Spare Rab

INTERSECTIONAL FEMINIST ZINE AT DARTMOUTHVOLUME 1, ISSUE 120F

Please wait, the host will let you in soon.

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The Confinement Issue.

Which Dartmouth Library are you?

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1992 Spare Rib Mission Statements

"The dialogue here involves both men and women ... only when we can come together to recognize the distinct talents of Dartmouth women, as well as root out the conflicts that still lurk, that we can all share the community comfortably. The mythical Eve discovered and revered knowledge, and Spare Rib appreciates that small step of the first woman to educate herself and make space for herself in a world of men ... Spare Rib will recognize the achievements of women across the spectrum ... There is room here for creative works and investigative pieces; for art and sports stories as well as news; for humor and seriousness. We are multifaceted and multitalented, and [bringing] our talents together can only help us celebrate our difference and unite our strengths."

2020 Spare Rfb Mission Statements

The Spare Rib newspaper was first published in 1992 to highlight women's accomplishments and persisting problems in the two decades following co-education at Dartmouth. Unfortunately, the paper's editorial staff and approach represented a narrow, one-dimensional slice of feminism, and the paper went out of print after only a few years. Twenty-five years later, our goal reflects a movement that has evolved considerably since the 1990's. We are re-establishing Spare Rib to discuss struggles, achievements, and history of people and places beyond the center, hindered (but not constrained) by racism, classism, sexism and further means of oppression, through analysis, humor, and critique. Our struggles deserve recognition, our perspectives deserve to be voiced, and our strengths deserve to be celebrated.

Editors' Letter

In that first edition of Spare Rib, students spoke out against the campus culture of sexual violence and the national silence on AIDS. Today, we are plagued by many of the same problems: the injustice experienced by Maha Hasan and the tragedy caused by COVID-19, a public health crisis with a different face. These continuities highlight how our present movements are informed by traumas from the past; our struggles are never truly separate from one another. Spare Rib itself is created by students at Dartmouth College, an school built on Abenaki land that to this day prospers off indigenous trauma.

Our 20F theme is Confinement, addressing the circumstances that hinder and detain us. Quarantine confines us in our countries and homes, while houselessness locks millions out; the constraints of wealth and health inequities perpetuate unnecessary suffering; sex and gender binaries confine both medical and personal identity to a limited, inaccurate portrayal; incarcerated people spend their lives in literal unjust confinement; and the whole of written history is confined within the distorted narrative of the rulers. None of today's issues are free from the past's influence, just as no future issues will be free from the influences of today — but we continue breaking the chains.

The Name "Spare Rib"

As written in the second chapter of Genesis, God took a rib from Adam, the first man, and from it fashioned Eve, the first woman, to serve as his companion. We propose a different origin story, in which **no one is merely a piece of flesh, secondthought, servile, or spare.**

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Culture 101

REPROPRIATION vs Appreciation

By: Maanasi Shyno

This summer, Chinese fast fashion brand, Shein, released several culturally insensitive pieces that sparked outrage on social media. South Asian cultural garments were being modeled by white women as sleepwear and Muslim prayer mats depicting holy images were being sold as multipurpose "fringe carpets". After backlash from these communities, Shein issued an apology for the "oversight" and created a diversely staffed product review committee to prevent future mistakes. Just days later, Shein released

a necklace with a buddhist swastika pendant.

Seeing the Shein products brought to mind my first time seeing pictures of Coachmusic festival hosted annually in California. At the time, I wasn't well-versed on the propriation was so problematic and my parents didn't seem to mind, but the pictures bindis made me uncomfortable. Coachella attendees have also worn cornrows, Native kimonos— all belonging to cultures they knew little to nothing about and were simply wearing a "festival look". Like many people of color growing up in the US, my culture is inherently part of my identity, serving as both a source of pride and social stigma. For a POC living in America to see something so personal displayed by the same people who use culture as a vehicle to alienate POCs is not only disorienting, but deeply invalidating.

Cultural appropriation is a legacy of colonialism and profiteering. Fortunately, there has been a great shift towards caring about cultural appropriation and insensitivity. But, there's still a lot of confusion around how to check your-selves and how to show appreciation, without being insensitive.

What is cultural appropriation?

Cultural appropriation and cultural insensitivity are two distinct things that often work in tandem. To understand these terms, it's important to grasp the concept of cultural knowledge. Cultural knowledge refers to the norms, values, symbols, beliefs, and practices, and objects belonging to a specific culture. For example, in South Asian culture, our traditional clothing designs like the saree would be considered cultural knowledge. This knowledge inherently belongs to that culture, sort of like an unspoken patent.

Just like with anything patented, there are rules as to how this cultural knowledge can be used and by whom. At a basic level, the integrity of the original concept must be preserved and respected, especially when the person engaging with the culture is not from it. When the cultural knowledge of a group is 'borrowed' by another without this preserva-

tion and respect, it is considered *cultural appropriation*.

Additionally, when speaking about or engaging with a culture, it's important to do so respectfully. Typically, to be respectful, you must be sensitive to the fact that you do not know everything about the culture. You must also educate yourself to avoid perpetuating or engaging with stereotypes. When this is not done or not done properly, it is considered *cultural insensitivity*. Appropriation and insensitivity compound to perpetuate racism and stereotypes, making life difficult for POCs. Because most cultural appropriation originates from cultural insensitivity, most discussions regarding cultural appropriation will not treat the two as mutually exclusive.

Cultural appreciation is not simply engaging with a culture, but doing so with respect and humility. This means making an effort to be knowledgeable about that culture and to be committed to preventing meaning from being stripped from the cultural practice or object. It also reculture. You culture and have to actively give credit to the culture, while not taking from it for personal gain. You also have to recognize that there is an ineras-

able power dynamic between those of the culture who must endure discrimination and others who are able to disengage as well as perpetuate that discrimination at will.

Why is it important?

Cultural appropriation and insensitivity can be harmful to the communities and groups that cultural elements originate from. That should be reason enough for it to matter. But let's dive into some specific reasons.

First, profiting off of a culture while ostracizing that culture takes away from the work that minority has done to rid themselves of internalized oppression and self-hatred. It's no secret that it's hard for minorities to embrace their identities when society pushes whitewashed ideals upon us.

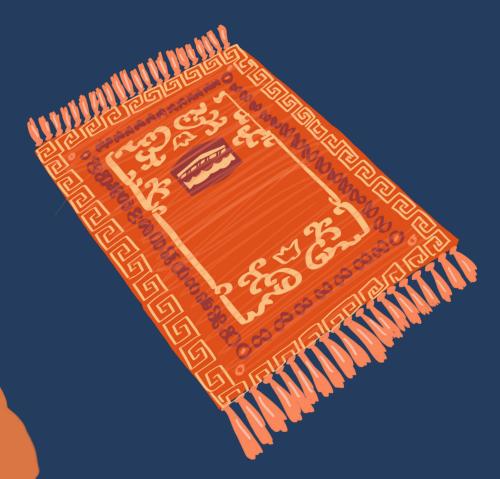
To then use parts of that identity for profit signals that there's nothing about the cultural idea itself that is unappealing, just who engages with it and when. For example, Black women are discriminated against when wearing natural hairstyles and feel pressured to wear wigs or straightened hair in the workplace due to the whitewashed idea of a 'professional' look. Simultaneously, they see white models sporting cornrows, a style with a lot of cultural weight, as "high fashion". This solidifies the division between "society" and the "other" in ways that leave lasting impressions and damage. By trivializing the history of certain peoples, cultural appropriation also serves as aggression by dehumanizing and denying people of their identities. In doing so, it also allows for intergenerational trauma, the compounding transfer of trauma between generations. This is absolutely unacceptable if we are to progress towards a fairer, freer world in which people can be comfortable with their identities.

Second, cultural appropriation and the use of cultural knowledge often boils down a significant aspect of a culture to a trend or object to be misused. For example, in Islam, the prayer mat is holy and only used when praying. It is treated respectfully at all times and kept safely when not being used. The mats being sold by Shein were directly pulled from Islamic culture, even depicting the Kaaba, the holiest site for Muslims. Additionally, the mats were being used as rugs for pets, including dogs, which are considered impure in Islam. To advertise these mats for casual use is inappropriate and disrespectful to Islamic culture. Although Shein issued an apology and removed the item, allowing the product to enter the market in the first place sends a clear message about Shein's priorities. By simplifying complex, significant elements of a culture to a casual item for consumption, meaning is stripped and the cultural knowledge is essentially stolen.

How to appreciate a culture and identify appropriation

- 1. Educate yourself: A deep understanding/commitment to understanding the roots and background is inherent in appreciating a culture. You need to dive deeper than the aesthetics of a culture. This could take many forms, from dedicating yourself to studying the culture or participating in cultural traditions with friends (by invite of course!). If your friends are comfortable, ask questions! All it takes is a Google search to become more familiar with a culture than you were before. Of course, educating yourself does not permit you to participate in a culture; you must also consider other factors!
- 2. Question your intentions: Ask yourself if there is a reason that you want to engage with the practice. If you want to wear another culture's clothing or accessories, is it because you genuinely find the items and their significance beautiful or do you want to participate in a "trend"? If you are planning to explore another culture's art form, are you doing it out of appreciation or because you think it will make you look cool? If you stand something to gain and your engagement is more about yourself than you interacting respectfully with the culture, you're probably appropriating.
- **3.** Ask yourself how you could hurt someone: If you think that your actions could hurt or offend someone, there's definitely something wrong there. Brainstorm ways you could relate appreciation that would make people feel respected or rethink engagement. For example, wearing geisha make-up and a kimono for Halloween, regardless of your appreciation of the culture, would be unacceptable. Asian people suffer from the exoticisation and fetishization of their culture. Seeing you make a character out of an important aspect of their culture would be painful. There's no perfect way to make sure you aren't hurting someone. It's important to be open to conversation and remedy any mistakes you make.
- 4. Give credit and support the culture!: If you're taking inspiration from a culture, acknowledge that! Even if you feel like you've created something that is really your own, it's important to give credit. This can be done by referencing a cultural origin or spotlighting other artists. If you're buying cultural items, make sure they are authentic so you can support the culture and their artists financially. If you're wearing a cultural piece, you can share what you've learned about the historical background with others! (Johnson)

| Appropriation | Appreciation |
|---|--|
| Getting a tattoo of a dreamcatcher because you think it looks aesthetic and it has a "deep meaning". | Getting a tattoo of a dreamcatcher in honor of your Native American spouse after reading extensively about their history and significance. |
| Buying a Chinese qipao because you think it's cute and like the color. | Buying a Chinese qipao with your best friend to wear to her wedding out of respect and with understanding of its importance. |
| Doing a "Day of the Dead" makeup look for your next dance performance because it fits the dark music you've selected. | Doing calavera makeup to accompany a traditional dance celebrating Mexican culture with a researched foreword to educate viewers about the cultural heritage. |



Ultimately, culture is hard. A lot of our "mainstream" or "Internet" culture is inspired by Latinx and Black heritages, so it's hard to know if something popular is something cultural we need to understand better. Cultures are fluid and dynamic, overlapping with each other, so it's challenging to attribute credit. But at the end of the day, it's worth it to take note of instances where we may be participating in cultural appropriation because it helps us respect those around us and teaches us to hold ourselves responsible for our choices. There are no set rules: this is a practice you have to keep updating as time goes on. It's okay to make mistakes and it's certainly okay to love and appreciate other cultures, as long as we love and appreciate all of the complexities and histories that come with the beautiful aspects.

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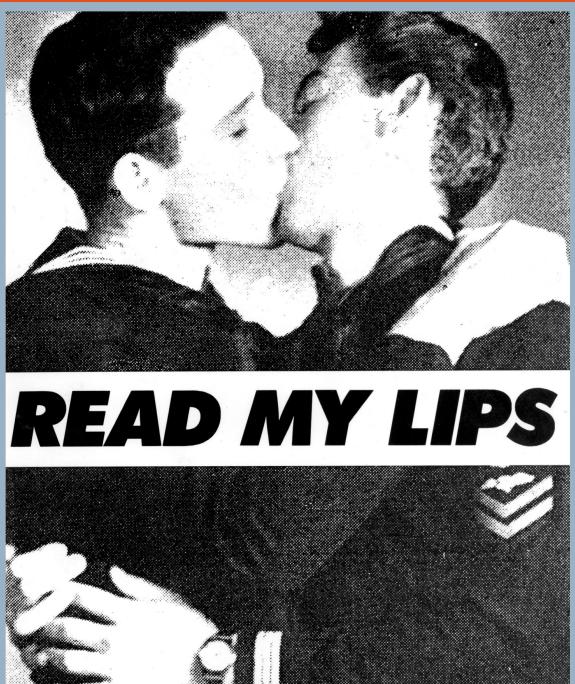
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Designs by: Sophie Williams

6

A QUEER FEELIN



Source: Gran Fury, 1988

NOBODY TAUGHT US HOW TO LOVE DURING A PANDEMIC. And because of the coronavirus, we've all been forced to love differently. College romance now looks like 3am facetime calls and badly-rhymed flitzes; platonic love looks like Netflix Parties and care packages sent in the mail; activist love looks like supporting Black Lives Matter and honoring the Black radical tradition of resistance. There's no definitive rulebook on how to show people we care from six feet apart — so we invented our own ways of loving despite the distance.

IGCALLED LOVE By: Elaine Mei



Source: Keith Haring, Untitled (Love), 1989

We've all seen the administration's emails: for many Americans, this public health situation is "unprecedented". For older generations of LGBTQ+ people, however, the struggle to love during a health crisis is all too familiar. During the AIDS crisis of the 1980s, it meant loving even at the risk of death, and loving when loving was difficult. It meant loving when those you loved were withering from a disease that the government refused to publicly acknowledge. For years, activists protested on Monday only to attend funerals on Sunday. For them, loving during a public health crisis meant more than not being able to see your partner. It also meant coping with the painful reality that your country did not recognize you as a human being worth saving. As activist, writer, and Dartmouth professor Alexander Chee describes his experience of the 1980s, "My friends and I were people who knew AIDS could kill us all, and we were fighting against those who believed it would kill only gay people." Being queer meant living under a shroud of invisibility, one that relegated your community to a silent death and a lack of agency in the public sphere. Trans women of color have always fought at the front lines of the LGBTQ+ rights movement yet their efforts are always the least visible. How do you assert visibility in a world that insists on keeping you in the dark? Where do you find your community, your source of loving?

Out of necessity, queer folks found their own answers to these questions. Because the community lacked love from other sources, LGBTQ+ people invented their own ways of loving. Black trans women created ballroom culture in the 1970s, establishing "houses" that operated as de facto families for LGBTQ+ youth of color who were deprived of home in other places. In the face of indifference from the state and the medical establishment, queer folks formed their own mutual aid networks centered on community-based care. ACT UP and Queer Nation activists demonstrated love in the streets: they staged kiss-ins at straight bars, suburban shopping malls and national monuments, affirming their desires and their selves in places where those affirmations were routinely denied.

That struggle to be visible —to have the option of making our private desires public— has stretched into the twenty-first century. We still need to find our own ways of loving. I still want to kiss my girlfriend at the airport without wondering what the passerbys think, or hold her hand without being given a second glance



But if I'm being truly demanding, I want more talk of queer couples who love in those ordinary intimate moments too, those moments that exist outside of public consumption. I want queer couples who fog up the same bathroom mirror and slow dance in the kitchen at four pm, who wake up in the same bed and quibble over what restaurant to order from in the evening. I want queer couples who love in the way that Audre Lorde describes "not as a quick stolen pleasure, nor as a wild treat — but like sunlight, day after day in the regular course of our lives."

At the heart of it all, the struggle for LGBTQ+ rights has always been about loving people as they are and loving them in the particular ways that they want to be loved. That's the beauty of the blank canvas: we're given the space to love outside of the traditional heteropatriarchal model. Where no script exists, we get to write

our own story. It's the sort of love that people fear because it thrives off of breaking rules and eschewing conventions. We're given the weighty responsibility of reimagining what love looks like, and that's precisely why queer love matters: it potentially liberates all the people out there, queer or otherwise, who feel confined by the heteropatriarchal way of

loving and crave a different model.

That isn't to say that queer couples are exempt from putting in the work. In the absence of any clear framework for what queer love looks like, we might be tempted to grasp for something familiar - we ask, "Who is the man?" or "Who wears the pants in the relationship?" When it comes to love, however, we can't afford to be lazy. Our commitment to loving each other speaks volumes to all the LGBTQ+ youth who have internalized the belief that love is just not for them, for those of us who seldom see ourselves represented in happy relationships. In the absence of love from the outside world, we've always managed to find love in our own community. We can't afford to treat love like a limited resource to be hoarded, or replicate those same toxic power structures in our own relationships, or neglect the value of loving other people platonically.

> As I write this, I'm committing to saying "I love you" more often to the LGBTQ+ folks in my hife because I'm convinced that the loving matters. Our love has been denied and neglected throughout the course of history - if we're not receiving that love from our bloodline or our government, then we at least deserve to be receiving it from ourselves.

> > Source: Gran Fury, *Kissing Doesn't Kill*, 1990

Gran Jury

TO MY COMMUNITY: I WROTE THIS FOR YOU. THIS LOVE IS OURS, TOO. 🍝

Which Dartmouth Library are you?

by Sophie Williams

a. Blue

b. Red

c. Orange

d. Purple

e. Green f. Yellow

Morning drink?

a. Oat milk latte

b. Cold water

d. Green tea

f. Smoothie

e. Black coffee

c. Orange juice

Pick a hue.

At foco before your 9A — what's your cereal?

- a. Lucky Charms. They're magically delicious!
- b. Honey-Nut Cheerios. Boring but sweet.
- c. Fruit Loops. And oat milk!
- d. Oatmeal. Energy source like no other.
- e. Golden Grahams. An unsung hero.
- f. Anything with yoghurt.

Snow! What's your boots uniform?

- a. L.L. Bean
- b. Carhartt
- c. Dr. Martens
- d. Blundstones
- e. Timberlands
- f. Tennis shoes



You can be two-faced, but your adaptability makes you widely likeable. (Yes, you're popular.) You're busy for twenty-three hours a day, but quiet time is well-cherished. Everyone knows your secrets.



You're not as complex as you like to think — but don't worry! You're still compassionate, sincere, and absolutely wicked smart. You cherish a good nap (and you're extremely good looking).



You're easily distracted and spend more time curating your study playlist than studying — but you can (and do) work fiendishly hard. It can take time for others to approach you (and you rarely reach out first), but you're a joy to know. Get some more sleep.

A plate of rice; add two things.

Declare your major/minor!

b. Political Science/History

c. Music/Performing Arts

e. Biology/Neuroscience

a. Economics (Snake.)

d. Psychology/English

f. Geography/Classics

Mostly C: Sherman

- a.Tofu and broccoli
- b. Salt and butter
- c. Chicken and soy sauce
- d. Fried egg and spam
- e. Plantain and black beans
- f. Dhaal and red onions

Put on some music.

a. Singer-songwriterb. Gregorian chantsc. Indietronicad. Bluegrasse. Outlaw countryf. Audiobook

Mostly B: Rauner

You tend to ruminate on the past reminiscing about good times, or revisiting screw-ups just before sleep. Reflection is good — be sure it shapes your present for the better. You're slow to anger but also to forgive.



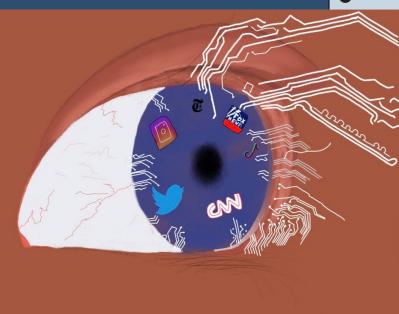
You're not a library! That's okay. You're not what people expect at your first encounter, but you're exciting on many levels. Your dependable love and support mean more to others than you know.

Perceptions of Social Justice Movements and the Media

By Anahita Kodali

On May 25, 2020, George Floyd, a 46 year old Black man living in Minneapolis bought a pack of cigarettes from Cup Foods. A store employee who believed that his \$20 bill was counterfeit called the police on Mr. Floyd. About 20 minutes later, officers arrived and began speaking to Mr. Floyd. At some point in the altercation, Officer Derek Chauvin pulled Mr. Floyd from his car and pinned him down to the ground by bracing his knee against Mr. Floyd's neck for 7 minutes and 46 seconds. Mr. Floyd told Officer Chauvin that he could not breathe over 20 times and went unresponsive at the 6 minute mark. He was taken to the hospital and about an hour later, Mr. Floyd was pronounced dead ("George Floyd"). His death, along with the other hundreds of murders of Black Americans caused by police brutality, renewed a massive Black Lives Matter movement across the United States.

Black Lives Matter is not the only current social issue. Americans are also dealing with the disproportionate impacts of coronavirus, voting suppression, debates about immigration policy, and a myriad of other problems. As the political



landscape is constantly shifting, it has become increasingly important to consider how the general public's views about these issues shifts too. Integral to public perception of social issues is the consumption of popular media. The most popular news sources include CNN, MSNBC, Fox, and the New York Times (Mitchell).

The news contains a large amount of political bias. Of course, certain outlets strongly lean left or right, with CNN traditionally being considered a liberal source and Fox News leaning conservative. Additionally, several outlets attempt to be centrist in an attempt to cater to many viewers, which reduces thought-provoking discussion that could occur if outlets allowed themselves to debate more radical ideas. Perhaps more significant is the bias towards the "new" — news sources often sensationalize trivial news rather than reporting on



Design by Sabrina Eager

the more mundane but more important issues (Leonhardt). That bias exists in social media as well, though it is more difficult to understand the overall political leanings as no one person's feed is the same as another's. Overall, social media has been found to reflect the political leanings of the people that one follows (for example, if most of your friends were liberal, your social media is more likely to lean left, and vice versa for conservatives) (Baker).

As we traverse an increasingly complex and polarized political landscape, it has become more important than ever to keep these biases in mind as we consume political media. The centrist and sensational focuses of traditional news sources put an emphasis on violence and political badmouthing. For example, reporting on social justice movements like the ongoing Black Lives Matter often ignores the nuances of different protests and instead focuses on rioting. This violence certainly has it a valid and significant place in these protests; however, by making the decision to only report instances of looting and choosing to ignore the thousands of peaceful protestors, the news paints the protests in a negative light, especially for those viewers who were already biased against the movement. For avid consumers of social media (like myself), it is critical to consider the views of your friends and the influencers that you follow. If your feed is full of the same

"As we traverse an increasingly complex and polarized political landscape, it has become more important than ever to keep these biases in mind as we consume political media." story over and over, take a moment to Google the issues discussed and inform yourself.

The digital landscape is full of misinformation, and it is impossible to avoid biased media. By keeping the biases in mind and working to inform yourself, you will be able to parse through misinformation and come to your own conclusions about the issues around you.

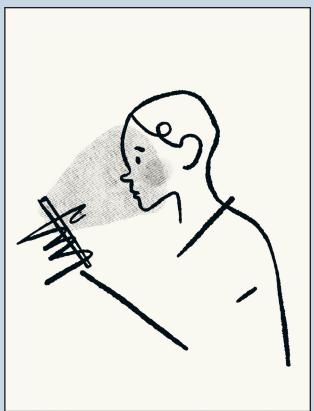
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Source: Ilustration by Carlos PX from payforlayers.com

WOMAN
ORBreaking down
the debate over
the use of the
word womxnWOMXN?by Jamie Tatum

Aristotle once said, "We should regard the female nature as afflicted with a natural defectiveness." When Aristotle said this, he meant that womanhood is to be viewed as a "defect" or "faulty variation" from manhood. Obviously, in the mid 300s B.C.E., gender equality between men and women was unimaginable. Despite Aristotle's claim being over 2000 years old, the ideas of womanhood, its origin, and its relation to manhood are still being debated.

By 2020, you have undoubtedly seen the word "womxn" show up on your social media somewhere. Despite the good intentions behind using "womxn," I am writing this to say why I think we should not use this word. Many may think that the use of spelling variations is a new trend, but untraditional spellings of "woman" began in the 1970's, with spellings such as "wimmin," "womin," and "womyn," along with others. But to begin, what is the purpose of changing the way we spell "woman"?

The want for a more "progressive" way of spelling "woman" comes from the obvious root of the word – "man." Due to the patriarchal nature of our society, manhood has always been the default, as can be seen from the aforementioned Aristotle quote. To not be a man is to not be enough by society's standards. To remove the idea of the "man" from womanhood would make womanhood its own existence, not some variation from a masculine norm.

The movement to use "womxn" to avoid the

word "man" still brings up issues of the patriarchy. If we are to organize our language as a binary of "male" or "non-male," then we result in two problems. We perpetuate issues of excluding nonbinary and gender non-conforming pronouns and language, and we center the idea of, not only our speech, but our existence, around manhood.

To be a woman is not to be "not a man," womanhood is **its own powerful thing**. To create language centered around manhood (or its absence) is to perpetuate the patriarchal ideas that to be a man is to be the default. **I refuse to exist as a "notman."**





"Creating a word to encompass cis and trans womanhood implies our woman-ness is not already equal."

if the word "woman" describes me, and I am as

we create a different word for her? Trans women are not

hasn't been created yet?



)iscovering the Erotic within Us All

If you identify as a woman, think about when you first realized that your body was seen by other people as "sexual." You may have been too young to even realize that the language used to describe your body was coded as "sexual." When your parents told you that if you wore that green bikini you liked, or if you walked home alone from school, or if you spoke a certain way to a stranger, you would give people the "wrong idea." That wrong idea was that you wanted sex, a message you supposedly could send with your appearance alone. When we police the bodies of young women and little girls, we implicitly acknowledge that men have oversexualized women's bodies from infancy.

The oversexualization of women's bodies is a historical weapon of patriarchy, especially in the United States. When European colonizers arrived here, they brought with them the Christian canon. Though some Christian sects may disagree, Christianity paints women as inherently sexual beings (Hooks). Take the creation story, for example. Eve is the one who gives Adam the apple of knowledge. What knowledge does he gain? An awareness of his and Eve's nakedness: Eve literally gives Adam his sexual awakening. The basic Christian message is clear: women's sexuality will be the downfall of men. For a long time, this meant that men viewed all women as sexual objects and nothing more: they transformed a woman's sexual power into the very chains that kept her in subjugation.

In the mid-19th century, however, the intersection of race and gender caused a transformation in the sexualization of women. In her book "Ain't I A Woman: Black Women and Feminism", black feminist theorist bell hbooks explains that the "Cult of Domesticity" called women to strive to be above sexual desires. If a woman could overcome her sexual nature, she was no longer distrustful and hateful, but pure, virtuous, and uplifted (Hooks). This too is based in Chrsitian canon — Mary, the mother of Jesus, was exalted as a woman particularly because she was a virgin. Mary is the Chrstian ideal of a woman because she gave birth, procreation being a woman's ultimate task, while preserving her virginity, a woman's ultimate virtue. Of course, it is intentional that this ideal is unachievable. However, women could approach the Mary ideal by repressing their sexality. Men no longer had to censor women's sexuality on their own — women now did it of their own accord.

The Cult was also explicitly racist. If some women were virtuous and pure, then in contrast, women who did not live by the Cult's standards were impure and immoral. However, only white women were allowed to achieve the Cult's virtuous purity. While sexual subjugation may have once been able to unite black and white women against patriarchy, the Cult of Domesticity effectively destroyed that possibility. That's not to say white women were pawns in the racism perpetuated by white men -- they were and always had been active participants in painting black women as "jezebelles", or women with evil sexual intentions, in order to create a false sense of bringing themselves up (Hooks). The sexual power of women's bodies was not just used to suppress women -- it was used to compel some women tow suppress other women. In the same sense that a woman nowadays might put down her more promiscuous friends to feel more secure in herself, the Cult of Domesticity encouraged women to police other women's choices.

Thus we come to the objectification, overseuxalization, and sexual censorship that we see today. From birth, women are objectified. Our youthful, prepubescent bodies are sexualized and commodified. For black and brown women, sexulization turns into criminalization. Women are then led to believe that if they censor their sexuality, they will be free of these limitations. We are socialized to believe that our own sexual agency is what drags us under the thumb of patriarchy. What then, is female sexuality? What does it mean for liberation? And how can we reclaim our desires as our own?

Section 1: The Erotic

The esteemed black lesbian feminist activist, author, and poet Audre Lorde would say that these questions are not asking about sexuality per say, but about the erotic. Lorde's foremost essay on female sexuality, "The Uses of the Erotic: The Erotic as Power," explores this concept of female power and energy. Her first definition describes the erotic as "a resource within each of us that lies in a deeply female and spiritual plane, firmly rooted in the power of our unexpressed or unrecognized feeling" (Lorde). The erotic is not just sexual desire: it is all of our desires, wants, needs, and connections that we feel from deep within our gut.

According to Lorde, women possess an emotional depth that is purely woman. Critics of "Uses of the Erotic" argue that Lorde is playing into the stereotype of women as "emotional." Simply, yes, Lorde does play into that stereotype. She agrees that women are capable of coming to true understanding and knowledge through their emotions, desires, and gut feelings. What she questions is the stereotyping of this emotional power as "negative. She does not see emotion as rightfully submissive to logic or reason. Quite the contrary: Lorde believes that the erotic is woman's truest power. She explains that in order to keep women oppressed, men have convinced women that the erotic is an illegitimate "source of power and information within our lives," when in reality it can lead us to our fullest truth.

Though Lorde argues that the erotic is about all desire, not just sexual desire, she also acknowledges how integral the erotic is to the sexual. Lorde uses erotic to reframe what is sexuality. She argues that the sexuality we see in our everyday lives is not the erotic but the "por-





nographic," or "superficially erotic." While the erotic is all about feeling, the pornographic is about sensation. Lorde views the pornographic as men's exploitation of women's sexuality. By twisting the sexual into something physical and exploitative, devoid of true desire and emotion, the pornographic denies a woman's humanity by denying the very source of her power. It is the way that men view a woman as simply a vessel for a man's pleasure. It is the criminalization of black and brown women's bodies -- in schools, black girls are six times more likely to receive an out of school suspension than their white counterparts (AAFP) and outside of schools they are three times as likely to be sent to juvenile detention (Rhor). It is the commodification of women's sexuality in the entertainment and porn industries. The "erotic industry" does not make \$12 billion dollars a year — the porn industry does.

Lorde argues that the distortion of the erotic into the pornographic has consequences far beyond romantic or sexual relationships. When men sexualize the erotic, they deny the place of women's emotions and desires in all other areas of life. We see this in all parts of society: the corporate world, educational institutions, religion, etc. Women are constantly asked to be "less emotional" in the workplace. Women who stand up for their opinions are "shrill." A woman's passion is stigmatized as "anger." A woman's anger is stigmatized as "dangerous." Women who want to have sex are "whores" and women who do not are "prudes." We are constantly taught that restraint and logic are more important than emotions, that profit and commodity are more important than humanity. According to Lorde, this is a cultural ideology that explicitly upholds patriarchy.

As Lorde says, women have been taught to censor themselves to succeed in patriarchal societies. But, as Lorde says, "the tools of the master will never bring down his house." The most important way that censorship of the erotic denies women's power is by denying connection. For Lorde, the first way the erotic functions for her is in "providing the power which comes from sharing deeply any pursuit with another person." When women deny the erotic in themselves, they are also denying any true connection between themselves. This does not mean that all women must express emotions in the same way, or feel the same emotions in order to connect. Instead, Lorde arges that connection through the erotic, through sharing deep emotion, can allow women across identities to connect, gather, organize, and empower. So the question is -- how do we unlock our own erotic?

Section 2: Ctrl

In my opinion, the key to unlocking our own erotic is seeing, hearing, or watching the journey to the erotic in other women. In order to free our own emotional and sexual repression, we must see the example in others. To enact the sort of mass "erotic awakening" that Lorde pushes, media and media representation are key. And in my opinion, no form of media better expresses emotion, vulnerability, identity, and empowerment than

music.

So where do we begin? How do we find media that allows us to connect with our erotic? In my opinion, for young, twenty-something women, SZA's "Ctrl" is the erotic in an album. Women in music have been discussing sexuality, vulnerability, empowerment, and insecurity for decades. Whitney Huston, Lauren Hill, Beyoné, Solange, and many, if not most, titans of the music industry have touched on what it means to be a woman in this regard. But two things set "Ctrl" apart from the rest.

First is its audience. "Ctrl" reaches for women in their teens and twenties at the moment of their own personal sexual awakenings, when they are also often the most censored. Young women are asked to make impossible choices: we tell girls that liking things that are "girly" is uncool, and yet they are trying too hard if they like things that are "masculine." SZA talks about this in the form of the virgin-whore complex on the song "Normal Girl." SZA explains how her boyfriend wants her to be "aggressive" and sexual in bed, but then doesn't think that she's someone he can take home to meet his family. As the title of the song suggests, SZA laments how there is no way to be a "Normal Girl" -- any way in which she tries to be a woman will be wrong.

Further, SZA's lyrics are explicitly about the young black female experience. On the track "Garden (say it like that)," SZA explains that she's always insecure about her body because she will never live up to the

ideal curvy black female body. Her body isn't the

only thing constrained by society. Emotionally, she reveals how the trope of the "strong black woman" leads her to unhealthy coping mechanisms:

"Promise I won't cry over spilled milk / Gimme a paper towel / Gimme another Valium / Gimme another hour or two" ("Love Galore")

The real key to "Ctrl" is its honesty. "Ctrl" reads more like a personal diary than a feminist manifesto. SZA unleaches the erotic because she refuses to continue to censor herself -- she reveals her good, bad, beautiful, and ugly. The opening track, "Supermodel," is a lesson in emotional openness. It is equal parts biting, ruthless, insecure, and vulnerable. In two phras-

es SZA goes from spitting in her ex's face to pleading for validation:

"Let me tell you a secret / I been secretly banging your homeboy / Why you in Vegas / All up on Valentine's Day / Why am I so easy to forget like that? / It can't be that easy for you to get like that"

SZA does not try to make her lyrics universal: her songs are mainly about her particular experiences as a young black woman in relationships with men. What makes "Ctrl" universally transformative and liberating is because it is the story of SZA's own liberation — this is her erotic. While each listener may not relate to every lyric, what each listener can relate to is her honesty and vulnerability. This is the interpersonal connection that Lorde puts forth. The liberating power of the erotic is that we do not all have to have the same stories to relate, because when we feel deeply, we all understand each others deep feeling.

The erotic in "Ctrl" is not just about SZA's emotions -- the album itself is about sharing. The guiding track that sets the theme for the album is a set of conversations between SZA, her mother, and her grandmother on the subject of control. Again, according to Lorde, true, deep, emotional personal connection is the key to unlocking the erotic. By playing this backtrack, SZA is showing her audience that her emotional vulnerability could not be achieved without trusted women in her life to share it with. SZA is living the very journey to the erotic that Lorde calls us to — in all of its messiness, beauty, joy, and pain. But what makes it bearable, what makes it possible, is the sharing.

Conclusion

So what does this have to do with confinement? Well, everything. When SZA speaks her truth across the record, she is releasing herself from the societal binds that tell black women they cannot be vulnerable, they cannot be needy, they cannot be angry, and if they are any of those things, they better hide it. Control is no single concept. SZA acknowledges the inside forces that do control her. Like so many young women, she is ruled by insecurity, anger, connection, self-love, and desire.

This simple acknowledgement is in itself a reclamation of desire and sexuaity. SZA is putting her love story in her own terms. She is infusing her sexual identity with her insecurity, vulnerability, love, and joy. Her desires are not free of emotion — they are emotion. And most powerful of all, they inspire other women to dismiss their societal induced fear of emotion in order to connect with the true power within themselves: the erotic.

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Designs by: Sophia Bailey





A playlist created by: Abby Burrows and Elaine Mei

Confinement is more than physical. White male standards of ideal womanhood often dictate the ways in which women express their emotions, love, and desire. Women are taught that feelings have no place outside of intimate relationships. Women are taught to love in the service of men. Women are taught that expressing their desires not only undermines their power, but is dangerous and criminal.

This collection of songs represents a reclamation of women's desires — from SZA's uncensored vulnerability on "Normal Girl" to Arlo Parks' unrequited love on "Eugene", from Noname's politically provocative "Song 33" to Megan Thee Stallion's unapologetically confident "Best You Ever Had". Though the artists' paths to liberation are different, each breaks out of their confinement by insisting that their unique story be heard.



THE PRISON SYSTEM IN

Adapted From: Library of Congress, A Southern Chain Gang, 1900/1906

By: Caty Brown Art By: Sophie S. Williams



THE MISSISSIPPI DELTA

I GREW UP IN THE MOST RELIGIOUS

STATE IN AMERICA (Lipka and Wormald). My Mississippi elementary school's intercom in the morning included a prayer—to Jesus Christ and the Holy Father Himself—along with the daily lunch menu. Rather odd to invoke His Almighty Holiness after the meatloaf and green peas announcement, but to each their own I suppose. The topics ranged greatly, from individualized prayers submitted by faculty and students alike, to prayers about the state of the world. Looking back as an adult, I am reminded of the Mark Twain quote: "Who prays for Satan? Who in eighteen centuries, has had the common humanity to pray for the one sinner that needed it most?" I'm no great lover of problematic-at-times Twain, but this small insight struck land that surrounds a river, created from the river's deposits of sediment along its banks. The Mississippi River Delta Basin (which is near the mouth of the river in the Gulf of Mexico) is 100,000 acres of some of the United States' prime agricultural land (Delta Basin). However, when the Delta was mentioned in my hometown, it more often referred to the high-crime, mostly Black communities surrounded by acres upon acres of farmland near the river. The prison system here—a system that began in slavery and uses educational and economic disparity to thrive showcases some of America's greatest injustices.

Although a lot has changed in Mississippi since 1865, trying to analyze the current state of affairs without looking at the historical background would ignore a lot of contextual significance. In the early 1800's, plantation owners in

"WHO PRAYS FOR SATAN? WHO IN EIGHTEEN CENTURIES, HAS HAD THE CONNON Humanity to pray for the one sinner that needed it nost?"

me. We pray for the grieving; we pray for the sick; we pray for the hungry. We don't pray for the murderers and the thieves. We don't pray for the sinners, though they just might be the ones who need it most. Instead, we imprison them, in the hopes our communities never have to see them again. Lock the door and throw away the key is a terribly apt analogy.

Why do we forsake our sinners? I can't be certain, and I don't think the answer is an easy one to come by. After all, the American prison system is a system rooted in injustice, prejudice, money, classism, and fear. A multi-headed beast, to be sure. I'm no Hercules, so instead I'll focus on my corner of the world: Mississippi. And, even more specifically, on the prison system in the Mississippi River Delta. The word delta refers to the nutrient-rich

Real Labor

Mississippi, along with those in many other states, started the mass importation of enslaved peoples primarily from Africa (Slavery in America). The fertile soil in Mississippi drew the attention of settlers, who then wanted slave labor to tend cotton crops. Many of the Africans who were imported had children, who had children, who had children, all of whom were still classified as slaves. Mississippi's enslaved population was growing quickly. In fact, by 1860, the slave population was over 430,000,

and allowed and

nearly a full hundred thousand more than the white

a ca

population, at 350,000 (Williams). Even after emancipation a few years later, the vast majority of that Black population and their descendents stayed put. After all, despite the abolition of slavery in 1865, sharecropping kept many "free" Black people working for white landowners on the same farms where their ancestors were enslaved. If you've ever heard of the blues musician "T-Model Ford," or James Lewis Carter, you know an example of a Black Delta resident who stayed very near the land their ancestors did. Son of a sharecropper, T-Model died in Greenville, Mississippi, after having lived his final days there. Even though he had toured around the world—from Japan to Australia to all

home, his home,

to Australia to all was his father's and his children's home (Grant).

Nowadays, Mississippi is still the blackest* state in America (US Census). Its blackest counties, predictably, are in the agricultural Delta. But while the Black population there has done little migrating since the days

> Source: Fat Possum Records, 1999 Source: The Philadelphia Inquirer

T-MODEL FORD SOMEBODY'S KNOCKIN

of emancipation, the agriculture jobs have fled entirely. Enslaved people (and then free Black sharecroppers) used to be the labor behind the massive farms, but the industrialization of agriculture has changed all of that. Now, the acres and acres of agricultural land in the Delta rely almost entirely on machinery, not people. With machinery taking all of the agricultural jobs, opportunity has dried up.

To put it plainly, the people in the Delta don't have many job prospects. What is there to do when most of the land around you is covered in crops that don't need your tending, the infrastructure of your aging town is failing, and your ancestors have only ever been farmers, musicians, and homesteaders? Nothing but live in impoverished squalor. After all, Mississippi isn't only the most religious and most black state in America. It is also the most poverty-ridden. At risk of sounding like a broken record, the poorest areas are also the blackest areas, found throughout the Delta. The five poorest counties (as shown in dark orange in the figure here) in Mississippi are found near the river, while the richer counties (shown in dark blue) tend to be in what is considered central and coastal Mississippi (US Census). Within these poor counties, citizens often cannot afford to support their local grocers or clothing stores enough to sustain them. Groceries and other stores are slowly trickling out of the Delta, as they fall victim to crimes like robberycommitted by the very victims of the institutional crime rampant in the area. Towns that consist of gas stations, convenience stores, and nearly nothing else typically don't offer much opportunity for the residents living there. In the town of Shaw, which is in the dead center of the big orange area in the top left of the figure, the only grocery store shut down after the couple who ran the store were murdered in a cash register robbery. Thus, one more Delta town is further drained of job opportunities and left without access to fresh foods (Grant). However, there are a few places in the Delta where jobs remain. Prisons and schools are two of them.

INCARCERATION: BIG BUSINESS

Created with mapchart.net

In fact, incarceration is the second-biggest industry in the Delta. Agriculture takes the top spot, but the prison system is the first runner up (Grant). The most well-known prison in Mississippi, Parchman, is located—you guessed it!—smack dab in that big orange area. The word Parchman is infamous in the Delta. After all, this is the prison that only a few decades ago was probably the closest thing to slavery left in the United States. Though I won't go into overly specific details about the horrors of days past, Jim Crow Laws and Black Codes—which came into the legislation after emancipation—were designed to put Black people in prison. Anything from "mischief" to "cohabiting with white people" could land a supposedly free Black person in jail (Lasting Legacy). Parchman utilized the Black prisoners it housed by putting them to work. Here prisoners worked on the vast acres of the prison's cotton fields; here "Black Annie," a three-foot-long and six-inch-wide leather strap, was used to discipline them; here the white warden's job was to keep sending the Treasury the millions made every year on prisoner—slave—labor (Oshinsky). The prison has since undergone a lot of reform that reduced its acreage and ended its worst punishments. But despite that reform, the prison is still nearly choked with corruption.

5

One of their biggest issues, according to the previous superintendent Earnest Lee, is with staffing. The job requirements include a GED and no felony convictions. Delta men often drop out of high school or end up on the other side of the bars, so most of the prison employees are

Poorest Counties

Richest Counties

Black women. Compared to the other jobs in the Delta (which are few and far between), the benefits and the higher pay than bagging groceries at a Walmart makes working at the prison appealing. But many of the women hired by the prison end up losing their jobs, whether it be for something ordinary or something more noteworthy, like the frequent pregnancies with the children of the male inmates or the rampant cellphone and drug smuggling (Grant). Difficulty in finding eligible candidates to hire combined with a quick employee turnover creates a staffing issue, indeed. If you asked me what one of the biggest issues is for Parchman, I would point to its 2019 Health Inspection Report. Within it, dozens of mentions of cells with no power, cells with no hot water, bathrooms with inoperable showers, bathrooms with holes in the ceiling, rooms with mysterious liquids leaking from the ceiling, rooms with roach infestations. The photos I've selected are merely a fraction of the dozens that documented these violations.



NO POWER... NO HOL WATER... INOPERABLE SHOWERS... HOLES IN THE CEILING..



CORRUPTION IN SCHOOLS: A PART OF THE CYCLE

Schools are the other place where a Delta resident might be fortunate enough to find a job, and problems amongst faculty and staff are rampant there, too. Once more, I need to backtrack to the historical context of the schools in the Delta. For a brief moment in the 1970's, there was a golden period where most Delta schools managed to deliver a quality education inside quickly-integrating classrooms. If things had remained on that track, the Delta might have been an entirely different place today. However, in the 1980's, white parents feared the public-school system was becoming "too black," so they pulled their children out and formed white academies. These academies required applications, specific religious affiliations, or expensive fees that conveniently prevented Black students from attending them. The public-school

system became dominated by poverty-ridden Black children. With the loss of the money and influence the rich white families had, the Delta public-school system began to flounder. The brand-new Black administrators didn't have the very-much-needed experience to know how to manage the newly unstable schools, to add to issues like having little funding and many "problem" students. After all, what student wouldn't become a bit difficult to deal with if they struggled with food insecurity, a missing parent, or feelings of inadequacy in a world that treated them as lesser?

These mounting issues were difficult enough, but corruption sealed the fate of many of these institutions. Nepotism runs rampant in Delta schools. School administrators hire friends and family that lack the knowhow to run a school, and the school children suffer. Take one of the previous superintendents of the Greenville School District, Harvey Andre Franklin Senior, who paid a friend, Edna Goble, 1.4 million dollars of the district's budget to add the reading program she developed to the school's curriculum. In return, she paid \$36,000 on one of his loans, \$9,400 for some of his home improvements, and \$1,900 on his credit card bill (Grant). How's that for quality education? This story is not an uncommon one. In the Yazoo School District, administrators were spending double what the academies

"SCHOOLS IN THE DELTA SEEN TO HAVE A PRIMARY PURPOSE of Employing Adults, Not Educating Childhen."

spent per student, but teachers didn't even make up 50% of total faculty (Grant). Unfortunately for the students, dozens of schools in the Delta seem to have a primary purpose of employing adults, not educating children. And, quite expectedly, schools in the Delta often have abysmal test scores, poor literacy rates, and subpar teachers. This isn't a coincidence: the corrupt, racially divided, mismanaged school system plays a huge role in the corrupt, racially divided, mismanaged prison system. The children who learn in these failing schools are far more likely to be funneled into prisons than children fortunate enough to learnor perhaps be born—somewhere without this laundry list of issues. The school-toprison pipeline *at its finest*.



BB

<u>A A A</u>

SCHOOLHOUSE to JAILHOUSE

So, what might life be like for a person born into the most poverty-ridden area of the most-poverty ridden state? Well, they'll likely have a chaotic home life, considering chances are high their father will be imprisoned at some point. They'll have a diet that relies on gas station and convenience store fare, which may lead to health issues. They'll go to a school that might fail to teach them to read or do math. Let's assume they graduate. Let's also assume they do not become addicted to alcohol or drugs or get arrested for any crimes they committed-or maybe didn't commitduring high school. They probably don't have the schooling or money necessary to go to college, so it's time to get a job. The options *might* include a local Walmart, McDonald's, or convenience store. They might work for a while, earning minimum wage with little to no benefits. Already, many Delta residents haven't even made it this far. But let's keep going. Perhaps they want to get married or buy a car so they can make it to the nearest grocery, or maybe they develop a cough that needs treatment. They realize their minimum-wage job isn't enough to pay for these things. Do they start shoplifting to save extra pennies? Sell drugs to put extra cash in the bank? Or do they just try to live without marriage or travel or healthcare? Perhaps their best option *is* going to jail, where they might get to see a doctor, get fed on a schedule, and maybe even learn a trade if they're lucky. If they're not lucky, maybe they'll die in jail, like the nine who did in January 2020 at Parchman (Timeline).

What kind of options are these? A system that fails its children and punishes its adults for that failure is a cruel facsimile of the American Dream. A system that cares for whiteness above nearly all else, operating at the expense of Black children's futures, is one in desperate need of reform. And one of the saddest parts is this: in my home county, one of the darkest blue ones in central Mississippi, where I was educated well, where I was shown opportunities, where I learned to read, where I was born white in a world designed for me to thrive, I was taught not to stop my car in the Delta if I was alone before I was taught about the incredible injustice there. I was taught to fear these people before I was ever taught to empathize with them.

I've never heard a prayer for a prisoner. I've never heard a prayer in my rich, white, religious home county for the children of the Delta who are destined for poverty, and perhaps destined for prison too. •

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Pixelated Dream

Scene

By: Amanda Sun

Is that my eyes or the screen? Either way something's - oh wait Wait a sec can't miss this text Ring snap click tap I still have work - I can work Between These Lines Of text (I'm tapping my feet) "Yes, I agree with what you've said." (Darting to TikTok) "What do you think about this?" (And my eyes are blinking over NYT LIVE HEADLINES) "Uh, oh yes that sounds good."

(And back in my hands)

Life fits inside screens Pixelated dream scenes Refresh for new drugs I start to use my middle and ring finger to double tap because I'm afraid of old age Likelikelikelikelikelikelike Me I swipe, type and like I like you, everything!!!!!! Oh my gosh! So great! :) But not my life it's same I went to vsco China, a bowl of noodles shared by 188 friends, summer 2018 Shibuya so I do feel I am different! Different in brain not body No changes to my neck I'm still me after this trip.

Is my camera off?

Deleted text

"Sorry, gotta run to my next zoom. Talk to you soon!"

("where half the screen is muted tiktok and the other contains a shopping bag full of pixels") =



After "What Single People Are Starting to Realize"

By: Anne Johnakin Designs by: Sarah Storms



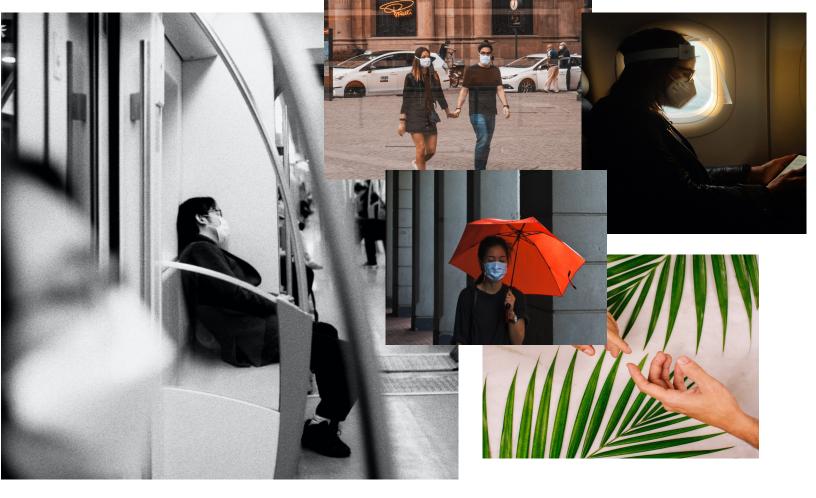
On May 18, the New York Times published an op-ed by Nayeema Raza called "What Single People Are Starting To Realize." In short, Raza details her worries about the post-quarantine world of socially-distanced dating, especially as a single person. Because of the coronavirus, Raza and many others have come to the realization that they don't want to die alone. I've made the opposite realization: I'm perfectly happy to.

Raza describes this Brave New World of dating that we find ourselves in, relying only on video chats and dating apps. Certainly, now is not the time of fairytale first kisses - masks and the promise of two weeks of quarantine make that kind of difficult. It's a daunting world to be a part of, and like most other single people, I find myself lonelier than I've ever been. A common reaction to this is to double down on your search for that special someone, or really, just anyone you can ride out the end of the world with.

While that is one very real truth that I am living, the much more poignant one is that I never realized just how much of me takes up my life. Going into quarantine with no real experience dating, I'm not really missing something I've never had. But at the same time, I'm realizing just how unnecessary the whole dating thing just may be. In this world where I have no one but myself, I find that I am enough. Enough to soothe my worries and my fears. Enough to nurture my hopes and dreams. There is love in my life even in the absence of romantic love. Before all this, I never knew the depth with which I could feel for myself.

In her article, Raza mentions that times of crisis are, for better or worse, 'relationship accelerators.' "Unhappy marriages lurch to divorce. Young lovers rush to cohabitate on a third date. And single people realize: I don't want to die alone," Raza says. Add this to the never ending societal pressure to find your 'perfect person' and COVID has people feeling like they're miles behind in the rat race of life. Or at the very least, that's how I feel.

"In this world where I have no one but myself, I find that I am enough. Enough to soothe my worries and my fears. Enough to nurture my hopes and dreams. There is love in my life even in the absence of romantic love."



I had a few set plans for these next 10 years, and top of that list was finding "the one." I imagine and reimagine COVID's ripple effect on my life, for example: What if I was going to meet my soulmate in KAF 20F, but now that's impossible? Maybe my inner dramatist is showing, but it can feel like any hope of living a perfectly paced life is lost.

At the same time, I've learned that the relationships I miss most are those I'd taken for granted. With so much emphasis placed on finding my romantic soulmate, I'd forgotten about my friends who'd always been there. I think in general we tend to place friendships lower on the ladder than romantic relationships. While I constantly preach that platonic love can be just as powerful as romantic love, I forget to live my life with those priorities. COVID woke me up in a lot of respects, but it especially forced me to realize just how important my friendships are. We covet romantic relationships so much, often without realizing the immeasurable support and love from friends that make our romantic pursuits possible. It's been my zooms with friends that have gotten me through quarantine, not awkward virtual dates.

This last year has been tough for all of us. It's unrealistic to hold ourselves to a standard of life that was created without a worldwide pandemic in mind. It can feel like the prime of our youth, the prime of our dating years are wasting away, but I think it's important to cut ourselves a break. You are doing the best you can, and when everything else has gone off the rails, I think maybe it's time for us to embrace a new reality of dating. Maybe it's not written in the stars, maybe it's okay to be a bit late to the finish line.

Of course, I'd love a hug and a kiss just as much as the next person. I am human after all. I don't fault any of us for needing and wanting companionship. But when I come out of quarantine, when the masks are boxed away at the top of my closet and my hand sanitizer is once again relegated to the bottom of my purse, I'm not going to be running to find someone to love, some mystery man to fix my life. The people I'll be running to are the ones I knew before the world went to hell and back.

At the end of the day, I'm surviving this pandemic alone. Just like I'll survive every day after it. And when my time finally comes, I'll die alone too.

A Reflection On My **TikTok** Experience

By: Grace Lu

In the wake of Trump's announcement that TikTok will be banned if it's not sold by its Chinese parent company ByteDance, I've been reflecting on my experience with TikTok. I wasn't TikTok famous by any means, but I've had my 15 minutes of fame. Like many users, I started out by simply watching the endless stream of videos on my For You page (think TikTok's version of the Instagram explore page). At some point during 20S, I decided to try posting videos of my own. Soon, I learned how to film videos in the app, incorporating trending audio snippets into them. This in turn led me to creating videos about my college experiences, specifically my experiences with Dartmouth's remote spring term. What I enjoyed about TikTok was how easy it was to film a video. I could film, edit, and post one in under five minutes, making it the perfect study break activity.

Something strange about TikTok that I discovered along the way was that the effort one puts into making a video doesn't correlate with the number of views it gets. Often, the videos I personally thought were creative and funny would gain only a few thousand views. On the other hand, a video of me repeatedly lip-syncing "And I'm just f**cking with 'em I got nothin' to do" paired with text listing the different ways that Dartmouth's administration had mishandled their COVID-19 response received over sixty thousand views. Before I filmed that video, only my close friends were aware of my TikTok account. To my surprise, some of my classmates texted or DMed me on Instagram about the video even if they didn't have a TikTok account. While I was relieved that they found the video funny, I also worried that I would be defined as the "Dartmouth

TikTok girl." I'd like to think I'm more than just a series of videos roasting my school. I promise I'm not as Dartmouth-obsessed as I seem on my account.

On Tuesday July 28th, I decided to film a TikTok of me reacting to my brother's high school yearbook. After slapping on a vibrato voice effect, I closed the app believing that the video would at best hit 10,000 views. Within four hours it had exceeded one hundred thousand views and within twenty four hours it had reached eight hundred thousand views. I was blown away by the number of people who tagged their friends in the comments and shared the video's link with others. During my study breaks I read the flood of texts from my friends, all of whom were letting me know that their friends had seen my video. As of August 7th, the yearbook TikTok had been viewed by over 1.3 million people-a mindblowing figure. I'll never personally know 1.3 million people during my life but 1.3 million people have seen a 60 second video I uploaded and had an opinion about it, whether it's positive, negative, or neutral.

"Within twenty-four hours it had reached 800,000 views."

"The dark side of TikTok was that it was all too easy for one's life to be amplified and scrutinized by an anonymous sea of millions."

While it was exciting to see some of my TikToks blow up, it also forced me to consider how public I want to make my life. For instance, my yearbook TikTok had numerous comments asking me what high school I attended. Although I left these comments in limbo, my former classmates felt perfectly comfortable with answering the question. I doubt they realized the potential ramifications of their actions, but having seen how Claira Janover, a Harvard graduate and TikToker, was doxxed over her comments in support of BLM, I certainly did. I was horrified by the thought of waking up and seeing an influx of DMs on my Instagram, Facebook, and TikTok accounts. I was terrified by the thought of receiving hundreds of threatening phone calls and letters and having a post-college job, my future, pulled away from me because a one minute video had been misconstrued by the Internet. The dark side of TikTok, I realized, was that it was all too easy for one's life to be amplified and scrutinized by an anonymous sea of millions.

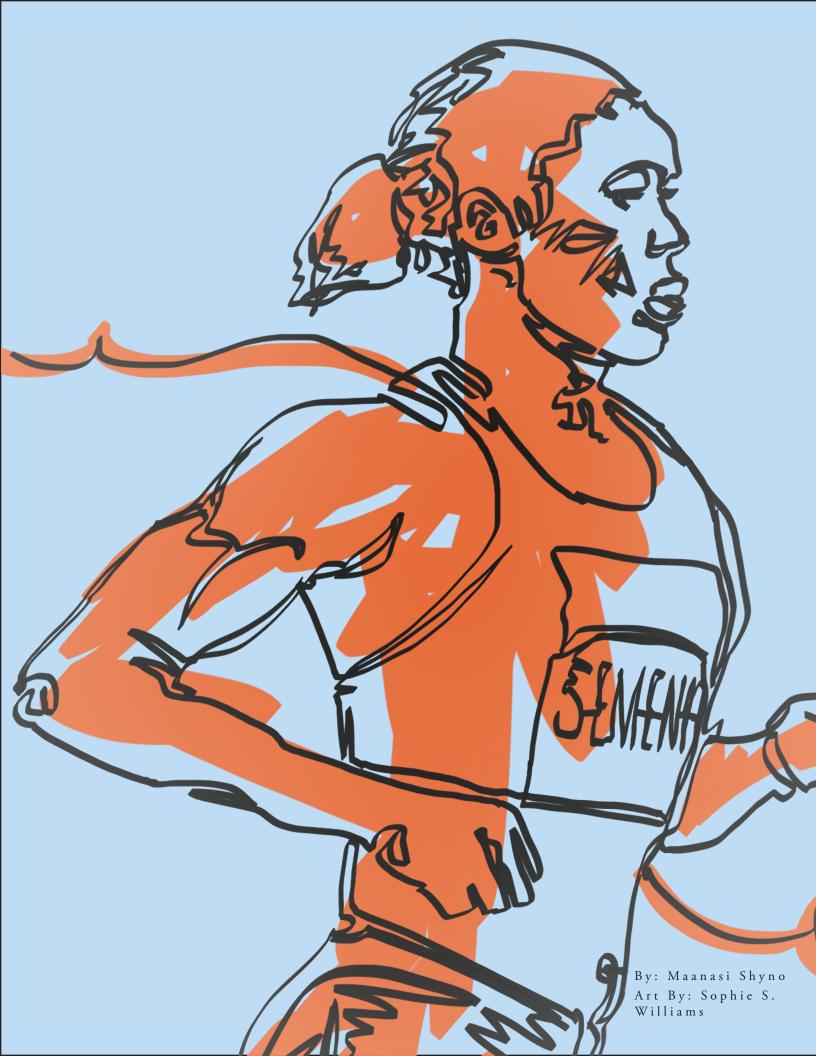
Something else that my TikTok experience has challenged me to consider was how I want to present myself online. My account was like the old finsta I never got around to deleting, a collection of personal thoughts about how classes were going, how the administration was handling COVID-19, and my struggles with imposter syndrome. On Tik-Tok, I was fine with making these thoughts public because I knew that TikTok's algorithm would show my videos to people who had gone through similar experiences and thus, could relate to me. But what I felt increasingly uncomfortable with was the fact that the app's algorithm was showing my videos to people who I knew but also many that I didn't. My videos were being shared with the people whose faces I had seen around on campus, whether at Foco or in Moore Hall, but whom I had rarely spoken to. I didn't want my fellow peers to have the wrong impression of me from a few videos and I couldn't

shake off the feeling that I was oversharing and coming off as a little too quirky.

Although my TikTok account is now deleted, I'd like to thank TikTok for serving as my creative outlet during quarantine. I certainly can see why so many teens and young adults enjoy using the platform. However, my experience has also left me with bigger questions to reckon with, especially with how public I want my life to be and how I want to portray myself.



Art by Chloe Jung



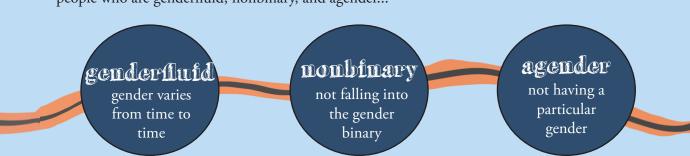
Sex and Gender 101:



Acknowledgements The following is written by a cisgender, endosex woman who is not by any means the most qualified to write on this subject. That being said, it's very important to recognize that it is not the responsibility of intersex folks to teach others about sex and that allies should also be doing that work.



For the last two decades, we've been reworking the understanding of sex and gender established by eighteen and nineteenth century medicine. Sex is considered the biological, phenotypical presentation of the body, a categorization assigned at birth. Gender, on the other hand, is now understood as the cultural role an individual identifies with internally and expresses esternally in a social context. The movement towards understanding gender as existing on a spectrum is wonderful. Because the concept of gender was differentiated from sex specifically to convey that people choose to express themselves in ways that do not fit into a binary, it has been a relatively easy distinction for most people to grasp. Apart from understanding that transgender folk have a gender identity that does not match their assigned sex, society is begining to recognize people who are genderfluid, nonbinary, and agender...



Now it's time for the next step: acknowledging that sex also exists on a spectrum. The world is complicated. What are the odds that, when nature and chance brought about humanity, they created something as simple as a binary to categorize us? The sex binary is far too confining to truly represent the true nature of sex: the binary excludes intersex people who are forced into categories that can not accurately describe their reality. In addition to psychological harm, this can result in physical harm when surgery is conducted to alter an infant's appearance to fit into the binary.

Understanding Intersex

According to the sex binary, there are only two sexes: male and female. However, there are many possible genital, internal organ, and chromosome combinations that differ from what we know as 'male' and 'female' bodies. The term used to describe these variations is intersex. Some intersex traits, like ambiguous or atypical genitals, are identified at birth. Other traits develop with age or are discovered later on. Approximately 1.7% babies are born intersex, but there are likely more, as intersex traits often go underreported. Intersex also refers to the community of people possessing these intersex traits. (Explaining DSDs)

Intersex is also considered a biological condition known as "disorders of sexual development" (DSDs). The term DSDs, specifically the disorder part, is harmful to intersex people because it insinuates that the intersex traits are conditions to be treated. On the contrary, intersex is a natural variation of human sex and are not disorders. (Explaining DSDs)

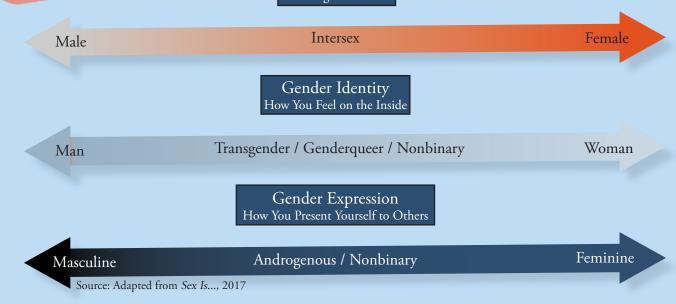
Social pressure to fit into the sex binary has shamed intersex people into altering their intersex traits via surgery, even when they are perfectly functional. Parents of intersex children also feel this pressure and opt for intersex infant surgery when the intersex child isn't able to consent to what could be a life-altering or even damaging surgery, violating bodily autonomy and self-determination. Although parents are told that their children will struggle not only socially, but medically from intersex traits, this is often simply not the case. Many if not most challenges faced by intersex conditions can be addressed by non-surgical, non-invasive methods. Other challenges, like difficulties with hormonal regulation, can not be adequately addressed with surgery anyways. Rather, these surgeries can cause more harm than good: removing ovaries or testes disrupts puberty from occurring naturally, scar tissue from surgery can make penetrative sex more difficult, and surgery can increase risks for urinary tract infections. Most of the time, infant intersex surgeries are unnecessary and deny intersex people of an opportunty to explore their identities. Intersex activists consider these surgeries immoral and a form of mutilation. (What Is Intersex?)

The Sex Spectrum Proposal

As contrary to binary sex classification, intersex people provide evidence against the binary sex system and for the sex spectrum. The sex spectrum indicates that there is an inclusive continuum between and beyond male and female, upon which any individual existing between each end of the spectrum is intersex. Seeing sex on a spectrum is vital to affirming the existence and experiences of intersex people, and to other people too!

The Spectrum of Gender and Identity

Biological Sex Sex Assigned at Birth



Debunking the Binary with Biology

While intersex people were previously considered "deviations from the norm" due to the supposed rarity of DSDs, recent research illuminates that this is likely a gross misconception.

One popular talking point of sex binary proponents is that we see a binary in sex chromosomes, XX denoting females and XY denoting males. We're taught that these chromosomes correspond to phenotypic features that are categorized as male or female (ie. genitalia), but the relationship is not nearly so simple. Recent studies suggest that the presence of XX chromosomes and female phenotypic features are not consequential, but just highly correlated. As you've been taught in every stats class ever, correlation does not indicate causation. In other words, XX chromosomes may help predict physical features, but do not code for such. For example, it was found that out of the genes that code for prostates, 6.9 percent are located on the X chromosome, but only 2.7 percent of ovary and mammary tissue genes were located on the X chromosome. This is surprising because we are taught that the X chromosome is 'female' — yet it contains more genes that result in what is considered 'male' features than 'female' ones. While the difference is not statistically significant, it goes to show that the relationship between our chromosomes and our physical features is not so binary, nor so simple. Furthermore, variations in sex chromosomes such as XXY, XYY, and XXX exist. Their existence itself is challenges the sex binary because they present alteratives where by definition, there should only be two options. (Lercher)

Another biological misconception used to justify the

binary that is often misused is hormones. There are no "male" and "female" hormones, plain and simple. All bodies produce estrogens and androgens, which are... secreted not only by reproductive organs, but adrenal glands and fatty tissue. At least one of these is possessed by everyone. We're taught that males have much

more testosterone than females, yet research shows that distributions of testosterone levels between males and females show much more overlap than generally understood. We're also taught that most females being able to give

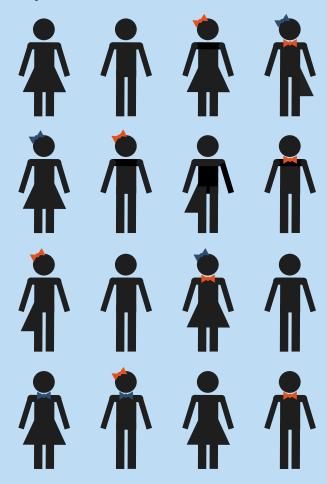


birth while males are not signals a hormonal binary for these functions to occur. In reality, the difference in estradiol and progesterone levels in pregnant women differs greatly from nonpregnant women, whose levels are much closer to those of men. Additionally, research suggests that certain hormones are also affected by social modulation. Progesterone, for instance, is increased by social closeness. All of this demonstrates that hormones are not an accurate predictor of assigned sex due to similarities between males and females as well as their fluctuation throughout life. Rather, the lack of dimorphism in hormones is a mark against the binary. (Hyde, et al)

Ultimately, the sex binary isn't proven by biology; in fact, biology deconstructs the binary itself and questions whether the sex binary accurately reflects the true nature of human sex, or is simply a convenient generalisation.

Detangling Sex as Socially Constructed

We sometimes joke that everything is socially constructed, but this isn't far from the truth and sex is no exception. As argued by philosopher and gender theorist Judith Butler, the idea that sex is inherently biological suggests that there are certain physical attributes that are sexed, categorized into the binary centuries ago. Butler argues that there is nothing 'male' about a body defined as male. We created this label by attributing physical features like the penis to 'males'. But in doing so, we also created a circular definition in which to have a penis means to be male and to be male means to have a penis. Similarly, to be 'female' is to have a vagina and breasts with the ability to produce large quantities of milk, and to possess these features is to be 'female'. This circular logic is easily disrupted when considering a person with both breasts and a penis. How do we categorize such people into the binary? Currently, there are no advanced rules, and this determination falls solely upon medical professionals (and apparently twenty-sevenyear-old transphobes on YouTube, Twitter, and the GenderCritical sub-reddit). This can be a challenging and subjective task, so it's unsurprising that there are discrepancies between doctors in categorizing intersex individuals into the binary at birth. According to Butler, this shows that sex is socially constructed. When paired with the fact that there isn't much evidence for the sex binary existing in nature, we have to consider that the concept could be an inaccurate portrayal of real life. It's just good science to rethink our paradigms, especially when it could help us be more inclusive. (Beauvoir)



How to Advocate for the Sex Spectrum

Advocating for the sex spectrum can be as simple as educating oneself from a wide array of sources and having conversations about it with others. Normalize the existence of the sex spectrum and intersex individuals through the language used when discussing sex. Start dismantling the idea that a person's sex must correlate to their gender or gender expression or that it must fit into the binary. Little steps like these can go a long way to be inclusive of intersex people.

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Sitting in the car, holding my phone with the directions in one hand,

but more importantly, Audrey's phone with the music in the other,

I tell her, take a left here, it's kind of hard to see and then I skip like five songs because she has Premium.

Audrey is driving me home from anywhere but home and I should know the way back from here but everything looks different in the dark so I lean back and let

faraway satellites guide us through inky residential streets.

It is nine o'clock at night,

March of my senior year,

and I am coming up with ways to say goodbye to someone I wish I met a long time ago.

Audrey and I spent the last half hour in the bakery downtown

looking at cannolis through the glass until the lady behind the counter made us buy one,

and now our last purchase sits in my lap even though neither of us will eat it—

not Audrey, because she finally got abs, and not me, because after half a year of selling myself,

it's nice to finally buy something, and hold it, and not have anyone tell me to give it away.

In this town everything is small:

the library and the park and the talk and the dreams. But Audrey can make this town swell.

She blows into it with every breath and I wonder if she saves any air for herself.She is telling me about the kind of car she wants,

one with winged doors—you know, like the one Jaden Smith has—

and I think I want to hear more but suddenly she cuts the engine and the music. She says: Can you believe it? He gave me the same excuse. I asked him out and he said he was "swamped." It's an addendum to a conversation about a boy she liked who would ask me to prom a month later a month in which Dartmouth would accept me and my mom would tell me she loved me and my best friend would forgive me—

But none of that had happened yet. I can still remember

the exact spot we were stopped there on that blind drive,

how it felt when we stepped out of the car and my face met the night air,

how the leftover commuters on the highway sounded from a distance,

how my hometown felt cold and sleepy and inescapably small.

Audrey is wishing this boy were easier to talk to while I am searching for the right words and when I finally tell her

If anyone's gonna get through to him, it's you, I speak from experience:

from the way she hugged me when we first met, from the way she offered me a ride earlier this night, from the way she texted me out of nowhere yesterday, pulling me out of my room and into the world, accomplishing in twenty-four hours what I couldn't do in six months.

I tell her You know what? I don't want to go home yet and we get back in the car and I turn up the music to a stranger

telling me he's so happy I'm alive. The song fills our ears

as she makes the U-turn and when we're at a gas station

pooling our wages to buy a couple more hours in her wingless car,

I think about how I'll remember the two of us:

Audrey, infatuated with a boy, exhaling bit by bit the city inside her lungs, and me, infatuated with her

and everything she could make me into.

SPARE :

Ask Spare Rib and you shall recieve.

Welcome to Spare Thoughts. In this section of the magazine, we answer questions and problems submitted to us by readers and students like you!

If you want to submit to us, fill out the form at https://tinyurl.com/y6jj4dmt. Responses can be anonymous or not, and may be edited for length and clarity.

Answers by Caty Brown and Jessica Cheng.

Remote Romance?

Bored and in quarantine, is it worth reaching out to past campus crushes while stuck in quarantine for the foreseeable future? What advice would you have for those bold enough to try to start or continue that flirting while completely separated by COVID? Could you share any insight on what has worked for you (what to say, how to slide into their DMs, how to keep up conversation, etc.)? —Joe Green

Dear Joe Green,

If you're looking to start a romance, doing so while in quarantine might not be the easiest. However, there's no reason you can't give it a shot! A lot of people are definitely looking for connections and new (or old) people to talk to during this time, and they would also probably appreciate it if you reached out. Depending on how well you know the person you're reaching out to, starting with something like "hey, I really enjoyed talking to you while on camps and would like to get to know you better", "I haven't talked to you in a while, how

are you doing?", or "what classes and terms are you on?" can't go wrong. Or if that isn't your style, maybe send them a flitz! SO many of my friends tell me how much they would love to receive a flitz, and that would be a great way to break the ice to get back in the game.

In terms of keeping up conversations, I think a lot of that has to do with method of communication. Do they like texting? Zooms? Quick FaceTimes? Long phone calls? Something else? I find that I can keep up with people best when they're communicating in a way they're comfortable with (and I'm comfortable with too! I personally love a long late night phone call.)

As a last note, it's worth reaching out to any past campus folks, not just romantic ones. We're all really missing one another and people (even friendly acquaintances) would definitely appreciate the check-in! Good luck and happy flirting!

Transfer Troubles?

I am thinking about transferring colleges, and I need help deciding what to do. I am a sophomore this year and I really like the professors and classes at Dartmouth, but I have had a lot of trouble making friends. I am not from the Northeast private school world, and that culture is really hard for me to ad*just to. The school feels very cliquey* and money driven. Most people that I meet feel really ingenious, and the few people that I enjoy hate the school. I only had Fall and Winter on campus, and I have tried to keep up with floor mates and classmates from school, but I have realized that my relationships from home are so much deeper than those at school. I never feel like I will be a priority to anyone who I (currently) know there. In addition, I have a really hard

time with the hookup/frat culture, because 1. I am queer and 2. I have a long distance relationship and don't feel like I have friends who wouldn't leave me in a frat or make me feel safe there. Before COVID, I had a whole plan about how I was going to Rush, join as many clubs as I can, and try with everything in me to find people who I genuinely enjoy. If I couldn't do that by the end of W21, then I decided I would transfer. Unfortunately, thanks to COVID, I won't be back on campus until sophomore summer. Obviously, my great plan was put on hold, yet my decision cannot be.

I don't feel ready to transfer right now because I don't feel like I gave the school a real shot. But, I worry that I may miss the window to leave, and for the two terms that I was there, I was miserable. Due to financial aid issues, I can't take a gap year (already tried) and I don't really know where I'd go if I transferred, but I have thought of a few places that are less remote, more accepting of my identity, and a bit more close to home. (Barnard/Columbia, etc) My big issues with transferring are the financial aid packages that I may get, and the worry about finding friends, professors and more at a completely new place. What should I do?? How can I make friends while doing remote classes for three terms? -Girl in Red

Dear Girl in Red,

While the whole COVID situation really sucks, you still have two years to find friends who value you and who you value. I would like to reassure you that I think a LOT of people are feeling like their relationships at school are sort of dissolving. It takes time to find YOUR people and establish connections with them.

"Think of which of these problems are truly Dartmouth specific."

Many people struggle to find a really tight knit group within their freshman year, and the discontinuity between freshman and sophomore because of COVID certainly makes it more difficult. You're not alone.

in terms of trying to solve your problem, there probably isn't a clear answer. However, I can advise on some good ways to figure out what might be best. First, think of which of these problems are truly Dartmouth specific (meaning they would be fixed by transferring). You mentioned disliking the cliquey and money-driven culture, but I would argue that these problems are often present across college campuses, specifically wealthy ones like Barnard and Columbia. You mentioned frat culture bothering you (and it bothers me too, I think it's an issue with Dartmouth), do you think transferring would allow you to avoid this? Do you think you could avoid the frats more at Dartmouth? Would joining a gender inclusive greek house allow you to avoid the part of frat culture you dislike without sacrificing the social scene? You mentioned being queer, and I think a lot of queer folk find community within the gender inclusive greek houses.

"You might like it here! But, in the end, the decision lies with you."

In terms of finding friends during this time, a lot of us (really, a LOT of us) are feeling isolated, and you might be surprised by how willing people are to catch up with you, and perhaps begin a lasting friendship! Partner up with people to complete projects for your classes or become study buddies. If someone ghosts you, who cares! It's Zoom! You're likely to get at least a person or two who are willing to study with you, and you might make a friend out of it!

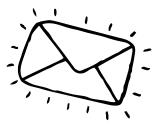
Also, a lot of clubs will be moving online, making them even more open and accessible. Keep an eye on your emails and I bet you can meet some really cool, genuine people by joining a club or two this term. One place you might look is right here! Spare Rib was formed over quarantine, and it's a bunch of folks who value inclusivity, open-mindedness, critical-thinking, and equality. A lot of us are queer, many of us come from middle class families, and I think ALL of us are pretty friendly! You might like it here! But, in the end, the decision lies with you. I really believe you can find your people at Dartmouth, but if you feel like you'd have a better shot elsewhere, then that may be the right decision for you. Think about the things I said above, but also, listen to your heart. You know yourself best. Good luck!

Major (and Minor) Troubles

How to tell my parents I think I want to pursue a career in the arts when they really want me to get stem major? —Queen Miranda

Dear Queen Miranda, Because you're a '24, you can spend the first ~two years exploring as many subjects as you can, STEM or not. Dartmouth doesn't require you to choose a major until near the end of sophomore year, so you have several terms to figure out how you feel about arts classes and STEM classes. The distributive requirements are going to force you to take classes from a broad spectrum of areas, including STEM. Maybe try to take some of those stemmy distribs sometime during freshman or sophomore year, and then, when it comes time to declare a major, compare what you thought about them to how you felt about your arts classes.

Maybe you find a stem major that really excites you (or that you wouldn't mind taking more classes in) and then you could double major, minor, or do a modified major with art and stem that would satisfy both you and your parents. If the STEM classes you've tried really don't appeal to you, you've done your research, taken the classes, done some serious thinking, and you've decided that your happiest, most "you" life there is, is with the arts! All you can do is really commit yourself to being open minded, and truly thinking about what your life would be like if you followed different career paths. If you put the time into deciding what will make you the happiest, I think your parents will come around. Good luck! 🕳



Podcast Reviews We are all hormonal.



Hormonal by Clue ★★★★☆

"A podcast about how hormones shape our world. Hormones affect everyone and everything: from skin to stress to sports. But for most of us, they're still a mystery. Even the way we talk about hormones makes no sense. ("She's hormonal.") So let's clear some things up. Each week, Rhea Ramjohn is asking scientists, doctors, and experts to break it all down for us."

As a young teenager extremely distressed by monthly bleeding and premenstrual symptoms, the Clue app's simple, efficient record-keeping interface was an extremely helpful coping mechanism. Gathering data and getting future notifications based on it kept me from being caught off guard or overly confused or having to think so much about it. Hormonal, a podcast by the cycle-tracking app Clue, is similarly straightforward and useful, sharing info that can give the listener more control over unknown or uncontrollable circumstances.

The first season focuses on hormones, covering a range of topics from endocrine disruptors and acne to histories of medicine. The podcast doesn't dive too deeply into the material, but introduces ideas and corrects common misconceptions you might not've questioned or even considered before. There are excellent tidbits that have nothing to do with menstruation. The interview can contain non-sequiturs, veering away from a topic instead of delving in, but the range is broad. While the episode conclusions are sometimes jarring — with host Rhea Ramjohn thanking the guest and ending the show, leaving you wanting more — it is easily digestible and encourages further exploration.

The language can be binary, as much of the history and science is, but it's consciously so — and it is often not, taking a refreshingly non-girlboss approach. I recommend Clue for everyone who has a period and Hormonal for everyone who has hormones (that is, everyone) for learning a little more about what our hormones put us all through. *Review by Sophie S. Williams '23.*

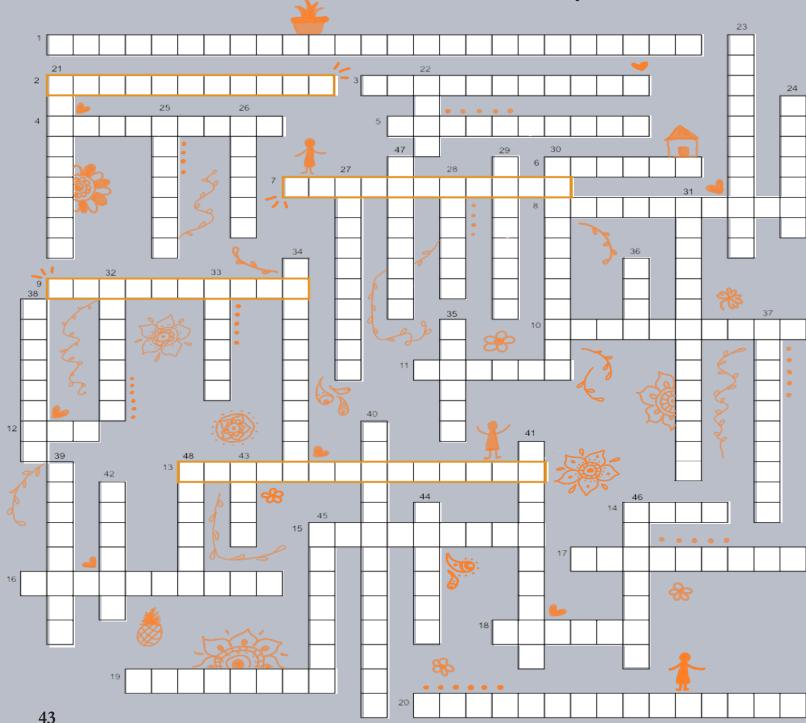
Favorite Episodes: What Makes a Woman in Women's Sports?, Grains of Salt: Hormone History, and How Pollutants Influence Our Hormones

Bonus Episode Recommendation: *Gender Abolition, Michel Foucault, and Marxism-Leninism* with guest Alyson Escalante (Revolutionary Left Radio)

Listen on Spotify, Apple Music, Stitcher, Tune In, or anywhere else podcasts are found.

CONFINENT CICENCER

by Sheen Kim



ACROSS

- 1. a system of oppression stemming from the relationship between the military, imperialist governments, and capitalism.
- 2. the theme of this issue; one of many injustices suffered by women, BIPOC, and LGBT people.
- 3. a system of oppression based around conquering, brutalizing, exploiting, and settling on native peoples and land. hand-in-hand with 23 down.
- 4. systems of collective care based around community cooperation; often confused with charity. a form of 10 across. (ref. Mariame Kaba)
- a Black transgender man murdered by the Tallahassee (FL) Police Department on May 27, 2020. one among too many lives that have been taken by policing.
- 6. how an individual expresses or identifies themself as—socially constructed and exists on a spectrum, not a binary.
- 7. a form of justice that aims to place crime within a social, personal, and capitalist context and help survivors repair harm. often confused with 13 across. (ref. Bilphena Yahwon)
- 8. something that elicits violence on women, BIPOC, and LGBT people.
- 9. freedom.
- 10. working within your community to bring about a better world.
- 11. to reallocate or remove money from. often used in context with the police.
- 12. the reader of this issue.
- 13. a form of justice concerned with addressing the roots of violence through non-state responses and seeks to change violent systems. often confused with 7 across. (ref. Bilphena Yahwon)
- 14. what one feels for their people.
- 15. those who should be centered in healing processes after trauma.
- 16. a system of oppression that gives inordinate power to men and masculinity.
- 17. the end of the prison-industrial complex. the goal for many community workers such as 36 down.
- 18. the state or process of doing something; to take _____. with 44 down.
- 19. with 45 down & separated by the word "and," a 2016 national coalition seeking to de-criminalize, support, and free survivors of domestic and sexual violence and abolish gender violence and policing.
- 20. the interconnected and overlapping nature of race, class, and gender. emphasizes the disparate nature of oppression.

DCWN

- 1. a social group: people connected by place, status, identity, etc.
- to take goods from a place. often used in conservative circles to describe actions of protestors. what has been done to native lands by imperialist governments for centuries.

- 3. a system of oppression based around taking authority over other peoples and their land for economic and political gain. goes hand-in-hand with 3 across.
- 4. the process of recovering or reducing pain. a deeply personal, individualized process.
- 5. to end the prison-industrial complex. the verb form of 17 across.
- 6. to encourage or stir up (often unlawful behavior).
- 7. unity and mutual support.
- 8. designated as a terrorist organization by the Trump administration.
- 9. the hatred of women.
- 10. "i can't breathe." a Black man murdered by the Minneapolis Police Department on May 25, 2020. sparked worldwide protests against police brutality/policing. one among too many lives that have been taken by policing.
- 11. a type of racism embedded as normal practice within society. used interchangeably with "institutional racism."
- 12. with 48 across, a Black woman murdered by Louisville Metro Police Department officers on March 13, 2020 while peacefully asleep. yet another among too many lives that have been taken by policing.
- 13. emotional distress following a stressful, disturbing experience. can be intergenerational.
- 14. author of Are Prisons Obsolete? and Freedom is a Constant Struggle.
- 15. author of How to Be an Antiracist. a public scholar of race in the U.S.
- 16. a contemporary Black organizer advocating for abolition. co-founder of 19 across/45 down.
- 17. using peaceful means, often in reference to protests.
- a Black social worker and digital organizer. a co-creator of #8toAbolition and found at @sheabutterfemme.
- 19. to give oneself relief for wellbeing.
- 20. when methods of thought are restrained to the prison system and punishment.
- 21. the refusal to accept or comply with something; often signified by a raised fist.
- 22. to make changes in an institution or practice, often legally. often used to take away focus and power from radical stances.
- 23. 1312.
- 24. with 18 across. when oppressed people work to directly reach their goals rather than relying on co-opted or electoral means.
- 25. with 19 across & separated by the word "and," a 2016 national coalition seeking to free survivors of domestic and sexual violence and abolish gender violence and policing.
- 26. the present participle/gerund form of 22 down.
- 27. what abolition seeks to end. the supposed maintenance of law and order.
- 28. with 32 across, a Black woman murdered by Louisville Metro Police Department officers on March 13, 2020 while peacefully asleep. yet another among too many lives that have been taken by policing.



answers here!

UNLEARN WHAT YOUR RACIST HISTORY WINT TEACHER TAUGHT YOU: WINT SUFFRAGETTE EDITION By: Sarah Storms

REFRESHER

What is a suffragette? A suffragette is a woman who advocates for suffrage, or the right to vote. When did the suffrage movement begin?It began in the United States in the 1820s, but it didn't end in 1920 when the 19th Amendment granted women the right to vote. In fact, suffrage continues to be a pressing issue today ("Women's Suffrage"). Who are some famous historical suffragettes? Actually, I'll let you think about that one for a moment.Who did you come up with? Susan B. Anthony? Elizabeth Cady Stanton? Alice Paul?



Look at them. Do you notice something they have in common, something aside from being suffragettes?

SUSAN B. ANTHONY 🕻



They're all white.

Don't get me wrong, there's absolutely nothing wrong with them being white, but what is wrong is that the suffragettes we're taught to remember are only half of the picture, and even the information we're given about them isn't all we should know.

Growing up, I recall doing a full report on Elizabeth Cady Stanton's suffragette work in the second grade but only first learning about black suffragettes, like Sojourner Truth, through one measly sentence in my eleventh grade history textbook. And I didn't find out until much later (twelve years later, to be exact) that my second grade hero would only fight for your rights if you met certain conditions based on two factors you can't control: gender and race. It could just be my bias, seeing as I'm from the South, but I don't think my experience is an uncommon one, so let's fill the educational gap.

What you may know: The Massachusetts-born suffragette traveled the country to give speeches, gather signatures for petitions, and lobby congress. She became close with Stanton, and they formed the National Woman Suffrage Association together (Hayward). She was also arrested for trying to vote in 1872. Baddie, right? Nah. What you probably didn't know: Anthony wanted equality, just not for everyone. She once said, "I will cut off this right arm of mine before I will ever work or demand the ballot for the Negro and not the woman" (Wilson and Russell). The Takeaway: Anthony saw people as different subgroups based on their race or sex. But as someone fighting for equality, you need to see people as human beings, regardless of how they were born.

ELIZABETH CADY STANTON

What you may know: Stanton hosted the first Women's Rights convention at Seneca Falls in 1848, where fellow attendees signed "The Declaration of Sentiments," Stanton's version of The Declaration of Independence which added "woman" to laws permitting men rights (Michals "Elizabeth Cady Stanton"). What you probably didn't know: Stanton spewed racist rhetoric along the lines of "Why are these lowly black men

allowed to vote before the virtuous, educated white woman is?" (Ginzberg).

The Takeaway: Don't oppress others while you're fighting for rights from the white men who oppress you. It goes back to kindergarten rules, really. Treat others how you want to be treated.





ALICE PAUL



<u>What you may know:</u> Paul led the Washington D.C chapter of the National American Women's Suffrage Association (NAWSA) and helped write the Equal Rights Amendment (Michals "Alice Paul").

<u>What you probably didn't know:</u> When Paul was organizing the Women's Suffrage Parade of 1913 with the NAWSA, the Women's Journal asked the editor of the NAWSA about black participation at the parade. Paul told the editor, "the participation of negros would have a most disastrous effect [on the suffragette movement by upsetting the South]" ("Vote For Women"). Additionally, one of Paul's fellow organizers, Helen Gardner, told the editor to "refrain from publishing anything which can possibly start that [negro] topic at this time."

<u>The Takeaway:</u> Paul feared that bringing race into the conversation would make people uncomfortable when feminists protested. What she didn't see was that the point of protesting is to make people uncomfortable. Silencing the voices of intersectionally oppressed women is not strategic, and it goes against the fundamental feminist value of equality for all. If you aren't fighting for the rights of all women, you aren't fighting for the rights of any women.

Now that you know the faults of historical feminists you were familiar with, here are some intersectional suffragettes you might not have learned about in school.



MARY CHURCH TERRELL

Terrell founded and served as president of the National Association of Colored Women, an organization that worked to uplift African-Americans and fight for equal rights. By speaking at NAWSA conferences, she also raised awareness for the compounded oppression that BIPOC women face to white suffragettes (Brown).



SOJOURNER TRUTH

You've probably heard of her "Ain't I a Woman" speech given in 1851 at the Women's Rights Convention in Akron, Ohio. She gave this speech to address the problem of white-focused feminism, which completely ignored intersectional oppression and put BIPOC women on the back burner (Michals "Sojourner Truth").



ANNA JULIA COOPER

Cooper saw and explained the value in representation by speaking on how black women need the vote "to counter the belief that black men's experiences... [are] the same as theirs" (Wilson and Russell). She was a true intellectual with a strong understanding of compounded oppressions. Cooper delved into the intersectionality of race, gender, and class oppression as well as sexualization of races in her book, A Voice from the South by a Black Woman of the South (Gines). When did you first learn about intersectionalities of oppression? Were you in school? College? On the internet?

I first learned about intersectional oppression when I was procrastinating my high school homework, reading Refinery29 on Snapchat, and I can't recall a single time intersectionality was mentioned during my formal education. What do you think that says about the American education system? While it's wonderful that you're learning about intersectionality and some lesser-celebrated stars of the suffragette movement here, you shouldn't have learned it here first. You shouldn't have learned it anywhere outside of a classroom first. Accurate portrayals of history and discussions of societal problems should not be foreign to American classrooms. How do you think our curriculum should improve?

This article has only scratched the surface of intersectionality, focusing primarily on the oppression of black women during the suffragette era. I urge you to look into different intersectionalities that haven't been discussed in this article is a great starting point (though I would also look into the compounded oppression that LGBTQ women face, which the site does not address), and from there, a reading list like this would help fill the educational gap.





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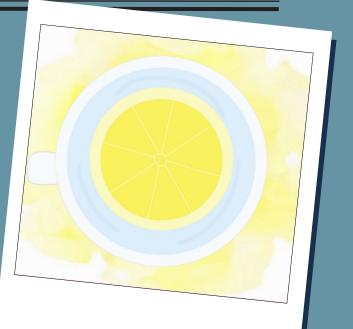


By: Maya Khanna

These vignettes were all written based on the style of the New York Times series, "Tiny Love Stories," which are written in response to a theme or idea, in 100 words or less. The vignettes below follow that same structure. Each describes a particular moment, memory, or realization from my experiences in quarantine, in response to the theme of "confinement."

Return to Zero

We used to joke about the hot water, sitting bare in my mother's mug. Accompanied in its unflavored melody only by a slice of lemon, barely squeezed, sitting patiently full on the saucer. Nervous laughter accompanied requests for the female beverage of choice in our family, invoking sidelong glances from waiters. No caffeine, my mother proclaimed with pride, by way of explanation. And No Calories. I never understood the appeal of the peculiar beverage, beyond a familial affinity for convention. Until one day in March, I did. If you take away the lemon, then there is nothing left.





Remote Work

From across the fragile line, my client's voice sounds rough and grainy, the way sand grates against unsanded logs in a rustic Northwoods cabin. The first time I speak to her, this woman tells me that she loves her calico cat Bebe more than anything else in the world. In the next moment, she explains that her husband broke five of her bones, completely sober. She states these two truths in the same breath. This is how I come to know her story, in four beats. Two of silence, one of pain, and one of joy.



In the cool summer nights of the Upper Midwest, under the gentle shade of the ash trees that hang over our garden, sunflowers bloom slowly. Three months ago, the hairy, lime-green stalks that now tower over our heads cautiously emerged from small white-and-black striped triangles; purchased for 1.99 a packet at Home Depot. It was an act of faith to buy them, to place them into the ground, and afterwards, to wait. Then, one grey August morning, we awaken to find that in spite of everything, eight varieties of miracle have blossomed side by side.





A Familiar Face

The face on the tiny screen inches from my nose is comfortably familiar. Soft tendrils of hair framed by brown cabinets. Two eyes the color of ocean, alternately aquamarine and sea green, stormy hazel and ice-tinged grey. The ease with which these small details reach into this corner room comforts me; the hazy glow of my bedroom lamp casting a warmth to memories lived in another life. The broad strokes around the edges frame the portrait anew, dark formality replacing a formerly Pollock-esque border. Even so, the details remain the same.

Butterfly Kisses

Every day at two o'clock, I walk barefoot across the lawn to the mailbox, leaving prints in the last remnants of leftover dew. As I crack open the small, curved door, letters spill out like butterflies into my hands. Red notices, glossy magazine covers, the predictable march of black letters across white envelopes containing bills. And then, on the afternoons I expect them least and need them most, crooked lettering scratched out in purple pen. A rare species, wings folded over long letters and cards stamped with foxes. Words sigh as they brush against my loneliness, butterfly kisses from friends.



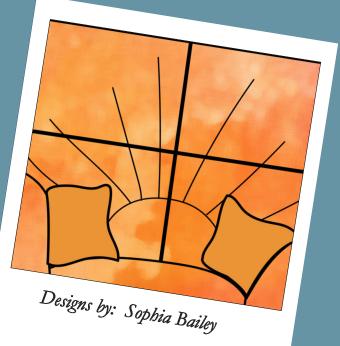


Sunday Visits

We meet up every Sunday, my grandpa and me. A mask covers his thinning face, concealing the wide smile I know so well, but is unable to hide the bright eyes that brim with loving tears above the white seal. You know, I have a granddaughter; he always tells me. She is smart and beautiful, and I love her very much. Suddenly, the inside of my mask feels heavy and wet against my nose; I reach out my hand and reduce the space between us to five feet and eleven inches. I know grandpa, I say. I know.

Just Off the Highway to Rochester, Minnesota

There is a west-ward facing window seat on the second floor of my parents' house, upholstered in faded orange cushions and dreams of chasing the sunset all the way out of town on the rail-straight lines of Highway 14. The low whine of cross-country truckers formed a melody to my childhood daydreams; fantasies of fighting pirates on the horizon one day, replaced by collegial ambitions the next. As reliably as the sunset, that window seat was my springboard to a world beyond Rochester. The only possibility I never bothered to consider was the one in which I came back.



INCLUSIVITY IN THE DOC : Who's Allowed in The Outdoors?

By Abigail Burrows and Veronica Abreu

> Drawing by Naomi Valdez (left) Drawing by Sabrina Eager (right)

Dartmouth has a reputation for being an outdoorsy school. It's safe to say that a majority of students are familiar with the term "crunchy," and the school boasts the country's oldest outing club. However, don't be fooled by the prevalence of Patagonia-branded clothing you see around campus. Like other places in the United States, Dartmouth's Outing Club is home to a number of aspects that discourage a diverse range of student involvement. Exclusivity in the outdoors exists outside of Dartmouth; modern engagement with "the outdoors," in the western sense, has been excluding marginalized groups for decades. This can be seen in a number of different ways, from the historical erasure of Black and Latino cowboys to the high prices of outdoor brands. It seems absurd that anyone should be barred from the outdoors, but much of the natural space that can easily be enjoyed by anyone has been monopolized by wealthy, white, and mainly male demographics. Organizations and people around the country and at Dartmouth are looking at ways to decrease exclusivity in outdoors spaces. To understand how to address these issues, let's dive into the history of how they were created.

The idea of nature as a means of recreation dates back to Mesopotamia. However, romanticism of nature in the early 1800s was largely led by wealthy, educated people during the industrial revolution (Jensen and Gutherie). This was then enforced by the conservation movement, popularized by activists like George Perkins Marsh, John Muir, and President Theodore Roosevelt. During this period, the United States expanded west and established national parks, which preserved and protected land, stolen from native tribes, and opened it up to the western, newly settled public to visit.

At this time, the outdoors were reserved for people that could afford to leave cities during the industrial revolution. This was most definitely wealthy white people that likely didn't hold underpaying factory jobs and could take time off to travel to preserved parks. It's not merely incidental that national parks were far whiter than cities: the parks were a haven for white people to flee from BIPOC in cities. This was continually enforced throughout history, as national parks remained segregated into Jim Crow-era-America and still remain inaccessible to many today.

In a report from Southern Florida, many African-Americans cited the lack of visual and textual representation of African-Americans in the outdoors in outdoor magazines, National Park exhibits, and even lack of recognition of black environmentalists as contributing to stereotypes of relationships between African-Americans and the outdoors (Finney). The Acting Director of National Parks Service, David Vela, still believes money is a large factor in who can enjoy parks (Ebbs & Dwyer), while others point out that many attraction signs are only printed in English, excluding people who speak other languages.

While some marginalized communities have been systematically excluded from these physical spaces, others were literally pushed out of outdoor spaces. The regulations created by early environmentalists only took into account European ideals of man and nature interactions. Harsh criminalization of fishing and hunting practices policed how native and rural communities interacted with the land, which they had been doing sustainably for years before colonization and western expansion.



Additionally, the borders of parks were often drawn with little consideration of native land. This created conflict as the Anglo-American vision of wilderness often only considered wild animals inhabitants, excluding indigeous peoples. The U.S. government claimed ownership to land where native tribes lived, driving communities into smaller reservations (Starr). The narrative that persists today praises a "leave no trace" motto, which encourages people to leave nature how they found it, but it's important to acknowledge that many protected lands were established by forcing communities out of their homes and altering their land. An especially cutting example is Mount Rushmore, which defaces the Six Grandfathers Mountain, an area sacred to the Lakota people.

Due to the fact that many modern, public outdoor spaces were established during a time of accepted racial discrimination, the systems that remain today remain influenced by those hateful morals. Until the structures that are embedded with racism are overturned, it is unlikely that outdoor spaces will be completely accessible



"Dartmouth continued to only teach white men well past when other institutions started accepting women and people of color, living up to the stereotype that Dartmouth College was not only a boys club, but a white boys club"

Dartmouth's long history influences students' trends of involvement in the outdoors.

The racial integration of Dartmouth College was a slow and gradual process. According to Professor of Medicine Forester "Woody" Lee '68, Dartmouth admitted their first black student in 1824, a man named Edward Mitchell. Following Mitchell, 130 black students studied at Dartmouth prior to 1950. However, when looking at old outing club records and even the Outing Club's own history on their website, there is no mention of integration. The conclusion? Likely the DOC remained very white even while the college was integrating. And if there were students of color participating, they have been ren-

dered invisible.

Co-education was a very different process at Dartmouth with very different effects on the DOC. The College started to admit women in 1971, and the process was difficult. However, it was also much more well documented than the



Drawing by Sabrina Eager (above and right

and enjoyable for marginalized groups.

Dartmouth College shares much of its history with the United States national parks. The land Dartmouth occupies was inhabited by the Abenake people, but was allocated to the school by Governor Wentworth, a white man, in 1769. The school was originally founded to teach Native Americans about Christianity. However, as time went on, the school started teaching exclusively white men to be missionaries to Native people. Dartmouth continued to only teach white men well past when other institutions started accepting women and people of color, living up to the stereotype that Dartmouth College was not only a boys club, but a white boys club.

Like the school itself, the Dartmouth Outing Club (DOC) was founded at a time when women and black, indigenous, and people of color were still heavily barred from higher education. The DOC was created by and for young white men. Started by Fred Harris as a means to enjoy skiing with his friends, the DOC went on to start several sub-clubs, introduce First Year Trips, and build the Dartmouth Outing Club House on Occom Pond long before the college went coeducational. Comparably to national parks, it's easy to see how racial integration process. In her research on the role of women in the DOC, Mia Nelson '22 found that while the DOC was structurally inclusive, it struggled culturally. She explains that even though a white woman was elected as DOC Vice President as early as the 1974-1975 school year, brazenly sexist poems were still read aloud in Cabin and Trail (CnT) meetings (Nelson).

Measures were taken to increase the involvement of women in the DOC. The Women in the Wilderness (WIW) club was created in 1992 as a safer space for women involved in the outdoors and other DOC subclubs. However, the similar club for people of color called People of Color Outdoors (POCO) was not created until far later. In an interview with Maanasi Shyno '23, the summer chair of POCO, she explained that the club was founded by a white student. While people of color did lead trips, subsequent presidents were white.

Though POCO now acts as a safe affinity space for people of color in the outdoors, this is a more recent development as the club continues to grow.

The differences between WIW and POCO reflect the demographic changes,

or lack of changes, in the DOC. While white women are now relatively well represented in the DOC, non-white men and women make up a vast minority of participants, leaders, and administrators.

The issue of inclusivity is not lost on the members of the DOC. In our interviews with six women involved in the DOC today, we found that all of them believed the DOC was actively trying to become less exclusive. However, as Michelle Wang '21 emphasized for us, the DOC is not just an institution, but an institution led almost completely by students. As such, she asked that we keep this in mind when critiquing previous attempts to increase inclusivity. Students trying to lead other students may not have all the answers. At the very least, though, the women we interviewed did seem to have a pretty clear grasp on the current issues they believe are most inhibiting to people of color in the DOC.

Culturally, the DOC struggles with inclusivity because it is, in part, a "social group" with social norms. Integrating into the group happens quickly for those who share the same experiences or skills, know the same lingo, or use the same gear. For the DOC, these norms tend to follow a largely white colonial way of experiencing the outdoors — emphasizing the most expensive gear, toughest trips, and seasoned skills. Mary Joy '21 explains how growing

> up in a white, "outdoorsy" town in Pennsylvania gave her the knowledge experiences and to integrate pretty quickly into the DOC as an Indian woman. Quite literally, she spoke their language. Mary went on to serve as DOC president, a leadership role that other interviewees commented thev

rarely see a woman of color holding. The DOC norms are not neutral: they can have deeply exclusive effects because of who is predispositioned to learn the way of experiencing the outdoors that the DOC emphasizes.

This culture affects the structure of the DOC as well: though the club has made great strides toward becoming more financially accessible, the lack of beginner trips offered make it difficult to enter the club without prior experience. The DOC has alleviated many (if not most) of the financial burdens of going into the outdoors: from free gear rentals to free transportation to free food, the club makes it possible to participate with zero money in your pocket. Break trips are a staple of the DOC, as Mary explains, and a huge way to meet people and get involved. Every year, the DOC directorate attempts to make trips over breaks as affordable as possible. Michelle also brought up DOC funding. If you have a fun adventure you want to go on, you can apply to get money from the outing club. Michelle describes amazing climbing trips she went on that would not have been possible without DOC funding. In many ways, the ability to provide money is the DOC's greatest asset towards inclusivity.

As Michelle said, at its core, the DOC is a group of students working to make a space for students who love the outdoors. These students have recently created three new inclusivity initiatives that both continue the work of previous initiatives and those that tackle the issue from a whole new angle.

First, this summer's Racial Justice Fund and corresponding inclusivity talks are a new spin on the old termly "Identity in the DOC" events. This initiative is made up of two parts. The first, the racial justice fundraiser, is an unprecedented DOC outreach program that takes advantage of the club's resources and privilege. The second is a series of inclusivity talks intended to enact change within the club. The continuing discussions are much like the termly inclusivity events but they happen each week instead of once a term and are more about personal education and self-examination, with readings, speakers, and discussions.

Much of the DOC's inclusivity programming centers on education and conversation. When asked why she created the DOC Diversity, Inclusivity, Justice, and Equity division (DIJE), Gab explained that during her time in Ledyard leadership, there was a lot of talk about what was wrong with Ledyard and very little action.



"We cannot help but be optimistic for the club's future"

Gab appreciates that acknowledging the issues head-on is of course the first step, but she wanted to do something more concrete about it. That's where DIJE comes in. DIJE is almost like a consulting group. According to Gab, the club will take on issues brought by subclubs, individuals, or the DOC as whole, assign them to a project group of DIJE members, and then work with the plaintiff to come up with a solution. By bringing together students with both deeper knowledge of issues of inclusivity and diversity and different identities and perspectives, Gab hopes that DIJE solutions will be more effective than less organized responses of the past. Though still in its early stages, DIJE will hopefully bring about lasting change.

Finally, Abigail Johnson's DOC Design Challenge is almost like a DIJE project group that's already on its way. This design thinking project attempts to pinpoint key issues that, if addressed, could make the DOC more inclusive. After interviewing a broad swath of DOC members, the team decided that one major barrier to inclusivity was the lack of beginner trips. To increase beginner trips, Abigail explained that they would need more leaders who want to lead beginner trips. The group is working on creating a beginner leader certification. The benefits are twofold. First, the new certification would have fewer requirements so more people could become leaders, allowing the DOC to offer and lead more beginner trips. Abigail hopes that this will help diversify not only the participant body, but the leader body as well. This structural change will hopefully alter the DOC culture that currently brushes aside beginner trips.

The DOC as an institution is inherently problematic, steeping in the racism, classism, and sexism that upholds this colonial narrative of "outdoorsmanship." It is also an institution of Dartmouth College, a place founded on Abenaki land, originally meant for furthering a hierarchical Christian agenda, and later for simply educating white men. The DOC itself was founded in this era before women or Black, Indigenous, and people of color were able to attend Dartmouth. The DOC will always carry the exclusionary aspects of its history. However, it is well-intentioned and well-set up in order to be inclusive. It is also led by students, changing with the ever shifting beliefs of the current student body. The morals and actions of the organization reflect how young people at Dartmouth perceive the world and its faults. But we cannot forget that these leaders are young adults, still engaging in growth and learning. Perfection is unrealistic and shouldn't be expected. Undoubtedly, the current student leaders of the DOC are engaged in growth and learning. With three new initiatives this summer alone, we cannot help but be optimistic for the club's future.

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UNINTENTIONAL EXCLUSION Damage of the Disability Metaphor

By: Sabrina Eager

Designs by: Sabrina Eager

This summer, I learned about yet another wowman that our history textbooks failed to mention in grade school: Representative Barbara Jordan. She was the first Black American elected to the Texas state senate. There, her peers elected her as pro tempore, making her the first Black woman to preside over any legislative body in America. She was also the first Black woman from the South elected to the U.S. House of Representatives, and both the first woman and first Black American to speak at the Democratic National Convention, after gaining fame while publicly advocating for Nixon's impeachment ("JORDAN, Barbara Charline").

Representative Jordan was not only a Black woman, but she also had a disability, placing her in a unique position at the intersection of three oppressed groups. She used a wheelchair later in her life while living with multiple sclerosis (MS) ("JORDAN, Barbara Charline").

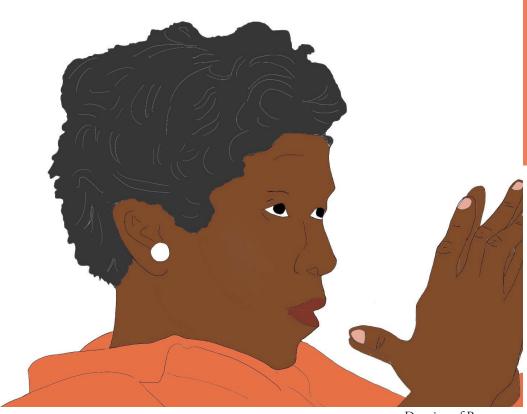
To honor the legacy of Representative Jordan, the flagship college from her home state, University of Texas at Austin, decided to put up a statue in her honor. The original design displayed Representative Jordan on a bench, reflecting her disability and use of a wheelchair. However, this design sparked much controversy; people claimed that the seated position "diminished her power," believing that her statue "should stand like she stood for the constitution" (Frederick & Shifrer). The school quickly scrapped the original plan and replaced it with an image of Jordan standing with hands on her hips, a 'power pose' that erased her disability.

Which brings us to the concept of the disability metaphor. In everyday conversations, we use metaphors to represent qualities of our lives, objects, and

others through comparison. 'Cloudy memories' make us forgetful, as if our pasts are shroud in fog; 'moral compasses' help us decide the paths of our lives, as if we navigate through life using cardinal directions. More specifically, we often unwittingly use disability metaphors, using the condition of a disabled or non-disabled body to express unfavorable or favorable traits, respectively. We say 'blind to the truth' to imply ignorance; we call people 'crazy' to imply they are burdensome, to-be-avoided. In our social lexicons, words connected to disability reflect undesirable traits such as ignorance, while words related to ability (i.e. 'standing for the constitution') reflect desirable traits such as power. There is no need to debate whether Representative Johnson was a strong, powerful woman. Her accomplishments convey her character. However, the inability to rely on the metaphor that she "stood" for the constitution could convey a different message to some viewers, one that relies on historical conceptions of disability.

The disability metaphor dates back to the Enlightenment, when people used deviance to indicate inferiority. It relies on the binary nature of normalcy and deviance, where people consider normalcy to be

"We often unwittingly use disability metaphors, using the condition of a disabled or non-disabled body to express unfavorable or favorable traits, respectively."



Drawing of Representative Barbara Jodan sitting with her hands together and fingertips touching. She is wearing an orange shirt.

desirable and deviance to be the undesirable other. During the Enlightenment period, white male elites, those considered 'normal' in society, used deviance to justify slavery and the subordination of women. They denoted Black people and women as disabled and thus unfit to participate as citizens in order to "protect the fledgling democracy against the dangers of social disorder" (Frederick & Shifrer). Slaves were more susceptible to acquiring disabilities such as deafness and mental illness due to their living conditions. Women that were poor or sexually deviant were labelled "feeble-minded." In essence, 'disability' (or features deemed as disabling) tainted all non-white, non-male people, and words reflecting disabilities eventually provoked negative imagery (Frederick & Shifrer).

Barbara Jordan was neither white nor male, but her supporters and advocates did not view her as inferior. She was Black. She was a woman. She was a representative of her home state of Texas in the United States Congress. And she had a disability. The mere fact that she used a wheelchair should not and does not detract from her successes as an influential Black woman in Congress, yet advocates disliked the imagery of her seated position. This is because social movements continue to rely on the negative emotional response that makes us believe that disability equals undesirability.

I first came across the story of Representative Johnson this summer while reading about the disability metaphor. While her story is just one among many, hers was the one that opened my eyes to the number of times I personally have used disability metaphors in a harmful manner. I consider myself to be a pretty socially active person and can hear myself saying or readings words such as 'racism/sexism is disabling,' 'the crippling effects of student debt,' 'paralyzed by white guilt.' In calls for action, I say and hear that people must 'stand' or 'march for justice.' Such metaphors, used by social advocates, use damage imagery to make their point and mark people with disabilities as the other, pitting the nondisabled members of social movements against the disability community (Frederick & Shifrer). We must rely on emotional responses and societal perceptions (that having a disability is undesirable; that having strong abilities reflects power) for these metaphors to work, and we are only reinforcing our negative responses and perceptions when we continue to use these metaphors.

Even so, phrases like this seem to come up so frequently in calls for action that demand social change. I personally think that the use of damaging imagery is not intentional, but rather inherent in the chosen words. The advocates that wanted Representative Jordan's statue to stand probably felt they were doing her justice by following the norms of social justice movements. But right now, we are at a crucial turning point. Since the murder of George Floyd, BreAlso, we are not only hearing cries that Black Lives Matter, but Black Women's Lives Matter, and Black Trans Lives Matter. By noting the need for intersectionality in our activism, we should ensure that we include people with disabilities who live at their own unique intersections of oppression rather than confine them to a separate and isolated disability movement. Not only should we demand that Black Disabled Lives Matter, but we should make sure to reflect that sentiment in our own diction.

July 26th of this past summer marked the 30th anniversary of the Americans with Disabilities Act (ADA). While a lot has changed for Americans with disabilities since the initial passage of the law, our nation still has a long way to go. Disability inclusion means more than just accessibility in buildings and technology, but also access to a more just future. Let's start by looking internally, inside our own social movements. We can just take it one word at a time.

onna Taylor, and too many others, the reality of racial inequities has been at the forefront of our news and many of our minds. For the first time in our nation's history, a majority of Americans believe racism is a real problem today in the US (Russonello).



Drawing of four women standing behind one woman in a wheel chair. One of the standing women is holding a sign that says "disabled and HERE."

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To the people below, who made this opening edition possible by giving their time, energy, thoughts, creativity, frustrations, and triumphs, *thank you*. You've taught us a lot about what it means to be confined, from confinement in the gender binary, confinement in your personal lives, confinement in the prison system, confinement in Dartmouth, and more. We've been privileged to learn from you.

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SPARE RIB: A GLOSSARY

by Amber Bhutta

Ableism (n.)

Discrimination and/or social prejudice against people with physical, psychiatric, or intellectual disabilities

Cisgender (adj.)

Describes someone whose gender corresponds with the sex they were assigned at birth

Endosex (adj.)

Describes someone born possessing chromosomes, hormones, physical characteristics or other anatomy aligning as expected with a male or female body

Gender (n.)

A "socially, culturally, and personally defined" trait that does not always align with a person's sex

Heteronormative (adj.)

Describes the assumption that perceives heterosexuality as the "default" or "normal" sexual orientation

Homophobia (n.)

Discrimination and/or social prejudice against people who identity as LGBT+

Intersectionality (n.)

Refers to the complex ways in which different types of discriminations(including racism, sexism, and classism) intersect and overlap, often through the experiences of marginalized people

Intersex (adj.)

Describes someone born possessing chromosomes, hormones, genatailia, or anatonmy that is ambiguous, atypical, or otherwise falls outside the narrow expectation of what constitutes a male or female body

LGBTQ+ (n.)

Acronym for lesbian, gay, bisexual, transgender, and/or queer

Misogynoir (n.) Prejudice against black women

Misogyny (n.)

Prejudice against women

Nonbinary (adj.)

Describes indivduals whose gender identity does not fall under the "binary" categories of male and female; not a third gender.

Patriarchy (n.)

System in which men hold primary positions of power, typically at the expense of women

Racism (n.)

Discrimination and/or social prejudice against people of a certain race

Sex (n.)

Biological trait determined by chromosomal inheritance; typically assigned at birth

Sexism (n.)

Driscrimination and/or social prejudice against people of a certain sex or gender, primarily women

Transgender (adj.)

Describes someone whose gender does not correspond with the sex they were assigned at birth

Transphobia (n.)

Discrimination and/or social prejudice against people who identity as transgender

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