

SPRING 2013 DEPAUL UNIVERSITY

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DEPARTMENT OF WOMEN'S AND GENDER STUDIES NEWSLETTER

Students Organize for Fair Hiring and Firing Practices at DePaul by WGS editors

On Friday, May 10th, students brought concerns about firing and hiring practices at DePaul University to the Faculty Senate and the advisory board for the Center for Intercultural Programs (CIP).

Students expressed concerns over the recent firing of Danielle Martinez, a black woman, from her position in CIP. They argue that her termination is the result of institutional racism and sexism at DePaul University. In a public statement, they wrote:

"Institutional Sexism and Racism has lead to:

- *A lack of job security for and retention of women of color faculty and staff*
- *A lack of transparency around decision-making practices that affect students and staff*
- *A hostile environment for people from marginalized communities who previously utilized and continue to use the CIP space*

- *A loss of student involvement, participation and utilization of CIP*
- *A perpetuation of hostile environments and non-inclusive spaces across campus"*

Student organizers wrote that they believe that institutional sexism and racism at DePaul University are not in alignment with the schools Vincentian values. They plan to continue to raise this issue until their concerns are addressed both by CIP and by the larger administration. They are urging the DePaul Student Government Association to introduce and pass a resolution calling for an investigation into the termination of Martinez.

Student organizers wrote:

"Our goal is to bring light to incidents which contradict DePaul's mission and to demand accountability for these incidents. We demand that DePaul administrators, specifically the Office of the President and the Division of Student Affairs, faculty and staff, take

our concerns seriously and respond with urgency to our demands regarding the recent discriminatory practices which have plagued CIP and negatively impacted student's experiences at this university."

CIP was founded out of student struggle against institutional racism at DePaul University. In May of 1994, Latino students staged a sit-in to protest personnel decisions in the Office of Multicultural Student Affairs. Then in 1995, members of Concerned Black Students staged a second sit-in, this time in the headquarters of the DePaulia to protest "insensitive and inadequate coverage of minority issues." In response to this student organizing, administrators established CIP as a safe space for students of color and other minority groups. It is the hope of the editors of this newsletter that CIP will fulfill the dreams of the students whose impressive efforts lead to its creation.

Department Chair Letter By Beth Catlett

Greetings!

It is mid-May, the sun is shining, and the 2012-2013 academic year is coming to an end. We've been working hard this year, and our students have achieved tremendous growth and accomplishment.

I would like to share some bittersweet news. At the end of this quarter we'll be saying goodbye to two WGS faculty members: Misty DeBerry and Kate Kane. Both Misty and Kate are moving on to exciting new life adventures. That said, my heart is heavy because this will be a loss for WGS! We wish both Misty and Kate well in their new endeavors, and we won't let either of them stay too far away! I hope you'll be able to join us on Wednesday, June

12 to celebrate Misty and Kate, and to thank them for their tremendous service to WGS over these last years. More details about this celebration will be coming your way soon.

We still have several more WGS events this quarter that promise to be very exciting. So please visit our website and our offices for information about all the exciting programming over these next several weeks. Of particular note, I really hope you'll be able to join us for two end-of-year events during the last week of classes. On Wednesday, June 5, we'll have our annual WGS luncheon during which we will celebrate the accomplishments of our graduates as well as our affiliated faculty. We hope to put together an exhibit of faculty publications and other scholarly and creative activities for the event. Also,

on Friday, June 7 our graduate students will make presentations based on their M.A. final projects. You'll have the opportunity to hear about the cutting edge feminist scholarship that our graduate students have produced. Please join us. And please keep your eyes open for invitations to both of these events soon!

I don't want to end the academic year without a personal note. I am truly honored to be in community with so many colleagues – faculty, staff, and students – who inspire and challenge me every day. I have such gratitude to be surrounded by people who are committed to moving our world toward social justice. I'm wishing everyone a relaxing summer. We'll look forward to seeing you very soon!

Namaste,
Beth Catlett

MA Alumni Profile: Anna Assenmacher

For the last two years, Anna Assenmacher has been working with the Beck Research Initiative. She is currently doing advocacy around a piece of legislation that was introduced to the Illinois legislature. She writes:

“The Beck Research Initiative desires to extend our advocacy efforts on social and policy issues that are consistent with the values of the BRI. It was this objective that led us to our current relationship with the Aging Justice Project, a policy program sponsored by the Jane Addams Senior Caucus, The Shriver Center for Poverty Law, and the Midwest Academy.

The Aging Justice Project is a yearlong intensive policy-training program designed to educate and empower women to advocate successfully for policies that allow older women to age with dignity, economic security, and access to affordable health care. I joined the group as a policy fellow, and a representative of the BRI, in September of 2012 and it has been an amazing and wonderful learning experience! Our bill, SB 1190 – The Illinois Family Care Provider Act – seeks to expand the definition of family for purposes of FMLA to include grandparents and grandchildren, thus ensuring access to job-protected leave for these important family caregivers.

From a personal and professional perspective, I have learned so much about policy formation throughout the course of this program – from drafting legislation, to selecting a legislative sponsor, to lobbying the bill in the state legislature. It has been equally empowering and humbling to be a part of this process. My M.A. experiences, and my feminist framework, have been crucial guides throughout the legislative process as I drew from my own FMLA research to draft the bill and to inform my conversations with legislators. I am honored to work alongside a number of women, from a variety of backgrounds, in this important work. It has been an amazing experience to see some of the issues and topics we discuss in WGS, in terms of the intersectionality of race, class, gender, and age, play out within the group and in our interactions with lawmakers, and in the formation of the policy itself. Because my graduate research was focused on public policy and gender, this has been a particularly valuable experience and one that I will continue to be involved in moving forward. I have so much gratitude for my grounding in Women's and Gender Studies! I think this is but one example of the many ways we can draw from our experiences in WGS to work towards social justice and social change.”

Reimagining Identity Politics Based Feminism By Deanna Boland

Transgender people have always had a tense relationship to feminism. From extreme claims such as Janice Raymond's that "all transsexuals rape women's bodies" to feminists questioning the right of transgender women or men to be allowed into 'womyn's only' spaces, transphobia is clearly present in feminism. This is all based in the idea that feminism is a movement based in identity politics, also referred to as the women's rights movement. The women's rights movement is exactly what it sounds like: a movement for women, by women, that tries to advance women's rights in our society. Transgender people are a threat to an identity based feminist movement because transgender people call into question the very definition of "woman". Because women's rights activists are threatened by the existence of transgender people, they often refuse to allow them into "their" feminist movement. By doing this, many feminists are losing out on a powerful group of people whose very threat to the definition of "woman" could be used as an asset to break down rigid gender roles and help end patriarchal control. Feminists need to move beyond an identity politics movement. Feminism must become a movement for the social justice of all people, including transgender subjects.

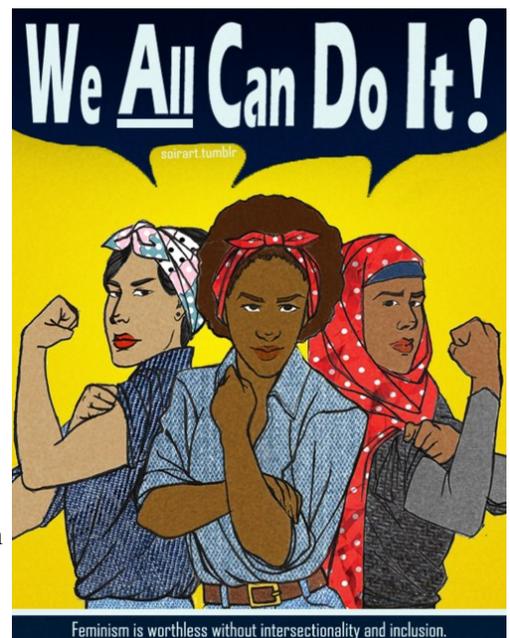
Identity politics has been a successful strategy used to incite a great deal of social change. Second wave feminism was intent on achieving equality for women in all social spheres of society and the movement had a lot of success. However, there are two key flaws in identity politics, both highlighted by Riki Wilchins, an editor of the *GenderQueer*, a collection of essays about the identity of genderqueer. Wilchins states "these twin problems of identities—boundaries and hierarchies—emerge whenever we try to base politics on identity." As addressed above,

the women's movement has an investment in the boundary of "woman". For an identity-based movement, boundaries are necessary so that a person knows who is "us" and who is "them". Though this is not essentially politically based, the rhetoric often evolves into defining who is an ally, and who is an enemy. Many feminists used this to create a boundary between "real" women, also known as cisgender women, with transgender women who are viewed as the enemy in a dress. Many feminists have claimed that since transgender women are not "real" women but actually men that they cannot be a part of the feminist movement. Other feminists argue that transgender men are "real" women, but traitors, abandoning the fight for women's equality for access to male privilege. Viewing transgender people in this way positions transgender identity as deceitful. This is often used to take away transgender people's subjectivity.

Many transgender women have tried to join forces with feminism by highlighting their "real" womanness. These women try to show the similarities between transgender and cisgender women and disguise the differences. But transgender women should not have to fit into cisgender definitions of "real" womanhood to make feminists realize that they should not be oppressed. According to Emi Koyama, a social justice activist and author, "it is time that we stop pretending transsexual women are "just like" other women or that their open inclusion will not threaten anybody or anything. The very existence of transsexual people...is highly threatening in a world that essentializes, polarizes, and dichotomizes gender." Transgender subjects are not "just like" cisgender subjects anymore than women of color are just like white women, or that queer women are just

like straight women. Women are not all like each other and the idea that "women" is a single group is reductive and ridiculous! Transgender people have their own unique identities and experiences that should be celebrated, not alienated. Feminism needs to stop labeling transgender people as deceitful, and transgender people need to stop disowning their unique identities.

It is high time that feminism drops identity politics in favor of becoming an inclusive social justice movement that utilizes the power of transgender subjects. As Nestle, another editor of *GenderQueer*, said, "We can stand on old ground, protecting 40-year-old borders, or we can throw open the gates and see what lies ahead in new thinking, new organizing, new narratives, new intersections between political, cultural, economic, and gender-sex struggles." Only by abandoning the broader war between feminism and transgender subjects can new levels of discourse and activism be reached. If feminism is framed as a social justice movement, then transgender subjects can be utilized as powerful weapons to destroy the gender binary and patriarchal society.



“We All Ride the CTA” Everyday Resistance to Harassment on Chicago’s Public Transportation system by Joy Ellison



“We’ve got the only girl on the bus who doesn’t like us stuck between us!” I looked up from my book and saw two men standing on opposite sides of a young woman. She was wearing a Doctor Who t-shirt and holding an Iron Man lunch box. She looked like she was in high school and I identified with her immediately.

“Come on,” one of the men said. He and his friend were both clearly drunk. It was opening day of the Cubs season and the bus was packed with other fans, most of whom were also intoxicated. “Give me a high five,” he said. His mouth was spread wide in a leer. The young woman refused to touch him. She looked very uncomfortable. I felt sick to my stomach – and angry.

Here in Chicago almost all of us ride public transportation. Too many of us have witnessed or experienced harassment and violence while riding the buses and trains. Friends of mine sometimes swap stories about sexual harassment, sexual violence, racism, and queer and transphobia we’ve experienced on the CTA. I want to share two stories of everyday responses to this harassment and violence. I’m

learning that even small responses can change a situation by creating a community.

“Hey,” I said to the young woman. “Are you okay? Do you want my seat?” She shook her head. “I can handle it,” she responded. “Okay,” I said, feeling a little foolish. “Tell me if you need anything.”

The young woman turned her face away from the two men and refused to talk with them. Ten minutes later, the person sitting next to me stood up and the young woman took her place. “Nice t-shirt,” I said. Doctor Who is one of my favorite television shows and I wanted to show her that I was just a friendly person. She said thank you and then a moment later continued: “They told me that they thought I was 24 years old. I think everyone on this bus is drunk.”

“Yeah,” I said. “They are. Let’s watch out for each other.”

We talked about our experiences with sexual harassment and the strategies we’ve used to deal with it. Then we began talking about our favorite parts of Doctor Who. I started to smile. I stayed on the bus until the men who had been harassing the young woman got off. I arrived at home upset by what I witnessed, but feeling better because I’d said something. I felt empowered and connected– and amazed that an act as small as asking if someone else was okay could make me feel that way.

I’m not sure if what I did made a difference, but I do know that I made a small connection with someone else. I believe that these connections are the basis of resistance.

Last year, two friends of mine responded to another instance of sexual harassment in a way that changed the situation completely. My friends were travelling back from an Occupy Chicago rally late at night. The train car was filled with other activists. One man was harassing the people around him loudly. A couple of people asked him to stop, but he continued. That’s when one of my friends began clapping. She started chanting “We all ride the CTA.” Her friends joined in. Pretty soon, the entire train car was chanting together. At the next stop, the man who was bothering passengers left. “It was pretty great,” one of my friends told me. “We totally stopped the harassment.”

Imagine if all around Chicago we started responding to harassment on the CTA. What if whenever I felt uncomfortable on the bus I could start chanting and know that the people around me would join in? I believe that community-based responses, like these two examples, can help us build the capacity to deal with violence and harassment without relying on authorities. I’ve seen small actions transform situations. I think we have more power than we realize. After all, we all ride the CTA.

Student Organization Profile: Trans*(formation) DePaul

TRANS*(formation)



DEPAUL

identities and expressions.

We believe that through education, consciousness building, and promoting the voices of trans* students that we can transform the larger DePaul community into a more accepting place and create the social change needed to end violence against trans* folks.

At Trans*(formation) DePaul, ALL students are welcome. A student does not need to be trans* or gender nonconforming to come to meetings or join in our activism. We also do not believe there is any “right” way to be trans*. There are as many gender identities and expressions as there are people, and the beauty of gender lies in that diversity! We also recognize that gender intersects with all other aspects of a person’s identity, and we strive to address the complexities of intersecting identities in everything we do.

We meet every Tuesday night, usually in Monroe 114 at 7pm. Some things we’ve done this past year at meetings include a workshop on having sex with trans* folks, discussions of

Trans*(formation) DePaul is a student organization for trans* and gender nonconforming students and their allies. We aim to raise awareness about gender variance through education and activism. We are also working to create a solid community support system for students of all gender

trans* identities across cultures, and book mark making craft nights!

In addition to weekly meetings, we put on a plethora of events throughout the year. We recently collaborated with Women’s and Gender Studies to put on “Trans* in the Classroom” where we workshoped on how to create inclusive classroom spaces for gender variant students. We also have multiple Trans 101 workshops that we do regularly with student organizations on campus.

We would like to invite everyone to attend our event “Transitioning Relationships” happening as part of LGBTQA month on May 28th from 6:30-8:00pm in the Lincoln Park Student Center room 315. This will be a panel discussion with a couple cis-gender partners of trans* folks to highlight and celebrate their unique experiences and identities! If your organization, class, or department could use a Trans 101 workshop, or if you’d like to collaborate on any events, please contact us at tfdepaul@gmail.com. We’re always open to making new friends! You can also stay up to date with us on Facebook, by searching Trans*(formation) DePaul.

Yours in solidarity,

The Folks of Trans*(formation) DePaul



Student Work Spotlight: Manifestos from Dr. Robin Mitchell’s Class

What would you say if you had the chance? What have you never disclosed? In Dr. Robin Mitchell's class *Feminist Frameworks: Feminist Theory via the Manifesto, Declaration & Statement*, students have the opportunity to answer these questions. For their final project, Dr. Robin Mitchell asks her students to write manifestos that share their political and personal beliefs. This is one way for students to engage in theoretical writing and also consider what activist interventions might look like. On the following four pages, you will find manifestos from students in Dr. Robin Mitchell's winter quarter *Manifestos* class. Enjoy!

Queer Wedding Crashers: An Utterance from the Lower Strata

by Mark Talsma

It seems that since the turn of the new decade, it has become almost impossible to set foot on any urban, liberal street corner or college campus without being glibly asked an incredibly complex question: "Do you have a minute for gay rights?" This question is the unctuous pick-up line used by activists employed by the Human Rights Campaign, a swollen, grotesque cash cow advocating for compulsory, state-sanctioned gay marriage under the guise of apparently universal "human rights."

Many of us, the disillusioned queers that inhabit the lower social strata – working-class queers, trans* people, students, progressives, artists – often ignore this question, knowing that if we had the time, we could give that smirking slacktivist not just one minute, but at least five or even ten minutes explaining our definition of "gay rights." Thus, today is the day that we boldly declare that we are not adequately represented or accounted for by the Human Rights Campaign's agenda for gay rights, an agenda that pushes gay marriage legislation at the exclusion of more progressive and liberatory actions.

We are the queers with the critical thinking skills necessary to realize that marriage is a hegemonic institution that suffocates and silences us, and that the gay marriage movement is an innately conservative cause that perpetuates the oppression and extermination of queers in exchange for a one-way ticket to straight privilege for those who qualify.

Do we have a minute for gay rights? Certainly. But that's not what they're asking. They're wondering if we have a minute for *gay marriage*, to which we respond: not on your fucking life. And here's why:

- 1. Marriage is a form of hegemony and social control.** Until quite recently, most queer people would remain in the closet for much longer than we do now, and so, many queers would enter into heterosexual marriages due to pressures from family and society at large. The gay liberation movement of the 1970s sought to push back against this by promoting free love and queer visibility, but the gay marriage movement that has sprung up in its place since the nineties creates a homonormative culture where all queer people, whether they be out or closeted, are coerced into getting married. People who do not want to or cannot get married are still silenced and excluded under this system. It is inevitable that homosexual marriage will eventually become an unexamined norm – what kind of sanctions will we face when we choose to subvert that norm through non-normative relationships and politics?
- 2. Marriage concentrates wealth and perpetuates class privilege.** Most people get married to others who share a similar socioeconomic status, and due to the nature of family inheritance in our society, wealth tends to stay within families. This creates a system where the wealthy marry the wealthy and concentrate their wealth, and the poor marry the poor and continue to struggle. Gay marriage does absolutely nothing to rectify this, to the detriment of poor and working-class queers.
- 3. Gay marriage has no direct benefit for queer youth.** 1 in 5 street-based youths are queer, and over half of them have experienced sexual violence while living on the street. Concentrating our financial and emotional resources on gay marriage does nothing to solve the complex problems that many queer youth face – not just homelessness, but bullying and mental health issues as well.
- 4. Gay marriage will not end homophobia or eradicate AIDS.** These issues will only be solved when heterosexist institutions – like marriage – are dismantled and replaced by an egalitarian, sexually liberated society.
- 5. Gay marriage stratifies and divides the queer community.** The wealthy, mostly white, middle-aged gays and lesbians who fight so viciously for state-recognized gay marriage, and all those who seek to join them in their crusade, are simply ascending to a position of artificial straight privilege by way of a marriage license and blood diamond wedding rings. They, the gay bourgeoisie, possess immense social mobility and access to benefits like shared health insurance and child custody. Rather than fight to provide similar mobility and access to all queer people, these trolls prefer to keep these rights inseparably tied to state-sanctioned marriages. If you don't want to get married, or cannot get married for reasons such as citizenship or otherwise, you are kept among the ranks of the queer proletariat who must continue to fight for recognition and basic rights.
- 6. The gay marriage movement has systematically erased progressive, queer anti-marriage arguments.** Thanks to the huge PR push by HRC and other organizations, the mainstream consciousness has created an offensively simplistic dichotomy of opinions on gay marriage: you either support gay marriage and side with the center-left, or you are a homophobic Republican. Queers and straight allies that oppose gay marriage on radical and far-left grounds are completely ignored in this conversation. This is the reason why, rather than asking one another "are you homophobic?", many mainstream gays and straights alike ask "do you support gay marriage?", as if it is the only queer issue that holds any relationship with one's bigotry.

Many may call us divisive, or accuse us of standing in the way of progress, but nothing could be further from the truth. As it stands now, federally-recognized gay marriage is an inevitability in the United States. It is an issue that appeals to both social liberals and fiscal conservatives, and public opinion in favor of gay marriage has recently tipped over the 50% mark. No radical queer slingshot will be incapacitating this gay marriage Goliath any time soon. However, in the long term, we will absolutely be continuing to fight for an abolition of marriage and more support for the queers who continue to live every day in fear and self-loathing. None of us would doubt the short-term benefits many couples reap from the legalization of gay marriage, but it is vile and irresponsible to ignore the groups and ideas that are facing extermination in exchange for those benefits.

Queer people should not be dependent on the straight, homophobic government for recognition and rights. It is imperative that we break away from and participate outside of the institution of marriage, of all heterosexist institutions – because if we don't, we will absolutely be extinguished. We must establish a new order of queer community, culture, and activism that is critical of and separate from the straight majority. If you want to get married and assimilate, then please proceed – we are sure that there will be plenty of straight "allies" waiting to satisfy your bizarre case of Stockholm Syndrome. But the second you have had your fill of being a pawn for homophobic systems and agendas, you are welcome to join us on the other side.

Sick (Wo)Manifesto by Clare Stuber

This is a disclaimer that I'm not giving you a disclaimer, so get offended. And take it personally. We are SICK of this shit.

We are SICK of NOT being a human being who is sick—a human being who has an illness—but a crazy woman who has lost her mind, and I know there are more of us. We haven't lost our fucking minds; you've taken them FROM us.

You take it from us when you strip us naked in the hospital, tally our scars, count our tattoos and piercings, inspect our bodies looking for these augmentations or additions as too externalized for us—it's unnatural, isn't it? Spoiling our purity from the inside out, aren't we?

You take it from us when you mark us like rabid dogs and corral us into hospitals that feed us PILLS instead of food and work to keep us IN rather than help to get us OUT.

You take it from us when you ask us to list off our medications, operations, hospitalizations, all the while shaking your head and spitting high and mighty sighs of disapproval and shame, your eyes large with a pity whose origin you are ignorant of.

You take it from us when you DENY our rights, something as routine as renewing a driver's license, saying that we are a liability behind the wheel.

YOU are a fucking liability to our health.

You take it from us when you stick your finger up our assholes or touch our breasts with no warning, without any explanation of the kind of exam you're performing.

Oh, we're sorry, should we give you a round of applause for having the "answers?"

Is it easier to locate them in our bodies and our brains rather than to get your finger out of your own asshole and point to a slightly LARGER diagnosis?

And that SAME falsely medical, bullshit authoritative finger pokes and picks and peels away our "scab of womanhood" and turns it into an example, a specimen, a defect, a HYSTERICAL woman, SICK everywhere from her head to her womb.

And you're goddamn right we're hysterical.

We are SICK because Someone In Care Kills.

We are throwing ourselves up and cleaning the mess—your mess.

You've made us SICK and we are SICK, we will not be UNSICK and you will not erase nor exploit it because you have so generously imposed it upon us and it is now ours. This is not for our health, it is for YOUR capital gain and we will not be stocked on shelves and brutally handled or exchanged for money we do not have. We are depressed, manic, anxious, bi-polar, schizophrenic, borderline and paranoid.

We are everywhere. We're teaching your children, serving in your army, entering your data, organizing your bullshit, taking your fast food orders and digging your graves—*would you like some painkillers with that?* Too bad.

You will no longer tell our stories. You will give us the opportunity to write our own text and to have EQUAL say in our treatment.

Provide us with affordable health coverage that does not exclude, hide or shame us.

Do not stigmatize our experiences or use them a demonstration of bodily incapacities, but realize how incapable we've been *made* as a result of your lazy logic.

Do not use your statistics, research, findings, interviews or patients as a means of mental masturbation.

Implement necessary training aimed to educate yourselves and your staff of rape victims, sexual abuse victims and assault victims, all victims, and think for one fucking second how your physical and verbal interactions, which are nothing more than transactions, between patient and doctor—*or should I say leper and savior*—in your hospital systems affect those exchanges.

We will vilify you as you've vilified us.

We are everywhere—surviving, trying and dying—we're multiplying and soon you will have nowhere to store us.

SILENT NO MORE

By/To/For: Katie Wayhart

Spent more time with mommy than the other girls at school. **SILENT.**

Tall, blonde, "mature for her age" little girl. **SILENT.**

Older cousin says I'll show you mine if you show me yours. **SILENT.**

A seemingly innocent "game" turns into something more. **SILENT.**

Years go by. Are her memories real? They're only nightmares. **SILENT.**

Hot summer day at the pool with your best friend. **SILENT.**

Dog can't stand the heat so he turns on the little girl. **SILENT.**

4 hours of reconstructive surgery. 300 stitches.

20 percent of each lip gone. **SILENT.**

Best friend lost, dog lost, girl lost, girl's family lost. **SILENT.**

She hides behind a hospital mask.

Can't bear to look at her mutilated reflection. **SILENT.**

Her once symmetrical face, no longer symmetrical. **SILENT.**

She must not draw attention to her mouth. Don't want to offend anyone. **SILENT.**

Lexapro and Vyvanse tell most people they have a problem.

They tell her she is the problem. **SILENT.**

She can't relate to boys, have real conversations with them. **SILENT.**

So she must communicate in the only way she knows how. **SILENT.**

Sex, lots of sex... all kinds of sex. All sorts of partners.

SILENT.

One day she gets sick. After three false negatives, she gets a positive. **SILENT.**

Quits exercising, starts smoking. Gives up running, gains 40 pounds. **SILENT.**

She thought she was better. Why isn't she better?

After all that therapy. **SILENT.**

She smiles, even though inside sometimes she wants to die. **SILENT.**

Dyes hair dark, can't stop obsessing over the fat on her thighs. **SILENT.**

Tries to embrace her curves. Tells herself guys like girls with a fat ass, too. **SILENT.**

Police harass her friend. She stands up. They make an example out of her. **SILENT.**

Tells mom about flashbacks of cousin. Mom tells Dad. **SILENT.**

Mom tells girl Dad says not to say anything. Don't want to stir up the family. **SILENT.**

Gets a little drunk at a bar. A bouncer takes advantage of her in a backroom closet. **SILENT.**
This time she doesn't even bother telling anyone. **SILENT.**

Meets boy. She calls it love, even though she knows deep down she's just lonely. **SILENT.**
Turns out boy is in a serious relationship with alcohol. She is the third wheel. **SILENT.**
Calls her selfish bitch. Miserable cunt. Rapes her. **SILENT.**

How long will we remain silent?
What will it take to speak out?

I may have been silent and silenced, but **NO MORE.**

My voice has the power to change, the power to put a stop to the silence.

Silence is golden. **NO MORE.**

You will hear my voice. And I apologize **NO MORE.**

Won't apologize even for the occasional high-pitched stammer... you might recognize as the voice of the little girl that still traps herself inside of me. **NO MORE.**

Tells me she finds comfort resting in the resilience of my soul. I tell her baby you'll be okay it's time to part ways,
Dependent on me **NO MORE.**

I will never be voiceless again,

SILENT NO MORE.

Fuck You Manifesto

By: Maggie Kane

Fuck you.

Fuck you and your friends for sneering the next day.

Fuck you for not daring to look me in the eye.

Look at me—And try to claim that I am the one to blame

Elliot. Dave. Nick.

You do not know what it was like—You have never felt the hand of the patriarch you once called god shattering all the beliefs you once believed to be real. You have never felt the fear that crept into the creases of that night. And you cannot begin to understand what I felt in the moments that you mercilessly penetrated my flesh—leaving me with permanent scars. You have never lived with the breathing nightmares—you have never felt the heavy pain that has thrived within my heart, day in and day out since that night.

But I will no longer be your victim.

I hope my memory haunts you. I hope that as the night carries you to sleep you are plagued with the guilt that I refuse to continue carrying. I hope when you look in the mirror you see the distortion that I have lived with everyday for the past year and a half. I hope when you wake up, you find yourself trapped in the memory of that night. And, I hope that nothing will ever be the same again in your life.

For too long we have been victimized—we have been burdened with guilt that has been misplaced time and time again. We are plagued with thoughts of what if—what if I had not worn that outfit? What if I had not been drinking? What if I was somehow different?

Now is the time to stop wondering what we could have done differently.

We have the right to occupy space

The right to our own bodies—to wear what we want

We have the right to fuck whomever we like, without slut-shaming or judgment;

But also, the right to say no at any point in the night.

We have the right to walk down the street at anytime of day

We have the right to put limits on our friendships with you—being friends does not mean we are open for the taking.

We have as much right as you to drink and do drugs without fear of rape—our intoxication can never be your excuse.

We have the right to live in this world with you as equals.

And to flaunt our womanliness—or any other preferred gender performance

We have the right to express and exist within our communities

We have as much right to be here as you.

We will no longer live in fear.

We are living, breathing, thinking, and feeling Human Beings. We demand respect. We demand an end to patriarchy, to racism, to classism, to sexism. We demand respect for people of all colors, shapes, sizes, beliefs, and orientations. We demand a society where we can walk safely down our streets, regardless of what we are wearing or what time of day it is. We demand an end to sexual violence. Our bodies are not built to be the vehicle for your sadistic pleasure. And today, we are taking our bodies back. We will overthrow gender binaries—and all other forms of hierarchy that have prevented us from full self-determination. We will not dress, or speak, or perform in the ways that you command—we will no longer be subjugated to the rules of man. We will not be silent. We will not be polite. We are no longer your victims. Today we stand together against those who have perpetrated violence against us. We are stronger than you. We are more self-aware and more compassionate. We love our bodies and you will NEVER be able to enter them again. We have washed our hands of you.

Today, we wear our wounds like Purple Hearts.

We are warriors for freedom, for justice.

We fight for the freedom to exist fully and meaningfully in this world—for the freedom to take up as much space as we like. We fight for freedom from the hatred and misogyny that floods our society. We fight for the freedom to love and to fuck, but only when *we* want. We fight for the freedom of self-determination.

We fight for justice—that you will never again be able to take power over us. That you will feel *everything* that we have felt—that you will live with the guilt, self-doubt, self-hatred, and daily fear that we have had to experience by no fault of our own. We fight for justice in this world. Never again can your hands touch another. Never again will you look in the mirror with ease or comfort. Never again can you walk down the street feeling safe. We know who you are and we do not fear you. Until our wounds are healed, you must suffer, just as we have.

You must stand naked, drowning in the florescent lights of that hospital room. You must wince with each flash of the camera—documenting your nude body. You must be poked and prodded, examined like an unidentified creature. You must take pill after pill so you won't be infected. After all of this, you must then be told that your results are inconclusive because too many days had passed since the "incident".

You must wake up every night for months, plagued with nightmares that it's happening again. You must live with the phantom breath of you perpetrator on the nape of your neck. You must take pills—lots of pills that are supposed to take the pain away. You must sit with strangers who try to diagnose what is "wrong" with you. You must experience all that we have experienced. Only then will justice begin to be met.

Yes, we are angry. We are angry because of what you have done to us. We are angry because we live in a society that views us as sexual objects, rather than human beings. We are angry because our bodies are our sanctuaries and you have defiled them. We are angry because we have lived each day with the heavy weight of fear and pain. Yes, we are angry and we will not take anymore.

Fuck you. We are no longer your victims.

WGS Alumni Spotlight: Zach Stafford, Class of 2012



While in his undergraduate career in the Department of Women's and Gender Studies at DePaul University, Zach Stafford's work was most interested in the ways sexuality, gender and technology interacted and informed one another in a digital age.

His senior project, "Gay Online: Mapping and Tracking Identity, Space and Space Online," won many awards while in school, and a subsequent paper from this research, "Mapping Desire and Typing the City: Urbanism, the Internet and Segregation in the City," was published in the *Creating Knowledge Journal* in 2012. This research also led to his work on the new book *Meet Grindr: How One App Changed How We Connect*, where he acted as a consultant and wrote the foreword for the second edition due out online and in stores in Spring 2013.

Before finishing up his undergraduate degree, Zach had originally planned to go to graduate school to

study Cultural Geography, with an emphasis on digital urbanism. But after being accepted into his respected programs he instead decided to take a break from school and accepted a position within the Center for Gender, Sexuality and HIV Prevention at Ann & Robert Lurie Children's Hospital of Chicago as a Behavioral Research Associate -- subsequently staying in Chicago longer than expected.

Beyond his professional career in research, he writes editorials, Op-Ed's, and other content for a broad range of outlets including: *Huffington Post*, *The Good Men Project*, *Thought Catalog*, *Bitch Magazine*, *USA Today*, and is a columnist at the *Chicago Tribune's* daily paper the *RedEye*.

His degree in Women's and Gender Studies gave him an edge over a lot of other writers and researchers due to the training he received at DePaul. His ability to always be curious, to feel empowered enough to take up space in a world that he was told not to do so, to never be afraid to ask questions, and to always look at things from a multitude of perspectives were -- and still are -- major strengths in both his research and writing.

Over the past year, Zach has been traveling around the country speaking at universities, businesses and special events on LGBTQ issues and technology, as well as being filmed in three documentaries that will premiere later this year.

Beyond his position at Lurie's Children's and in his respected media outlets, Zach is a Research Specialist in the School of Public Health at the University of Illinois Chicago where he works on the study 'Girl Talk We

Talk,' which looks at how violence affects the romantic relationships of African American women in Chicago.

When Zach is not writing and doing research, he sits on the board of Chicago-based non-profit, *Fred Says*, the Arts and Culture Board for the United in Pride organization, as well as other charities and community organizations in Chicago.

He plans on going back to school in the fall of 2014 and hopes to eventually acquire a Ph.D.

Want to write for the WGS Newsletter?



Are you a writer, artist, poet, photographer? Are you planning an event that you'd like to promote or reflect on? Do you run an organization or have a project that you'd like to share with the WGS network? DePaul University's Women's and Gender Studies (WGS) Newsletter is looking to publish your work for our Spring Quarter Issue.

The WGS Newsletter is a quarterly publication for the DePaul WGS community and its extended family to share their stories, thoughts, ideas, dreams, creative visions, and work. The Newsletter looks to highlight various media including but not limited to articles, artwork, poetry, photographs, recent publications, and short stories. If you're interested in sharing your work, please contact the editors at wgs.newsletter@gmail.com.

2013 Graduate Student Research Presentations

Come One,
Come All!



(Above)

Adriana Viteri: The West and the Rest: Decentering Western Knowledge and Resetting Borders

Joy Ellison: Recycled Rhetoric: Brand Israel "Pinkwashing" in Historical Context

Samantha Schooley: (Re)Productive Transitions: How Reproductive Justice Sparked a Knowledge Metamorphosis



(left- clockwise)

Kristen Portland: 'Making Room: Blurring the Lines Between Genre

Ashleigh Hill: A Fractured Life: A Website to Promote a Holistic Consideration of Gender and Christianity

Alexandra Beiriger: Looking Back and Moving Forward: A Journey Through the History and Rhetoric of Feminist Activism

Theresa Bratanch: Assessing the Significance of Attachment and Gender Role Attitudes in Intimate Partner Violence: A Mixed Methods Approach

Sonia Renee: Women's Studies, Academic Feminists and the Future of Feminism

Amanda Helms: Collateral Damage: Race and Gender in The Women's Prison Reform Movement

(not photographed)

Hollie Baker-Lutz: Talking Peace: Fostering Productive Conversations about Gender and Sexuality for the Church and Beyond

Matthew Burgess: Senators, Students, and Trolls: The Movement to Delegitimize Rape

Jill Kuanfung: Climbing the Tree: Unearthing a Mixed Race Family History in Portraits

Naila Thibault: Hands-up: Promoting Inclusive, Body-positive Sex Education for Youth



P r e s e n t a t i o n s

Friday, June 7

4-7pm w/ Reception

Arts & Letters Hall

Room 103

New Books from WGS Faculty

New Release: *The Color Complex (Revised): The Politics of Skin Color in a New Millennium* by Dr. Midge Wilson

"Presents a powerful argument, backed by historical facts and anecdotal evidence, that color prejudice remains a devastating divide within Black America." — *The New York Times Book Review*

THE
COLOR
COMPLEX

REVISED
EDITION

The Politics
of Skin Color
in a New
Millennium

KATHY RUSSELL-COLE
MIDGE WILSON
RONALD E. HALL

The Color Complex is a provocative exploration of how Western standards of beauty are influencing cultures across the globe and impacting personal, professional, romantic and familial relationships. Processes like skin lightening in India, hair smoothing in Black America, eyelid reconstruction in China, and plastic surgery worldwide continue to rise in popularity for men and women facing discrimination from both within and outside of their own increasingly fluid ethnic groups. Now including a wealth of new information since the first edition of *The Color Complex* over two decades ago, the authors, through a historical and sociological lens, have measured the impact of recent pop culture events effecting race relations to determine whether colorism has gotten better or worse over time.

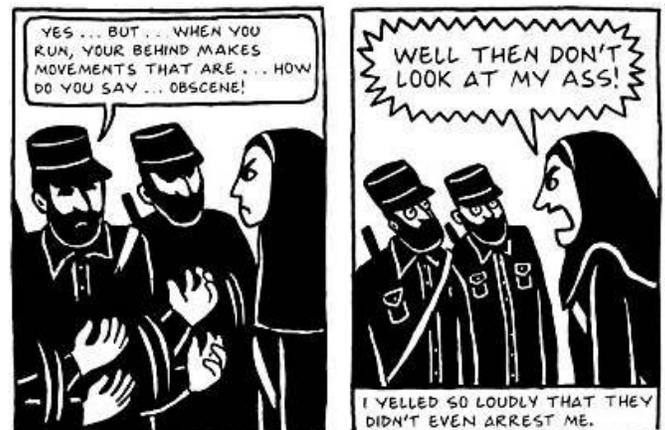
It's a bird! It's a plane! No, it's feminist comics! By Joy Ellison

If you think comic books are nothing but hyper masculine male superheroes and women in revealing and impractical costumes, you are missing out on some great stories. Here are four comic books that are perfect for feminists. Happy summer reading!

***The Essential Dykes to Watch Out For* by Alison Bechdal** Enjoy the lives, loves, and politics of a group of queer friends that have been favorites since 1983. *Dykes to Watch Out For* is part soap opera, part loving critique of lesbian subcultures and always a wonderful glimpse into queer history. Both Alison Bechdal characters and her drawings are deliciously complex. If you haven't yet read *Dykes to Watch Out For*, don't delay.

***Persepolis* and *Embroideries* by Marjane Satrapi** In *Persepolis*, Marjane Satrapi tells the story of growing up in Iran, leaving for Europe, and coming home again. This comic book is funny and moving and gives a much more complex look at Iran than the one provided in the US media. In *Embroideries*, Satrapi applies her wit and storytelling ability to the topics of sex and secrets. Satrapi's work recently gained local attention when the Chicago Public Schools briefly banned *Persepolis*. Be sure to read the book that Rahm doesn't want you to read.

***The Rabbi's Cat* by Joann Sfar** When his cat mysteriously develops the ability to speak, the Rabbi of a small Jewish community in Algeria isn't happy. *The Rabbi's Cat* is a sweet and funny story that discusses colonialism, interfaith dialogue, and the feline kingdom. Sfar's illustrations are amongst the most beautiful in comics and his comic book is a special window into a history of Algerians Jews that isn't often presented in the United States.



Panels from Satrapi's *Persepolis*