

Gender Justice League



CU Women & Gender Studies Program

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The Gender Justice League is a Women and Gender Studies affiliated student organization. We are a small group of majors and minors committed to social justice not only in theory but in practice. Our goal is to spread awareness about and confront serious issues of inequality and oppression on campus and in the community.

This semester has been a busy one. In March we got to meet with the Women and Gender Studies Activist in Residence, Maria Poblet, where we learned about her inspiring work in housing justice. We also hosted a Dinner and a Movie event to watch and discuss *Wadjda*, a film by the first female Saudi Arabian director. For the second half of the semester, much of our attention has been focused on the issue of gender-based violence. In April we held the 4th Annual Denim Days week of activism. In this issue you will learn more about these events as well as another array of issues that have caught our attention.

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Denim Days Display
Hazel Gates Woodruff Cottage
April 24, 2014.

The Naked Truth

By Shannie Ebrahimian

If I've learned anything as a Women and Gender Studies student with a huge interest in social movements, it's that feminist resistance, in all its forms, must be acknowledged and celebrated to have a real impact on social attitudes and future mobilization. Although representative dates such as International Women's Day may appear arbitrary at first glance, they really do lead to more mobilization and resistance than there might have been otherwise. On International Women's Day (March 8th) of this year, among events held all over the globe, one particular demonstration caught my protest-loving eye by exemplifying the radical possibilities of embodied resistance. In a strategic act of symbolic politics, a group of seven Iranian and Arab women staged a successful nude (continued on next page)

protest in front of the extremely famous Louvre in Paris, France. (I highly suggest checking out the pictures and YouTube videos of this event – they are incredible!) With hundreds of shocked spectators surrounding them, and 100 police officers at that, these passionate women demonstrated against sexism and stoning in fundamentalist Islamic countries and advocated for women’s rights, as well as GLBTQ rights. While circling the Louvre and chanting in French, “Freedom, Equality, Secularism!”, most women held up flags from their respective nations, including Iran, Tunisia, Algeria, and Egypt, in order to call out the governments’ lack of accountability in addressing violence against women and other human rights violations sanctioned by both legal and cultural Islamic scripts. The police were lenient at first but eventually arrested six of the women, who were all released later that day after questioning.

Despite topless protests being a common tactic in feminist activism in recent years (check out the Ukraine and Paris based group FEMEN), these women all chose to wear nothing but shoes, which, though shocking for the general public, shows deep commitment and passion by these women in spreading awareness for their cause in a most attention-grabbing way. Some may question the political effectiveness of such protests, and these are valid concerns, but it’s also important to realize the unique sociopolitical contexts of their individual nations where women’s resistance from within is nearly impossible and even dangerous. This event shows how feminist activists can resist successfully from the outside and the prime location of the Louvre, combined with their naked shock tactic, certainly made the demonstration extremely visible. When women engage their physical bodies in political resistance, they expose the ways in which women’s bodies are sites and filters for oppression, which can have a significant effect in how we understand the embodied realities of fundamentalist Islam as political rather than cultural processes. All in all, I am truly inspired by the many ways women are organizing against dominant powers and although there are limitations to organizing as solely women, I think it’s really important that we give credit to all feminist resisters for spreading awareness and bringing a more critical lens to the pursuit of women’s rights.

Women and Gender Studies is about Men, too!
By Cameron Elder

“Why are you studying Women and Gender Studies?” A question I am asked regularly both by the men in my family and those I meet who want to know what I am studying. My answer: to help change the world for the better! To denaturalize hegemonic and archetypal notions of masculinity that maintain systems of inequality, which make the world a more difficult place to live for

marginalized groups that do not align themselves with mythical norms and identity categorizations that a select group occupies. Archetypal masculinity does more harm than it does good. By maintaining a dominant identity and reinforcing “Bro” code and culture, we lessen opportunity for more men to truly feel the range of emotions and experiences involved in being human, or humane for that matter.

My best friend’s rape severely impacted the way I view gender and sexual norms. I sought out women and gender studies to be able to articulate the detrimental effects victim-blaming has on victims themselves, the community, and its ability to perpetuate existing rape culture frameworks. Gendered and sexual violence is not solely a women’s issue, despite popular conceptualizations telling us so. Instead, I fully embrace my position as a male ally in order to help rearticulate discursive understandings of sexual violence in order to have an impact on those I come into contact with.

Recently, the Obama administration has started a campaign to combat rape across the nation. The “1 is 2 many” PSA features many prominent male figures standing up for women and their rights over their bodies. I don’t believe that men resisting stereotypical gender is a magic bullet for putting an end to sexual violence, however, I firmly believe that the message of men telling other men that rape is wrong is an important one.

Masculinity comes in a wide array of variations, yet culturally those who express emotions, reveal their underlying vulnerabilities, or resist hegemonic practices inevitably become feminized as gender norms are reified. By indicating a single type of maleness, society obscures transmen, or other gender variant individuals who practice masculine performativity, from potentially being accepted if they do not “pass.”

Stay-at-home dads, men who wear make-up, gay men, transmen, bi men, asexual men, straight male allies, and any other masculine identity should be praised and supported if they occupy the counterculture and are not afraid to express themselves in whatever way that they choose.

Even though I identify as male, my version of maleness looks vastly different than what society polices amongst its male youth. I embrace a full range of emotions, many of which are deemed “feminine,” but that doesn’t make me any less of a male. It just means that I have a wider range of emotional attributes, thus, allowing me to better respond to others and empathize with those other than myself.

When conceptions of masculinity change, so too will the socio-political landscape that supports subordination and hierarchical arrangements.

Femi-yes, or Femi-not?

By Alexis Olson

"Feminism" is not a scary word, and identifying as one does not make you any of the aforementioned stereotypes: feminism is for everyone. The definition of feminism cannot be packed neatly into a box." (Kaly, 1) *Okay, what is feminism though, and what actually constitutes the identity of a feminist? Is feminism truly for everyone?* This brings me to the question I am still unsure how to answer as I am writing this article. *What actually is a feminist, who gets to identify as one, and who doesn't?*

It is apparent that there still remains a stigma attached to the "F" word, but there seems to have been a progressive political push through media discourse and representation as well as other public outlets to identify as one; almost as if it makes a person's persona a tad more edgy, rebellious, deviant, cool, and *marketable*. The mainstreaming of feminism and self-identifying feminists in the celebrity realm have caused me to question the very identity I have held for quite some time now, and the identity as a feminist that others I know currently hold as well. *Am I truly a feminist, do I subscribe one hundred percent, to a T, perfectly, to feminist ideals and politics?* As a Women and Gender Studies Political Science double major, I'd answer yes, I do. Feminism and feminist, however, seem to be a gray area. Bell Hooks defines feminism as, "a movement to end sexism, sexist exploitation and oppression." This seems pretty self-explanatory and provides the insight for the identification as a feminist being correlated with these principle beliefs.

Recently, several celebrities have toyed with the label feminist. For example, Miley Cyrus, who was recently criticized for her cultural appropriation of black women and utilization of their bodies as accessories in relation to feminist politics, stated "I feel like I'm one of the biggest feminists in the world because I tell women to not be scared of anything. Or there is Beyonce, who seems to be somewhat of a lukewarm feminist, stating her views of feminism as, "*I guess I am a modern-day feminist. I do believe in equality. Why do you have to choose what type of woman you are? Why do you have to label yourself anything? I'm just a woman and I love being a woman...*"(Dries, 1). There are problematic aspects of both of these statements; the first being Beyonce's questions of a "type of woman" to be, with "labels," in regards to the feminist identity. Feminism does without question represent equality, so there is truth to her statement, but it isn't about labeling or the type of woman to be. In simplistic terms, it is about

striving for equality between men and women on a global level, and dismantling the very system that oppresses women. In regards to Miley Cyrus's statement, telling women "not to be scared of anything" really has nothing to do with feminism or the politics of women's liberation. Women all over the world still fear rape because of rape culture, still fear being shamed for potential deviance of their gender roles, still fear violence, and still fear the societal standards in place put against them by patriarchy that cause them to be at an overall disadvantage.

Although Miley sometimes seems to present herself as the very anti-thesis of feminist ideology, it is evident that there is not just one form of feminist, but many forms of feminist. Some may barely be scratching the surface of their journey, while others are in a place of deep, analytical feminist perspective. It is difficult to say whether her self-identification mainstreams the movement positively for the mere fact of her encouraging use of the "F" word, or if its label as an entirety ultimately becomes destructive. Despite this however, current trends seem to be watering down the very feminism that recognized institutionalized sexism, gender injustices, and overall inequality. Lukewarm, watered-down feminism seems to be circulating through the mainstream media with a particular agenda. This agenda, acting as an architect for various famous women to be reconstructed into picture-esque models of the very anti-thesis of feminism. These "models" that are reinforcing the system that feminists have spent decades trying to dismantle; this system of patriarchy that continues to strengthen the sexist society we still fight to survive in today.

It is safe to say that no feminist is perfect, and no person subscribes perfectly to feminist methodology, ideology, and discourse. However, the journey of critical consciousness that all feminists have taken is not a singular path moldable to every person. This is when it can become somewhat of a gray area, where feminists are critiquing other feminists for not being feminist enough, essentially. Intersecting oppressions such as race, gender, class, sex etc. come into fruition where all feminists are on distinctive parts of their voyage relative to their analytical scope. One could make the argument that Miley Cyrus and Beyonce are on a feminist journey, maybe earlier than other self-identifying feminists. My questions is, are they helping women in society by identifying themselves positively as feminists or are they are part of the very system that oppresses women? Both might benefit from expanding their knowledge of the diverse and critical ideologies that feminism embodies.

Marriage in Parks and Rec

By Claire Garand

Marriage is changing, but this change means many different things to different people. When one thinks of marriage equality or reformation, we think first of same-sex marriages and don't necessarily expand the definition of marriage reform to incorporate all newly evolving forms of couples.

Many pop-culture references have tried to address marriage in progressive ways by showing monogamous same-sex couples living "normal" lives, but in comedies and sitcoms the idea of having a big wedding episode is too good to pass up. One show that challenges the idea of a "big wedding" and opposite-sex marriage reform is Parks and Recreation, a comedy about city employee Leslie Knope and her public policy adventures with her co-workers. In the six-season run of the show four marriages occur and one couple commits, but we never set foot in a church or go wedding dress shopping. In fact we never spend more than 15 minutes on one single wedding. This is not only different for a television comedy but also help to deemphasize the importance of marriage in society as a whole.

Leslie and Ben are the show's most adorable couple. They go through the average "be cute, date, break up, get back together, get engaged" cycle and are probably the closest to having an actual wedding, but forgo all that to get married in city hall surrounded by only their closest friends, Leslie in a dress made partly out of newspaper. It was more important for them to be married than to have a wedding, which emphasizes the personal aspect of marriage versus the capitalist aspect of a wedding.

It is also important to note that Leslie and Ben were married for about two seasons before Leslie announces that she's pregnant. Before this, the two rarely talk about having a family and focus on each other and their marriage as key points to their lives.

The next marriage is that of Andy and April, a couple with a significant age difference (April is in her early 20s and Andy is 30). The marriage takes place in season three at April's home and is a surprise for the guests. Leslie at first has a huge problem with the marriage mostly because of April's young age, the age gap between the two, and their financial situation (all valid concerns) but is convinced to just let them

make their own choices and mistakes. As the show continues April and Andy become a strong couple that support each other and help each other create lives they both enjoy. They complement each other and we soon forget how hard it was to watch them get married seasons before.

Ron Swanson gets married in the show twice, once to his second ex-wife and once to his new girlfriend who is already pregnant at the time. Both of his weddings take place in city hall, one is when he is very drunk and one is only in the first five minutes of the show. Ron's marriages work to dismantle the capitalist idea of marriage as something that you need to spend money on and have huge crowds for. It also shows us that some marriages can be a mistake and it doesn't shame divorce in any way.

The last couple to discuss is Anne and Chris, who don't follow any kind of "normal" formula when it comes to falling in love and starting a family. They date for a short amount of time and break up, then they are friends, then Anne decides to have baby with Chris's sperm, then they get back together, fall in love, and raise their baby together, but never get married. They even discuss getting married but ultimately decide that it isn't worth it for them and that works fine.

These marriages or non-marriages all emphasize the divide between the civil aspect of marriage and social and show a pretty wide audience that marriage doesn't have to be what we have been conditioned to believe it is. Without showing one same-sex couple this show challenges the modern idea of marriage. It also emphasizes the civil aspect of marriage as all the actual marriages happen in city hall (with the exception of April's) and because they don't make a big deal about the nuclear family structure. April and Andy have yet to have children and we rarely enter into home lives; instead we are focused on friendships and life ambitions of both women and men.

In the most extreme, marriage reformation becomes a system in which all couples, including heterosexual ones, enter into civil unions and marriage is only used in religious situation. Marriage itself relies on heterosexual norms and sexist notions which affect everyone, not just same-sex couples. If we become more aware of the role marriage plays in reaffirming outdated beliefs, we can come that much closer in seeing marriage reformation as something that applies to everyone.

Gender Quandaries in Game of Thrones

By Chloe Evans

HBO's hit show *Game of Thrones* extreme popularity has squeezed its way into many types of scholarly discourse, including the feminist arena. As a student of Women and Gender Studies and English and someone who is involved in activist organizations, my love for *Game of Thrones* is extremely...complicated. Though admittedly I have yet to read any of the books, the television series has captured a rather large part of my attention. Much of the feminist rhetoric that supports *Game of Thrones* centers on its depiction of strong female characters who are not manipulated by men, forge their own path in the war-ridden kingdoms, and take up arms to defend themselves and anything they hold dear. Daenerys Targaryen, Arya Stark, Catelyn Stark, Cersei Lannister, Margaery Tyrell, Brienne of Tarth, Sansa Stark, Shae, Ygritte, Osha, and many more women hold their own in the brutal world created in *Game of Thrones*. Each of these female characters is given significant character development and their qualities are not constrained by stereotypical feminine weaknesses often depicted in media. Daenerys is a queen, the mother of dragons, and a woman with a quest to gain back what is rightfully hers while striking down slavery and oppressive structures in her wake. She is a leader that encourages her followers but does so with an extremely strong countenance. Arya Stark is on a mission to avenge her family and friends who have been brutally murdered. She trains herself with a sword for self-defense and is not afraid to enact a type of violence typically off limits to female characters. She reserves this violence for those who she believes deserves it and retains a type of moral compass that many characters have lost. Cersei Lannister, though depicted primarily as a villain in the series, portrays a strong vision of motherhood in the wake of being forced into an unwanted marriage. She understands power and how to use it to protect herself and those she loves most. Brienne of Tarth represents the prototypical male warrior character who has essentially given up everything she has known for the sake of becoming a knight to protect her king. Her unflinching loyalty and willingness to do anything necessary to protect what she deems valuable constructs her as one of the most strong and dynamic characters of the show. Even the female characters who could be simply and wrongfully seen as weak (Sansa Stark, the sex workers, a 10-year-old princess) can be seen as strong and resilient characters if given a little analysis.

The feminist critiques of *Game of Thrones* come into play with the plot devices that endlessly follow the women in the show. There is often graphic and unnecessary nudity that results in the exploitation of women's bodies, extremely horrific and putrid rape scenes that often contradict the personalities of the characters viewers have grown to understand, and extreme violence otherwise. There is a lot of brutality and flinch-worthy moments in the show, but the violence is depicted as expected and normalized in the context of a mythical and barbaric sort of world. Betrayal, unwarranted murder, and grotesque beheadings have all been depicted but the scenes that show violence against women breach a line that most viewers have quietly agreed upon. Specifically, episode 3x02 "Breaker of Chains" depicted a horrifying and unnecessary rape scene between Jaime and Cersei Lannister. Their relationship is complicated and problematic in of itself (they are siblings, have severely injured a child to protect their secret, etc...), however, overall they are understood to be in an incredibly loving relationship (especially as portrayed in the books apparently). This rape scene negated everything viewers felt they had understood about the relationship between these two; Jaime was suddenly depicted as a cruel and vindictive man who felt sex was owed to him, while Cersei's usual strength and power was not only undermined by the loss of a child but her weakness was exploited. The show completely disregarded every piece of character development in order to shock the audience with explicit sex.

It is important to think about how these strong female characters can exist in a show that insists on normalizing this type of gendered violence. There seems to be an obvious disconnect between author George R.R. Martin's development of these women and HBO's apparent need to further sensationalize the material to shock and awe audiences. As a fan, I want desperately to distract myself during these difficult scenes, but it is important to watch it all, take it all in, and analyze how positively we can name these representations if they are constantly juxtaposed with demeaning and exploitative scenes. One of the problems with fictionalized rape that exists solely to shock and awe (not that rape scenes that exist for other reasons are acceptable) is that it becomes solely an entertainment aspect- what effects does that have on our already rampant rape culture?

Denim Days

By Sophia Surage

This spring the Gender Justice League planned and put a CU Boulder branch of Denim Days, an international effort to end victim blaming and other notions of rape culture. These efforts stem from a 1990's Italian rape case where the conviction of driving instructor who sexually assaulted his student was overturned. The high court decided that because she was wearing tight jeans and must have aided the attacker in removing them, this was considered tantamount to consent. The next day, Italian female parliamentarians showed up to work in jeans. Unfortunately, this kind of victim blaming logic is all too common in many legal cases and in popular mythology. Due to the famous 1990's Italian case and many others like it, Denim has become a symbol of resistance to rape culture and is used as a vehicle to spread messages that challenge victim blaming and express solidarity with survivors.

For CU Denim Days 2014 the Gender Justice League hosted a week full of events, community discussions and organized a Denim Display in three different locations on campus with the help of dedicated volunteers. The Gender Justice League kicked off Denim Days week with a Health Relationship Check-up Survey in collaboration with Office of Victim's Assistance (OVA) and Counseling and Psychological Services (CAPS). The Survey is not meant for information gathering purposes but is intended to allow students, faculty, and community members the opportunity to reflect upon relationships in their lives with a sexual assault aware lens. Participants fill out their survey independently and are then encouraged to check in with on hand counselors from OVA and CAPS for feedback and support if necessary.

On Tuesday April 22, a Denim Display including pieces of original artwork and survivor testimonies was at the Hazel Gates Woodruff Cottage, where the Gender Justice League hosted a presentation by representatives from local organizations Safehouse Progressive Alliance for Non-Violence (SPAN) and Moving to End Sexual Assault (MESA). The presentation was titled "Sexual Assault and Rape Culture 101" and was meant to provide a basic educational backdrop to issues that Denim Days attempts to address. The presentation was also an opportunity to collaborate with and highlight work

being done by local non-profits aimed to address sexual violence in the Boulder/Broomfield area.

For the third day of Denim Days the Gender Justice League held a small scale multi-media exhibit and Conversation at the Cottage called "Alternative Masculinities in Action" in conjunction with the Women's Resource Center's ongoing program series "Sugar Free Feminism." Various representations of masculinity and men challenging elements of rape culture were shared and discussed among audience members. The discussion also touched on how masculinities can function within Queer spaces. The discussion benefited from the expertise of Dr. Robert Buffington and Dr. Sam Bullington, who were invited as panelists. The denim display was held at Norlin quad on Wednesday and drew the attention and questions of many people who passed by.

On Thursday April 24th, The Gender Justice League organized a second Conversation at the Cottage, meant to delve further into rape culture. The Conversation was titled "Challenging Rape Culture" and included three panelists: Elizabeth Whalley, Tamara Van Horn Williams, and Kate Harris, all of whom brought forth different perspectives regarding rape culture and how to challenge it in its many forms. The conversation was well attended and raised many critical questions and suggestions for how one may go about challenging aspects of rape culture. The denim display was set up during the day on Engbretson Lawn, near the Engineering Building.

Denim Days at CU came to an end and went out with a bang this year with the Women's Resource Center's annual event "Sexpressions" on April 25th at Absinthe House. Sexpressions is a talent show case in which women identified people are invited to perform poetry, dance, comedy, vocals, and much more. The event has roots in sex positivity feminisms and challenging rape culture through efforts to welcome and celebrate a breadth of female identified sexualities. For the first time Sexpressions was held off campus in a local bar called the Absinthe House. Overall, the Gender Justice League is very pleased with high turnout at each event and many of the critical conversations that started. The Gender Justice League is immensely grateful for panelists, collaborative efforts, and the few but mighty WGST, Triota, and WRC volunteers who helped us make each event and display possible.

ADVISOR CORNER

By Celeste Montoya

Activist-in-Residence Maria Poblet

This year the Women and Gender Studies Department started a new program aimed at Our first guest was Maria Poblet, the Executive Director of Causa Justa: Just Cause. Raised in Buenos Aires, but politicized in East Los Angeles, Maria has had more than a decade of experience in radical community organizing and movement building. In 2009, she helped lead the merger between Just Cause, the Latino organizer she helped build in San Francisco, with an African American organization based in Oakland. Together, Causa Justa:: Just Cause has become a single regional organization for racial and economic justice. They have been doing important work on housing just in an area where skyrocketing housing expenses have displaced many communities of colors. Maria has also been active in the U.S. Social Forum and in the Grassroots Global Justice Alliance.

While she was here, Maria was busy. She met with the Gender Justice League, the Senior Colloquium in Feminist Studies, gave a public talk "Movement Building in the 21st Century: Progressive Organizing across Race, Gender, Class & Nation," and hosted two student workshops on "Gentrification and Housing Justice" and "Dealing with the Challenges of Social Justice Work." In her three day visit, she packed in a lot of memorable and inspiring discussions of doing inclusive social justice work. If you missed her visit, or even if you didn't, you should check out her blog on Organizing Upgrade or go to the Causa Justa::Just Cause website:

[http://www.organizingupgrade.com/index.php/blogs/maria-](http://www.organizingupgrade.com/index.php/blogs/maria-poblet-todo-el-pueblo-al-sueno)

[poblet-todo-el-pueblo-al-sueno](http://www.cjjc.org)

<http://www.cjjc.org>

Wadjda

This semester the Gender Justice League hosted a Dinner-and-a-Movie night where we screened the movie *Wadjda*, followed by a discussion led by Usama Alshaibi. This feature is groundbreaking in a number of areas. It was the first movie filmed entirely in Saudi Arabia. It was directed by Haifaa al-Mansour, the first Saudi Arabian woman. And, the film itself tells the story of a fun-loving, Converse wearing, 10 year old girl navigating strict gender norms in the quest for a bike.

In an interview on NPR, Haifa al-Mansour discusses the challenged of shooting the film: "Saudi is segregated, and women are not supposed to be outside, and all that. So whenever we would shoot our outdoor scenes, I would be in a van, and I would sit with a walkie-talkie and a monitor ... It was tough; it was very frustrating to be in that confined space. But it was rewarding." Check out her interview below, or better yet, watch the movie.

<http://www.npr.org/2013/09/22/224437165/wadjda-director-haifaa-al-mansour-it-is-time-to-open-up>

I, Too, Am CU

This semester students launched the "I, Too, AM CU" tumblr photo campaign. In doing so, these student joined other campaigns across the country and beyond to raise the visibility of underrepresented and misrepresented groups and the microaggressions they experience in institutions of higher learning.

For those of you unfamiliar with the term, "microaggression" is used to refer to the brief and commonplace daily verbal, behavioral, or environmental indignities (intention or unintentional) that communicate hostile, derogatory, and or negative slights and insults towards people because of their gender, gender performance, race, sexual orientation, and/or ability. Microaggressions are often dismissed by the people that don't experience them on a regular basis because they seem like isolated incidents. Victims are often told to shrug or laugh it off, because it is not a big deal. What is so powerful about campaigns like "I Too Am CU" is that they help make visible a larger pattern of hostility experienced by certain groups. Together, these *micro*-aggressions make up the *macro* campus climate that while welcoming to some groups, is more treacherous to others.

The Women and Gender Studies Program and the Gender Justice League want to state their unwavering support for the campaign and the students bravely participating in it. We all can play a role in checking our own behavior and intervening in the behavior of others. A concerted collective effort is needed to make this campus a place that is inclusive and welcoming to people of all social backgrounds. Please check out or join the campaign at: <http://itooamcu.tumblr.com/>

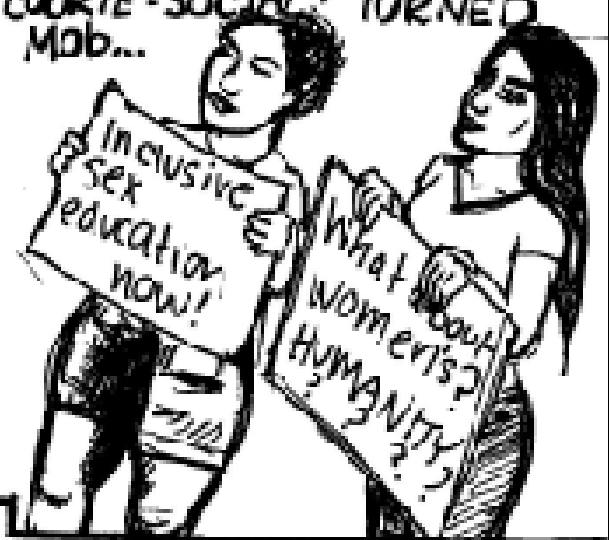
Join the Gender Justice League

In 2008, I started the Student Leadership Practicum as a means of providing Women and Gender Studies majors and minors an education outlet for putting social justice theory into practice. While there have been other program affiliated student organization, the practicum is unique in that it more fully seeks to bridge the academic and activist roots of Women and Gender Studies. While the group has undergone name changes, it is currently best known as the Gender Justice League, a name that seems to be sticking. Each year, there is room for approximately 8 students to engage in the practicum for a one hour credit. Students must be nominated by faculty or have a faculty member serve as a reference. Students are selected for their academic achievement, commitment to social justice, and leadership potential. If you are interested in finding out more about the group or submitting and application, please contact me at montoyc@colorado.edu.

MY JOURNEY WITH THE GENDER JUSTICE LEAGUE

WHEN I JOINED THE GENDER JUSTICE LEAGUE AT THE END OF MY FRESHMAN YEAR, I BECAME PART OF A TIGHT-KNIT FEMINIST FORCE. TOGETHER, WE ORGANIZED COMMUNITY PANELS ABOUT SEXUAL HARASSMENT, UNDOCUMENTED EXPERIENCES, MEDIA REPRESENTATIONS AND MORE. (SOME OF OUR MEMORABLE MOMENTS)

OUR "COOKIE-SOCIAL" TURNED FLASH MOB...



EACH SPRING...

DEATH DAYS



WE ARE A SMALL BUT MIGHTY STUDENT GROUP / FEMINIST FRACTION. WE COMBINE ACADEMICS & ACTIVISM!



THE GENDER JUSTICE LEAGUE HAS TAUGHT ME MANY THINGS... TO TAKE STEPS WHERE I CAN WITHIN MY OWN LITTLE SPHERE OF INFLUENCE... AND THAT NO MATTER HOW MUCH THE PATRIARCHY WEARS ME DOWN, I CAN ALWAYS BE MY OWN SOCIAL JUSTICE SUPER-HERO.

