

COLLEGE GRRRL

an alternative magazine for the liberal arts woman

TOO SHITTY TO BE SAFE

Gender Neutral Bathrooms on College Campuses

NOT A
TINDERELLA
STORY
*The Dirty Truth
Behind the Tinder
Dating Craze*

LORI SCOTT:
*Activist and
Student speaks on
sexual assault,
feminism, and The
Vagina
Monologues*

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HONOR CODE UPHELD

Front cover photo courtesy of OnTheHunt.com

LETTER FROM THE EDITOR

Dear Reader,

As a woman studying at a liberal arts college, I recognized early on that there was a need for a magazine that targeted my particular demographic. I was sitting in the library, glazing over a late night reading, when I let my eyes wander off the screen of my computer and land on the magazine rack that stood just beyond my laptop's edge. Vogue, TIME, Glamour, National Geographic, Self. Airbrushed women, men in blue suits, unfamiliar teen celebrities, a woman with an overbearing smile holding a baby that is whiter than her seamless linen shirt. But where am I? Where is my best friend? Where is the representation of the people that surround me at this university? Where can we read about the issues that we are facing? Where can we applaud the work we have done? Where can we support each other?

Yet these problems transcend past just lack of representation on the library's magazine wall. College students deserve to see and read about issues that are unique to their experiences on campus and beyond and deserve a space for their concerns to be validated and their activism to be empowered and encouraged. COLLEGERRRL provides access to knowledge that is not immediately accessible on liberal art college campuses and empowers those who identify as women to acquire agency for change and improvement. Amy S. Wharton, a sociologist, discusses in her book, *The Sociology of Gender*, the importance of understanding gender inequality, "these forces are subject to human intervention and change, but are not always visible, known or understood . . . as we learn how gender operates, however, we will better equipped to challenge it and remake the world more self-consciously and in ways that we desire".¹ Awareness is vital in order to address issues and effect tangible change. Bikini Kill, a band that is closely associated with the Riot Grrrl movement, comments on the necessity for the exchange of information between women for their empowerment in their piece, "Riot Grrrl Philosophy." They stress the need for an exclusively female-identified space because access to this space makes it "easier for girls to see/hear each other's work so that we can share strategies and criticize-applaud each other".² COLLEGERRRL is one of those spaces for those who identify as female on college campuses; it is a space where women are encouraged to liberate themselves through critical thinking, agency, empowerment, and raised awareness.

Wharton goes further and assesses the detrimental effects of unawareness of gendering existing in higher education then it can be "self-perpetuating" can "reproduce gender differences and inequalities".³ Action begins with awareness and awareness begins with education: COLLEGERRRL is an outlet for young women to seek agency and begin to act by claiming an active role in their education. According to a recent study conducted at a liberal arts college examining gender roles in classrooms, women perceived themselves and were publicly perceived to be less involved in the classroom dynamic and verbal engagement than their male counterparts.



It is observed as a common practice that women are exceptionally more anxious about their additions to the classroom and the social implications they will have.⁴ It is imperative that changes be made to the way women see not only their role, but see their fellow COLLEGEGRRL's roles within academia in order to promote self-agency and empowerment in their lives in college and beyond. Bikini Kill writes in "Riot Grrrl Philosophy," "viewing our work as being connected to the girlfriends-politics-real lives is essential if we are gonna figure out how what we are doing impacts, reflects, perpetuates, or DISRUPTS the status quo". COLLEGEGRRL works to "disrupt the status quo," through the empowering young women to be agents of their own change because "we don't wanna assimilate to someone else's standards of what is or isn't". After all, "girls constitute a revolutionary soul force that can, and will, change the world for real," and COLLEGEGRRL fights for this.⁵

Luv,
Caroline Foley



**GIRL = SMART,
GIRL = GOOD,
GIRL = STRONG.**

¹ Amy Wharton, *The Sociology of Gender* (Oxford: Blackwell Publishing, 2005), 10.

² Bikini Kill, "Riot Grrrl Philosophy," in *Feminist Theory: A Reader 2014*, ed. Wendy Kolmar and Frances Bartowski (Boston: McGraw-Hill Higher Education, 2010), 478.

³ Amy Wharton, *The Sociology of Gender* (Oxford: Blackwell Publishing, 2005), 68.

⁴ Mary Crawford and Margo MacLeod. "Gender In The College Classroom: An Assessment Of The "Chilly Climate" For Women." *Sex Roles* 23, no. 3-4 (1990): 101-22. Accessed March 8, 2015. <http://link.springer.com/article/10.1007/BF00289859>.

⁵ Bikini Kill, "Riot Grrrl Philosophy," in *Feminist Theory: A Reader 2014*, ed. Wendy Kolmar and Frances Bartowski (Boston: McGraw-Hill Higher Education, 2010), 478.

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Too Shitty to be Safe:

The Case for Gender Neutral Bathrooms on College Campuses

By Willa Rentel

Upon my arrival to college, my Residential Advisor, Anita, organized a hall-wide meeting to address some rules, guidelines, and offer advice regarding our college experience. As the meeting came to a close, Anita opened up a dialogue regarding the possibility of voting as a hall to desegregate by gender our shared bathroom. After receiving feedback over the next few days, Anita announced that our halls previously designated and currently marked men's restroom would be accessible for residents of any and all gender expressions and identities. With her announcement of this change, Anita warned us that the school does not technically approve this decision and so it must be kept secret from the administration. The secrecy of this decision begged the questions: why does the idea of gender-neutral bathrooms frighten the administration? In fact, why is the administration not actively promoting the creation of non-gendered restrooms on campus?

Internationally, there is a trend on college campuses toward protest for bathrooms that are gender-neutral. Many students in higher-levels of education are advocating for increased visibility, transparency, and marking of any and all previously existing de-segregated bathrooms. This quest for the de-segregation of bathrooms demonstrates an ever-increasing refusal to accept and submit to an understanding of gender as a binary, wherein female and male are starkly opposed and exist as the only options for gender identity. Advancement toward an acceptance of gender fluidity and the existence of a gender-spectrum is visible. The movement demonstrates a necessity for an improved dialogue surrounding sex, gender, and identity. Students are posing questions akin to those that Judith Halberstam asks in her piece "Female Masculinity." "If three decades of feminist theorizing about gender has thoroughly dislodged the notion that anatomy is destiny, that gender is natural, and that male and female are the only options, why do we still operate in a world that assumes that people who are not male are female, and people who are not female are male?"¹ Halberstam questions the existence of only two gender options and asserts that there should be "multiple gender options" to accompany the development of a complex understanding of gender that moves beyond the categories of male and female. That de-segregation of bathrooms on college campuses often happens in secret, a result of collective decisions among students save the administration's input, reveals a societal discomfort with gender-nonconformity and indicates that strict gender-guidelines are distinctly prevalent today.

Students at Wesleyan University in Middletown, Connecticut are concerned with the questions that Halberstam poses and were moved to craft a manifesto titled “Desegregate Wesleyan Bathrooms.” They have taken it upon themselves to replace gendered-bathroom labels with improved and *inclusive* signage. Students involved replaced restroom signs with posts reading “ALL GENDER RESTROOM: anyone can use this restroom regardless of gender identity or expression.”² They summarize the grounds for their measures in a manifesto, stating that “[they] believe gender-segregated bathrooms create uncomfortable and potentially dangerous situations for trans and gender-variant presenting people” and “[they] believe gender-segregated bathrooms reinforce trans invisibility at Wesleyan.”³ As students’ understanding of gender evolves, they would like to see their campuses accommodate this change.

The de-segregation of bathrooms on college campuses, and subsequent implementation of non-gendered bathrooms is vital in establishing a cultural climate in which gender is understood as “not natural, biological, universal, ahistorical, or essential”⁴ and therefore is understood to be socially and culturally constructed, prescribed, “policed,” and enforced. Kath Browne, scholar of gender and sexuality writes, “By understanding sexed dichotomies as fictions, it is possible to examine how sexed spaces come to exist through the continual maintenance and enforcement of gendered norms.”⁵ The “policing of gender”⁶ that queer and gender theorist/scholar, Halberstam refers to involves active “maintenance and enforcement.” Many trans, gender-ambiguous, androgynous, and gender-nonconforming individuals experience policing when they are told ‘you are in the wrong bathroom’ due to an observed gender difference or noncompliance. T

This statement sends the message that one’s gender is subject to the scrutiny of others and that there are certain concrete guidelines that constitute woman/manhood that, if not fulfilled, signify deviance. Overall, the studying of gender within bathrooms represents the unearned, dangerous power and privilege that heteronormative, gender-conforming, cisgender individuals have in determining who gains admittance to certain identity groups and spaces. Halberstam contends that the anxiety that many gender-deviant individuals experience in trying to “pass”⁷ as a certain gender suggests that one’s identity is subject to affirmation, consent and approval of cisgender individuals. Gender-deviant individuals are denied the autonomy and agency to determine and express their identity. In *Transgender Rights*, scholars problematize the gender policing that occurs in bathrooms. When gender is carefully policed and measured, these spaces are “transform[ed]... from a place of passive “urinary segregation,” in which entry and exit occur with minimal thought, into spaces requiring a vigilant and active patrolling of sex definition and their own bodies... the bathroom becomes the extension of a genital narcissism... (“my body is how sex should be defined for all other bodies” and “the presence of other kinds of body violates the sex of my own body”).”⁸ Kristie L. Seelman writes about the anxiety associated with “passing” in her study “Transgender Individuals’ Access to College Housing and Bathrooms: Findings from the National Transgender Discrimination Survey.” Transgendered, and gender-nonconforming students must cope with high levels of anxiety as their gender is measured and approved by “others’ gendered standards in order to access spaces crucial to basic well-being, such as bathrooms and housing.”⁹

The widespread progression toward implementation of non-gendered restrooms on college campuses demonstrates movement away from a system of gender binary. With increasing visibility of gender neutral restrooms, students will no longer be forced to choose a gender and conform their appearance, mannerisms and expression accordingly—dichotomies will become increasingly invisible and gender-based discrimination will too as a result. It is not only vital that college

campuses acknowledge gender fluidity and accept the notion that gender is not a check-the-box identifier, but rather exists on a spectrum; institutions must actively legitimate these truths by allowing access to safe spaces wherein individuals are not subject to gender assessment, evaluation and appraisal.

The existing gender-segregated bathrooms on college campuses, and institutions beyond, bring to light an outdated, elementary understanding of the relationship between sex and gender. As



Photo courtesy of NationStates.net

individuals claim increasing agency and autonomy in crafting and expressing their identity in a non-gender-conforming fashion, vital spaces like bathrooms, universally necessary for all, must reflect and support developing ideas. Pushback against progression of non-gendered bathrooms establishes a clear, and dangerous, hierarchical relationship between cisgender and gender non-conforming individuals and the imminent existence of what writer, scholar, and activist Julia Serano refers to as "oppositional sexism," the "belief that female and male are rigid, mutually exclusive categories, each possessing a unique and non-overlapping set of attributes, aptitudes, abilities and desires."¹⁰ The relation is one in which a privileged group has power and dominance over an oppressed group and therefore is owed with the authority to measure, judge and approve of a stranger's gender

identity and expression. Judith Butler eloquently refutes the idea that one's sex and gender are tied and related when she is quoted in *Thinking Queerly: Race, Sex, Gender, and the Ethics of Identity*, saying, "if gender is the cultural meanings that the sexed body assumes, then gender cannot be said to follow from a sex in any one way. Taken to its logical extreme, the sex/gender distinction suggests a radical discontinuity between sexed bodies and culturally constructed genders."¹¹

No space, principally one which is of universal necessity and use, like a bathroom, should pose the threat of scrutiny, policing and subsequent condemnation. As many students on college campuses experience liberation and distance from parental authority, they begin to explore their identity more freely. The administration must actively support and validate the identities and expressions of all students *equally*. In fact, any resistance to the implementation of non-gendered facilities reflects what writer, performer, speaker, and activist, Julia Serano refers to as "transphobia," or, "an irrational fear of, aversion to, or discrimination against people whose gendered identities, appearances, or behaviors deviate from social norms."¹²

This means the demand for the altering of signage on bathrooms to promote equal comfort and accessibility for students of all gender expressions and identities. The language and signage on bathrooms are subtle, but influential communicators of exclusion, inclusion, acceptance and disapproval. Therefore, the words and symbols used to communicate who has the privilege of entering into a certain space must be adapted to end the continued reinforcement of the gender-binary system in which we deem certain individuals deviant and do not accept them. The "bathroom problem,"¹³ is an issue of empowerment for all, not just for those whose gender expression represents an opposition to norms. Each individual falls on a spectrum somewhere between male and female... this challenges any distinct contrast between genders and therefore

eliminates, at least subdues, existence of gender hierarchy. Serano writes, "by breaking these gender and sexual norms, we essentially blur the boundaries that are required to maintain the male-centered gender hierarchy that exists in our culture today."¹⁴ Perhaps, smashing the patriarchy, encouraging a wide range of gender expression and identification, and awarding every individual agency in his or her gender identity is as easy as changing the way we think about bathrooms. Let's piss on this male dominated, cissexist, transphobic, gender-conforming world and shit our way to the end of patriarchy.



Photo courtesy of wesleying.org

¹ Judith Halberstam, "Female Masculinity," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartkowski (Boston: McGraw-Hill Higher Education, 2010), 493.

² Wesleying. "'All Gender Bathrooms Now' - Pissed Off Trans* People on the DIY Gender-Neutralizing of Wesleyan's Bathrooms." Wesleying. October 1, 2013. Accessed March 9, 2015. <http://wesleying.org/2013/10/17/desegregate-wesleyan-bathrooms-pissed-off-trans-people-on-the-diy-gender-neutralizing-of-wesleyans-bathrooms/>.

³ Ibid

⁴ Linda Alcoff, "Cultural Feminism versus Post-Structuralism: The Identity Crisis in Feminist Theory," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartkowski (Boston: McGraw-Hill Higher Education, 2010), 385.

⁵ Kath Browne, "Genderism And The Bathroom Problem: (re)materialising Sexed Sites, (re)creating Sexed Bodies," *Gender, Place and Culture: A Journal of Feminist Geography*, 2007, 343.

⁶ Judith Halberstam, "Female Masculinity," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartkowski (Boston: McGraw-Hill Higher Education, 2010), 493.

⁷ Judith Halberstam, "Female Masculinity," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartkowski (Boston: McGraw-Hill Higher Education, 2010), 494.

⁸ Paisley Currah, Richard Juang, Shannon Price Minter, *Transgender Rights*. Minneapolis: University of Minnesota Press, 2006. 246.

⁹ Kristie Seelman, *Transgender Individuals' Access to College Housing and Bathrooms: Findings from the National Transgender Discrimination Survey*. Colorado: Journal of Gay & Lesbian Social Services, 2014. 189.

¹⁰ Julia Serano, "Trans Woman Manifesto," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartkowski (Boston: McGraw-Hill Higher Education, 2010), 548.

¹¹ Butler, Judith. "The Compulsory Order of Sex/Gender/Desire." In *Gender Trouble Feminism and the Subversion of Identity*, 9. New York: Routledge, 1999, quoted in Fryer, David Ross. *Thinking Queerly: Race, Sex, Gender, and the Ethics of Identity*. Boulder: Paradigm Publishers, 2010.

¹² Julia Serano, "Trans Woman Manifesto," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartkowski (Boston: McGraw-Hill Higher Education, 2010), 547.

¹³ Judith Halberstam, "Female Masculinity," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartkowski (Boston: McGraw-Hill Higher Education, 2010), 493.

¹⁴ Julia Serano, "Trans Woman Manifesto," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartkowski (Boston: McGraw-Hill Higher Education, 2010), 548.

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Not A **Tinderella** Story:

The Dirty Truth Behind *Tinder* and Dating Sites

By Jade Frost

Finding love is hard these days. One becomes pre-occupied with the day to day college life, that romance becomes forgotten. For some adults a quick way to romance is Tinder. Tinder is a dating application that gives people the option of choosing potential love interests based on age and distances. By viewing different profiles, one could choose to swipe right if they are interested in who they see and swipe left if they do not. If both parties swiped right, they are matched, and are given the ability to message each other and do as they please in the hopes finding their own Cinderella story. For many women of color, Tinder often leads to a fairytale ending. In "The Liberation of Black Women," Pauli Murray explains the victimization of black women through Jane Crow laws. Murray identifies Jane Crow as "the entire range of assumptions, attitudes, stereotypes, customs, and arrangements which have robbed women of positive self-concept and prevented them from participating fully in society as equals with men"¹. Women of color are not viewed in terms of positive stereotypes due to the preconceived notions that society has placed upon them. Jane Crow has restricted the male perspective of women of color to be categorized as a new experience, which creates a racial bias when using applications such as Tinder.

Nationwide, some residents mislabel the United States' society as post-racial. There is an assumption that racial biases and preferences are in the past, considering progressive movements in U.S. history such as the Civil Rights Movement and the Chicano Movement. The issue of race/ethnic preference in relationships is still a topic of concern. In "My Race-Based Valentine – Why Online Dating Is the Last Refuge of Overt Racial Preferences," Jenee Desmond-Harris states that "even though America has been flirting intensely with a post-racial label for some time, color blindness is not upheld as an ideal in the realm of online romance"¹. Desmond-Harris emphasizes that woman of color face discrimination based on already existing biases. It is almost as if they have to try harder to find love because of these biases. They are constantly battling against what is already assumed of them and are trying to reconstruct this negative identity that has masked them. Jane Crow laws has and continues to plague women of color with unequal opportunities, and further oppresses them by maintaining negative stereotypes. While Tinder is still relatively new, informal studies have been conducted to develop hypotheses on how people swipe. In 2006, New York University Professor and Neurologist David Amodio and fellow Professor Patricia Devine conducted an implicit association test on 150 white college students at their university. The test composed of showing the subject black and white faces and asking them to categorize the faces as either pleasant or unpleasant. Generally students' associated white faces with pleasant and black faces with unpleasant³.

In an interview on his work on human biases, Amodio states, "the human mind is extremely adept at control and regulation, and the fact that we have these biases should really be seen as an opportunity for us to be aware and do something about them"¹. Amodio emphasizes society's lack of accountability in recognizing biases, and argues for change. The challenge then becomes transforming how people view one another and what preferences one prioritizes. This study demonstrates how students are more likely to associate pleasantness with white faces, creating a sense of racial bias at this university. Jane Crow laws has women of color trapped as something that is not pleasant or desirable. And since desirability and pleasantness are what some people look for in a partner, women of color seemed to be immediately eliminated for consideration because of these racial biases. This view further complicates the way for them to find romance, especially when they go on applications like Tinder where they can only provide a snapshot of who they are. Due to the constant attention to negative stereotypes, supported by Jane Crow laws, women of color remain unwelcomed from this dating world.



It's a Match!

Photo courtesy of thefusejoplin.com

In Audre Lorde's "The Master's Tool Will Never Dismantle the Master's House" she writes that "For the master's tools will never dismantle the master's house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change"¹. There cannot be a radical change in the way people see women of color. By recognizing personal biases, there can be a temporary change on how society views them. Once a person can realize their biases and the internalization of a Jane Crow woman of color, there is a possibility to make a difference. A radical change and dismantlement of the master's house will only happen if society abolishes the Jane Crow laws that effect women of color. Sometimes the ending to the fairytale is realizing that the Tinder Charming is nothing but a crow at the stroke of midnight, leaving Cinderella with both glass slippers, a positive sense of self-worth, and an application full of swipes.

1. Pauli Murray, "The Liberation of the Black Woman" in *Feminist Theory: A Reader*, ed Wendy K. Kolmar, Frances Bartkowski (New York: McGraw-Hill, 2014)
2. Jenee Desmond-Harris, "My Race-Based Valentine – Why Online Dating Is the Last Refuge of Overt Racial Preferences," *Time*, last modified February 13, 2010, <http://content.time.com/time/magazine/article/0,9171,1963768,00.html>
3. Zach Stafford, "Is Swiping Left the New Sexual Racism" *Daily Dot*, last modified September 29, 2014, <http://www.dailydot.com/opinion/swiping-left-racism-tinder-sex-relationships/>
4. Ibid.
5. Glenn T. Tsunokai et al., "Racial Preferences in Internet Dating: A Comparison of Four Birth Cohorts," *The Western Journal of Black Studies* 33, no. 1 (2009) : 12
6. Joan W. Scott, "Deconstructing Equality-versus-Difference: or, The Uses of Poststructuralist Theory for Feminism," in *Feminist Theory: A Reader*, ed Wendy K. Kolmar, Frances Bartkowski (New York: McGraw-Hill, 2014)
7. Audre Lorde, "The Master's Tool Will Never Dismantle the Master's House," in *Feminist Theory: A Reader*, ed Wendy K. Kolmar, Frances Bartkowski (New York: McGraw-Hill, 2014)

DEAN'S LIST

Our Featured COLLEGEGRRL of the Month

March 2015:

Lori Scott,

University of Denver

By Willa Rentel

In this month's edition of "The Dean's List," I caught up with COLLEGEGRRL Lori Scott ('17) at the University of Denver. Lori truly embodies an activist mind and body as she promotes awareness and creates change on her campus pertaining to gender inequality and sexual assault. She was recently interviewed by *Triad Journal* about her experiences as a feminist, yoga-lover, and play-director. Given all of her recent activist involvement on campus (and beyond), the conversation was no short of inspiring.

During our exchange, Lori discussed her experience of directing *The Vagina Monologues* and the feedback (positive and negative) that she received from her peers. As you read on, you will come to find that the responses varied from person to person and reflect the current cultural narrative of female sexuality. The negative responses reflect that a sense of discomfort with female anatomy and sexuality continues to plague men and women alike.

In their study for *The Journal of Sex Research*, Deborah Schooler, L. Monique Ward, Ann Merriwether, and Allison S. Caruthers affirm the existence of this discomfort and write that "despite recent attempts to celebrate the form and function of women's anatomy, such as Eve Ensler's *The Vagina Monologues*, and the growing comfort some women have with their bodies, it is still common for women to feel shame about their bodies, to use euphemisms so as to avoid naming their genitals, or to experience confusion about the makeup of their external genitalia."¹ This sense of discomfort with discussing female sexuality anatomy negatively affects the sex lives of women and curbs them from "[making] safe and proactive sexual decisions."² The conversations surrounding sexuality begin to distinctly divide by gender during childhood, exemplified by "Judith Jordan [who] divides the sexual development of girls and boys during adolescence into sexual entitlement and power for boys and sexual accommodation and protection for girls."³

The division of sexual development that Jordan refers to effects men and women well into their adulthood and contributes to the reinforcement of a patriarchy wherein men's sexual needs are superior in any and all sexual encounters. "Pleasure can contribute to empowerment," writes Susie Jolly, Andrea Cornwall and Kate Hawkins in *Women; Sexuality and the Political Power of Pleasure*. "Making space for pleasure can contribute to challenging gender and other power relations... a pleasure-based



approach can radically undermine patriarchal control of women.”⁴ In this book, the scholars argue that female empowerment begins with female sexual agency and that autonomy in the bedroom converts to autonomy in the home and in general. Lori Scott, in her production of *The Vagina Monologues* is working to empower fellow COLLEGEGRRLs on her campus to seek sexual agency and pleasure. Lori is re-crafting a flawed and outdated narrative surrounding female sexuality and promoting female agency not only between the sheets, but in all spaces.

Willa Rentel: Tell me a little bit about yourself - where do you go to school? What's your major? Where are you from? What are you passionate about?

Lori Scott: My name is Lori Scott and I'm a second year student at the University of Denver. I'm majoring in Gender and Women's Studies and Sociology with minors in Spanish, International Studies, and Leadership Studies. I'm from Englewood, Colorado, so not too far from DU! I am passionate about so many things. I think that's the characteristic I like to define myself most by, being passionate and excited about things. Feminism is number one, it is so encompassing of so many of the things I am invested in, from comprehensive sex-ed. and access to birth control to gender in the media and sexual assault on college campuses. I also love yoga!

WR: What are your post-college plans? Where do you see yourself in ten years?

LS: I plan on pursuing my Ph.D. in sociology and hope to move on to being a college professor! Being that that path is so long, you can probably still find me in school in ten years, or if I've graduated then hopefully I am teaching! Speaking of passions, one of my greatest, and another in the world of feminism, is the idea of education as transformation. The concept of learning more in order to change and become a better human being fuels me and is exactly why I want to be in education.

WR: What does feminism mean to you?

LS: Feminism is my everything. It is how I live my life and how I see the world. I've recently narrowed it down a bit, and I think feminism is the idea that **we all deserve better than this society has told us we do**. Whether that means breaking free from racial injustices, sexual prejudices, gender discrimination, or anything else, we can do better than this world plagued by oppression, and we should.

WR: How do you express your enthusiasm and passion for feminism?

LS: Like I said, it's how I live. It is the force behind all the things I do on and off campus. I think it comes out in my conversations too. My friends like to make jokes that if you've gotten through a conversation with me without hearing some sort of word like feminism, vagina, patriarchy, or intersectional, then something is wrong. I'm also definitely that obnoxious person on Facebook that invites everyone to all the events I'm in, but that is what works for me. Just a lot of enthusiasm all the time!

WR: I know you just directed *The Vagina Monologues* at DU, could you tell me a little bit about that experience? What moved you about the piece?

LS: It's definitely a long and taxing process but it's one of the most rewarding experiences I have ever been fortunate enough to have. For me, at its core, *TVM* is a show that tells stories - stories we have never heard but need to be told. And there is something so special and powerful in that notion, especially in the expression of vulnerability and talking about a very taboo subject. It is so wonderful to watch all the actors really start to think about things in a different way and look at their own experiences in a new light. And then the same sort of thing happens with the audience and you have these magical moments where one show has provided a space for self-reflection and at the same time for examining the world around you. It's really unique in that way I think. And I try and encourage

criticism from the cast too, because it's not perfect, but it has brought a lot of people into new spaces, and there is worth in that.

WR: Can you talk a little bit about the responses you received, both positive and negative, before/during/following the production of *The Vagina Monologues*? Why do you think people responded the way they did?

LS: I'll speak to the negative first. It fell on two different sides of the spectrum... There are those who were critical because they don't see *The Vagina Monologues* as inclusive enough or that the stories themselves have intrinsic issues or that we need to move past this piece and onto something more relevant for the times, as they were

written almost 20 years ago. Then there are the people who are uncomfortable with the subject matter in the first place and don't want to sit in an auditorium for 90 minutes listening to the word vagina over and over again. It's definitely a difficult dichotomy to be in the center of. But on the positive side, I got wonderful feedback from the cast about how transformative it was for them, which is the best feeling. We also got some incredible responses from audience members about how empowered they felt, or that they thought they would have been so uncomfortable but that it was actually liberating, or just generally that they really loved it! I think it's a very personal show and causes controversy simply because of the nature of the topic, and especially when they haven't actually seen it, it's easy to judge.

WR: What organizations are you involved in on campus? Why are they important to you?

LS: I am the co-chair of the Undergraduate Women's Council, do peer to peer bystander intervention training with our Center for Advocacy, Prevention, and Empowerment, am part of the Pioneer Leadership Program, and do things like *TVM* and the Sexual Assault Awareness Summit through other organizations on campus! They are all important to me because they are the avenues through which I feel like I making an impact here. I really want to make change, and these are the places I have found that I can do that.

WR: Could you tell me a little a bit about your involvement in the first annual University of Denver Sexual Assault Awareness Summit?

LS: As one of the co-chairs of Undergraduate Women's Council I also sit on the university-wide Women's Coalition. Another member of the Coalition, also the head of the Gender and Women's Studies department, received a grant to put on a summit...we had been thinking about trying to make this happen for a little while and then stars aligned and we got the opportunity to move forward. So, with my co-chair, the chair of the Graduate Women's Council, along with support from the Student Coalition Against Sexual Assault, the Black Student Alliance, our two councils, and some incredibly faculty and staff, we have been planning the summit.



WR: To the COLLEGEGRRLs out there who are looking for their own sources of inspiration: what inspires you to create change on your campus and beyond?

LS: I think inspiration is everywhere. I find most of mine in deep conversations with my best friends, about what makes us upset and what we want to change, about our dreams and aspirations. Honestly, I think anger is underrated. I think it's a beautiful thing to be angry. It means you're paying attention to the world around you and seeing it for what it is. Allow yourself to be angry, but don't let that anger fester, take it, run with it, and be a mover and shaker. We need them. But also find a space to be soft and let things get to you, a space to share the defeat but also celebrate the success. For me that is those conversations with my friends. It is important to have both.

My conversation with Lori came to a close as she stressed the importance and functionality of anger in activism. "Allow yourself to be angry, but don't let that anger fester, take it, run with it, and be a mover and shaker," said Lori, urging her fellow COLLEGEGRRLs. Her ideas of challenging and productively using anger are supported in professors Gavin Brown and Jenny Pickerill's study "Space for Emotion in the Space of Activism." Brown and Pickerill highlight "ways in which emotions have been considered in relation to activism," and "explore the role of emotions in motivating activism... [and]... in shaping the boundaries of 'activist' identities..."⁵ In many feminist works and discourses, anger is used as a mode of rallying forces of support and change and acts as an initial common-ground, the basis through which activists can come together to purpose tangible change.

In her piece "Asian Pacific American Women and Feminism," Mitsuye Yamada's anger and critique of feminist movements is effective in laying the foundation for improvement, but also dangerous territory for non-white, non-Anglo feminists. Yamada argues that her anger, because of her identity as an Asian Pacific American feminist, often gives way to harsh criticism and repulsion. She writes, "Political views held by women of color are often misconstrued as being personal rather than ideological. Views critical of the system held by a person in an 'out group' are often seen as expression of personal angers against the dominant society."⁶ Yamada touches upon the fact that anger can be a force of change, but can also, when expressed by a woman of color, lead listeners to interpret the grievance as a personal one. Women of color who are angry, according to Yamada, are angry as a result of systemic and systematic mistreatment and must unite in their anger to demonstrate the widespread pervasiveness of their oppression.

A tone of anger is distinctly readable in the "SCUM Manifesto" written by radical feminist Valerie Solanas. Solanas' anger effectively translates her noncompliance with the current system and society. She writes "Dropping out is not the answer; fucking-up is. Most women are already dropped out; they were never in. Dropping out gives control to those few who don't drop out; dropping out is exactly what the establishment leaders want... it strengthens the system instead of undermining it..."⁷ Solanas urges women, through her aggressive, zero-tolerance tone, to get angry and "fuck" with a system that has been historically and continually fucking us over every day.

Lori's work on campus demonstrates the power and agency that COLLEGEGRRLs have in changing the political climate on their campuses. Anger is a tool... anger is necessary. Through my conversation with Lori it is clear that emotions can reveal deep-rooted injustices in our lives; anger can and should be validated, observed, and channeled into action. Get angry. Get active.

Photos courtesy of Lori Scott

¹ Deborah Schooler, L. Monique Ward, Ann Merriwether, and Allison S. Caruthers. "Cycles of Shame: Menstrual Shame, Body Shame, and Sexual Decision-Making." *The Journal of Sex Research* (2010): 324-25. Web. 9 Mar. 2015.

¹ Ibid

¹ Caitlin E. Welles, "Breaking the Silence Surrounding Female Adolescent Sexual Desire." *Women & Therapy* 28.2 (2005): 34. Web. 9 Mar. 2015.

¹ Susie Jolly, Andrea Cornwall, and Kate Hawkins. *Women, Sexuality and the Political Power of Pleasure*. N.p.: n.p., n.d. Print, 21.

¹ Gavin Brown, and Jenny Pickerill. "Space for Emotion in the Spaces of Activism." *Emotion, Space and Society* 2.1 (2009): 26. Web.

¹ Mitsuye Yamada, "Asian Pacific American Women and Feminism," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartkowski (Boston: McGraw-Hill Higher Education, 2010), 318.

¹ Valerie Solanas, "SCUM Manifesto," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartkowski (Boston: McGraw-Hill Higher Education, 2010), 189.

Gender expression

The way in which a person expresses their gender identity through clothing, behavior, posture, mannerisms, speech patterns, activities and more.

Sex

A medical term designating a certain combination of gonads, chromosomes, external gender organs, secondary sex characteristics and hormonal balances. Common terms are "male," "female" and "intersex."

Gender

A socially constructed system of classification that ascribes qualities of masculinity and femininity to people. Gender characteristics can change over time and are different between cultures. See "Gender Identity" and "Gender Expression" for more on gender.

Gender fluid(ity)

A person whose gender identification and presentation shifts, whether within or outside of societal, gender-based expectations.

Gender-nonconforming

A person who don't conform to society's expectations of gender expression based on the gender binary, expectations of masculinity and femininity, or how they should identify their gender.

Cisgender

A person who by nature or by choice conforms to gender/sex based expectations of society (also referred to as "Gender-straight" or "Gender Normative")

Androgynous

A person appearing and/or identifying as neither man nor woman, presenting a gender either mixed or neutral.

Transgender

Transgender (sometimes shortened to trans or TG) people are those whose psychological self ("gender identity") differs from the social expectations for the physical sex they were born with. Transgender people are those whose psychological self ("gender identity") differs from the social expectations for the physical sex they were born with. For example, a female with a masculine gender identity or who identifies as a man.

Transphobia

Fear or hatred of transgender people; transphobia is manifested in a number of ways, including violence, harassment and discrimination.

Gender binary

The division of human beings into two genders based on the biological differences between males and females. In this binary model, "sex," "gender," and "sexuality" constitute a unified whole.

Gender-spectrum

A sense that gender always exists somewhere between male and female, at various points along what is known as the gender spectrum. A wide array that one can identify with at any point.

Heteronormative

Actions or beliefs exhibiting the assumption that heterosexuality and heterosexual norms are universal or at least the only acceptable conditions.

Passing (verb)

Seeking or allowing oneself to be identified with a race, class, or other social group to which one does not genuinely belong.

Cisgenderism (cissexism)

Assuming every person to be cisgender; believes cisgender people to be superior, and holding people to traditional expectations based on gender, or punishing or excluding those who don't conform to traditional gender expectations.

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A 3D-rendered red high-heeled shoe is shown stepping on a patch of green grass. The shoe is positioned on the left side of the image, with its heel about to make contact with the grass. The background is a dark, gradient grey.

The Strut of Glory:

Why Should We Even Be Ashamed?

By Jade Frost

It is six on Saturday morning and liberal art colleges across the nation are opening their dormitory doors and beckoning one-night standers to cross their grassy quads. One could look out their window and catch a glimpse of the disheveled hair, smeared makeup and wrinkled party dress that is wearing a little bit more than just some of last night's drink, from anywhere on campus. It is a fairly common sight, however the term that is so often used to describe it is charged with dangerous implications surrounding sexuality and femininity. The notorious walk home should be disgraceful, yet not for the reasons that many people feel that it is. The term walk of shame is degradation and is employed to refuse and demean the sexual experiences of people that are exploring random intercourse. Brett Lunceford examines the infamous walk in "The Walk of Shame: A Normative Description", he discusses its "functions to discipline female sexual practice by reinforcing gender stereotypes and punishing women who transgress socially constructed norms".¹ College students of every gender decide to partake in the random sexual interactions, yet men are praised for their endeavors and women are socially scrutinized, which essentially maintains men's place of power in college sexual relationships. Furthermore, the role of women's discretion on other women's personal choices surfaces issues within genders' perceptions of their own sexuality. Beyond this, society ostracizes and penalizes these women, forcing them to internalize the positions that society has prescribed them and forces them to fulfill their casted roles. In "The Myth of the Vaginal Orgasm," Ann Koedt, a writer and social activist states that "we must redefine our sexuality. We must discard the 'normal' concepts of sex and create guidelines which take into account mutual sexual enjoyment."² The term walk of shame should no longer be in COLLEGEGRRLS' vocabularies, but rather this walk home should be regarded as the strut of glory.

It is not merely women trekking back to their dorm rooms, yet typically in the dialogue that studies have provided, due to the power relationships that exist between college men and women, more often than not it is the women doing the walking. This is due to the endorsement of male sexuality and repression of female sexuality; essentially, men make the rules and women obey them.

Lunceford examines how the double standard of sexuality occurs for women because they “are expected to be sexy and sensual, yet when they act on these societal imperatives, they are ridiculed.”³ Kathleen A. Bogle goes further with this concept in her *Hooking Up: Sex, Dating, and Relationships on Campus* and observes the implications these ideologies have on relationships on campus, finding that “even men who were highly sexually active themselves said that they would refuse to be involved with a woman who behaved in the same way.”⁴ This concept that it is not socially acceptable for women to publicize or even participate in equal amounts of sexual activities as men, is rooted in a larger problem of labeling sexual power as masculine, as Catharine A. Mackinnon asserts in “Sexuality.” She discusses how “male power takes the social form of what men as a gender want sexually, which centers on power itself, as socially defined. Masculinity is having it; femininity is not having it.”⁵ This concept that Mackinnon offers is explicitly revealed in the role that shaming sexual experiences of women plays on college campuses; female expression is attempted to be minimalized and when male power is threatened by women exploring their sensuality, there are social repercussions.

But it is not only the men who condemn. The disapproval that is clear in the language within the term ‘walk of shame’ is hissed from woman to woman. Lunceford writes, “the walk of shame may be a mechanism by which others can revel in the belief that the inadequacies of another surpass one’s own.”⁶ When a girl notices the disheveled hair sneaking across campus from her dorm room window, she can escape her self-scrutiny and justify last weekend’s sexual adventure by condemning the most recently witnessed transgression. This idea is based on Bogle’s theory of the importance that the perception of others reinforces college students’ perceptions of themselves. Bogle claims, “students view their classmates’ behavior because students define their own sexual behavior relative to others, particularly students of the same sex.”⁷ Therefore, women’s criticism of women is not rooted in jealousy or hatred, but rather in their own attempt to solidify their experiences. College women depend on external validation not only from their female peers, but also search for the same approval from male counterparts. Koedt understands this concept within the realm of the female orgasm, suggesting that women’s awareness about intercourse is lacking, their education on anatomy and subconscious aspirations to compromise their own sexual experience in order to appeal to the male-defined concept of sexual normalcy.⁸ Therefore, women’s lack of education as to the origins of their oppression causes them to condemn one another, rather than recognizing their actions as an appeal to the male dominated college sex scene.



Photo courtesy of Henrietta Adjetye

Men and women are guilty of the shaming, but this is not the extent of it. We are socialized to perceive participation in the random, 'one-night-stand' sex scene as deviant from "proper" feminine sex roles and therefore come to view these actions as deserving of condemnation. Consequently, the relationship between the individual and the society becomes more complex; as the individual is ostracized, he or she is forced to evaluate the reason for their social isolation and may come to internalize unfair, negative gender roles surrounding sex. It is not only natural, but inevitable that members of society often desire and feel pressure to conform to society's perception of the individual and self-fulfill the prophecy in attempt for acceptance. Lunceford continues this concept by examining how the "individual internalizes these beliefs, values, and actions of a particular role, they become his or her own beliefs, values and actions. As such, the socially constructed nature of these ideals becomes transparent to the individual."⁹ If their male counterparts and female peers consistently punish college women for their actions, it is difficult to remove what has been engrained in their perception of themselves, therefore creating an internalization of these society's views. Koedt examines these ideas, stating "this kind of negative definition of self, rather than positive definition based upon one's own achievements and development, has of course chained the victim and the oppressor both."¹⁰

Relationships, whether they are randomly created at a house party off campus or rooted in a strong friendship from many years ago, are based in mutual attraction and desire. This theory is developed in "Casual Hook up Sex During the First Year of College: Prospective Associations with Attitudes about Sex and Love Relationships", by analyzing how the majority of students involving themselves in hooking up with their peers do so with the intention of developing feelings for their partners, and express aspirations for falling in love.¹¹ COLLEGEGRRRLs, we challenge you. We challenge you to not only question and analyze your own judgments and criticisms of other people, but we challenge you to explore and revel in this period of sexual freedom, potential partnership and embark on the strut of glory.

¹ Lunceford, Brett. 2008. "THE WALK OF SHAME: A NORMATIVE DESCRIPTION." *ETC: A Review Of General Semantics* 65, no. 4: 316. *Academic Search Complete*, EBSCOhost (accessed March 10, 2015).

¹ Anne Koedt, "The Myth of the Vaginal Orgasm," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartowski (Boston: McGraw-Hill Higher Education, 2010), 196.

¹ Lunceford, Brett. 2008. "THE WALK OF SHAME: A NORMATIVE DESCRIPTION." *ETC: A Review Of General Semantics* 65, no. 4: 324. *Academic Search Complete*, EBSCOhost (accessed March 10, 2015).

¹ Kathleen A. Bogle. *Hooking Up: Sex, Dating, and Relationships on Campus* (New York University Press, 2008), 114.

¹ Catherine A. Mackinnon, "Sexuality from Toward a Feminist Theory of the State," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartowski (Boston: McGraw-Hill Higher Education, 2010), 418.

¹ Lunceford, Brett. 2008. "THE WALK OF SHAME: A NORMATIVE DESCRIPTION." *ETC: A Review Of General Semantics* 65, no. 4: 324. *Academic Search Complete*, EBSCOhost (accessed March 10, 2015).

¹ Kathleen A. Bogle. *Hooking Up: Sex, Dating, and Relationships on Campus* (New York University Press, 2008), 74.

¹ Anne Koedt, "The Myth of the Vaginal Orgasm," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartowski (Boston: McGraw-Hill Higher Education, 2010), 198.

¹ Lunceford, Brett. 2008. "THE WALK OF SHAME: A NORMATIVE DESCRIPTION." *ETC: A Review Of General Semantics* 65, no. 4: 323. *Academic Search Complete*, EBSCOhost (accessed March 10, 2015).

¹ Anne Koedt, "The Myth of the Vaginal Orgasm," in *Feminist Theory: A Reader 2014*, ed. Wendy K. Kolmar and Frances Bartowski (Boston: McGraw-Hill Higher Education, 2010), 199.

¹ Jennifer Katz et al., "Casual Hook up Sex During the First Year of College: Prospective Associations with Attitudes about Sex and Love Relationships," *Springer Science+Business Media* (2013).

GRRRL Time:

What Our Subscribers Are Doing



Colorado College:

Women on campus notice a lack of stage time for female actresses. Their solution?

Create their own stage.

Photos courtesy of COLLEGEGRRRL Staff

MEET OUR TEAM



jade frost
journalist

"If anyone should ask a Negro woman in America what has been her greatest achievement, her honest answer should be, "I survived!"

- Pauli Murray



willa rentel
journalist

"We are unwilling to falter under claims that we are reactionary "reverse sexists" AND NOT THE TRUEPUNKROCKSOULCRUSADERS THAT WE KNOW we really are."

- Bikini Kill



amy valencia
editorial assistant

"No quiero hablar por ti sino contigo. Pero si no aprendo tus modos y tu los míos la conversación es solo aparente."

- Maria Lugones and Elizabeth Spelman



spencer spotts
graphic designer

"Eventually it comes to you...the thing that makes you exceptional, if you are at all, is inevitably that which must also make you lonely."

- Lorraine Hansberry

"I write for those women who do not speak, for those who do not have a voice because they were so terrified, because we are taught to respect fear more than ourselves. We've been taught that silence would save us, but it won't."

-Audre Lorde

