

GENDER JUSTICE LEAGUE

CU BOULDER WOMEN & GENDER STUDIES

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Editorial: The Gender Justice League is a women and gender studies 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 not only to spread awareness, but also to confront serious issues on campus and in the community.

Formerly known as WAGON and WGSTAB, we have decided to drop the seemingly esoteric acronyms to embrace a name that unequivocally states the aims of the organization....to unite the forces of good across campus and to stamp out oppression in its many forms whenever and wherever it appears. This semester we placed a lot of emphasis on addressing the issues of sexual harassment and sexual violence, particularly in regard to combating victim blaming (see what we've been up to on page 7). We hope you enjoy our newsletter and it inspires you to join us in our quest for justice.



Members (clockwise from top left): Sarah McCullar, Brigid Igoe, Meg Staires, Adriana Barsan, Hannah Chatelain, Gabrielle Friesen, Sophia Surage, Cameron Elder

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"Precious Knowledge"

By Adriana Barsan

Prior to my enrollment at CU, I was only required to read one book written by a woman. This is not a reflection of the lack of female authors but rather my teachers' partiality to Euro-American, male authors. It was not until the course Introduction to Women's Literature that a professor "introduced" me to literature written by women across various countries and time periods. Appallingly, my lack of exposure to women authors before CU is fairly typical for most students where a vast majority of high school education focuses primarily on Euro-American male perspectives.

The Tuscon Unified School District (TUSD) is one of many districts to include ethnic studies programs in their schools. The featured documentary *Precious Knowledge* follows three high school students enrolled

in the Mexican-American Studies program at TUSD. The film provides a unique perspective by recording clips of daily lessons and discussions. Students in the TUSD Mexican-American Studies program learned about Chicana/o history, literature and culture. The faculty members required their students to think critically beyond classroom discussions. The Mexican-American Studies program in TUSD shows over a 90% graduation rate among their students compared to the national rate of 50% for Mexican-American students. Although it is important to include that the TUSD Mexican-American studies program is open to all students, the significant increase in graduation rates sheds light on how the TUSD program engages and inspires its students.

In 2010, Arizona Governor Jan Brewer signed a bill that prohibited any classes that promote the overthrow of the government or resentment toward any race or class, advocate ethnic solidarity instead of being individuals, and are designed for a certain ethnicity. The ruling in Arizona arbitrarily decides whose histories and cultures are important and promotes the erasure of historical oppression of marginalized peoples and cultures. Although the bill sought to ban any classes deemed as racist and anti-American, the ruling clearly targeted Mexican-American studies programs since it was the only department that was affected by the bill.

The TUSD Ethnic Studies program challenged preconceived notions of whose histories are considered the cultural norm. Instead of being discouraged by the unfortunate setbacks in Tuscon, schools can continue TUSD's efforts by applying interdisciplinary studies in their own district. I think an important question to ask is why are programs such as ethnic studies or women and gender studies seen as a threat? Not only do these interdisciplinary studies reflect and meet the realities of students who do not identify with the narrow perspective that follows a Euro-American, male narrative but also require students to engage contemporary society in an analytical, meaningful way. The unfortunate ruling in Arizona sheds light on the fact that we are not living in a post-racist (or post-sexist) society and demonstrates the need to reevaluate the inclusiveness of the current educational system in America.

History Months and Canon

By Gabrielle Friesen

Every year, when Black History Month, Women's History Month, American History Month and LGBTQ History Month roll around, people just crawl out of the woodwork to complain "what about white history month? What about men's history month?" or to decry the privileges afforded to the groups who get a whole month devoted to their history. This is obviously

bullshit. Much as we like to pretend it, women, people of color, and LGBTQ people are not part of canon, and these history months are sometimes the only way their history gets told.

History classes at all levels still largely focus on men's achievements, without mentioning how women and women's continued, un-thanked work allowed those men to go out and "make history." If women's contributions are mentioned, it's basically as a footnote; a sentence in the entire history book, or a day or a week spent on "Women in [topic of study]." Women apparently didn't exist during the rest of the course content. Classes about people of color are few and far between outside of "special topics" or the ethnic studies department itself. LGBTQ Lit does not fulfill literature and the arts requirements on this campus, because apparently lgbtq people don't make art, only straight people do.

On top of the individuals who say that history months for those groups who never get discussed is somehow favoritism, or unfair to all those straight white dudes out there who we totally never, ever discuss, there are the individuals who pretend to be liberal but aren't really. "Well, we shouldn't have Women's/Black/Native American/LGBTQ history month, because we should be talking about them all the time." Yes, ideally, we should be integrating these groups into canon, instead of partitioning them off into scraps- individual classes and books and months instead of wholesale integration. But we're not living in an ideal world where all groups are valued equally, where all histories are acknowledged. Until we are, this argument is asinine. What is legitimate about this argument, however, is that history months can be seen as "enough," reason not to overhaul canon because one month is enough. The risk of "enough," for people to point to those months as reason why we don't need to integrate women, people of color, and lgbtq people into canon, because they already get their own special place, is real. But that risk doesn't change the fact that Rosalind Franklin is still a footnote to Watson and Crick, if even mentioned at all, or that the Wright brothers are household names, but Bessie Coleman, the first African-American pilot, and John Herrington, an astronaut and member of the Chickasaw Nation, is not.

These history months are not some special privilege that elevate black history, women's history, or lgbtq history above the history of straight, white men. They are tiny reparations, small scraps of acknowledgement that, oh hey, these groups existed and probably did things. Historical canon has not come so far that everyone's histories are told with the same frequency, and until they are these history months are sometimes the only times that these histories get discussed as anything other than a footnote.

Using a Women and Gender Studies Degree in the Army

By Hannah Chatelain

Generally when people find out I am commissioning into the United States Army as a 2nd lieutenant in May, I get great feedback with a pat on the back. When I tell that same person I am getting a degree in Women and Gender Studies in May, I get a very confused look. Once that person gets over the initial shock of my degree and recovers with a relieved look in hearing I have a second major, the next question is how does a degree in women and gender studies correlate with a career in the Army? Ahh, this is the question I have been waiting for and the simple answer is women and gender studies correlates to everything in life, because it is the study of social structures in institutions, which are everywhere.

I spent my first two years of college in seemingly completely separate spaces. I had my almost all women space where everyone respected each other and could talk about feminist issues. Then I had my Army life, which was the exact opposite, no feelings, almost no women, and no idea of feminist issues. I had to completely switch when I went from one space to another and I did not fuse them together until I became a junior. I realized I will be in the Army for a good majority of my life. I have already spent four years waking up at 5a.m. and attending Army events. I also realized once I became aware of issues in our society, and became a feminist, there was no turning back for me.

But there is room for my degree in the Army. With the ever changing environment in the Middle East, there is a constant need for winning the hearts and minds of the people and that includes the women. What the Army has adapted to work within the parameters are teams called cultural support teams. In these teams, female enlisted soldiers and officers go through a series of training in order to be attached to special forces and go into the villages to talk to the women. This is what I want to do, and I feel I can better assist women by using my studies to better understand the position they are coming from. My job would be to talk with women and find out what they want and need for themselves and their families. At the same time, I would also be better equipped to serve my country. A job like this is just one example of how I might merge my degree in Women and Gender Studies and my job in the Army. Women and Gender studies has given me a unique position to hold, that I will have my entire life, and that is why I hold my degree to the utmost value.

A Woman at the Helm

By Brigid Igoe

At the dawn of the Hollywood film industry women were omnipresent behind the camera, half the screenwriters, for example, were women. By 2011 only 18% of all directors, executive producers, producers, writers, cinematographers and editors were women. Lois Weber was the first female to direct a major feature film in 1911, but the Academy only gave its first director award to a woman in 2008, when Kathryn Bigelow won for *The Hurt Locker*. In my first production class at CU, the professor said what an unusually high number of women there were in the class. There were 6 women in a class of 23.

Since I was a little girl, I dreamt of directing films, but at every production class I would have a knot in my stomach. On days when my work was screened for my classmates, I would become nauseated and rattled with anxiety. These production classes were all taught by men. There has been nothing wrong with these professors; I've enjoyed each of them greatly. But, as a female in the class, I have always felt a sort of disconnect. Most of the films we watch were by men and I was surrounded by male students. I would frequently be asked, quite abruptly, about the female perspective...as if I could speak for all women. I was already aware of the men's club forming around me. Because I consider myself technically challenged, the two day workshop on how to use the camera went right over my head, and being a woman I was afraid to say anything, not wanting to be seen as less competent right off the bat. Some of this has disappeared over time, to a certain extent, through facing up to the fact that if I'm going to create films I have to get used to a critique. And partly I have trusted myself more to make decent films.

This semester I took my first production class taught by a woman and it was the difference between night and day. This is partly attributed to my instructor's teaching style; she never assumes we know nothing or everything. She starts all of her lectures at the beginning and perfectly works her way to the end. Then she gives us time to experiment with what she has just lectured on, letting us make mistakes while she is there for questions. I've learned more from her in this last semester than from all her male predecessors. But besides her teaching ability, I feel like I've gained something else from her. Having a female professor so committed to filmmaking, and putting it into practice through her own work, is encouraging and inspiring. She has succeeded in both Hollywood and Experimental film. In an industry full of men, having this professor has helped quiet the voices of doubt in my head, destroying my fears that a woman cannot make films.

If Every Student took a WMST Class

By Sophia Surage

Women and Gender Studies is an interdisciplinary study that explores intersections between race, class, gender, and sexuality. It is a common misconception that Women and Gender Studies is reserved for women and people with “gendered” experiences; however, one of the first lessons in Women and Gender studies is that all of us are “gendered.” Many issues pertaining to gender, such as sexual assault and reproductive rights, are categorized as “women’s issues” so as to excuse males from addressing what are in truth important “societal issues.” Despite a world that constructs white as racially neutral, heterosexuality as the norm, and men as the humanitarian default and women as “other”; all of us have an intersectional identity between our race, sexuality, gender, and class. When people move beyond a basic understanding of gender and race and social constructions, they will soon realize that each one of us is a part of the systems that create both privilege and oppression. Most importantly, because the issues covered in Women and Gender Studies in truth apply to us all, they also apply to everything we experience and every area of our lives.

If everyone took at least one Women and Gender Studies course, there are many benefits that might be found not only at the collective level (such as a more inclusive and enlightened world), but also at the individual level. For many, Women and Gender Studies can put into words things they have experienced their whole lives, connecting those experiences to the systems that affect us all in similar yet unique ways. At the very least, people could become more aware of the complexities of identity. Through Women and Gender Studies people may even realize that they perform a gender without even realizing it is a choice, and above all that there are more than two choices.

Topics covered by Women and Gender Studies can be both freeing and terrifying. For those who don’t agree with some of the material, they may become aware of why they are uncomfortable, and form objections based on what they do know rather than what they do not. If Women and Gender Studies could pass on its most basic building block, the tool of critical thinking, to people who would otherwise accept things at face value, then it has the potential to empower individuals in every sense. Gender progressiveness does not have to be limited to Women and Gender Studies fields and careers, but the smallest intention towards inclusiveness made by each of us has the power to change everything.

On a macro level, if every college student took a class through Women and Gender Studies, the result may just be more fluidity in how people and future generations

think of gender. A more aware world may lead to more activism, freedom, and personal and societal transformation. Hopefully, with more awareness surrounding gender and gender inequality, issues such as human trafficking, poverty, education, sexual violence, access to resources, infant mortality, and environmental injustice would be seen in a more critical light. If gender issues could be seen as inextricable from human issues, the world can become a much more equal place.

We continue to live in a world that is deeply racist, misogynist, and unfair in so many ways, that no harm could be done by allowing people to at least make informed decisions about their own gender and have basic knowledge about the weight of race, class, ability, nationality, and other aspects of identity. Although one class in Women and Gender Studies may not be enough to enrich a person with gender inclusive knowledge for the rest of their life; it may be able to change their life. It is not necessary that a person be able to name every non-male and non-heterosexual who has contributed to our history and culture, but the knowledge that countless voices have been silenced through apartheid, violence, and systematic discrimination is pivotal. With our college education, we gain both privilege and responsibility, and everyone should have the right to the kind of knowledge that is invaluable and powerful. If every college student received basic knowledge about gender and gender issues, the effects would be both subtle and significant.

Representations of Misogyny

By Cameron Elder

Modern television, such as MTV, is viewed by a majority teenage population. Given that this demographic represents the future of our country, it is perplexing to think what they might learn from the engrained sexism found within popular television shows like *The Jersey Shore* or *I Just Want My Pants Back*. These shows have aided in perpetuating sexist stereotypes and the oppression of women and women’s sexuality by portraying an idealized male interpretation of female sensuality, inscribing young viewers with a jaded interpretation of how to dress and act in circumstances of male-female interaction (pertaining to heteronormative and hegemonic standards).

The Jersey Shore is a perfect example of how male dominance over women is idealized. Shows often follow a pattern in which each male in the shore house seeks out their next “lay” for the night, whether that be “a grenade” (a heavy and unattractive woman), a “landmine” (a thin and unattractive woman), or a pair of lesbians. Young viewers are faced with this perpetuation of gendered archetypes (a simplistic, and in this case often offensive, stereotype) and the representation of

sexually abrasive behavior within social settings. Women are dehumanized and reduced to their body parts and the primary means of seduction is that of alcohol, a dangerous message given the pervasiveness of nonconsensual sex. Television should not emphasize sex as a social imperative, but instead, should focus on the formation of healthy relationships and sex lives. Ideally it would also focus on more productive social behaviors and societal contributions, instead of living solely for going to the gym, tanning, and doing laundry, washing not only their clothes, but their sheets (often). Repeatedly in each episode, the male characters use the phrase, "get it in," to coerce one another into taking home and sleeping with whomever is "DTF" (down to fuck). At least this last phrase slightly redeems itself by alluding to a consensual agreement to have or engage in sex. Nevertheless, *The Jersey Shore* promotes sexist male on female interactions, teaching younger generations to be both sexist, patriarchal, and to continue the standing gender hierarchy within our country.

Another television program, currently on air on MTV, is the show *I Just Want My Pants Back*. This show features a group of sexually active, young New Yorkers who find themselves in awkward and embarrassing situations because of one-night stands and random encounters with strange men and women. While, *I Just Want My Pants Back* may be better at depicting women with empowered sex drives, it backhandedly suggests men's power over women's sexuality by including statements such as, "Taking a man's virginity is an honor, but taking a woman's virginity is a responsibility." This quote exemplifies the underlying misogyny that exists within television, contrary to popular belief concerning how far we may have come in considering women as equals. Susan Douglas discusses this in her work, "Enlightened Sexism." She argues that women's perceived sexual empowerment can be a facade for gender equality, particularly when feminine sexuality is based on masculine archetypes for women. Furthermore, while socially we have been led to believe that women are allowed their sexual freedom(s), the excessive overuse of that *privilege* may result in designation as a "slut" or "whore." Having the responsibility to take a woman's virginity, when it is viewed as an honor when pertaining to a man, illuminates the double standard that exists, forming a gendered inequality, which allows men to engage in frivolous sex with numerous women, while women are looked down upon and judged for having/maintaining sexual desires and urges.

This type of language and script writing found in popular television shows, such as the ones described here, are destructive to future generations, recycling the socially constructed ideals of artificial beauty and cosmetics, making women sexually appealing and *more*

enticing to the male gaze. This machismo of male dominated sexuality allows for the recirculation of tired representations of what women should be/act like. At the same time, men are never questioned about their sexual nature(s) or are called out for it like women are, but rather, are expected to be sexually aggressive and promiscuous. This backwards rationing of sexual allowance and control re-inscribes female sensuality and subservience to men/patriarchy.

Color Blindness and the Trayvon Martin Case By Sarah McCullar

Early in 2012, George Zimmerman shot and killed 17 year old Trayvon Martin in Florida. Trayvon, an African American, was with his father visiting friends in a gated community. Zimmerman, a self-appointed neighborhood watch coordinator, approached Trayvon as he walked back from the store, demanding to know why Martin was in the area. Zimmerman had already phoned the police to report the "suspicious" youth, and despite a recommendation from the police dispatcher to not follow Trayvon, Zimmerman moved toward him and a confrontation ensued. It ended with Zimmerman shooting Trayvon.

As new details surface about the circumstances of the case, it becomes apparent that this incident was more than self-defense, a claim that kept Zimmerman free until the public outcry became too much to ignore. Now charged with second degree murder, Zimmerman faces serious consequences for his actions. The investigation has raised challenges to the legitimacy of the self-defense claims, such as allegations of racist slurs made during Zimmerman's 911 call. Many people are left with more questions than answers following this incident and it may be that we are never able to ascertain why Zimmerman acted the way he did against an unarmed teenager.

This case is disturbing for many reasons, but not the least of which are the reactions I have observed from my white friends. As a white person, I was deeply affected by a blog post written by Michael Skolnik describing the white privilege that protects many people from the discrimination and violence that people of color encounter on a regular basis. He explains: "Trayvon was murdered...But, the part that doesn't sit well with me is that all of the messengers of this message are all black too...a 17 year old American kid is followed and then ultimately killed by a neighborhood vigilante...and my white friends are quiet."

This sentiment resonated with me as I thought about how I had been silent about Trayvon's death. My reluctance to say anything controversial about it was another way that my whiteness protected me from

having to have uncomfortable conversations about how racism plays a role in the way this case is framed. So I posted an article on Facebook about how there was an alleged racial slur that Zimmerman used while talking on the phone with the dispatcher. I intended to underscore the connections between racism and the belief that a young Black man could not possibly belong in a gated community led to this miscarriage of justice. Hoping to get my less activist friends thinking about the case, I was surprised by some of the responses I received.

One of my friends from high school challenged me to consider that there had been no concrete proof of motive, though she agreed that Zimmerman was likely not acting in self-defense. Instead, she argued that there could have been other motivations for the killing besides racist ones. While I appreciated her critical analysis, I was alerted to the idea that many of my white friends have chosen to remain objective regarding this incident.

It is a privilege to remain objective in a situation like this because white people are less likely to encounter racialized violence directed toward them in this country. The desire to wait for more facts to surface before calling this a bias-motivated crime discounts the voices of people of color who recognize this killing as a pattern of violence against young men of color.

Tayari Jones describes in her piece on National Public Radio called “Trayvon Martin: the Lingering Memory of Dead Boys,” how this incident is another in a long line of murders committed against young Black men and boys who were killed for no other reason than they were adolescent and Black. Jones describes the training that young African Americans receive in order to avoid confrontations, particularly with white people in positions of authority. Corey Dade wrote about his experience as a young Black man whose parents gave him “the talk.” Dade explains that for many boys, “the talk” is designed to equip young men with a set of rules by which to live to avoid looking suspicious and to avoid trouble with police. As a white person, I was ignorant that this was a common way that parents passed along valuable knowledge to their sons to protect them.

I am struck by the unfair way in which young Black men are instructed to live by a code which is meant to protect them, and yet none of the white boys I knew growing up ever had to live with this fear. It is the responsibility of white people in general to make ourselves aware of why this set of instructions is important for the upbringing of boys of color and to find ways that we can stop the behaviors that reflect prejudices toward them. It is my belief that no young man, whatever his identity, should have to grow up constantly vigilant of looking “suspicious” and live in fear of what people in authority

will do to him if he loiters on a street corner or wears a hoodie.

We do not live in a post-racial society where racism is a phenomenon of the past. It is real and it is alive. Instead of adopting a default color-blind lens in evaluating cases like those of Trayvon Martin, we need to listen to those whose experiences illustrate the pervasive forms of racism and oppression that are so damaging in our society today.

Don't Get Me Started

By Meg Staires

It is time again for 4/20, or, as I affectionately call it: “That Special Time When CU Administration and Students Work Together to Ruin My Day.” Now, I solemnly swear this is not an article about whether marijuana should be legal or not; frankly, I couldn't care less about that issue. Rather, this article is about how the annual 4/20 debacle highlights the skewed priorities of the administration and students at CU.

Commence rant. Don't get me wrong, I can get behind the Administration's desire to keep students safe—that's a worthy cause. But on my list of ways to keep CU safe, 4/20 does not even rank! In fact, if someone at the administration had only called me, I could have given them about 100 more effective safety measures OFF THE TOP OF MY HEAD. Like, for instance, give more money to programs like CAPS (Counseling and Psychological Services) and OVA (Office of Victim Assistance), or, I don't know, maybe dismiss members of the CU community who are serial perpetrators of sexual harassment. If the administration really wanted to go crazy and make CU super safe, they could take the money set aside for squashing 4/20, and use it for campus-wide education around issues of gender violence, racism, and homophobia. <Sigh> If only they had asked me (Maybe I should make sure they have my number?). Instead we are left with plans to put our public campus on lockdown, and instead of smoking pot, students are encouraged to go to a concert. In Coors Event Center. Coors. As in, the alcoholic beverage. You know, there are a lot of unsafe things that get attributed to alcohol consumption, so it seems like if the administration really wanted to keep students safe, they wouldn't so blatantly encourage us to “Tap the Rockies”, but don't get me started.

But wait! I'm not done yet. I've got beef with the students too, and all of the non-student visitors who make the pilgrimage to CU every April 20th. I've heard a lot of people frame 4/20 celebrations as a sort of protest, an act of civil disobedience. Protesting injustice is definitely something I can get behind, but the problem is, I don't believe that most participants in 4/20 do it for

this reason. Because if all those many thousands of people are so gung-ho about protesting injustice, why don't we have thousands showing up for protests like Take Back the Night, Denim Days, AIDS Quilt Project, and the many, many other awareness-raising events on campus? There is literally at least one protest of injustice EVERY DAY on CU's campus, usually sparsely attended by the organizers and their friends. Where are the thousands? Don't get me started.

The bottom line is, both the administration and the students of CU have their priorities mixed up. Focusing so much time and money on 4/20 is not making much of a dent in the deep-seated issues that make CU unsafe for many students. And while having a yearly act of civil disobedience might be a fun tradition, it should not take priority over the important protests that happen each day on campus. I am more than ready to see the CU administration take the safety of all of its students seriously ALL YEAR ROUND, and I am ready to see CU students wake up and get involved in protesting injustice every day on campus. Don't even get me started.

Conversations at the Cottage: Sexual Harassment

This semester we invited three panelists to discuss sexual harassment on CU's campus. The three panelists consisted of Leslee Morris, CU's Title IX Investigator, Ruchi Malhot, the Assistant Director of the Office of Victim Assistance (OVA) and Melissa Hart, a Professor at CU's Law School. The panelists gave a brief overview about their work and involvement on campus before the discussion opened up to questions. Professor Hart focused on sexual harassment laws more broadly. Leslee Morris explained the processes at CU, for example, what occurs after complaints are made to the Office of Discrimination and Harassment (ODH) and the informal and formal ways that cases of sexual harassment are dealt with. Given the limitations and frustrations that hinder legal action and intervention, the panelists discussed effective forms of bystander intervention as another approach to ending sexual harassment. Ruchi Malhot explained the ways in which OVA provides a safe space, offers advice and guidance for individuals facing issues such as sexual harassment. She also mentioned Counseling and Psychological Services (CAPS) as another possible resource that offers free services for students on campus. This event provided a great opportunity for individuals to come together and discuss the various ways sexual harassment affects our campus and the ways in which we can collectively put an end to it.

Denim Days

Denim Days is an international campaign aimed at combatting the widespread social phenomenon of victim blaming. It challenges misconceptions surrounding sexual assault and is meant to reverse culturally engrained notions that victims are responsible for violence directed towards them. Last year, a group of seniors in Women and Gender Studies held the very first Denim Days at CU-Boulder. This year the Gender Justice League, along with many other committed allies, continued what we hope will persist as an ongoing annual event on campus. Below are brief summaries of the Denim Days events held the first week of April.

Screening of North Country: *North Country*, starring Charlize Theron, is a film about the first class action sexual harassment lawsuit. The film chronicles the experiences of women miners and the sexual harassment and discrimination they faced. Following the showing of this powerful film, the Gender Justice League facilitated a discussion of the movie as well as sexual harassment more broadly.

Relationship Checkup: The GJL hosted an event where students were invited to come get a "checkup" on their relationships. Participants took a survey designed for people in all different types of relationships, with the goal of helping students to identify healthy and unhealthy behaviors. The GJL was grateful to have licensed counselors from Counseling and Psychological Services and Office of Victim Assistance to discuss the survey with anyone who was interested in getting feedback or asking questions. The event was a success, with around 100 people taking the survey over the two-day period! We hope those who participated gained some helpful insights and will begin to work with their partners and friends to make their relationships healthier.

Denim Display: A key component of Denim Days is the denim display. Using jeans and denim patches as a medium, individuals and organizations express their feelings regarding victim blaming and rape. Our denim decorating events were open to all supporters and empathizers for the cause. The denim was displayed on the Hazel Gates Woodruff Cottage and across campus by Engineering and Leeds. By placing a display on either side of campus we had hoped to create a wider range of visibility. The display itself was powerful and provocative, ranging from stories of survival to fierce proclamations against victim blaming.

If you didn't have the chance this year, come check out our events next year and wear/paint your denim with pride and the hope to put an end to the pervasiveness of victim blaming. Better yet, consider joining the Gender Justice League to help us plan these and similar events aimed at confronting contemporary forms of oppression.

Leadership Practicum Application

The Gender Justice League is a program-affiliated student group that is committed to bringing positive social change to our community, on and beyond the CU campus. The program has two parts: while anyone is invited to participate in Gender Justice League projects, there is also an accompanying leadership practicum that is limited to undergraduate majors or minors in Women and Gender Studies. To participate in the practicum students must apply. Students will be chosen based on academic performance and faculty recommendation. The practicum meets weekly as a group with the faculty advisor, and working together in three main areas, they: 1) plan **academic events** such as speakers or film viewings followed by critical discussions; 2) coordinate **activist and community outreach events**; and 3) publish a **newsletter** with student articles focusing on different feminist issues.

Name: _____ Student ID# _____ Email: _____
Address: _____ Phone: _____

WMST 3940 for 1 credit during: Fall 2012

The practicum will meet weekly on: Tuesdays at 5pm .

The Leadership Practicum is pass/fail, but in order to receive credit for it you must

1. Attend all meetings.
2. Contribute to the semester newsletter.
3. Attend and participate in the planning of a GJL sponsored academic event.
4. Participate actively in the planning and execution of a GJL sponsored community project.
5. Participate in the planning and execution of a GJL sponsored activist event.
6. If scheduling or other issues interfere with the above, the student must present an alternative activity to participate in or contribution to group efforts.
7. As with an independent study, students are expected to put in a minimum of 25 hours per credit hour a semester. This includes meetings as well as outside activities.

Students who do not meet the above requirements will receive a fail and may not be re-nominated or apply for the Leadership Practicum the following semester (although they may the following year).

Eligibility:

Major or Minor of WMST: _____

of WMST Hours: _____

University GPA: _____

Major/Minor GPA: _____

Faculty Reference: _____

Please fill out this application and attach a paragraph or two about why you want to participate in Leadership Practicum for the Gender Justice League and what contributions you think you can make to the group (it should be no more than one page single spaced).

We have a few openings for Fall 2012. Applications for the fall semester are due to Professor Celeste Montoya by May 11th. Applications may be turned in at the Hazel Gates Woodruff Cottage or sent via email to montoyc@colorado.edu.