

GIRL TALK



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Hello all,

We hope you're having a safe holiday season. As 2022 begins, it feels almost more prevalent than ever to examine the past and look forward to the future. The systems that once existed decades ago, are still so impactful on our modern world. We see that in the electoral college and senate almost everyday. But even more than that, we see patterns of the past continuing onto the present. Stereotypes about women, prejudice towards people based on their skin tone, stigma around mental health and so much more. GirlTalk strives to break these patterns, to write about the ways the past grabs onto the future and holds us back from change and growth. This issue of GirlTalk is full of writing from extraordinary teenagers. A personal piece by Zohar Lindemann which takes a closer look at queer women in the media referencing many popular pieces of our pop culture like the OC, or an very well writing piece by Kate Ragatz depicting societies intense focus on the female appearance. The art in this issue is something to be awe of and we cannot wait to continue publishing this magazine in 2022!

January will continue to be a busy month for us, as we publish another issue on January 14th! This issue will be a throwback issue featuring art and writing published over the last seven years. It will also include current writing from past editors. We also plan on adding staff writers, editors and artists as a lower form of management. This will occur during the next meeting of GirlTalk's Chapter within Cate School.

With a lot to look forward too and an unforgettable year behind us, we present the Past Vs. Future Issue!

Until next time,
Alex Wexler and Eve Kaplan
Co-Editors in Chief

Queer Women and the Media: the Never-Ending Issue

Zohar Lindemann

When discussing queer rights activism, the first thing that comes to most is the fight for legal same-sex marriage. The idea that same-sex couples could not marry in some U.S states until 2015 is still shocking, and a key point in LGBTQ+ history. However, what is less often discussed is the transparent hypersexualization of sapphic (relationships between two women) couples, a battle that is equally upsetting. Since the early 2000s, sapphic relationships quickly transitioned from being viewed as disgusting and immoral to being shamelessly fetishized, especially within the media. In other words- queer women were given permission to exist, but only under the circumstance that those relationships would be pleasurable for men's imaginations as well. This kind of portrayal, as disgusting it may seem on paper, is shockingly normalized after decades struggle. Around this time last year, I began watching the classic early-2000s show *The OC*. Although I couldn't muster up the motivation to complete the show, the first three seasons were incredible. It was fun, just cheesy enough, and had a shockingly great soundtrack. However, amongst many other problematic jokes typical for its time, one element stuck with me the most: the strange relationship between Marissa and Alex.



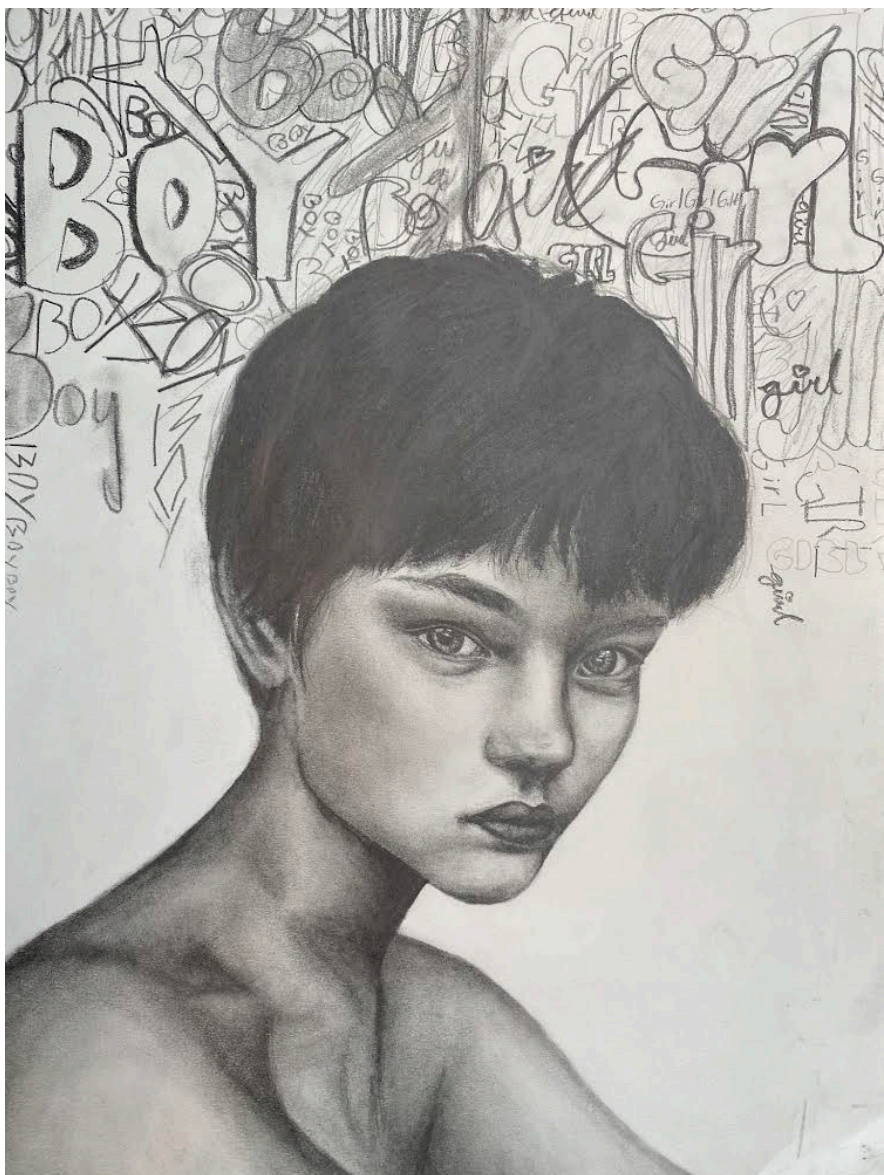
Marissa, the out-of-control female protagonist, and Alex, the stereotypical “bad girl,” started having a relationship around the beginning of the second season. Not long after, when Marissa explains to Seth (another one of the main characters) that she and Alex are dating, he responds with the classic cheesy joke- “Do you have photo or video evidence?.” Not only is this offensive towards Alex and Marissa as a couple, but it also sends a dismissive message towards queer women everywhere. Sapphic couples exist purely for male pleasure, and creepy (as well as lazy, and simply unfunny) one-liners directed towards that narrative are completely ok. We'd all like to think that this kind of writing would never air in 2021, but examples from modern media show us the exact opposite.

On his most recent album *Certified Lover Boy*, Drake's song “Girls Want Girls” doesn't try to hide its fetishization of queer women. While some claim his writing is just creative wordplay, the lyrics “Starin' at your dress 'cause it's see-through.../Say that you're lesbian, girl me too/Girls want girls where I'm from” play into harmful stereotypes about queer women. They toss around women's sexualities like childish habits, implying that they can be “turned around” and don't hold any real importance. And while there have been a couple of articles and discussions scattered around about the song's problematic behavior, it didn't spark any real controversy- not nearly enough for him to make a real change to his music.

In addition to this, the Weeknd's 2019 song "Lost in the Fire" has gained a lot of popularity on TikTok lately. The sound has over 348k videos to it, yet it reinforces outdated cliches even more directly than "Girls Want Girls." The lyrics read, "You said you might be into girls (into girls)... /Well maybe you can bring a friend (bring a friend)/She gon' ride on top your face (top your face)/While I fuck you straight (while I fuck you straight, yeah)" The threesome narrative it pushes is problematic for several reasons- mostly, the warped idea that men are entitled to look at queer women as nothing more than entertainment. And regardless of whether or not the "fuck you straight" line was intentional, it is tone-deaf in a way that is nothing short of horrifying.

And so, after all of these years, why has nothing changed? Queer women are still asking for a baseline level of maturity and acceptance from men, from the time "the OC" first aired to the present day. While this kind of behavior has changed its shape a bit, with fetishization often being hidden as allyship, the fight for sapphic couples to be allowed to take ownership of their sexualities is ongoing. Moving forward begins with the way we talk about representation- calling out inappropriate jokes and lyrics, and simply undoing the normalization of an obviously disgusting mindset. The fact that this discussion is still essential is disappointing, but creating spaces for them is

the most important part of this ongoing battle.



A Look Back at Women's Suffrage Through the Decades - Was 1920 Really the Monumental Year We Thought It Was?

Alex Wexler

The year is 1848, and in Seneca Falls, New York, the first* women's rights convention is being held. For the first time, women's suffrage is dignified by a convention that was attended first by women only, and by the second day, women and men. Quakers and abolitionists, who would later become famed feminists, including Elizabeth Cady Stanton, Lucretia Mott, Mary M'Clintock, Martha Coffin Wright, and Jane Hunt hosted the meeting, and gave impassioned statements as to why women should have equal rights, including the right to vote, or why, in Stanton's word, the governed should have a say in who governs. Their speeches were convincing and ultimately made great strides

in the women's rights movement. 10 of the 11 articles proposed at the convention were passed, all but the article stating women should have the right to vote.

Fast forward about sixty years, the notion that women should have the right to vote has gained momentum and popularity with the help of Sojourner Truth, Susan B. Anthony, Annie Wittenmyer, Matilda Joslyn Gage, and countless other women. The notion of women's suffrage is legitimized by an amendment that demands the attention of a nation. At this point, women's suffrage has gained the support of multiple states, and of President Woodrow Wilson, and it's on the brink of existence. Women continue to fight, to struggle, to triumph, and to face

setbacks in the fight for equal rights but by 1919, the senate finally passes the nineteenth amendment, and the efforts of so many begin to materialize.

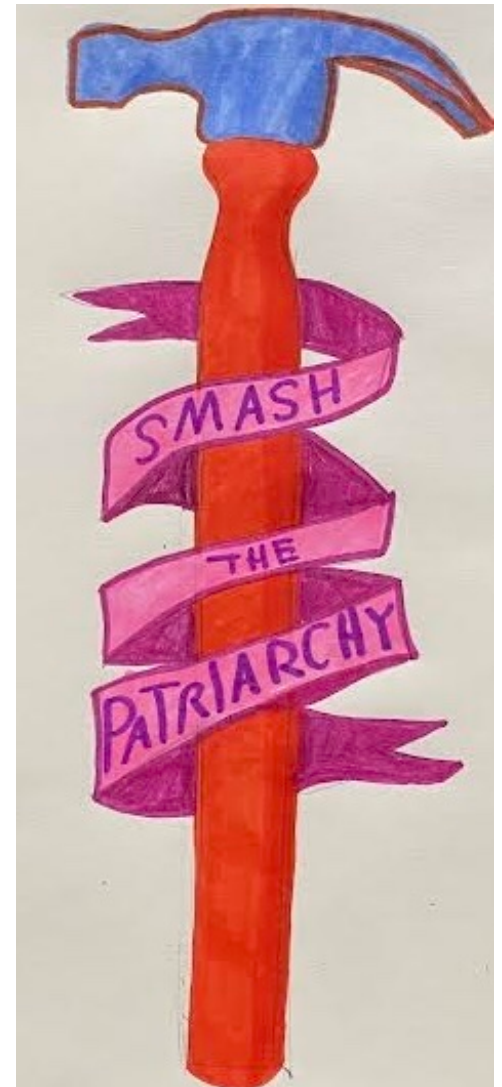
Many of us know this year, 1920, as the year that women finally won the right to vote.

After all, 1920 was the year the nineteenth amendment was ratified, and at this point in time, white women had the right to vote. However, to accept this as the year that women as a whole earned the right to vote is a crude injustice. Sure, 1920 was a triumphant year, and we should celebrate it as a stepping stone in earning women the right to vote. However, women of color were not able to vote for decades to follow so in reality, women were not really granted the right to vote for decades to come. In fact, the early 20th century movement to give (white) women the right to vote was manufactured to exclude black women in order to gain the support of Southern states. Even following 1920, millions of people continued to be discriminated against through literacy tests, voting taxes, and excessive regulations that created loopholes for blatant racism. It wasn't until four and half decades later, when the Voting Rights Act was passed, that voting rights were expanded to protect women of different educational backgrounds, lower-income women, women of color, and millions of other women who weren't protected previously under the nineteenth amendment.

Rewinding a bit, it's important to remember the women that propelled us forward, who tirelessly advocated for expanded voting rights and who put themselves on the line for this noble cause. In 1921, the year following the ratification of the nineteenth amendment, Zitkala-Sa, a member of the Yankton Dakota Sioux, was not considered to be a legal U.S. citizen, despite being indigenous to the land, and was therefore unable to vote. Even after the Indian Citizenship Act in 1924, indigenous peoples' rights to vote were still not protected, so Zitkala-Sa spent her entire life fighting for her and many others' right to vote. Sadly, she did not live to see 1962, the year Native Americans were granted the right to vote. More women, including Mary McLeod Bethune continued their battle for women's suffrage following 1920. In 1935, Bethune formed the National Council of Negro Women which sought to give black women a voice in politics, and the NCNW ultimately made profound strides in doing so by fighting against employment discrimination, fighting for black women to be allowed in the military, and by lobbying extensively for the rights of black women. 1920, did not end the fight for women's suffrage as women like Zitkala-Sa and Mary McLeod Bethune have proven.

It's important that we attempt to relearn the history of women's suffrage, as it's so often white-centric, and exclusive of the rich history of women's suffrage which followed 1920, and led to the Voting Rights Act of 1965. Women of color especially played such a significant role in both advocating for the nineteenth amendment and the Voting Rights Act, and their roles are so often overlooked. 1920 didn't magically grant women the right to vote, but the efforts of profoundly inspiring women following 1920 did ensure that millions more women were ultimately granted the right to vote.

Today, it's crucial that we recognize that despite all the effort we've made in years passed, many people both in the United States and outside of it still don't have the right to vote. Moreover, voting disenfranchisement goes beyond the right to vote, if voting continues to be inaccessible, then many people are still left without the ability to vote safely. Looking back, we can draw inspiration from the women like those mentioned in the article, who never let anything stop them from fighting for what they believed in.



A Pattern of Sexual Abuse: Private Institutions in America by Eve Kaplan

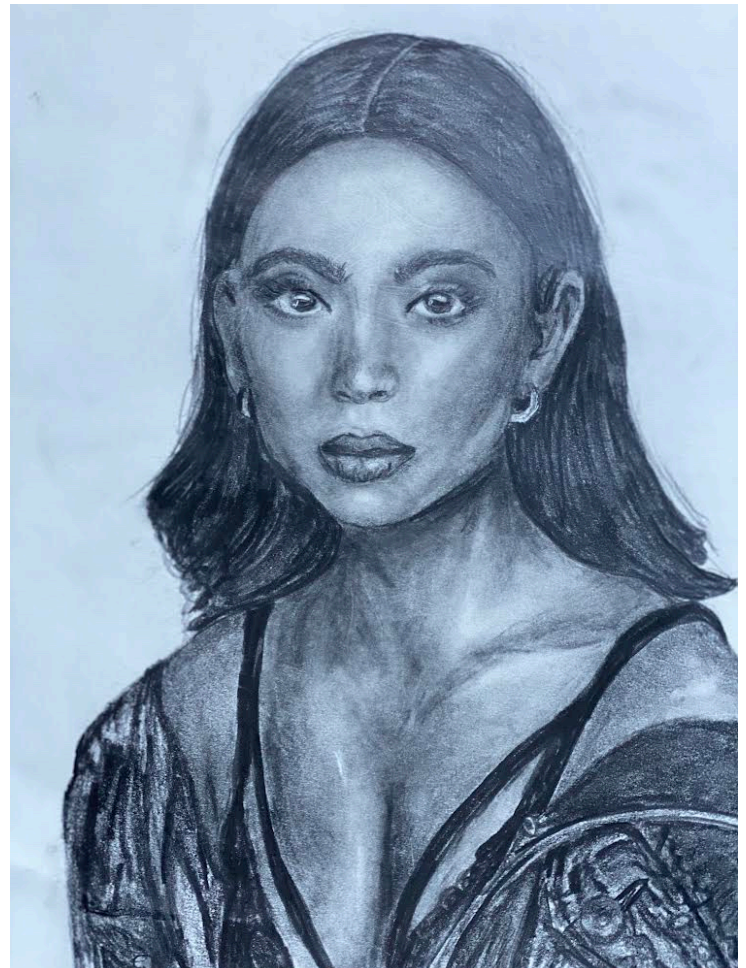
Rape culture, sexual misconduct, misbehavior from teachers; these prominent parts of independent school's culture have become increasingly more transparent to the public in the past few decades. Each year it seems as if yet another private institution publishes a report on the decades of sexual misconduct within the school. We see patterns arising, patterns from the administrations at each institution and promises that come from every new allegation. Cate School, Thacher School, Choate Rosemary Hall, St. George's, Horace Mann, Solebury, Phillips Academy, Deerfield Academy, Pomfret, are just some of the many independent schools in America dealing with the ramifications of inappropriate relationships between faculty and students.

In 2022, we are more aware of boundaries than ever before and so while we look back to the 1900's and the inexcusable things that happened to children, we see a pattern. This pattern is shown by how at St Georges School in the 1970s, 1 in 5 female students were sexually abused by a trainer. In the Horace Mann School a horrifying statistic shows at least 50 students molested by at least 20 teachers dating back to the 1970s. Deerfield recently paid \$500,000 to settle a lawsuit by a former student who shared his story of being sexually assaulted by a faculty member on gold and squash matches against other prep schools in 2016. A grand jury detailed half a century of sexual abuse at boarding school, Solebury, a report which identified nine adults who sexually abused students.

The past is unchangeable, actions completed can not be undone, but new actions can be taken to break the patterns. When looking forward, these school's plans for the future become incredibly important. For current students, future applicants and all the children who step foot on school campuses, it is up to the current administrations of these schools to make the necessary changes.

Some corrective actions, as seen from Cate School "Commitment to increasing student awareness and comfort with sexual assault reporting procedures to make students more willing and able to share their experiences" come off as vague and abstract. While other measures, also seen from Cate School, "Establish criteria for implementing interim measures upon receipt of allegations of sexual misconduct" seem necessary and important. Thacher School details, "All employees received more than five hours of training on the topics of boundary guidelines and sexual misconduct with outside experts as part of the back-to-school meetings in August." It seems necessary to question if boundary training is enough, while also applauding Thatcher for the specificity of their promised action. Horace Mann School pledged they would increase faculty training and that all employees undergo a "comprehensive background check", which is clearly a bare minimum.

Each of the school's corrective actions are eerily similar. This bodes the question, are they enough? Have the schools implemented enough background checks, teacher training, new boundary protocols, more transparency, third party investigators, human resources programs to make their schools safer? As student's tear down institutions on social media asking for more drastic change, it feels as if the promise missing from these corrective answers is commitment to listening to students voices and receiving input from the student



body, as we're the ones who are at risk of assault.

Change in the Perception of Mental Health by Eleni Bhatia

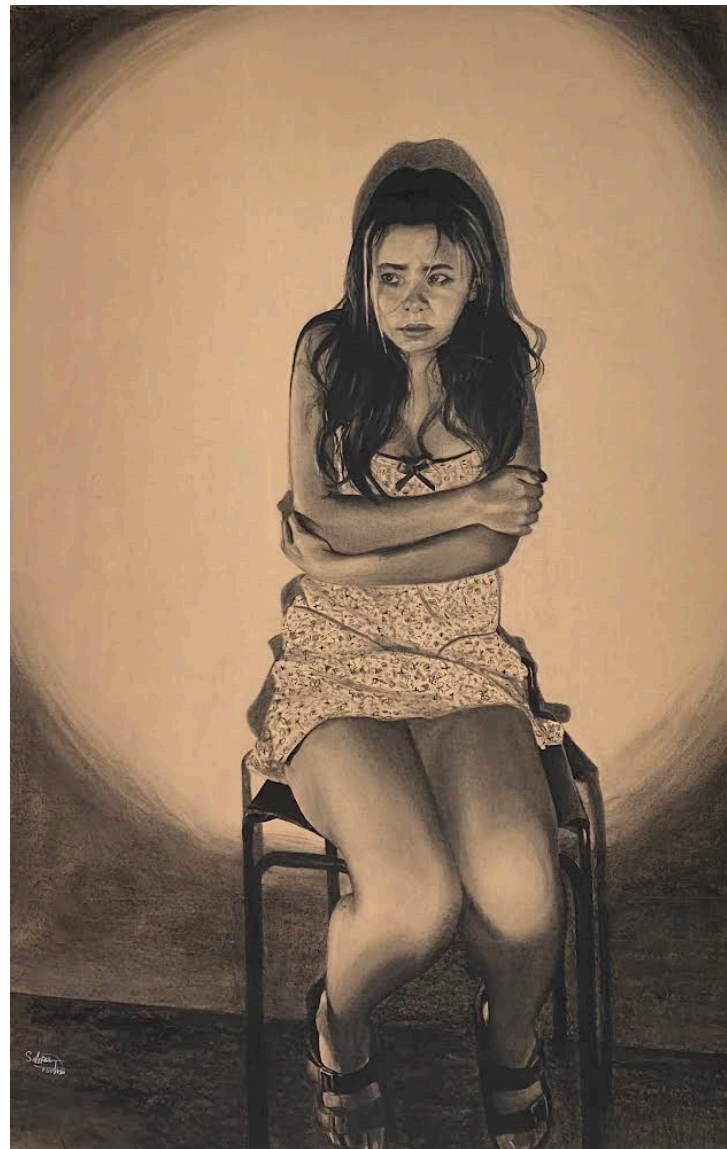
In the last seventy years, the perception of mental health has changed dramatically. Asylums have closed. Care has been moved into the public community, and the use of therapy has widened. They've had a significant positive impact on patients and mental health services, and the transformation in societal perceptions has been one of the most influential ones. People are becoming more understanding of mental health concerns and supportive of those who suffer from them. However, mental health support has not always been as widely available or as well-received as it is now, and the previous two decades have seen a crucial shift in the role of mental health support in society. Mental disease has long been stigmatized, both in terms of the self-stigma that people with mental illnesses place on themselves and the wider public stigma that surrounds mental illness in media and entertainment. Stereotypes and discrimination that arise as a result of mental health myths can have a negative impact on a person's willingness to seek help. Thankfully, the stigma associated with mental health is decreasing due to increased awareness and encouragement surrounding the importance of mental health, reinforced by digital platforms and social media. Mental illness is being better recognized on a larger scale, which is vital when supporting individual recognition and a healthy approach to mental illness. However, much work remains to be done in order to understand fully and help those with mental illnesses.

Second Wave Feminism's Effect on our 2021 Life by Sophie Saxl

Second wave feminism. Between the suffragists and women's marches, an important time for women and liberation arose. It has truly affected us more than we realize- especially when put next to first, third, and even the new fourth waves of feminism. After the conservative long skirts of the 1940s and 50s, the 1960s became a boom. What is now defined as "The Sexual Revolution" marked an important turning point in the sexual liberation and freedom for women of second wave feminism. Blossoming off of the advancement of birth control, more normalized premarital sex, and books like Betty Friedan's "The Feminine Mystique", the second wave of feminism was a battle. Rooted in arguments over sexuality, pornography and sex workers, and abortion, it brought a new way to be a feminist. Unlike first wave feminism, these topics are still heavily discussed today.

Planned Parenthood, a prominent global reproductive health non-profit, was established in 1942. Providing abortions, STI testing, birth control, pelvic exams, cancer screenings and more, Planned Parenthood marked a step of freedom for women in their sex lives. Prior to the advanced development of birth control, one mistake could change your whole life. If one is not prepared for a child, that child's life as well as a mother's life is heavily impacted.

Especially when taking into consideration power dynamics and forced impregnation presumably even stronger than today, this is dangerous. Without the guarantee of a child unprepared for, sex was more free and associated with a joy by choice. As time would go on, hookup culture would prolong this discussion. Premarital sex would become the normal, and finally, sex became about pleasure over reproduction.

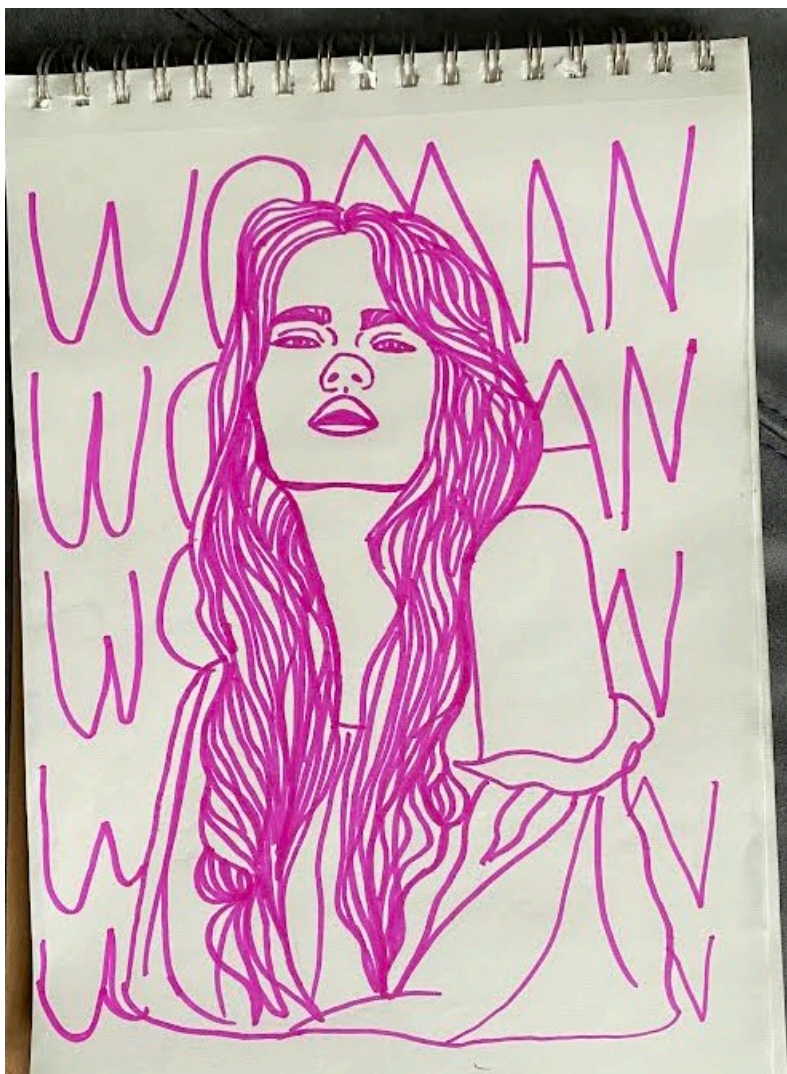


In 1972, Ms. Magazine was founded by Gloria Steinem and Dorothy Pittman Hughes (and it still runs today), as one of the pivotal outlets during second wave feminism. Emerging just a year before the official Roe vs. Wade case, Ms. inspired a huge wave of feminist magazines (like GirlTalk!) to bring women a space to express themselves. As time went on, smaller feminist movements arose. Pink Ribbon's breast cancer awareness, Equality Now for bare human rights, and Incite! fought the brutal violence against women so common in our society now. More wild and radical movements like the punk riot grrrl era of the 90s used music and art to acknowledge issues like rape, domestic abuse, sexuality, racism, patriarchy, classism, anarchism and female empowerment. This movement and others like it would progress to be more inclusive towards queer people as 3rd wave feminism came into play. Creative outlets like this became so important, especially in working against the already misogynistic like the music scene.

With more media depicting second wave feminism arising, such as 2020's critically acclaimed Mrs. America, discussions around second wave feminism cannot go without acknowledgement of the lack of racial diversity in feminism during this era. Intersectionality and inclusive actions have gotten better and more promenary in the entry of third wave feminism, but looking at feminism through an intersectional perspective is a first priority

Working Women: Balance and Progress by Mia Groeninger

Did you know that women still earn about 84 percent of what men earn? At this rate, it takes a woman 42 extra days to earn what men do. A man and woman can work the same job with almost identical backgrounds and levels of experience, yet the man will still make more money. These are unfortunate statistics, yet over the decades women have made significant progress in breaking down the gender barrier in the workplace when it comes to balancing their career and family aspirations.



In the early 20th century, only five percent of married women worked outside of the home, reinforcing the stereotype that a married woman's job was to take care of the family and manage the household. The percentage for single women was slightly higher, but once they married it was simply the norm to quit their jobs. A man could just provide for them, right? On the contrary, African American women were twice as likely to stay in the labor force after marrying since they tended to be in greater need of the income. Nonetheless, women's work in the home was highly underestimated. Simultaneously taking care of children and chores, they played important roles in their respective family businesses.

A job is a temporary position to make ends meet, while a career is a long term commitment fueled by passion. As World War II persisted, and men were overseas fighting, a window of opportunity opened for women to change the status quo by leaving the home to pursue work. Little did they know that this progress would set them on the path to success and further improvements to the environments in which they lived

and worked. Leaving the home to work was a difficult adjustment for some, but the necessity of work shifted popular attitudes about the role of women in the workforce. As the war subsided, women began attending college

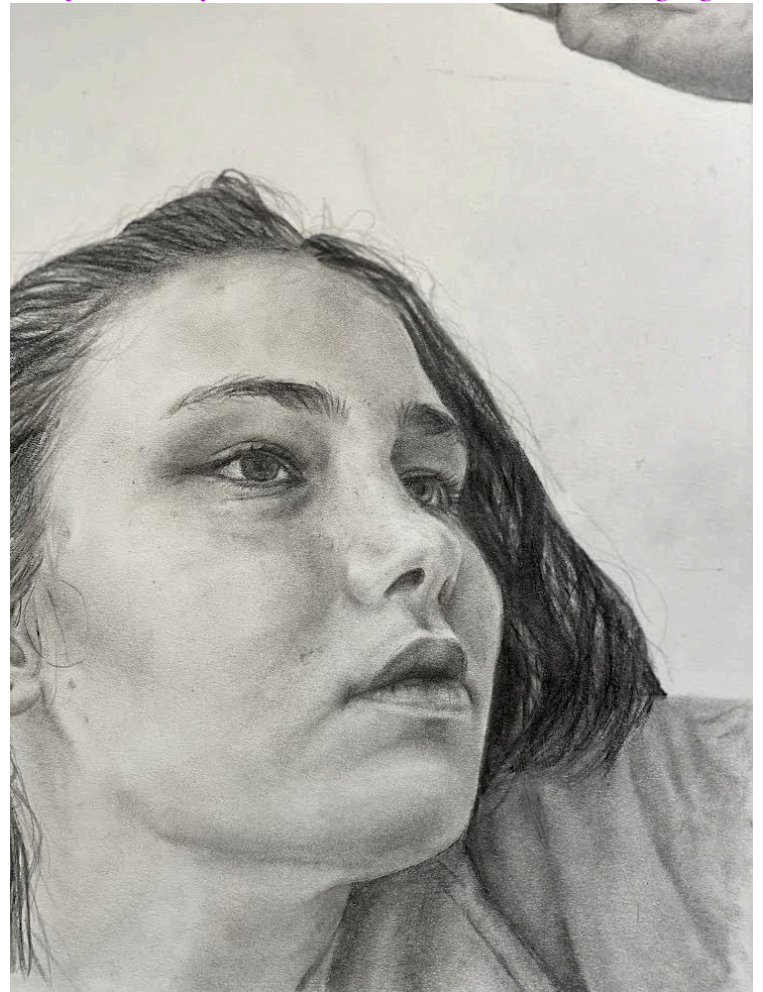
and grad school without regard to their future marriage plans. Eventually, the concept that a healthy balance of work and family life could be achieved became more broadly accepted. Instead of working jobs as clerks and cashiers, more and more women prepared for careers. A significant number of women became doctors, lawyers, managers, and professors. Around the 1970s, protections were being passed as more women entered the workforce. Such protections included the Pregnancy Discrimination Act in 1978 and the recognition of sexual harassment in the workplace which made people more aware and shifted societal attitudes.

Recent research shows that although women enter college at nearly the same rate as men, more structural issues are affecting them. The same economic and global disparities affect men and women alike, yet the lack of opportunities for women is strikingly higher which could be holding back women's advancement in the workplace. Studies have shown that it is quite beneficial to countries when women take a more active role in society. The primary factor for skilled women not reaching the tops of their professions and earning equal pay is due to penalties associated with taking time off. Top paying fields require long hours and intensive work making it harder for women to achieve a balance between work and their families. Closing the gender gap in earnings and careers requires changes to be made in order to level the playing field.

Deciding to be a stay at home mother is certainly not a negative or detrimental choice, but as a society we need to make sure that all women have the chance and equal opportunities to work if they wish. Child care is affordable for fewer than half of families and paid family leave is rare in most jobs. Many women have to make the challenging decision between having kids or taking on their dream career. Some possible solutions to allow women to combine their career and family aspirations are starting more affordable child care options for working parents and incorporating paid leave into their contracts. These ideas would largely contribute to the wellbeing and prosperity of the country and the world.

50 Years After Title IX Was Implemented by Lily Kramon

50 years ago, in June 1972, Title IX was passed as part of the Educational Amendments. It is a Federal Civil Rights law that prohibits sex based discrimination in any school or educational program that is funded by the Government. The Supreme Court made it clear that sexual assault and harassment is a form of sex based discrimination. Today, this act is still in place, but it is far from sustained. In May of 2020, Betsy DeVos, the Secretary of Education under Trump's administration, made changes to the Title IX rules that Former President Barack Obama previously tried to strengthen. According to a New York Times

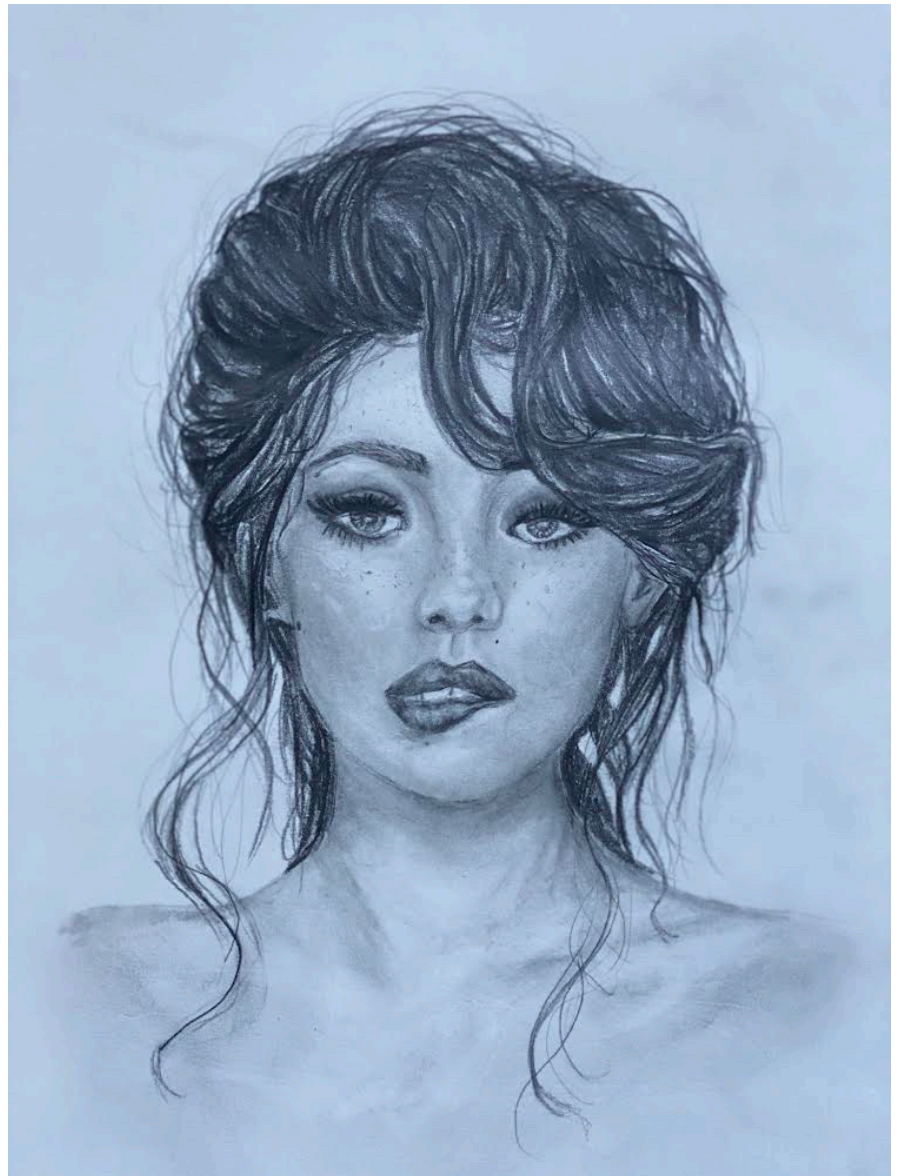


article by Madeleine Ngo. Her new regulations limited the number of complaints that schools had to investigate by setting new parameters about the form of the complaints. These parameters included that complaints could only be investigated if they were submitted through officials with the authority to take action, and did not have to be investigated if complaints were received by a residential advisor. This is a detrimental change, because students are bound to trust adults or students closer to them rather than authorities with more power. In this new rule, schools are only responsible for investigating incidents that occurred in their programs or activities, and they are not

responsible for investigating sexual assault, harassment, or rape that occurred off campus or at apartments not affiliated with the school/University. The new rules administered by the Trump Administration in 2020 also mandated that schools dismiss accusations that do not match the sexual harassment definition, even if the accusation is proved true. These changes make it concerningly easy for schools and students to manipulate Title IX, and it allows schools to take the actions that are most beneficial to their reputation, instead of actions that best support the victim of the accused crime. Another issue with DeVos's new rules is that it leaves many things up to interpretation. How can the government be sure that schools are following the correct definition of sexual assault, and what if they dismiss cases that shouldn't be dismissed? Ultimately, these new rules that were imposed last year allowed many people accused of sexual assault at a school to get by with no punishment, and changed how schools handle sexual assault allegation for the worst. Recently President Joe Biden's selection for the Education Department's Civil Rights Chief Catherine E Lahmon spoke on the problems with DeVos's changes, and said that she plans to reshape those changes so students are held accountable for their actions. When Lahmon spoke about the recent changes to Title IX she said, "The regulation permits students to rape and sexually harass with impunity," she also said "The regulation has weakened the intent of Title IX that Congress wrote." Title IX is crucial for holding schools and their students accountable for sexual assault and rape allegations. Currently, there are tons of cases that are dismissed and ignored behind the government's back, and victims in these cases don't receive the care and justice they deserve. Lahmon and the Biden Administration are on the right track to fix the changes that the previous Secretary Of Education made to Title IX. Not only is this rule important for holding schools and students accountable, but it is also important for sending a message to young people and students who are learning what kind of behavior is acceptable with others.

Women in Media: A Call to Action by Kate Ragatz

Global culture is obsessed with how women look, often describing women "on the arm of a man" as if women are accessories to be displayed. Women's intellect and professional achievements are often overlooked, criticized, or minimized. At the Oscars, for example, it has been a long-standing practice for the press to ask male actors about the roles they've played or their next project, while the female actresses are routinely asked what designer they are wearing or are rated by their evening look. The #AskHerMore campaign called for the media to ask women substantive questions that focused on their accomplishments and not just their looks or their dress. However, the campaign has faced many challenges, as the objectification of women is a billion dollar business. The global beauty business (cosmetics, skincare, etc.) reached \$511 billion in 2021. In 2019, Americans, the vast majority of them women, spent \$16.5 billion on plastic surgery to change the way they look. The



media, and nowadays social media, largely fuel this toxic portrayal of women instead of working to even the playing field. Why?

Media is addictive and furthermore, almost every aspect of life is influenced by media in some form, whether through social media, news, magazines, TV, or film. Media's influences can be overt—specific topics or points of view that the media brings to our attention. But equally important is the media's subconscious impact—the way it frames topics or people that shape views without specifically calling out these perspectives. While media's overt content has increasingly supported the rights of women and called out those that objectify women, like the #AskHerMore campaign has done, the portrayal of women in TV, film, and particularly social media remains largely unchanged and serves as a real impediment to reducing the objectification of women. For example, being skinny is actually a trend, and, similarly, so is being conventionally attractive. Additional trends for women include dressing in a hyper-feminine and sexualized style, having “lady-like” manners, and more. Most of these trends are unrealistic and create extreme, impossible beauty standards for women. This has a massive and unfortunate impact on the mindsets of men and women surrounding the view of women's capabilities and appropriateness for positions of power and influence. For instance, while women made up 59.5% of all college admits in spring 2021, they constitute only 7.4% of Fortune 500 CEOs and 27.6% of the US Congress, which is representative of society's treatment of women, but also of the expectations women are groomed to set for themselves.

Unfortunately, negative and limiting stereotypes of women in the media are forced upon children starting around the ages of two or three. These stereotypes start early and have an insidious impact on the mindsets of young girls. For example, growing up the show “Winx Club” was extremely popular amongst me and my friends. The Winx fairies, with their exaggerated and highly sexualized bodies (think Barbie proportions), embedded themselves in my brain as “perfect” bodies. The body complex and unrealistic expectation these images created not only drive easily influenced young girls to view themselves as large or abnormal, but it also causes them to see themselves first and foremost, as objects of beauty rather than real girls seeking to find their own paths in the world. Moving into my teen years, I loved the Twilight series but was frustrated by the main female character's vapidness. The main character Bella is an exceedingly vulnerable and ambitionless girl, always seeking to be protected by and completely dependent upon her male counterpart, Edward Cullen, with almost no expression of self-worth except for her romantic involvement with him. Bella's dependency on Edward promotes the notion that women are defined by men, which further contributes to the universal power dynamic of men-over-women.



Current social media sexualizes women to an even greater degree than mainstream media. On social media sites such as Tiktok or Instagram, it is normal to see minors labeled as “seductive” or “sexy”, which, in turn, constructs an environment where objectification and sexualization are essentially supported. As mentioned in The American Journal of Psychiatry, social media has “amplified age-old pressures for teenage girls to conform to certain sexualized narratives”. This sexualization in the media is not only linked to the common mental health threats in adolescents but, as previously mentioned, fabricates our broader societal views of women. The unattainable standards make it impossible for women to love themselves. As a woman, you can never be perfect. You are always

too much or too little of something, too pleasing to too aggressive, too thin or too wide.

All of this being said, social media can also be used for good. For instance, when actress Alyssa Milano revived the 10-year-old #MeToo campaign originally launched by Tarana Burke, the hashtag helped thousands of women cope and be “heard” by publicly posting their stories of sexual assault. This gave the victims a safe space to be heard and forced our broader society to acknowledge the scale and scope of sexual assault against women. Another excellent example is Proctor and Gamble’s highly successful #LikeAGirl social media campaign. The campaign interviewed girls and boys in childhood and teen years on what it meant to do something “like a girl.” The campaign, viewed 58 million times, highlighted the powerful effects of toxic societal labels on girls’ abilities. After watching the #LikeAGirl campaign, over three times as many girls expressed positivity with the phrase “like a girl” as prior to watching the video (19% versus 76%).

The powerful role of media on societal labels and expectations calls for more women to get involved in the industry. Today, the average teenage girl consumes approximately 10 hours of media a day, and yet women hold just 5 percent of positions of influence in the industry and only 29% of the top-grossing films of 2020 had a female protagonist at all. As Ilian, a high school student interviewed in the film “Miss Representation” says: “Women are never the protagonists. If they are the protagonist, it’s some drama about getting the guy or something. It’s never really about finding your destiny or whatever the way they say for the guys. Like in Star Trek, it’s like this is your destiny—being powerful, being the captain—but if it were a girl, they wouldn’t say that. And what’s weird about it is that it seems normal for us. We don’t question it, we don’t say, ‘Why isn’t a girl the protagonist or why isn’t a girl powerful?’ It’s time we unite. We need more female voices in the media to explain what it truly means to be “LikeAGirl.” Let’s change the narrative. The whole world will be better for it.

The Destruction of Our Cities by Henry Kaplan

The streets you walk on are political. “The Personal is Political” was a slogan of second-wave feminism from the late 1960s. It represents an important point, politics impacts our every day lives. The trains that you ride on are political. Every little detail of the city is meticulously designed to hurt those in need. Rosabeth Moss Kanter, a professor at Harvard University says “Public transportation is desired by many but is even more important for lower-income people who can’t afford cars.” According to The Atlantic, “A recent study from Harvard found that geographic mobility was indeed linked to economic mobility, and a 2014 study from NYU found a link between poor public-transit access and higher rates of unemployment and decreased income in New York City.” There are just five cities in America where over ten percent of Americans use public transport to get to work: Chicago, San Francisco, Boston, Washington DC, and New York City. There are many other cities where over ten percent of people used to take public transport in 1970. These cities include Detroit and Philadelphia, however, as public transport has worsened over time. No new cities have increased their public transportation to ten percent or over since 1970. Similarly, no counties in the entire United States, other than New York City, use public transportation more than cars or walking. So we end up with cities that used to like that turning into this.



Both pictures are from the same place, Johnston, Pennsylvania. The only difference between them is that one is from 1959 and the other is from today. People don't realize the amount of space cars need and when the public transportation gets worse over time, cars become the only option. Look at this example from from Kansas.



The quote at the beginning of this article shows Americans to not simply look to how medicare or welfare could be fixed to better benefit lower-income people, but to look to how society as a whole is structured to hurt these people. There is a violence in the construction of parking lots and the tearing down of the train stations. It is a targeted attack. The question becomes, how can we fight back? And the answer is simple: funding public transportation, limits on parking lots, and dissolving freeways.

Image artists notes and image citations

Image one - Sabine Fuchs, "Yes, we exist" is a graphite drawing meant to bring attention to queer youth.

Image two - Sabine Fuchs, "Neither." is a piece on androgyny and the societal pressures on people assigned female at birth to conform to female stereotypes and gender expression.

Image three - Sabine Fuchs. No name. No description

Image four- Sabine Fuchs. No name. No description.

Image five - Sabine Fuchs, "Leave Me Alone" is commentary on the effects of social media on teenage girls.

Image six - Sabine Fuchs. No name. No description.

Image seven - Sabine Fuchs, "Sophia." No description.

Image eight - Sabine Fuchs, "Beautiful yet?" Is a piece representing defiant beauty and the reclaiming of sexuality for ones own pleasure.

Image nine -<https://www.istockphoto.com/vector/female-diverse-faces-of-different-women-seamless-pattern-vector-seamless-pattern-gm1192309388-338726236>

Image ten (left) - <https://pbs.twimg.com/media/FEFK80GXMAk9cEC?format=jpg&name=medium>

Image eleven (right) - <https://www.jaha.org/wp-content/uploads/sites/2/2016/10/Penn-Hotel-Lenhart-bldg.jpg>

Images twelve and thirteen - <https://pbs.twimg.com/media/E0uMM5OVEAI0VS8?format=jpg&name=900x900>

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