

The Monthly Rag

Brought to you by the Feminist and Gender Studies Student Advisory Council

Block III, 2011

So, what's the deal with QCC?

Queer Community Coalition (Queer CC/QCC) seeks to fill those voids left by the current LGBTQ student organizations—the Queer Straight Alliance (QSA) and Equal—while continuing to offer the great things QSA and Equal offer. These current groups meet the needs of some, and it's important to continue to have a confidential group that focuses on support and social aspects, as well as providing opportunities for the campus to get involved in community and activist events. In addition to these opportunities, there is great potential to reach a broader campus constituency, focusing on the meaning of 'queer', what that means and who that includes, inciting dialogue, encouraging questions, educating the campus around language, and realizing the convergence between various interests in the CC community.

The QCC intends to create a long-term collaboration between the current LGBTQ student organizations that will expand and enhance the vision for a more cohesive queer community at Colorado College. As a collaborative student-run organization QCC will build a centralized and stable foundation that can expand and adapt to the needs of the campus while simultaneously providing opportunities for queer related activism and outreach to the broader Colorado Springs LGBTQ community. There are distinct and important needs for lesbian, gay, bisexual and trans students, but 'queer' is even broader than this. We want to make sure that there are safe spaces and opportunities for all students to explore gender and sexuality, to be allies and advocates, to identify with the queer community if they so choose, no matter their gender or sexual identity, gender presentation, or sexual relationships.

Last block during National Coming Out week, thanks to support from President Tiefenthaler's Office and Dean Edmond's Office we handed out 150 QCC t-shirts to students, faculty, and staff. We have a list of about 90 people waiting for shirts, so if you're one of those people— we haven't forgotten about you! Aside from creating visibility through the t-shirts, we collected more than 200 student responses to a short survey about queer-life and collected a handful of Queer Sex & Desire PostSecrets.

Keep an eye out for QCC happenings on the student digest, QCC Listserv, and our Facebook page—we'll be hosting a meeting, discussion, or event SO SOON!

Have questions or want to join the QCC mailing list? Email:

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I would have girls regard themselves not as adjectives but as nouns. ~Elizabeth Cady Stanton, "Our Girls"

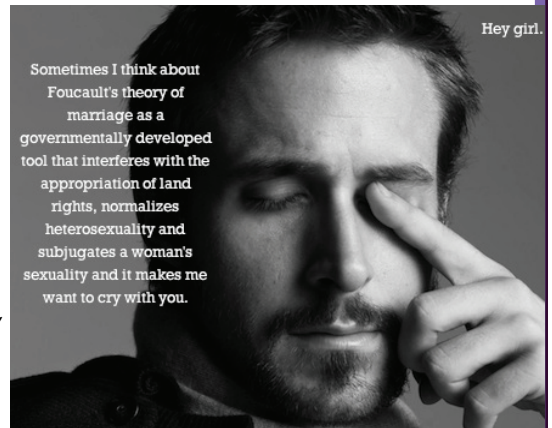
Feminist Ryan Gosling, Probably on a Feminist Blog Near You

If you've been anywhere in the feminist blogosphere in the past couple of weeks, you've likely encountered the "your favorite sensitive movie dude-turned-meme." The attractive Ryan Gosling is mixed with your favorite feminist theories, all in 160 characters or less. Originally created to help a gender studies grad student and friends study, Feminist Ryan Gosling has made its way onto the mainstream interwebs.

The creator of this site (feministryangosling.tumblr.com) is bringing together two great things, right? We've got some legitimate feminists (Judith Butler, bell hooks, Anne Fausto-Sterling, the whole gang) and a meme. In a nutshell this sounds like a homerun...but is it?

First, I was in the "You had me at Foucault," drool-y phase, then I shifted to "Hmmm. How far can we really push the irony? Is this too reductive?" skeptical phase, and now, after much contemplation I've settled into a "It's a meme, only a meme, stop being so critical! You would make this and force everyone to like it!" phase. This

essentially means I'm outwardly supporting the existence of this meme, but with a disclaimer. I think in order to responsibly share the oh-so-adorable-and-insightful-Ryan-Gosling-meme, all parties involved should be at least familiar with the theory being used in the most basic sense. Seriously, at least google it. It's not even funny otherwise, is it? Is that asking too much for a meme? What about the "hey girl" part? I hate that! I get that it's supposed to be ironic, but, ahhh! I keep cycling through these three phases of love-dislike-like! What are your thoughts? Share them on 'The Monthly Rag' Facebook group!



"Individual heterosexual women came to the movement from relationships where men were cruel, unkind, violent, unfaithful. Many of these men were radical thinkers who participated in movements for social justice, speaking out on behalf of the workers, the poor, speaking out on behalf of racial justice. However when it came to the issue of gender they were as sexist as their conservative cohorts." ~ bell hooks

CC WOMEN: RECLAIM YOUR ORGASM by Will Trousdale, Sociology Major, Class of 2012

I recently organized data from last year's Relations campus-wide sex survey. I only looked at those engaging in heterosexual behavior due to a small portion of gay and lesbian respondents (3%). Of sexually active males, 97% report having reached orgasm, where only 80% of the women report reaching orgasm. Thinking more deeply one can realize that 80% is not a lot, especially compared to 97%. Here we find the presence of a possibly detrimental orgasm inequality on our campus that, if anything deserves further statistical investigation.

Using statistical tests, an interesting story begins to unfold. Controlling for gender, grade level, and number of sexual partners, one finds that CC women involved in relationships are over 300% more likely to have reached orgasm. One also finds that each increase in sexual partners also increases the odds of reaching climax by over 150%. Both of these findings are statistically significant. Here we see a conflicting pattern emerge. Women in committed monogamous relationships are much more likely to have experienced an orgasm, moreover women who engage in more sexual encounters are also more likely, though considerably less so than being in a relationship, to have reached climax. Looking at this, a woman desiring to be completely sexually satisfied would be advised to engage in sex only in the comfort of a relationship. Conversely they may feel inclined to compile a longer list of sexual partners. Both of these conclusions, however, would be premature without some theory to unpack what accounts for this pattern.

There is a broad consensus in relevant literature reporting that climax is necessary in order to become completely sexually satisfied. Personal experiences of satisfaction no doubt vary, but for the purpose of this essay we will defer to the literature. One must also recognize that sexual experience, although highly physically intimate, personally private, and physiologically reliant, is mostly an outcome of social factors. Society scripts our sexual experiences, defining acceptable parameters of appearance, personal experience, and performance. This script is arguably most strictly enforced in the sexual experiences of young adults. We are sexually inexperienced, highly vulnerable to social persecution, and rarely secure with our physical appearance or sense of self.

From the beginning of a sexual encounter to the completion, social scripts dominate the unfolding of our experiences. Ultimately these scripts define these experiences as a process of male sexual satisfaction at the female's expense. First, men generally act as sexual explorers, whereas women are seen as objects of exploration. Society defines very narrow erogenous regions on the female body. Consistent male exploration and stimulation of these regions forces women who may not be sensitive in these regions, to convince themselves it is stimulating. Second, women are subject to much narrower parameters of acceptable naked appearance than their male counterparts. One would struggle to argue that pressures felt by men are even comparable to those felt by women, pressures far too extensive to list here. Further, scholars have documented the ways

in which society, primarily through the medium of pornography, define acceptable appearance and maintenance of the vagina. The vagina must be surrounded by minimal hair, emit little odor, and appear "tight" (the absence of prominent labia). Due to the unrealistic expectations society places on vaginal appearance, the prospect of performing intimate acts on women, namely oral sex, becomes increasingly less likely as society brackets more and more vaginas as unattractive. This leads to the third and perhaps most powerful social factor accounting for this pattern of orgasm inequality: the framing of male gratification as a form of female gratification. This frame has allowed female sexual actors to be more concerned with their partner's sexual pleasure than her own. Social forces have not only put strict parameters of female sexual behavior and appearance, but also encouraged them to dismiss their sexual needs for the needs of their male counterparts.

As a young heterosexual male with a modest knowledge of these social forces and patterns, I can't help but feel responsible to curb the pattern of sexual inequality on our campus. However, I do not feel solely responsible. Women must become cognizant of these forces robbing them of a full and free sexual experience. Women on our campus must realize they are entitled to an orgasm. Only through a cooperative challenging to the social script of sexual performance can we reach an open, honest, and more satisfying sexual experience.

Do you have a question, want more info or resources, don't understand something, or want to contribute to our publication? Contact Andi:

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