRENNA LUNDY**

Do violent strong female characters empower and strengthen self-esteem for young people or does it only encourage young girls to be more like “boys”? The complex sexist structure of oppression (that is also often racist, classist, homophobic, etc) openly shame feminist for, qualities such as being assertive or physically or emotionally strong are often expected in traditional male protagonist roles. When qualities exist despite a character’s womanhood rather than empowering traits in her that are there most likely because of her womanhood, that does not make her a feminist character. A feminist character should not be a “strong” character who is formidable until they are to be “saved” by a male counterpart or by things that patriarchal tools have taught us. Feminist characters should have more agency than the normative woman-as-victim and woman-as-agent dichotomy and in fact, outright challenge them. We, as feminists, should be examining what characters we are considering to be “feminist” characters and examine if they are advocating for gender equity at all. With scrutiny, we begin to see how dangerous it is to blur the line between advocates and those who claim advocacy while undermining the power of women to remain palatable for the Patriarchy. In this research, I have examined a range of different shows from different waves of feminism in hopes to pinpoint where these representations can improve and why.

The original waves of feminist characters in film and on television often fell short of an intersectional, transnational, and non-binary in-clusive lens. This is important for reflection on how much movements have developed but given the non-linear nature of time, we must use the history of feminist characters to be better and more well-rounded in the future. Feminism may have a variety of different meanings but for the sake of this research, “feminism” will be clearly defined with the goal to illuminate what it means to be anti-feminist. The representation of femi-nists is often limited and feminists of color, and visibly disabled feminists are even more limited. The little amount of representation is a problem because the “feminist” characters that do exist too regularly measured by the male characters’ influence or the support he can give her to “qualify” her. The underlying theme of feminist characters in film and television is that the most important thing about a protagonist is what is “masculine” or what is most tolerable for the hegemonic masculinity of the global north. A theory as to why mainstream entertainment puts female charac-ters in these binary boxes is to take advantage of the commercialization of women as strong leads. Strong female leads can be big business but often not for the reasons that American capitalistic hegemony assumes. The hegemony of “acceptable” feminism is based off an idea that may give a sliver of hope to continue with the systemic patriarchal oppression that is intended to keep marginalized people pacified and not challenging the status quo.

Since the 1970s, there has been occasional waves of strong female characters making their way to movies and television shows and the strength of the character is matched only by her oversexualization (i.e.: Wonder woman). Feminist characters still have had a powerful impact the feminist movement in the United States and other Western societies because these characters do as they are intended and give marginalized people hope to not challenge and concurrently experience backlash from the conservative political movement. There have been some shows in the past that have taken a stance on issues that are often seen as specific only to women such as abortion.

Maude, a show from 1972-1978, addressed the issue of abortion in 1972 a year before the Supreme Court case of Roe vs. Wade. In this show, Maude, Bea Arthur’s character finds out she is pregnant as a 47-year-old grandmother, although this is not a statistically typical situation of women who find themselves with this choice, it was ground-breaking. The two episodes it takes to cover the issue go through the deliberation process that it takes for most women to make this decision, no matter what their circumstances are.



Airing the process of deliberation and a conversation about abortion is something that media, especially broad-reaching television, has a re-sponsibility to initiate. Until this point on television, openly and reason-ably talking about abortion was not done and it helped to “fan the flames” of the discussion. Politics alone cannot illuminate the complicated personal struggle that accompanies a decision such as abortion and until this point (and now) there were/are very few women in influential law-mak-ing positions to openly debate such issues. *Maude* put a face to the discus-sion of abortion in people’s homes, that outside of the political spectrum, had not been done. Dr. Christopher Bell, a professor of media studies at University of Colorado: Colorado Springs, said in his TED talk, the media does not control the way we think but it does lead or control the discus-sion. The show fell short however by not representing the statistical and ultimately the subplot of Walter (played by Bill Macy) struggling about whether he should receive a vasectomy and giving permission for the abortion seemed like a way of the writers to claim that they “weren’t those type of feminists.” There is a wave of feminism in the 1990s that is often referred to as the third wave of feminism. This third wave is centered around light-hearted “Girl Power” ideas that seemed to revolve around individualism, consumerism and other neoliberal ideals and less around political change or challenging the status quo.

There are many angles as to why this type of feminism is lacking in structure, not the least of which being that the over-commercialization is often at the expense of other women and girls in the global south who are work-ing in dangerous conditions for not enough pay while a wealthy CEO, often male, profits. The structural problems with “girl power” feminism in movies and television is that it is rarely a critical analysis of feminisms, in-stead it is a “insert-female-character-here” approach to feminism without examining any of the Patriarchal structures that developed the gap in the first place. An example of poorly represented feminist characters is *Powerpuff Girls* (on a general level) but more specifically one of their villains, *Femme Fatale*. The episode that tries to address feminism and the girls meet the super villain “Femme Fatale” who is an over-sexualized man-hater who robs banks and stores to collect Susan B. Anthony coins. In this episode, *Femme Fatale* convinces the girls that men don’t care about them and to be “pro-woman” they need to be “anti-man”. The girls agree with “the only female villain in a man-dominated field” for a short time but finally conclude that feminism is about equality not man-hating. On the surface this seems like a positive message, but it never addresses the other side of feminism which is the advocacy of women and instead focuses on making sure the girls “don’t hate men”; this makes the definition of femi-nism about its relationship to men. This is a direct example of how femi-nism can be misrepresented in the media even on a shallow scale.

The issue of creating heroines that are heroic only because they are as violent as male heroes is not the alternative lesson that young children should be learning either. Talking about children’s shows, brings the con-versation to the Walt Disney company because of its reach on children but also because of its total media saturation, feminists can see how Disney creates a pedagogy for female characters that is actively anti-feminist. It may seem like this research and others hold the Walt Disney accountable for a lot of how gender roles develop for young people, because it is a com-pany that takes up a large portion of one of the six companies that own 90% of the media outlets (Bell, 2015). According to Dr. Bell, he explained Disney’s unwillingness to promote her-oines was because of the conflict it caused with Disney’s princess characters (that make up majority of their merchandising market). Bell goes on to explain that when Disney bought Lucas Films in 2012, they “flooded” the market with Star Wars merchandise, except Princess Leia because she is a warrior and although she had a love interest, it did not prevent her from eventually becoming a General but it “messes up the public pedagogy” of Disney Princesses. It is time for feminists mothers to question the pedago-gy that is being inflicted on our social construct of feminisms and masculinity.

There are other shows from the 1990s like *Murphy Brown* that takes a feminist stance is when the character chose to be a single, working mother. In this episode, the character of Murphy Brown, played by Candice Bergen is an established white, single career woman who gives birth and decides to raise a child on her own and in this episode, it becomes clear to the audience that the show is in support of single mothers and the character of Murphy has a few tender moments with her child. I found the episode to be a bit too problematic to be considered feminist, especially an intersectional view of feminism because it seems that the audience is constantly reminded of the fact that she is a woman; even going so far as to have her sing “You make me feel like a natural woman” by Aretha Franklin. The character Murphy Brown singing this song after giving birth implies that anything Brown had done up until that point contributed nothing to her womanhood in the way giving birth had, there seemed to be a strong un-dertone of patriarchal hegemony in this moment that is difficult to ignore. However, this was still a strong political stance, conservative politicians such as the sitting vice president Dan Quayle, found her deciding to stay a single mother to be problematic and claimed her choice to “break up the American family” as reasoning for the violence in America such as the LA riots in 1992.

The show about a white female journalist having a child on her own obviously had nothing to do with racist police brutality that was happening in Los Angeles at the time, but it is not unusual for politicians to conflate issues and blame marginalized people for issues in other marginalized people. He said that the country has a “poverty of values” because men were being mocked by the character’s “lifestyle choice” on primetime television. The television show fired back at the comments made by the Vice President claiming that it is unlikely her [the fictional character Murphy Brown] being a single mother had any real effect on the state of the country. The character Murphy Brown said this while standing in front of many different types of families that she claimed were many different types of families that are considered non-traditional and “what ultimately defines a family is caring, commitment, and love;” this was a moment of true feminism that the show exhibited. This feminist moment was brought to light more because the popularity of the show giving it a political platform because of the conflict between the television character and the vice president.

In more recent shows (modern meaning within the last 10-12 years) that strive to have feminist characters with feminist plots and many of these shows have come about and been encouraged by television on-demand or going from prime-time to on-demand creating a more user specific experience for television. A great example of a strong female character that is feminist and developed around a feminist plot is Amy Pohler’s character Leslie Knope from the show *Parks and Recreation*. Leslie Knope manages to have a career as well as a family life and although this is a limited, heteronormative show and character, she still embodies feminism. Along her journey, she finds a love interest, but the show does not make that the most important part of her feminist story and in fact often makes satirical remarks about patriarchal ideals and their illogical basis. Along with *Parks and Recreation*, there are other shows that have come out more recently that have a focus that is not directly attributed to feminism but is not anti-feminist.

Characters in television do not have to be central and circling around feminist ideals but just aiming to make them not anti-feminist can be a functional goal. Feminist characters can resist micro-aggressions of oppression without having to make it a central character focus and plot point “contemporary mass media representations of women are not straightforwardly sexist... This shift has been viewed as indicating that feminism has been ‘taken into account’ and somehow become a thing of the past; however, the media have not necessarily become feminist or unproblematically adopted feminism perspectives” (Gill 2007). Shows like *Grey’s Anatomy*, *Scandal*, and *How To Get Away with Murder* embrace the strength of the female characters who are often successful in stereotypically male-dominated careers, by having these women in these careers, the writer, Shonda Rhimes, is making an oppressive societal norm less important. Viola Davis’s character in *How to Get Away With Murder*, Annalise Keating, portrays a strong feminist, complex and compelling anti-heroine. Creating complex feminist lead characters attacks the notions of trying to fit women into tropes that are anti-feminist. If a feminist character who is supposed to be a protagonist embodies the trope of a woman-as-victim she loses her credibility as a heroine. It implies that any female character, even a feminist one cannot “stand” on their own and will always need a male figure. Woman-as-victim implies that women can only exist in proximity to a man. This trope is just as bad as the other side which is the trope of woman-as-agent; proves she is better or worse than a man and demands that her existence will not continue without a man.

Simply claiming or saying that something is feminist but not representing the values of feminism can mislead to the point of acknowledging the structures of oppression. As feminists, we cannot attempt to address this problem by avoiding feminist characters altogether, but instead, learn from our mistakes and do better and be willing to challenge the status quo of what our ideas of a feminist look like. As Chimamanda Ngozi Adichie said in a Ted talk she had about representation, "...I loved those American and British books I read. They stirred my imagination. They opened up new worlds for me. But the unintended consequence was that I did not know that people like me could exist in literature. So, what the discovery of African writers did for me was this: It saved me from having a single story of what books are." (Adichie, 2015) If we as a collective, take this idea and apply it to feminist characters, it could be saving us from only one story. Creating stories, movies, television shows with more in mind than the most "palatable" feminist, especially with rarely or poorly told perspectives, will create a truly intersectional feminism which will hopefully encompass what the first three waves of feminism were about while, disregarding the things that made them problematic such as their exclusivity. Progress for social justice movement is often at a slow pace, as Dr. King said, "Let us realize the arc of the moral universe is long, but it bends toward justice" in order for that arc to continue to bend towards justice, there needs to be a demand for media representation of those who are disenfranchised. We must remember that change will happen slowly, but it needs the push and the criticism of feminists and what they believe to be important representations are, a complex nature of a character who is powerful and struggles.



# Which Famous Feminist Are You?

## 1. WHAT IS YOUR DREAM PROFESSION?

- A: Poet
- B: Lawyer
- C: Architect
- D: Politician
- E: Comedian

## 2. HOW DO YOU PRACTICE SELF CARE?

- A: Going on a hike
- B: Reading a good book
- C: Working with your hands
- D: Planning a demonstration
- E: Listening to your favorite music

## 3. IF YOU COULD LIVE IN ANY OF THESE PLACES WHERE WOULD YOU LIVE??

- A: Hawaii
- B: Los Angeles
- C: Boston
- D: New York
- E: Arizona

## 4. HOW WOULD YOUR FRIENDS DESCRIBE YOU?

- A: Creative
- B: Educated
- C: Determined
- D: Brave
- E: Hilarious

## 5. WHAT TOPIC ARE YOU MOST INTERESTED IN?

- A: LGBT rights
- B: Civil rights
- C: Work rights
- D: Political Activism
- E: Politically-correct culture

## 6. WHAT IS YOUR BIGGEST PET PEEVE?

- A: homophobic comments
- B: diet racism™
- C: mansplaining
- D: fucking white people
- E: honestly sometimes myself lol

## 7. HOW WILL YOU DISMANTLE THE PATRIARCHY?

- A: sharing and listening to stories
- B: at the judicial level
- C: dismantling institutions from the inside out
- D: using any means necessary
- E: idk yet but there is going to be a badass soundtrack

## 8. WHICH FEMINIST ANTHEM DESCRIBES YOUR CURRENT MOOD?

- A: "She Keeps me Warm" by Mary Lambert
- B: "Four Women" by Nina Simone
- C: "Independent Women Part 1" by Destiny's Child
- D: "Q.U.E.E.N." by Janelle Monae Feat. Erykah Badu
- E: "\*\*\*Flawless" Beyonce ft. Chimamanda Ngozi Adichie

## 9. HOW DO YOU DESCRIBE YOUR PERFECT DAY?

- A: With your non-gender specific partner
- B: With your favorite feminist philosopher and a glass of red wine
- C: DIY crafting
- D: Masturbating in your own safe-space to Lemonade by Beyonce
- E: Twerking that booty while cleaning your house

## 10. WHAT MAKES YOU FINALLY SNAP?

- A: A strange man on the street calling out to you and your partner, "you only gay because you haven't had me before"
- B: Your white male colleague mansplaining your own thesis to you at an event
- C: Someone telling you that you're pretty good at something for a woman
- D: Kendall Jenner even coming near you with that fucking pepsi
- E: A man justifying his behavior by pointing out the way you are dressed

## 11. IF YOU WROTE A BOOK IT WOULD BE CALLED?

- A: I'm Gay & 101 Other Reasons I Don't Want to Talk to You
- B: Things You Don't Know: A Collection of What You Might Know if you Stopped Talking and Listened to me For One Second
- C: 10 Easy Steps to Dismantle a Strangers Fragile Masculinity
- D: Burning it all to the Ground: a guide to Overthrow Oppressive Systems of Power
- E: Memoirs of a Trash Fire: Wow I'm Bad at Everything



MOSTLY A: AUDRE LORDE (1934-1992):

Queer bae. You get everyone around you pumped up like a goshdarn hype man. When the squad needs something to come together they call you. Like Lorde, you find creative outlets to express yourself and connect to the people around you. You might be all smiles but if your friend--hell, if anyone- needs you they can expect a warrior. You might spend a night at a nightclub leading the dance floor in a chant or curled up in your secluded safe place. While you can always kick some toxic masculine ass, you also take the time for yourself to relax and unwind with your S.O.

*If you haven't read Lorde yet check out: I Am Your Sister: Collected and Unpublished Writings of Audre Lorde. -on amazon*

MOSTLY B: KIMBERLE CRENSHAW (1959 -):

Well, look at smarty pants over here! You are top of the class in courses you didn't even know you were talking. Most days, people can catch you with your nose in a book holding a coffee larger than the olympic torch speed walking to your next commitment. You are always busy because you are dedicated to being WOKE AF and sharing that wealth. You have a strong sense of right and wrong and you are not afraid to fight to defend that if it's in the right settings. While other friends might be marching in the streets and throwing events you are getting permits and donors onboard. You pride yourself on always being on, but you know how to recognize a lost cause and prioritize your sanity.

*Kimberle who?: Critical Race Theory (edited by Kimberlé Crenshaw, et al.)- on amazon.*

MOSTLY C: ROSIE THE RIVETER

Nose-to-the-grindstone-hard-working badass there are no days off for you. You pride yourself on your courage and commitment. You are no nonsense and say what you mean even if it is hard for people to hear. On the weekdays, people can find you at work for most of the day and kicking back with a beer scoping out nazis to punch at night. People don't know if they want to be you or want you. Whether it's your work ethic or your striking style people are inspired by you. Despite people wanting to bring you into the spotlight you are much more focused on the behind the scenes stuff. You want to build signs and stages to hold up the people that you care about.

*Rosie who? The cartoon of that white lady?: Unequal Sisters: An Inclusive Reader in U.S. Women's*

Mostly D: ANGELA DAVIS (1944--):

Truly iconic revolutionary. When everything hits the fan you turn around to see everyone looking at you for answers, whether the problem is political or we just lost Becky in the bar somewhere again because you know how to get shit done. You are not afraid to get your hands dirty. You have lots of strong opinions and the personality to back it up. If it were possible you might replace your throat with a large lozenge so as to never have to stop yelling about things you care about. On your off days, though they are far and few between, you are probably volunteering or drinking wine and getting folx riled up.

*Yaaassssss queen where do I learn more?: Women, Race, and Class. -on amazon*

MOSTLY E: ROXANNE GAY (1974--):

Alright maybe youre not the \*most\* traditional feminist. Maybe you listen to a little too much Ying Yang Twins or laugh too hard at Amy Shumer but you still do the damn thing academically and have a good head on your shoulders so who cares?! You are the CEO of the fortune 500 company of your mofo' self and you're proud of it. People turn to you in times of trouble because you are incredibly self reflective and can always find the humor in even the darkest of situations. You are the person that draws everyone into the revolution with your bright ideas and charming colloquialisms. On your days off we can find you tossing back cocktails with your pals at the park or crushing slam poetry at a coffeeshop.

*Okay I am already living for her but who?: Bad Feminist--roxanne gay--on amazon*

# MUSIC RECOMMENDATIONS



**MUNA** is a dark pop band from Los Angeles, California made up of Katie Gavin (vocals), Josette Maskin (bass), and Naomi McPherson (guitar/vocals). As a queer band, they focus on creating a safe space at their shows by kicking out anyone who is disrespectful and by making the venue restrooms gender neutral for the night. After the election of Donald Trump, they performed their first single, “I Know a Place”, on Jimmy Kimmel Live in front of a projection of Emma Lazarus’ poem, “The New Colossus”. The poem is famously located on a plaque inside the Lady of Liberty, which became the unofficial welcome to incoming immigrants. During this performance, Katie inserted the lyrics, “Even if our skin or or Gods look different, I believe all human life is significant. I throw my arms open wide in resistance. He’s not my leader even if he’s my president.” during the bridge of their song as protest. Their lyrics are focused on empowerment, highlighting the struggles of being in abusive relationships, and activism. Their sound is dark, 80’s inspired, and uplifting.  
Similar artist: Now, Now

**Kehlani** is an R&B singer from Oakland, California. She was introduced into the music industry when she auditioned for America’s Got Talent with a local cover pop band in 2011. She is an openly queer woman of color who uses social media and her live shows to bring awareness of the inequalities people in the LGBTQ+ community and people of color face in our society. Kehlani was heavily involved especially with creating awareness of the challenges Native people faced in Standing Rock and helping fund-raise through political clothing apparel sales. Her music is heavily influenced by her own struggles in life, mental illness, self-empowerment, and love. Her sound is high energy and calm all at once.  
Similar artist: Frank Ocean



**Laura Jane Grace** is a punk rock musician most famously known for being the front woman of the band, Against Me!. She is a transgender woman who uses her platform to talk about trans issues through her music, live performances, and social media. She has recently released her autobiography which gives the reader glimpses of her life and her coming out process. In 2017, she was awarded the Icon Award at the Alternative Press Music Awards. If she sees anyone treating another person unfairly based on their gender, sexuality, race, religion, etc she will kick them out of her show. Against Me! is very high energy punk rock with a touch of folky blues.  
Similar artist: Senses Fail

# Current Celebrity feminist icons of music

Feminism comes in many forms and focuses, and is coming to the global stage via celebrity endorsements or celebrities claiming to be feminist, or to have feminist ideals. Being under constant scrutiny in the public eye, many celebrities had been hesitant to proclaim themselves a feminist for fear of critiques or fearing damage to their public image. Those who have claimed to be feminists seem to interpret it differently in their ventures, activism, and professional careers.

The act of claiming to be a feminist is something that is being harshly critiqued in the public eye, which begs the question, is there a right way to be a celebrity feminist? As the public, we have to recognize that there are limits to celebrity feminism. Below are self-proclaimed feminist icons of music and their contributions.

## BEYONCE

A wealthy singer, actress, and songwriter. A voice for black empowerment and equality for all women and men. Beyonce sampled author Chimamanda Ngozi Adichie's TED talk, "We Should All Be Feminists" in her song "Flawless" and performed in front of the word "FEMINIST" on her Mrs. Carter tour, in an attempt to familiarize her fans and the world on the word and its ideals. Beyonce has also publicly endorsed presidential candidates like Barack Obama and Hillary Clinton. She was criticized for being anti-police for her politically charged Super Bowl performance, her feminism is also publicly discounted for her overt sexuality. As a woman of color, she is criticized in a different way than her white counterparts. She is critiqued in her feminism as being anti-white and anti-police for lending her voice to marginalized groups and people of color who are over-policed and victims to police brutality. Aside from that she is also criticized and called anti-feminist for decisions and relationships in her personal life and how her actions may differ from situations she sings about in her lyrics.

## TAYLOR SWIFT

A wealthy singer, songwriter, and sometimes actress. Self-identifies as a feminist, a voice against bullying and sexual assault, she had her own sexual assault lawsuit against a former radio host in 2017 for a single dollar. She also donated \$250,000 to Kesha's legal fund during her lawsuit against Dr. Luke. Swift is often referred to as being the quintessential "White Feminist". She stayed silent during the 2016 elections and does not voice political affiliations or opinions openly. Infamously on social media, Swift played innocent in the Kanye West Snake-gate of early 2016, leaving him to be seen as, once again, the villain in her story, despite being completely consenting and knowledgeable about West's intentions with the . Swift also notably called out Nicki Minaj via twitter in 2015 following MTV VMA nominations saying, "I've done nothing but love & support you. It's unlike you to pit women against each other. Maybe one of the men took your slot," but later apologized once Minaj replied saying she hadn't been talking about Swift specifically, but rather the larger issue of racism and negligence towards contributions made by women of color. As evidenced by her past behaviors and history with West, Minaj, and Kim Kardashian-West, Swift is willfully ignorant of her problematic behavior and does not support all women. Her latest album included the track, "Look What You Made Me Do" which targets those who she feels have wronged or betrayed her. It's seen as a diss track directed at Kim and Kanye, and is proof that she is still using self-serving feminism and only speaks up about her own perceived victimhood, and does not use her voice to advocate for the inequality in the industry that she benefits from.

## MILEY CYRUS

A wealthy singer, actress, and songwriter, Cyrus was born into wealth, status and privilege. Proclaiming herself as "one of the biggest feminists", she is criticized for how her feminism is explicitly tied to sexuality and her use of marginalized groups or people of color as ornaments in her performances. She uses her voice for LGBTQ+ rights and started her "Happy Hippie" foundation which is a non-profit that fights "injustice facing homeless youth, LGBTQ youth and other vulnerable populations." In her professional life, she has made experimental, hip-hop inspired tracks and an album, but has since denounced new/modern hip hop as only being about ass, sex, drugs, etc and is currently musically transitioning "back to her roots", a.k.a. upper class Tennessee country privilege, a kind of mobility denied to performers and artists of color. Cyrus also chimed in on Minaj's comments about the 2015 MTV VMA nominations saying that they were "not polite" and "just about [her]self," even after the reporter conducting the interview tried to explain the larger cultural critique Minaj was making about unequal representation in mainstream media and dismissal of contributions made by women of color. She too is intentionally ignorant towards her own privilege and the inequality within the entertainment world.



Stardom is skewed in favor of the wealthy, privileged, white population. Many of these celebrities, like Cyrus and Swift, benefit from this privilege and thus do not readily denounce it. The mobility and autonomy that they possess in their music and their careers is not always accessible to celebrities of color. When given opportunities to give marginalized groups a voice or support, Cyrus and Swift, amongst other celebs, have failed to rise to the occasion or missed the mark entirely and felt the need to insert themselves into conversations that they had no place chiming in on. Invalidating what someone is saying or interjecting that it is not something one has personally experienced does not negate the claim, which is a concept that many, celebrity or not, struggle to understand.

Celebrities are not the authorities on feminism, no one is. Feminism is ever-evolving and is oriented to being all-inclusive and liberating. There is no definitive way to be the perfect feminist. One can only actively aim and practice their own personal activism, and lend their voice and efforts towards equality for all.

THIS

VS

THAT

FEMINISM:

A FEMINIST IS A PERSON WHO BELIEVES THAT ALL PEOPLE, REGARDLESS OF THEIR GENDER IDENTITY, SEXUAL ORIENTATION, RELIGION, SPIRITUALITY, CLASS, SOCIOECONOMIC STATUS, ETC., DESERVE POLITICAL, SOCIAL, AND ECONOMIC EQUALITY.

WOMANISM:

A PERSON WHOSE IDEOLOGY IS SIMILAR TO FEMINISM EXCEPT THAT THEIR EMPHASIZES AND EMBRACES FEMALE PERSPECTIVES AND NARRATIVES WITHIN THE CONTEXT OF SPECIFICALLY AFRICAN (CONTINENTAL OR DIASPORA) CULTURE, SPIRITUALITY, AND LITERATURE. AMERICAN HERITAGE DICTIONARY DEFINED WOMANISM AS "HAVING OR EXPRESSING A BELIEF IN OR RESPECT FOR WOMEN AND THEIR TALENTS AND ABILITIES BEYOND THE BOUNDARIES OF RACE AND CLASS; EXHIBITING FEMINISM THAT IS INCLUSIVE ESPECIALLY OF BLACK AMERICAN CULTURE".

## **WomanistIsToFeministAsPurpleIsTo Lavender”—AliceWalker.**

Feminism can be categorized into waves or eras, and the earliest of which did not include African American women in their activism or even as adversaries for a unified cause. Early feminists did not advocate for the rights of African American women, nor did they see the need to include them in the conversation of feminism. Womanism resulted from the first waves of feminism largely ignoring African American women and solely focusing on gaining rights and equality for white women. Womanism is the African American women focused ideology that is to feminism as “purple is to lavender.” It literally delves into the deeply rooted racism and other issues that disproportionately affect African American women. Womanist ideology explicitly includes African American women in their ideology with their main focus emphasizing the African American woman experience and struggles.



## WHAT IS BEAUTY?

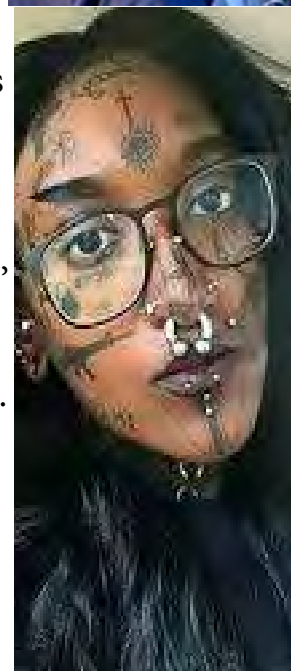
This collage represents the beauty that is left behind by movies, media, magazines, and ads. We live in a society in which women are constantly being told how they should look and constantly being reminded of what is considered the “perfect woman”. Beauty is everywhere, no matter how one looks, we can all be beautiful without the clear skin, long legs, and thin body frame. The main issue with portraying only one form of beauty is the unrealistic, and unattainable images that are being represented. Only women, mostly young have been overly photoshopped, have smooth, clear skin, with no body hair. There is no such thing as the perfection, we need to challenge the beauty stereotypes that exist, there is no correct way to be beautiful. This collage represents the women who are not represented in magazines, the media, and ads. NO photoshop; real, raw, and CONFIDENT. The women shown in these pictures are more relatable because they represent US women who feel and look beautiful, regardless of what society has to say. Stepping outside of the stereotypical norms of beauty, some of these women have underarm hair, which empowers them. Body hair is normal, we all have it, society made it into an issue and labeled it as “not attractive” in a women. So EMBRACE that body hair! Acne, freckles, and scars are all part of someones life, and there is no need to hide and cover them up! There is no need to use tons of makeup to cover up all the beauty that makes you. Why is having acne, freckles, and scars such a bad thing?







Buying makeup to cover up the things that society does not consider “beautiful”, only profit beauty product corporations. But hey, if you also want to wear makeup that is OKAY too! Just don’t shame the women who choose not too. Lets not forget about body sizes, there are many, most are not properly represented. These images of women are not photoshopped because they don’t need to be changed. **Body Shaming** needs to stop, and women all over the world need to embrace themselves and feel comfortable in their skin and body. Women have been taught to constantly compare themselves to others. No one needs to look the same nor feel insecure because they do not look like the women portrayed by the media. **BODY PIERCINGS AND TATTOOS** are art, and can represent something special for the individual, **STOP** telling women that arm tattoos and face piercings look bad! People express themselves differently, and that should be the norm. Can you imagine a society in which all people looked the same? Being true to ourselves and breaking convention, creates a positive representations of our **OWN** identity. Let’s break the false representation of the “perfect woman”, and encourage women to embrace themselves. Instead of criticizing different forms of beauty, a need for change should be focused on society, rather than individual women.



## This is a Feminist Horoscope:

In this section we have compiled your horoscope with the best readings and photos of feminist leaders that will help you best access your most fierce, honest version of your feminist self. The hope here is to remind us that we are all different but our differences can work to the advantage of furthering the “feminist agenda” [feminist agenda reads as satire since it is not so much an agenda as it is a push for daily fighting the tyrannical reign of the Patriarchy]. We hope that these find you well. STAY STRONG but most importantly, STAY STRONG IN SOLIDARITY.

Color Key: Fire signs, Earth signs, Air signs, Water signs

Aries: Think of Sara Ahmed- “The Feminist Killjoy”. You are never afraid to speak out against gender inequality but remember as Dr. King once said “an injustice anywhere is a threat to justice everywhere” so it is important to remember to speak up for yourself and for others experiencing marginalization.

GLORIA STEINEM



Taurus: Think of Audre Lorde’s “The Master’s tools will never dismantle the master’s house” You know who are even when you stand alone. Remember it is important to be strong and genuine but collectivity and interdependency is just as important to feminisms. Self-care is essential.



CORETTA SCOTT KING

Gemini: Think of the leaders of #BlackLivesMatter. There is a strength in teaching and respecting the struggles that come with theory and praxis but remember to also have patience and pushback against hate speech.

Cancer: Think of Ruth Behar “The vulnerable observer.” You are a leader in vulnerability and others may not understand but that does not mean you are in the wrong. You have the right to embrace feelings but also remember to be empathetic to others’ feelings as well. Being a leader is two-sided.



MARGARET MEAD

Leo: Think of bell hooks’ “Black Women: Shaping Feminist Theory” You are a feminist icon and embrace your leadership and your ability to connect with others. It is important to remember that you are not a lone soldier and independence is not as strong as collectiveness, be a present listener.



LUCILLE  
BALL

Virgo: Think of Ida B. Wells-Barnett and her writings against lynch laws in America. You are strong and wise enough to see where there is unjust treatment of people. You will not be swayed by those who fear your wisdom and strength. It is important for you to remember that self-care is not frivolous. Stay strong for you and those in your tribe.



WINONA LADUKE



Libra: Think of Angela Davis. Equality and equity is the name of the game -- the game being social justice. You are not afraid to speak up for others which is wonderful, just remember to let others speak for themselves when necessary.

Scorpio: Think of Elaine Brown's "A Taste of Power: A Black Woman's Story". You have the ambition to challenge the Patriarchy and you often let your anger lead you. Do not be afraid to ignore those who believe it is unwise, embrace it. It is important to remember to take care of yourself, being strong is emotional labor and should be paid with self-respect.

BELL HOOKS



Sagittarius: Think of the Combahee River Collective and how they remodeled what leadership looks like. You are all about self-care and know what you need to be your successful adventurous self. You are special and people will often look to you for guidance on how to be their best selves. If you feel that leadership calling placed upon you by other feminists, challenge them to be brave and yourself to embrace the role of leader. The Patriarchy has tried to convince us feminists that leadership roles are to be it's time for a feminist shake up.

SIMONE DE BEAUVOIR



ALICE WALKER



Capricorn: Think of Lila Abu-Lughod "Do Muslim really need saving?". You are never bothered or annoyed by anyone who is trying to bring you down. You focus on what needs to be done without being held back by others. Remember to take pride in your strength and continue to ignore Patriarchal ideas but be sure to listen to your other feminist sisters.

ROSA PARKS



Aquarius: Michelle Wallace "Black Macho and the Myth of the Black Superwoman" You are aware of the most relevant inequities and inequalities that oppress. You stay current, it is important for you to be relevantly politically correct. Remember to not shy away from calling out those who may not be as up to the challenge as you are.

MAYA ANGELOU



Pisces: Think of the author Vandana Shiva. Your power and values are a spiritual ones. You are deeply tied to the Earth and respect the connection that you have with one another. Remembering the cyclical nature of your relationship to nature and to past and future generations is a pastime of pleasure for you. Just remember with that kind of knowledge, you must be a teacher to those ignorant of this cycle. Don't be afraid to share your dreamer spirit with others.

## Biographies



My name is Elaina Revilla and my pronouns are she/her. On days when I'm not on campus, I enjoy making art and going to concerts. One word to describe my experience being a feminist scholar would be invigorating because I am always inspired to go out and facilitate positive change. My favorite memory being a part of the Women and Gender Studies department is the sense of community and safe space to learn and grow. After graduating, I am determined to make the world a safer and positive place for all.



My name is Shonnon Gutierrez and my pronouns are she/her. On days when I'm not on campus, I enjoy time with my daughter and living life to the fullest. One word to describe my experience being a feminist scholar would be empowering because being a social justice advocate, I now have the knowledge to change negative narratives and dismantle oppressive gender norms and policies placed on bodies. My favorite memory being apart of the Women and Gender Studies department is studying in the WGS lounge with my peers and creating new life long bonds with amazing people. After graduating, I am determined to

get a MSW or JD to continue to fight and empower the lives of women, youth, and communities! Mexica Tiahui!



My name is Katherine Penagos and my pronouns are she/her. On days when I'm not on campus, I enjoy hanging out with my friends. One word to describe my experience being a feminist scholar would be resilient because as women, we are able to withstand anything life and society throws at us. My favorite memory being apart of the Women and Gender Studies department is getting to know my classmates on a personal level and also learning so much more on the issues with race, class, gender, sexuality, and intersectionality. After graduating, I am determined to help those who are marginalized by society.

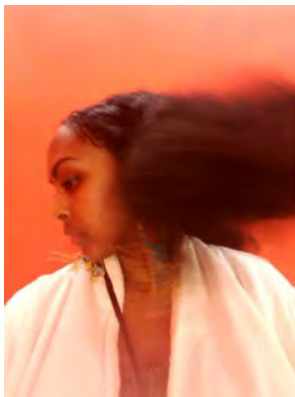


My name is Rachel Creed and my pronouns are she/her. On days when I'm not on campus, I enjoy hiking, grabbing drinks, and driving my Jeep. One word to describe my experience being a feminist scholar would be "eye-opening" because I've learned how to exercise my own agency and understand intersectionality within the communities surrounding us. My favorite memory being a part of the Women and Gender Studies department is taking the lecture series course. After graduating, I am determined to continue advocating and educating communities on safer sex education.



My name is Emma Herms and I go by they/them/theirs pronouns. I'm a genderfluid queer person who's passionate about education and LGBT activism. I have a double minor in Sexuality and LGBT Studies and completed an internship with the on-campus Women's Center. My time at SF State has been a rollercoaster of protests, emotions, amazing events and meeting inspiring people. My favorite WGS class was Feminism and the Speculative, which focused on feminism through different science fiction media.

I'll miss taking WGS classes because of the amazing students who leave me more informed and fired up. After graduation, I plan on becoming a teacher aid at an elementary school and spend my free time volunteering at a local LGBT center for teens.

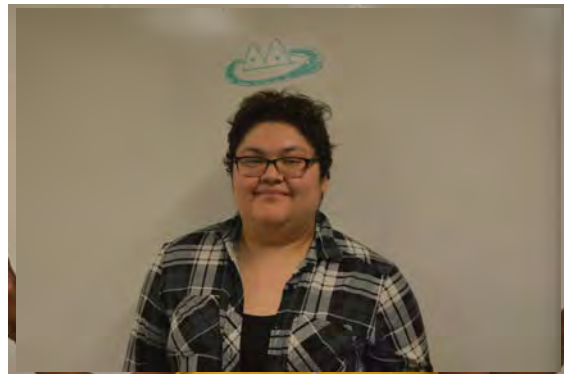


My name is Helen Ghebreyesus and my pronouns are she/her. On days when I'm not on campus, I enjoy creating earrings and writing poetry. One word to describe my experience being a feminist scholar would be deconstructing norms/gender and dismantling the heteronormative, imperialist, capitalist, white supremacist patriarchy. My favorite memory being a part of the Women and Gender Studies department is embracing being a feminist killjoy. After graduating, I am determined to be a teacher or to work in a Black immigrant organization.



My name is Tina C. Adewunmi and my pronouns are she/her. On days when I'm not on campus, I enjoy cooking for my children Native Africa food. One word to describe my experience being a feminist scholar would be womanhood because sisterhood is essential to growing as a community of liberated women. My favorite memory being apart of the Women and Gender Studies department is being encouraged to campaign for

women's rights and issues by my peers. I want to become more involved in campaigning for equal rights for women and girls. After graduating, I am determined to continue my Master's degree with my carrier as Lactation Specialist.



My name is Odalis Guillen □ and my pronouns are they/them □. On days when I'm not on campus, I enjoy playing with my cat □. One word to describe my experience being a feminist scholar would be wild □ because the sheer amount of emotion and passion that goes into just being a scholar is wild □. My favorite memory being apart of the Women and Gender Studies department is thinking and discussing together what we are truly passionate about □. After graduating, I am determined to

work in domestic violence organizations and perhaps gain my PhD to teach about Cyberfeminism□□□□□.



My name is Chalyna Lazo and my pronouns are she/her. My interest in Women and Gender Studies began when I met my mentor at an non-profit organization called, Oasis for Girls. After Oasis, I was inspired to get into this field and learn more about the injustices women of color face. One word to describe my experience being a feminist scholar would be fierce because this program allows me to share and express complicated questions about the injustices within society. My favorite memory being apart of the Women and Gender Studies

department is hanging out with friends in our student lounge. After graduating, I am determined to become a Public Policy Analyst, rewriting and create new policies that benefit oppressed communities.

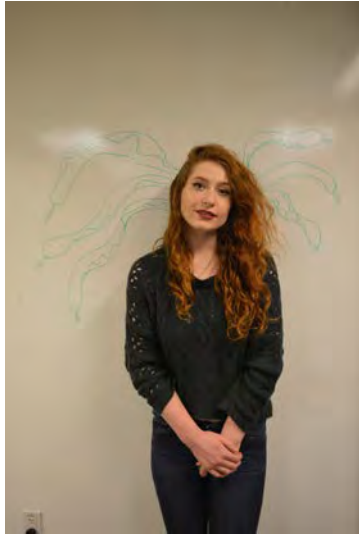




My name is Diana Gonzalez-Cortez and my pronouns are she/her. On days when I'm not on campus, I enjoy spending my time discovering new music and going to shows. One word to describe my experience being a feminist scholar would be eye-opening because even though I am a queer woman of color, I was never properly educated in intersectional feminism until I started attending college. My favorite memory being apart of the Women and Gender Studies department is feeling empowered after every class session. After graduating, I am determined to use the knowledge I learned in this major and use it in the music industry.



My name is Michelle Caesar and my pronouns are she/her. On days when I'm not on campus, I enjoy thinking and doing more homework. One word to describe my experience being a feminist scholar would be enlightening because I have learned a lot about myself in this program. My favorite memory being apart of the Women and Gender Studies department is meeting our dedicated staff and teachers. After graduating, I am determined to pay my hard work forward.



Hey y'all. Molly Souza here. I use she/ her pronouns. Spitfire ginger from the central valley of California. I enjoy long walks on the beach and making grown men uncomfortable. I am a survivors of domestic and sexual abuse and I hope to use those experiences and the insight I have gained through courses I have taken to be a better advocate for femme bodies everywhere. I love nothing more than sharing and learning with the incredible beings in the Gender Studies program here at State. These wonderful people have been a beacon of light in a very dark world. I hope that after I graduate I can be paid for the feminist work that we need to do.



My name is Brenna Ludy and my pronouns are she/her. On days when I'm not on campus, I enjoy protesting, reading, writing and painting. One word to describe my experience being a feminist scholar would be empowering because it is dependent on collectiveness. My favorite memory being apart of the Women and Gender Studies department is when I joined with my friend Shonnon at the womxn of color expo and taking part in their healing activities. After graduating, I am determined to be a valuable cog in taking down the Patriarchy







