

Women's Herstory Month

The Enlightenment Newsletter
The Center for Multicultural Affairs
& Student Affairs
March 2016

Presented by WSU!



The Spring 2016 semester here at Fredonia is gliding along so very quickly! March has arrived bringing the felicity that is Women's Herstory Month to our campus community. In this *Enlightenment* our CMA students offer careful acknowledgement to the occurrences, and individuals, that present opportunities of intersectionality to the women's Herstory. To clarify, intersectionality can be most simply described as shared overlaps between demographics seeks equality and social justice. When referring to the this movement, many people seem to be uninformed in how far reaching, and impactful, the cause truly is. While the weather continues to warm, and we work our way to May, take time to come to a Women's Herstory Month event. Women's Student Union has carefully planned a fantastic month of events for us all to enjoy!

WOMEN'S STUDENT UNION PRESENTS

WOMEN'S HERSTORY MONTH: KNOW YOUR FEMINISM

TUESDAY, MARCH 1ST
7PM-9PM, S204ABC

Not Your High School's Sex Ed
with Mickey Thomas
Co-Sponsored with STEPS and Fred ASSIST

WEDNESDAY, MARCH 2ND
9PM-10PM, S204ABC

Zine Making Workshop

MONDAY, MARCH 7TH
7PM-10PM, THOMPSON 101

Film Screening: Kill Bill
Co-Sponsored with Film Society

TUESDAY, MARCH 8TH
10AM-5PM, MCEWEN HALL

International Women's Day Table

WEDNESDAY, MARCH 9TH
5PM-7PM, S204ABC

Be A Part of the Solution with the
League of Women Voters

TUESDAY, MARCH 15TH
6PM-8PM, MCEWEN 209

Gender and Racial Inequalities in STEM
with Patricia Valoy
Co-Sponsored with Latinos Unidos

THURSDAY, MARCH 17TH
7PM-9PM, MCEWEN G24

Herstory Trivia

WEDNESDAY, MARCH 30TH
7PM-9PM, MCEWEN 209

Salty With Suraiya:
Reality of Body Positivity in Social Media

WEDNESDAY, APRIL 6TH
6PM-8PM AND 8PM-10PM
MCEWEN 209 AND HORIZON ROOM

Gender and Social Change Lecture
with Leah Lakshmi
Followed by Reception and Closing Ceremonies

Shaun Feerick

Where Feminism and MOGII Meet

At the intersection of women and the MOGII (Marginalized Orientations, Gender Identities and Intersex) community, history can be hard to come by. The historical contributions of women are often diminished and pushed to the side; while queer historical figures often have their sexualities erased and are treated as straight. When these figures' stories are told, too often they are told from the perspectives of straight male historians. The Lesbian Herstory Archives in Park Slope, Brooklyn stands apart as a rare resource: A collection of lesbian history, curated by lesbians.

In 1979, following the Stonewall riots in 1969, gay liberation activists from the City University of New York formed the GAU, or Gay Academic Union. The GAU promoted education about gay issues and representation of gay students, teachers, and workers. About a year later some women in the GAU formed a separate space



Interior of the Lesbian Herstory Archives

to discuss their concerns, including concerns with sexism in the larger Union. Many of these women, including Joan Nestle, Julia Stanley, Deborah Edel, Sahli Cavallo and Pamela Oline, began to discuss the dearth of lesbian history resources and began work on a grassroots archives focused on the lesbian community. With support from, and material donated by, New York's gay community, the Lesbian Herstory Archives grew from a small

collection housed in Nestle's apartment to a four-story townhouse in Park Slope.

The Archives displays mainly donated materials, including photographs, artwork, books, zines, video and audio. Its focus is to serve the lesbian community, to make itself open to casual



browsing so that any lesbian who wants or needs these resources can use them. Some books in the Archives take a lens to history, theory and the lesbian and feminist movements; some are lesbian pulp novels and erotica (known to some as "survival literature"). Some of the Archives' photographs are professional, some focus on the key figures and moments in

lesbian history; some are casual shots, donated from women who didn't want their lives and histories to fade away. In short, the Lesbian Herstory Archives is a place where one can learn not just about "the movement"—the most remarkable people and events—but also about the daily and individual lives of the lesbian community throughout history.

More information about the Archives can be found at lesbianherstoryarchives.org.

Dean Bavisotto

Catcalling is Destructive

While most people would agree that sexual violence is abhorrent and should be prevented at all costs, the society we live in sends conflicting messages. What does it mean if we bombard individuals with messages that women's bodies exist for men's enjoyment, to be used for sexual purposes and personal gain, but then simultaneously expect them to understand why rape and other types of sexual assault are wrong? When analyzing the cultural climate we have created over many years, much conversation has been centered around rape culture. Rape culture, often defined as the practices that lead to the normalization of sexual aggression and promotion of the idea that victims are guilty for the violence perpetrated against them, is often reinforced in our everyday lives, but goes unnoticed.

(Bavisotto, Continued) A very visible way rape culture is perpetuated is through catcalling (unwelcomed words and actions by unknown persons in public places which are motivated by gender and invade a person's physical and emotional space in a disrespectful, creepy, startling, scary, or insulting way). It successfully objectifies and dehumanizes the victim while bolstering the entitlement and power of the perpetrator. Raising awareness about the harmfulness of catcalling does not just benefit potential victims, but our whole population.

Catcalling can be directly linked to rape culture through its obvious embodiment of objectification. When a woman is catcalled on the street, her tormentor is not thinking about her humanity, dignity, complex personality, career, family members, hometown, etc. The harasser is only considering their use for her body that is not seen as connected to a real person. Again it is this dehumanization that majorly contributes to the ease with which sexual violence is committed against women.



Sexual Assault is traumatic. No person should have to experience this type of abuse. We need to think about the cultural practices that don't seem related to sexual assault at first glance, but whose victims absolutely understand the correlation. We cannot allow the degradation and objectification of women to continue in our society. It contributes to the discrimination that women face in every area of their lives and keeps them from developing into confident and successful adults because they live in a constant state of fear. The catcalling that they experience everywhere leaves them as possible victims on every

corner. Catcalling not only contributes to rape culture which normalizes sexual assault, but they both steal a person's sense of security, take years of recovery, and whose outcomes are stigmatized and cause feelings of undeserved shame. It's not a compliment, and if we ever wish to improve our society, we must condemn this practice!

Destiny Martinez

Selma Hayek as a Latina voice for Women's Rights

Salma Hayek is a Mexican-American woman who is very involved in ending abuse against women. She speaks as often as she can in order to spread awareness about domestic violence. The acclaimed actress has even spoken out against the atrocity of violence against women during a United Nations meeting of World Leaders. Mrs. Hayek had been invited to the occasion as an award presenter, but took it upon herself to not waste a moment for transparent activism. She is also board member of V-Day, an organization devoted to ending gender based violence in the world.

Salma is very passionate about this work, and treats it as a part of her identity an individual in the public eye. She has spoken to the effect that this problem of domestic violence can be stopped, but only through activism, and advocacy. It is an issue that invokes silence among victims, and takes on different shapes in various international cultures. Mrs. Hayek also notes that men specifically need to support this cause. Selma Hayek's activism is powerful and a model of how those with public acclaim should make use of their fame.



Actress Selma Hayek

Virginia Croft

Moving Forward: Zines, the Budding Online Community of Feminists

Today, there are new branches of feminism cropping up everywhere. Fellow feminists from various countries can be linked together to discuss their passions and the feminist causes to which they feel most dedicated. The driving force between these connections is the Internet. While adults tend to discriminate this “Internet Culture,” many are embracing it—and acknowledging the beauty that it can produce.

When it comes to feminism on the Internet, there is room for every gender, race, ethnicity and sexual orientation. Come one, come all, there is a safe, ready place for you to discuss whichever issue is burning within you at the moment. Take *Rookie*, the online website aimed at teenage girls. The collective of writers that strive to include not only teen girls but also non-binary identities just published their fourth yearbook, chock full of inspiring essays, DIYs, and advice columns. Online, the site tackles all sorts of topics, ranging from Being a Minority on a College Campus to Learning to Love My Body After Sexual Assault. *Rookie* is the answer to any dilemma, no matter the size. Their writers vary in identities, and *Rookie* is able to include and present perspectives of all kinds, a rarity before the days of the Internet. When I experienced my first major dosage of heartache, I immediately punched “heartbreak” into the *Rookie* search bar. The results pushed me through the agony-filled weeks that followed. More importantly, amidst the all too frequent police brutality towards the black community, *Rookie* has been a source of accurate information. It has been a source of support, for teens growing up in this troubling time.

Not only are zines a versatile way for young women to display their writing, it is also a fantastic mechanism for exposing their music. Through Atlanta based zine *Troop*, created by *Pop Culture*

Puke contributor Sarah Kennedy, I was able to discover Penny Lame. Based out of Athens,

Georgia, they identify as “girlcore.” Consisting of Jianna Justice, who records all the instruments and

vocals herself, Penny Lame is creating exciting new music with a strong feminist lens. Through exploring the ever-growing world of online zines, organic feminist art is everywhere—whether it be poetry, articles, artwork, or music.

Through these supportive spaces, feminists can meet with others who share their passions. They can harvest their creativity for a better tomorrow, for the feminists of the future. When *Pop Culture Puke* founder Rachel Davies was asked about what “feminist zine-making” means to her, she replied, “In my opinion, feminist zine-making is about empowering other women through supporting their art and creativity.” Not only are all women, supported in this field, but all genders, races, and ethnicities.

Marlene N’Guessan Madam CJ Walker’s Entrepreneurship

Born as Sarah Breedlove, Madam C.J. Walker is known as the first American woman to become a self-made millionaire. A civil rights activist, philanthropist, and entrepreneur, Madam C.J. Walker was not only inspiring to African American women but all men and women during that time period.. Madam C.J Walker was born on December 23, 1867, on a cotton plantation near Delta, Louisiana. Walker suffered from a scalp ailment that resulted in her losing most her hair. This hardship Walker faced only gave her fuel to start her own line of African American hair care products. In 1905 Walker moved to Denver, Colorado where she was hired as a commission agent. Her employer, Annie Turnbo Malone, was a successful hair care product entrepreneur who was also of color. While working in Colorado, Madam C.J. Walker was perfecting her own hair care product for African Americans.

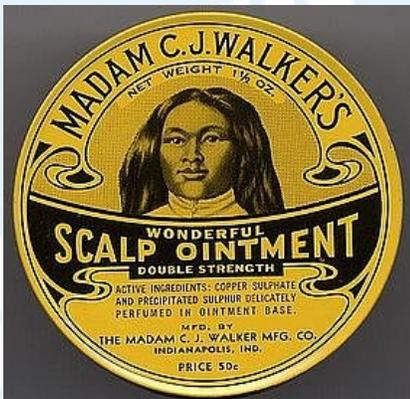
Matriarchy In Native American Culture Ralph Farrell

While doing so, Walker's husband Charles J. Walker helped her create advertisements for her hair care product. Two years later in 1907, Walker and her husband traveled promoting her "Walker Method", which included her own pomade formula, brushing, and the use of heated combs; this caused the rise of her products' popularity. Walker soon opened her own factory and beauty school in Pittsburgh, Pennsylvania, in 1908.



Madam C.J. Walker

Transferring her business to Indianapolis, the Madame C.J. Walker manufacturing Company was very successful. Her company manufactured her products and the company trained sales beauticians known as "Walker Agents". In 1914, Walker traveled to Latin American to promote her business and to recruit others to teach her hair care methods. This vastly expanded her already successful company. In 1916, Walker moved to Harlem where she founded philanthropies that had educational scholarships and donations to elderly homes, Madam C.J. Walker died at the age of 51 due to hypertension. Walker's business was worth more than \$1 million at the time of her death. The great achievements and milestones made by Madame C.J. Walker make her very important to women as well as African Americans.



Contrary to popular belief, not all societies have been under a patriarchal society. Many Native American tribes lived in a matriarchal society, which is a society or government in which descent and relationship are reckoned through the female line.

This can be a rather interesting comparison to the widely "accepted" practice of the Europeans, who trace family lineage through the father's line. Explanation for why the mother's line was valued over the father's line can be traced to the fact that it is predominately easier to tell who the mother that bared the child was. Each Native American society has a different way of how they incorporate a Matriarchal society.

The Apache for example had different gender roles for men and women, yet the skills for both were taught to all of the children. They did this in a manner of survival because they never knew what could happen. Everyone needed to know how to cook, sew wounds, hunt, or anything else that help ensure their survival.

While this is not viewed by some to be a matriarchal example, it does show a sense of equality and does not value men over women.

The Hopi on the other hand valued Women superiority. However, gender roles for the Hopi are egalitarian, meaning all of the genders deserved equal rights. No gender was considered inferior to the other and both men and women were a part of the political decision making.



photo by: Toyacoyah Brown

Hillel E-Board

The Contributions of Jewish Women

Jewish women have made strides in several fields such as STEM, politics, activism, theater, and sports, and that's just to name a few. It is important to talk about Jewish women because not many people think to have a discussion about the intersection between the two. Intersectionality is the concept often used in critical theories to describe the ways in which oppressive institutions (racism, sexism, homophobia, transphobia, ableism, xenophobia, classism, etc.) are interconnected and cannot be examined separately from one another. Jewish women are important because they are not only women, and they are not only Jewish. They are both. Using the idea of intersectionality, a Jewish woman could also be of color, disabled, under the MOGII umbrella, etc. This idea is to state the commonly forgotten fact that a single title does not describe the entire person. People are more complex than we think.

Jewish women have been in sports since the early 1900s. As of recently, the most famous Jewish athlete has to be Aly Raisman. Apart of the United States gymnastics team that has been nicknamed the "Fierce Five," she won 2 gold medals at the London Olympics and 2 world championships in 2011 and 2015. To win her gold medal for her individual floor routine, she put her gymnastics to the tune of "Hava Nagila," also becoming the first American woman to win gold in a floor routine. After performing her routine she also paid tribute to the Israeli athletes that were killed in 1972 even after the International Olympic Committee refused to honor them on the 40th anniversary of the event. She is coached by a former Israeli team coach and has received many awards from Jewish organizations for her athletic



Aly Raisman, Gold Medalist

ability. Not only has she dominated on the gymnastics floor but she also competed on Dancing With the Stars. She was partners with Mark Ballas in season 16 and finished in fourth place. At 21, she is still vying for a spot at the 2016 Olympics in Rio. If she makes the team she will be the oldest on the team and the first gymnast to go to back-to-back Olympics. "There is no sex in citizenship and there should not be none in politics," was believed by Florence



Prag Kahn, First Jewish Woman in Senate

Prag Kahn., the first Jewish woman who served in congress. She won a special election in place of her husband upon his death in 1924. Different from other women who occupied as "the widow's seat," she held the position for five consecutive terms till 1936 in the San Francisco Bay area. She wrote for the San Francisco Chronicle in 1919 and 1920 when as a congressional wife needing supplement the family income, it is also known that serving as a widow congress was not the first time she worked at the house. She was her husband's assistant for twenty-two years. Also she was the first woman in the military affairs committee. Florence Prag had a significant mark on, not only the young Jewish girls, but all girls as a group. To be the first Jewish woman on the Senate is monumental, especially because to be a woman without a Jewish background, is monumental. Not enough women have representation in political affairs and Florence Prag has made a prevalent mark in the history of women and politics.

Kayla Newland- Women in STEM

The United States must improve the science, technology, engineering and math (STEM) fields in order to compete on a global level. Due to this, one would assume that women would be welcomed into STEM, however that is not the case. Though women make up at least half the jobs in the United States, they only make up 25 percent of the jobs in STEM. Since this is the case, light needs to be shed on the issue. Even though the number of women going to college has increased over the decades, they are still underrepresented in the STEM fields.

Here are some facts regarding women in STEM:

- They make 33 percent more women in non-STEM jobs, making the gender wage gap smaller in STEM fields.
- They hold a significantly smaller number of undergraduate degrees in STEM, particularly in engineering.
- Those with STEM degrees are less likely to go into their STEM occupation.

One woman making strides to get more women in the STEM fields is Carol Fierke. She is the recipient of the American Chemistry Society's (ASC) 2016 Award for Encouraging Women into the Careers of Chemical Sciences. She won this award due to teaching at the University of Michigan in the "ADVANCE" program, hiring and promoting women faculty, and mentoring students. She is just one example of a woman in the STEM field who is trying to encourage women to pursue STEM careers.

Gender equality has come a long way in the past few decades, but we still have work to do. Issues such as lack of representation of women in STEM, the wage gap, slut shaming, and cat calling are just a few problems that women face today. We must work together in order to improve our society, and make women working in STEM

What You Missed!

Brandon Williamson from Admissions held a poetry slam in our CMA lounge in preparation for a larger team event. The poets pictured below include Viko, Kanard, Izzy, Kezia, Devon, and David.



Upcoming Events and General Body meetings

Hillel – biweekly Wednesdays 8pm Williams Center S204E

(The Next Hillel Meeting is March 16th)

Latinos Unidos – Mondays at 7pm 204D in the Williams Center

(Next LU meeting is Monday March 14th)

Native American Student Union – Thursdays at 8 in William Center G103A

Pride Alliance – Tuesday at 9pm in Williams Center S204ABC

Women's Student Union – Wednesday's at 9 in Williams Center S204ABC

Other Important Events!!

Trans Day of Visibility – National Holiday, March 31st

Williams Center G-103A – Clothing Drive

Native American Student Union– Dream Catcher Workshop

March 7th in the Williams Center s204abc



Spear headed by Pride Alliance, and Dr. Jennifer Hildebrand, Fredonia continues to take strides in ensuring safe spaces for all.

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