

[IN]VISIBLE

VOLUME 2, ISSUE 2
SPRING 2010





When we published the first issue of *[in]Visible Magazine* in the spring of last year, we had no idea what its future would be. Would it live to see another publication? How would it improve as a magazine and an organization? Would Scripps students read it?

With a year's hindsight, I can certainly answer these questions. For one thing, the magazine has indeed improved. With experience under our belts, we now produce magazines with more efficiency and professionalism than ever before. Since our first publication, we have produced two more issues and plan to continue printing next year. And yes, Scripps women have been reading the magazine. Perhaps not as many as we would like (wouldn't it be nice for every Scripps student to get a free copy?), but considering our limited funds, I am happy to hear that so many people have read our issues, and even happier to hear that they have been discussing them.

This semester's issue continues our focus on the invisible qualities that define us as people. In an interview with Scripps senior Erica Owen, we learn how her identification as a Christian influences her perception of self; Scripps junior Jos Greene explains how his transgender identification shapes his experience at Scripps; and Career Planning & Resources staff member Gretchen Maldonado opens up about how pregnancy and

motherhood have changed her attitudes about her body. Besides these unique experiences, we present perspectives that encourage discussion about body-image issues, such as "fat talk," that we face as students.

With its third publication, *[in]Visible* faces uncertainty: what is going to happen next year? As an organization comprised of a majority of sophomores, we now face the expected, but nonetheless complicated, loss of members who will study abroad next year. With many of our members embarking on adventures abroad, we'll have to adjust to significant changes in our roster. Just as an example, four of our six sophomore officers (including me!) plan to study abroad.

With the approach of this dramatic change, I am once again uncertain about the future of *[in]Visible*. At the same time, I am incredibly excited. As we pass leadership on to a new staff, I am eager to see where the magazine goes next. The magazine is functioning more solidly than ever, and I believe this strength will carry through in years to come. What's more, having new leadership will give *[in]Visible* the opportunity to explore new thematic and organizational directions. As a new publication, exploration and diversification is just what we need!

Here's the shameless plug: if you are interested in helping improve student self-image, love to write, photograph, draw, design, or edit, we'd love to have you get involved with the magazine next year. Even if you just have a comment or question about the topics covered in this issue, please contact us at invisiblemag@gmail.com. After all, it is our mission to encourage a discussion about self-image on campus, and most good discussions go two ways...

Thanks for two years of positivity and inquiry. I hope that you have all learned as much as I have about what it means to see the invisible, and I am greatly looking forward to future publications!

Signing off,

Becca Marion
Editor-in-Chief

EDITOR'S
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[IN]VISIBLE

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MISSION STATEMENT

We are a group of students devoted to reducing the perceived significance of outward appearances in the community, starting with Scripps College. We acknowledge character and voice as essential elements of community that should be appreciated in individuals, not drowned out by the majority. We believe there are qualities beyond physical appearances that define a person. As such, we seek to emphasize appreciation of what is frequently overlooked. It is our mission to bring these essential qualities into focus.



FEATURES

Bigger is Better (For Some):

Review of Crystal Renn's Memoir *Hungry*

PAGE 3

In her memoir *Hungry*, plus-size model Crystal Renn addresses how being a healthy weight is more beautiful than the extreme thinness often perpetuated by models.

Relationships Defining Happiness

PAGE 4

Many feel that much of their happiness is based on the quality of their relationships, or lack thereof. These are the conclusions that staff writer Emily Hanna '12 has drawn from talking to a group of students varying in race, gender, and sexual preference, offering insight into the nature of relationships at the 5Cs.

Pain Over Pedicures

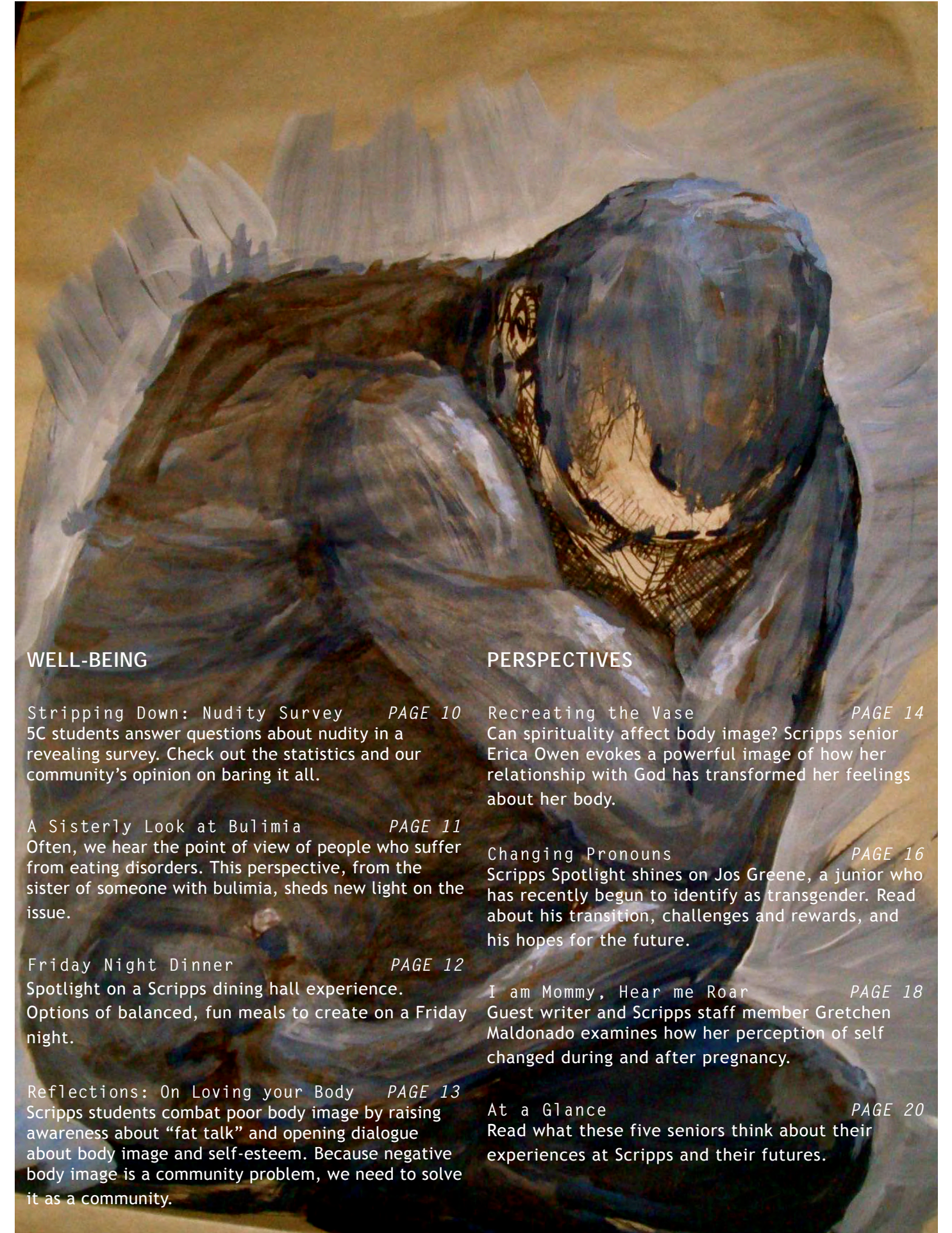
PAGE 6

Women have been putting societal expectations and appearances before the support, health, and comfort of their feet for centuries. The long-practiced Chinese tradition of foot binding and the controversial side of high heels, flats, and other shoes adds perspective to sacrifices made for fashion.

Experiences Abroad

PAGE 8

Erin Coleman '11 reflects on her semester in Vienna, Austria.



WELL-BEING

Stripping Down: Nudity Survey *PAGE 10*
5C students answer questions about nudity in a revealing survey. Check out the statistics and our community's opinion on baring it all.

A Sisterly Look at Bulimia *PAGE 11*
Often, we hear the point of view of people who suffer from eating disorders. This perspective, from the sister of someone with bulimia, sheds new light on the issue.

Friday Night Dinner *PAGE 12*
Spotlight on a Scripps dining hall experience. Options of balanced, fun meals to create on a Friday night.

Reflections: On Loving your Body *PAGE 13*
Scripps students combat poor body image by raising awareness about "fat talk" and opening dialogue about body image and self-esteem. Because negative body image is a community problem, we need to solve it as a community.

PERSPECTIVES

Recreating the Vase *PAGE 14*
Can spirituality affect body image? Scripps senior Erica Owen evokes a powerful image of how her relationship with God has transformed her feelings about her body.

Changing Pronouns *PAGE 16*
Scripps Spotlight shines on Jos Greene, a junior who has recently begun to identify as transgender. Read about his transition, challenges and rewards, and his hopes for the future.

I am Mommy, Hear me Roar *PAGE 18*
Guest writer and Scripps staff member Gretchen Maldonado examines how her perception of self changed during and after pregnancy.

At a Glance *PAGE 20*
Read what these five seniors think about their experiences at Scripps and their futures.

BIGGER IS BETTER (FOR SOME)

By Ann Mayhew

IN HER MEMOIR *HUNGRY*, PLUS-SIZE MODEL CRYSTAL RENN ADDRESSES HOW BEING A HEALTHY WEIGHT IS MORE BEAUTIFUL THAN THE EXTREME THINNESS OFTEN PERPETUATED BY MODELS.

In today's society, models are rarely considered appropriate role models for young girls; they are criticized (arguably, with good reason) for creating false images of what women ought to be, leading only to disappointment and insecurity.

However, the recently published memoir *Hungry* by plus-size model Crystal Renn is an intelligent slap in the face to all the stick-thin models and modeling agencies that promote an unhealthy image. Not only does Renn successfully tackle the issue of body image and its detrimental effects on herself and other professional models, but she also supplies statistics pertaining to obesity and eating disorders.

Renn, one of the most successful plus-size models, grabs your attention immediately, with a half-nude, gorgeous, and *curvy* image of herself gracing the cover of her book. It is obvious that she is not a size zero, but her confidence, beauty, and modeling ability make it clear that her pant size does not matter. Written with the help of Marjorie Ingall, *Hungry* justifies the message one receives from the cover—that your natural healthy weight is the best weight for you, regardless of social expectations.

Renn didn't start out as a plus-size model. When

she was scouted at the age of fourteen, she was told she couldn't join the "Agency" until she lost about 70 pounds. Already having an obsessive personality as well as ADHD, Renn soon became obsessed with losing weight and keeping the weight off in order to become a model. Two years later, once her body started to reject the anorexia, she realized that she couldn't handle the disorder anymore; she decided to model as "plus-size" (Renn is size 12, the average size of women in the United States), signed with Ford Models, and her career began to finally take off.

A highlight of the book is that Renn makes self-image not just about the body—she emphasizes the need for self-confidence first and foremost. Renn is a wonderful role model in this aspect because she is well-rounded, motivated, and down to earth. Outside the realm of weight and body image, Renn is able to present herself not just as someone who should be admired physically, but also because of her personality. She describes her intellectual curiosity (which had taken a temporary hiatus when her anorexic mindset had taken over), ability to resist sexual pressure (she saved herself for marriage, just because that felt right to her), and overall confidence in herself. *Hungry* does not give its audiences someone to look to when hoping to deter negative vibes from unhealthy models—it gives its readers a role model for all aspects of life.

Hungry frequently switches back and forth from narrative to statistics. Although facts about weight in America are interesting, they seem to take away from Renn's personal story. Usually, the objective comments are well integrated and the change is not noticeable, but it becomes somewhat boring after a few pages. Also, since this book was written as a response to the negative aspects of modeling and the problem of eating disorders, the facts (understandably) seem a little slanted—the book comes off as somewhat *pro-overweight*, although I know its goal is to be *pro-health* (which does come across as well).

The facts are unbelievable in some of these sections—but as Renn points out, our society is very much fighting a "war against obesity," and a lot of the information we receive favors thinness. Perhaps this skeptical attitude is because of the biased message received through other forms of media. Either way, it is necessary to be well-informed and to get more than one perspective—and even if Renn's memoir is somewhat biased, it does help to balance the much greater abundance of media presenting us with the idea that thinness is essential to be beautiful.

Hungry is a must-read for everyone—men, women, models, the curious, the skeptical, those with good self-esteem, but especially for those with poor body image—for it is about time we were given a role model like Crystal Renn.

RELATIONSHIPS

DEFINING HAPPINESS

By Emily Hanna

The elusive “hookup,” a modern term for any sexual activity without commitment, can cover a wide range of relationships in college. There is, of course, the one-night stand, which one might think every college student will experience at some point in their four years at school. In reality, people have very strong opinions for and against this college convention. One Scripps sophomore explains: “I set out to talk to people. Lots of girls at parties project the image that their sole purpose is to sleep with someone that night, whether or not that’s what they truly want. I would never just hook up with someone, and therefore try my best to talk to boys where I study, in class, and when I go out. If you show them you’re not going to sleep with them off the bat, you gain their respect.”

A Scripps international student from India reflects on hookup dynamics in India versus what she has experienced in the U.S. She says: “In India, people get to know each other. They talk, whereas here, people are too afraid to get to know each other and end up losing the opportunity. Where I’m from, people talk, and while they might not necessarily be in a boyfriend-girlfriend relationship, there is a level of respect that is lacking in what I’ve experienced here.”


In contrast, the one-time hookup is often desired as a means of sexual freedom, and power over oneself. Another Scripps student explains: “There is something seductive about being able to control your emotions. Sometimes you really don’t care whether he calls or not, but other times you can tell yourself that you’re above emotion, and therefore convince yourself that you are unattached. Some people can do it, and for others, it eventually blows up in their face.” She continues to say that her feelings towards the one-night stand depend on the situation. She says: “Yes, of course they happen, usually drunkenly. If I set out for it to happen a given night, I’ll be happy if it does, especially if it’s fun. Otherwise, if it just happens and isn’t even that great, that next morning I think, ‘That was needless.’ Sex with someone you don’t know is usually

not even that great, but somewhat awkward. It takes time with someone for it to be enjoyable, which is why I prefer long-term hookups.”

Upon further examination, the long-term hookup proves to have its pros and cons. Unless both parties are equally attached or indifferent towards the other, the relationship will inevitably fizzle if one person wants something different out of the relationship. This is not to say a more serious relationship can never grow out of a casual one; however, this requires a mutual agreement on the outcome of the relationship. From talking with Claremont Colleges students of racial and sexual diversity, these long-term hookups are only fun and healthy until someone becomes attached, which is difficult to avoid, especially if sex is involved.

Hooking up with someone regularly is in fact a working relationship that requires communication. A Scripps student reflects on her experience in a non-exclusive, year-long hookup: “From the get-go, I felt that there was potential for our hookup relationship to be more, but I didn’t want to be the girl waiting for him to come around, so I pushed it from my mind. I hooked up with lots of people and was able to remain fairly unattached. For a long time I did not bring anything up, and wondered if it was only fun because of the uncertainty. You read into every action – whether or not he kissed my forehead goodnight – wondering if it was real affection or simply physical. You have to fight your instincts to stay in it – you may want to call or text him to tell him something funny that relates to an inside joke, but you have to fight that instinct to become closer in order to remain unattached. Normally, you work to see a relationship progress or go somewhere, but the art of the hookup is for it to remain static, and after a time, this becomes tiresome and against the nature of intimacy, which is why someone cracks.”

Upon further reflection, she said: “I feel I learned to appreciate a relationship for what it is. You don’t have to be exclusive



to have something special with a person. In retrospect, he may not have been Prince Charming, but I enjoyed the time we spent together. It was fun while it was healthy, and I do feel I had a significant relationship with the person. At the very least, he filled what could have been a void, and now I'm ready for something new." The fate of a hookup simply comes down to chemistry, whether it be physical or emotional, and if the latter, it has the potential to become something more if both parties so wish.

Aside from the "hookup" culture at the 5Cs, exclusive and long-term relationships are prevalent, and sometimes begin after a one-night encounter. One Scripps student explains: "It's sort of backwards...normally, you date someone in order to eventually sleep with them, but in college, sometimes you sleep with them to eventually date. It's not what you should hope for, but it happens." Others take the more conventional approach of slowly getting to know a person — texting, hanging out or dating, and then eventually deciding what they want from the relationship.

The search for a relationship can be stressful enough to cause people to abstain from dating all together. One Scripps sophomore says: "I simply don't date. Now is the time for me to focus on myself, and not the time to get wrapped

up in someone I don't have a future with."

Another student argues: "I want to date as many people as possible in order to figure out what I will eventually look for in a husband. Granted, not everyone is looking to get married some day, but you realize things about yourself through each person you meet." Some people seem less focused on finding someone in college to eventually marry than those in past generations, instead considering now to be the time to test their compatibility with lots of different people to learn more about themselves. However, some relationships started in college do extend well beyond college and some even result in marriage.

Ultimately, most students agree that everything happens for a reason, and you learn from every relationship. If you're not happy with whatever relationship you're in, end it. The best advice given by students is to not settle for a situation in which you're unhappy. Be honest with yourself and do not apologize for whatever it is you want. The worst thing to do is to settle, because you take away the opportunity to meet someone better for you. Most important, be happy with yourself no matter your relationship status, and always expect the unexpected. The atmosphere of college allows the tides to change very quickly, and with that, you are bound to find what you are looking for.

PAIN OVER PEDICURES

A History of Foot Binding,
Heels, and Social Expectations

By Ann Mayhew



What I remember most about my senior prom is my shoes. They were sparkly and strappy stiletto heels that were fantastically tall and made my legs look long and lean. I had wandered from store to store throughout the mall until I found them. Unfortunately, their appearance is not the reason why I remember them so clearly; rather, it's because those high heels were the most excruciatingly painful things I have ever put on my feet. By the end of prom night, I was not even able to walk anymore. The shoes still sit in my closet, never to be worn again, and whenever someone asks me about prom, I always have to emphasize how my heels were the most painful things I have ever worn.

However, I know that I am not the only woman with such a story; women have been inflicting pain on their feet since ancient times because of fashion and societal pressures. The best-known example is the abandoned Chinese tradition of foot binding. Although no longer practiced, such an idea has not been completely vanquished. Shoes, such as high heels, flats, flip-flops, and even athletic sneakers are a constant source of debate in today's American society for a variety of reasons, mainly due to their effect on women's bodies and sexual objectification.

The origin of foot binding in China is debatable. The most commonly agreed-upon legend states that foot binding started during the rule of Emperor Li Yu from 961 to 975 AD. He supposedly fell in love with a dancer who bound her feet, and then other women of the court soon adopted this idea as fashionable. Whichever legend is told, it is certain that foot binding started in the Chinese royal courts and eventually worked its way to the upper class, where it became concretely connected to social status and

wealth. From there, the trend worked its way down into the rural communities, where it was enthusiastically adopted as a way for young girls to marry into the upper class and gain prestige for their families.

To have desirable bound feet, the binding had to start at a young age, when the bones were weaker and easier to manipulate. Toes and arches would be broken so that the toes could be bent underneath the foot to the heel. The process was usually done gradually, but once the foot binding had started, it was hard to return the foot to normal if so desired. Once the foot was bent back enough, it would be bound with a ten-foot-long bandage that would have to be kept on for the rest of one's life, only taken off every two or three weeks to rebind and wash the foot. The desired effect was a three-inch-long foot, with the toes as close to the heel as possible, creating a narrow "crescent moon" shape.

Foot binding prevailed for centuries; it did not meet much resistance until 1644 with an attempted ban issued by the Manchu, who were part of the Qing Dynasty. However, the ban was unable to reach the vast majority of the Chinese people, and instead only affected the small number of Manchu noble women. Foreign missionaries in the 1800s were the next to express dislike of the tradition, leading to the formation of the first anti-foot-binding committee in Shanghai by a British priest. Once again, however, this did not have much effect on China's overall population.

When the Qing Dynasty fell and the new Republic of China emerged in 1912, a new ban on foot binding was immediately issued. This had a greater effect than prior bans, but many women, especially those of lower class, continued to feel

societal pressure to have tiny feet. They bound their feet in secret, covering them with oversized shoes when officials came by the house. Another ban was issued by the Communist government in 1949, and by then young girls were stopping the practice. Although there are a few elderly Chinese women left with bound feet today, the practice is no longer considered fashionable.

It can be difficult for many women today to understand why Chinese women put themselves through such a painful procedure for centuries, but unfortunately there were not many other options because of the way society functioned. Foot binding was a symbol of wealth, and without bound feet, it was very hard to find a husband. Not only were little feet considered sexually desirable, but it also gave husbands extremely strong control over their wives. Women were unable to run after their children, leave the house and walk around, engage in sexual freedoms as men often did, or even dance normally. Once the Communist government was in place, women faced even more difficulties because they were unable to perform manual labor, and thus struggled to fulfill daily quotas and provide for their families.

The prevalent fashion staple today, the high heel, is not as extreme as foot binding, but is a similar phenomenon. The two have often been compared throughout the 20th century, not only because they have been shown to cause health problems, but also because they are seen as a way of turning women into sexual objects for men. Also, bound feet and high heels have been historically associated with the upper class. Heels have been criticized for being sexually suggestive ever since the 1700s; the Puritans even passed a law banning heels, saying they were the shoes of witches. Unlike foot binding, heels have been connected more to fashion than to culture—they have been in and out of style from

decade to decade depending on the economy, social revolutions, and other changes.

Although there are many shoe options for women today, heels are often considered a necessity for the workplace and for socializing at parties. There is debate over whether heels demean women, placing emphasis on long legs and firm behinds, or whether they help create a positive mental attitude; it is often said that heels give a woman a feeling of power, competence, and high self-esteem.

It is important to realize how detrimental high heels are for one's physical body, however, especially after long-term use. They affect the ability to run, cause foot deformities and lower back pain, shorten the Achilles' tendon, making it painful to wear flatter shoes, and even cause degenerative joint disease of the knees.

Other types of shoes are a source of concern too, however. Flip-flops and flats have also been criticized as a cause of health problems because they do not provide enough arch support.

Many advertisements for women's athletic shoes are detrimental to positive body image, as they exhibit models with perfectly toned legs and insist that buying their sneakers will achieve such an effect. One shocking example is the new Reebok advertisement for EasyTone shoes, in which the camera continuously zooms in on the behind of the athletic woman (against her wishes).

In this world, I'm finding it hard to trust any pair of shoes. Are they going to give me blisters? Will they make it painful to stand or difficult to walk? Do they have unknown detrimental health effects? Will guys see me only as a sexual object if I wear them? Even if I don't have all the answers, at least my prom shoes, sitting innocently on my shelf, continue to remind me every day that what fashion tells me looks good is not always what is best for my body.

FOOT BINDING TIMELINE

961-975: Rule of Li Yu. Foot binding first began to develop as a fashion expectation

1519: Birth of Catherine de Medici, who would be credited with the first modern high heel

1644: First (failed) attempt to outlaw foot binding by the Manchu leaders of the Qing Dynasty

1793: Marie-Antoinette was executed while wearing two-inch heels, a symbol of aristocracy that French revolutionists frowned upon

1860s: High heels begin to reemerge in fashion in Western Europe

1874: First anti-foot binding committee was formed by a British missionary

1888: The United States opens its first high heel factory

1912: The New Republic of China officially bans foot binding

1949: A second ban on foot binding was declared, since the first was not well enforced

1953: Stiletto heels are first introduced

1960s: Rise of feminist opposition to high heels, declaring them a symbol of male domination and objectification of women

1980s: High heels return to popularity as feminist opposition winds down

2005: Women with bound feet perform together in a dance troupe in modern China

EXPERIENCES ABROAD

By Emily Hanna



Photos Courtesy of Erin Coleman

[in]Visible Magazine interviews Erin Coleman, a junior at Scripps College, who studied abroad in Vienna, Austria, last fall. These are Erin's reflections on her experiences.

Why did you choose to study where you did?

I chose Vienna, Austria, because I wanted to be able to speak German and I wanted to be in a city again after two years in a suburb.

Were you able to enroll in courses abroad, and if so, which ones did you enjoy and why?

I did my program through IES [an established study abroad program service], which has programs all over the world (though they started in Vienna!). I was at a level that I could have taken courses at the local University in the fall, but their semesters don't end until February, so I would have had to miss some of first semester. I enrolled in Kulturgeschichte Österreich (Cultural History of Austria), German Conversation and Composition (highest level of German language offered), Musik in Wien (Music in Vienna), Cross-Cultural Psychology, and a teaching internship that counted as a class. I enjoyed my mix of classes. Some were in German, some covered GEs and some worked towards one of my majors, Psychology. All courses taken in Vienna counted towards a German Studies major.

What was your living situation in Vienna?

I lived in an international dorm a little bit outside of the city. I would recommend being as immersed in a living situation as possible. For my program, a dorm was the closest you could get to living with Viennese people.

What were the most challenging aspects of your experience?

The biggest challenge for me was actually the Americans on my program. I went on my program understanding that I was going to be in a different culture and ready to deal with the differences. And I was ready for that. What I wasn't ready for was 20 Americans being together all the time, making it intimidating for Austrians to approach us and difficult to branch out. It's easy to be sucked into that comfort. But I recommend ditching that. I did, which was hard because I liked the Americans I was with, but it was worth it. I became incorporated into an Austrian group of university students who became my best friends abroad. It was amazing.

Why do you think it's important to study abroad?

I think study abroad is an opportunity no one should miss, even if it's not a school semester abroad. It's so hard to describe because it's a whole new life you create. I knew no one in Vienna and had a completely empty calendar going into it. I got to know a new city as my own, become more fluent in German, and live like an Austrian. I felt so alive, busy, excited the whole time I was abroad. People have completely different experiences abroad depending where they are, and though my experience was in a very westernized culture, it made me more interested in learning internationally.

Any final thoughts or highlights of your experience you would like to share?

Vienna was amazing in so many ways. It's split up by districts, and they all have different personalities. The

public transportation is great with the U-Bahn (subway), Straßebahn (street cars), and buses.

A highlight of going in the fall is the Heurigers. The 19th district of Vienna is famous for its vineyards, which often grow a white wine called Grüner Weltliner. The Heurigers are a very social place, often in the same district, that serve the young wine from that year. People go there for the wine, food, Schrammelmusik (a traditional form of Austrian folk music), and Gemütlichkeit (a word that encompasses the warm and fun feeling of being in such an environment with friends).

There were also tons of year-round markets that sold fresh produce, spices, bread, pastries, eggs, juices, even horse meat (never tried it...) that I went to all the time. In October, there was a modern music festival called Wien Modern (Modern Vienna). I bought a pass for the whole month and went to 10 or so of the concerts. It got me around Vienna to different venues and introduced me to tons of new composers and musicians!

I traveled around Europe while I was there: Budapest, Krakow, Prague, Rome, Milan, Berlin, and Barcelona. I loved traveling, and hadn't traveled around Europe much before, but there's also something to be said about staying in and getting to know the city you're living in. I traveled less than most people on my program, but I was in Vienna to meet Austrians and speak German and get to know the city. Whenever I would travel, my Austrian friends would be sad and didn't understand why I traveled so much. Still, it was definitely amazing having many places so convenient to the city I was living in.



STRIPPING DOWN By Ann Mayhew

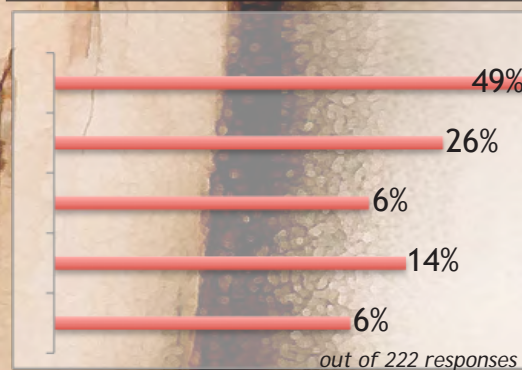
Even though nudity seems to be everywhere in the media these days, nakedness is still taboo among many people. During mid-February 2010, 223 SC students participated in an *[in]Visible* survey on nudity to help gain an understanding of this phenomenon. The survey was made available through Mail Digest, a Facebook event, and e-mail. These results do not claim to accurately represent the entire student body. A majority of the participants (83%) identify as female, as the survey primarily targeted Scripps students.

The most interesting results showed that although almost half of the participants "do not feel comfortable at all" being nude in front of others, they are somewhat more comfortable with *others'* nudity in the media or in person. The exception is that, when with a significant other, most people say they are "very, very comfortable" being completely nude. Also, almost half of the participants will look at themselves in a mirror nude or partially nude at least once a day. This makes one wonder: is nudity what makes us uncomfortable or is it the exposure of our bodies to others? How do privacy, modesty, and body acceptance influence this attitude?

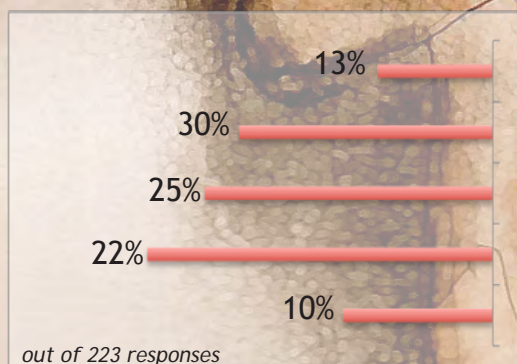
In general, how comfortable would you say you are with your body?



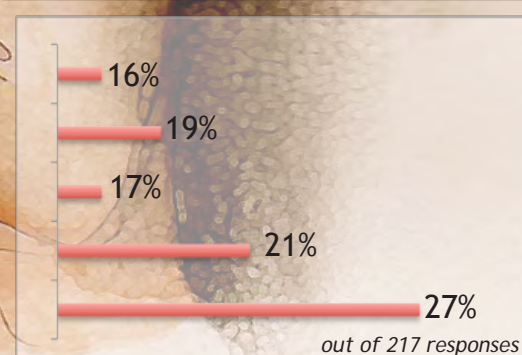
How comfortable are you with being completely nude in front of friends/roommate?



In general, how comfortable do you feel seeing other people nude?



How comfortable are you with being completely nude in front of a significant other? (Lights on.)



A SISTERLY LOOK AT BULIMIA

By Catherine Wang

I stared blankly at the orange vomit splattered across the asphalt of my driveway. “Are you okay? What happened?” I exclaimed to my sister. She said she was fine. I argued that throwing up probably meant she had the flu. She ignored me and went to play tennis as I contemplated what had happened.

My sister, Margaret, had always been an intense person. We had figure skated competitively for about 10 years, and she made figure skating her life. After being ranked 17th in the country for women’s figure skating, she stopped skating in preparation for college. At that time, she started having trouble finding her identity because she had been a figure skater for so long. Naturally, her body reacted differently to her diet once she stopped training seven days a week and instead worked out at the gym four to five times per week. She began to binge and purge because she felt lost and unhappy.

I attempted to help by confronting her with my concerns. I said that she could be hospitalized if she continued and that she had to stop. I even made a chart for her that marked the days that she didn’t throw up with a sticker. She was really trying to stop, but I didn’t see that. Even though I knew she had to make the decision to take care of herself, I kept pushing her to listen to me. I told her that watching her hurt herself was really hard for me.

I tried my best to be what she needed, but I didn’t know what she needed at all. I warned her about doing things that would later cause her to purge. She ignored my advice, so I tried to stay out of her way. I tried to show her I ate healthy, balanced meals but could eat whatever I wanted at the same time.

I tried to put on my confident face so she wouldn’t see that I was hurting because she was hurting herself. I tried to be her role model.

The hardest part of my struggle was watching my sister be self-destructive and not being able to help. I eventually learned that giving someone advice doesn’t ensure that she will actually listen. Often, people have to figure it out for themselves. I feel that Margaret knew her behavior was unhealthy, but she had to take the step for change herself. All I could do was tell her that I was there for her.

My sister saw some doctors to make sure her health was in check, and after the summer passed, she went off to college. When she returned from her freshman year, she told me about how she had reverted to bulimia. The moment she told me, I physically felt pained by the news.

During her first year in college, she had such a lack of nutrition that she had flu symptoms like chills. It damaged her body so much that her heart rate became too low for her to return to college unmonitored. During the summer after her freshman year, she saw doctors and people specialized in eating disorders. Previously, I had assumed that bulimia wasn’t this dangerous; I only thought that stomach acid would damage your esophagus and teeth. Unfortunately, I was wrong. I was so appalled by the effects of bulimia on my sister that I thought she could die of sudden cardiac arrest at any time.

She began improving slowly but steadily. She spent the next year at home working to keep her health stable, and I learned to accept her as a continuously healing person. She wasn’t going to get better in two

months or any set time: it would take a long time. I tried to start getting to know the person who she was becoming. We grew closer through this struggle and are still growing closer as she discovers more about herself.

Having a sister suffering from bulimia was a difficult struggle for me. Although we weren’t close as sisters, I worried about her all the time, even when she probably was not in danger of anything. Seeing her suffer made me feel useless, like I was losing my sister. From my perspective, bulimia was something consuming a person I loved, making her unreachable, and making her do things that didn’t make sense.

Bulimia is a bigger issue than I had thought before experiencing this. It’s life threatening and hurts the sufferer as well as his or her loved ones. My relationship with my sister is unique, so the lessons I’ve learned may not be the same for everyone. Nevertheless, I have learned that when there is nothing you can do, the best you can do is be there to listen. If she wants to tell you anything, she will.



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If you or someone you know is suffering from an eating disorder, you can contact the Monsour Counseling Center at (909) 621-8202 or Eating Disorders Awareness and Prevention (EDAP) at 1-800-931-2237.

THE FRIDAY NIGHT DINNER

By Kristina Hennig and Emma Jaffe

Rather than walking into Malott Commons and wandering around in circles trying to find something to eat, why not be creative and make your own balanced meal? One Friday night, we did just that, and came up with several delicious dinner options.

There are many views on what constitutes a balanced meal, but protein, a little starch, vitamins, minerals, and fiber are nutrients that our bodies always need. Even though the following meals are for Friday night dinner, there is always a salad bar, a grill station, two different soups, and vegetarian options at Malott Commons, as well as at almost all of the other 5C dining halls. Don't be afraid to be adventurous with your meals!



Option 1: A Mixed Salad

Start off with the greens: the darker, the more nutritious.

- Spinach: contains calcium, folic acid, vitamin K, vitamin C, iron, fiber, and carotenoids
- Lettuce: contains chlorophyll and vitamin K. Iceberg: choline; Romaine: vitamins A, B1, B2, C, folic acid, manganese, and chromium

Add on favorite vegetables and fruits.

- Garbanzo beans (chickpeas): contain molybdenum, folic acid, fiber, manganese, protein, iron, copper, zinc, and magnesium
- Carrots: contain many antioxidants, vitamins A, B1, B2, C, and E, calcium, copper, iron, magnesium, manganese, phosphorus, and sulfur
- Cucumber: contains vitamins A and C, folic acid, fiber, and minerals
- Kidney beans: contain cholesterol-lowering fiber, protein, molybdenum, folate, magnesium, iron, vitamin B1, and manganese
- Tomato: contains lycopene (an antioxidant), vitamins A, C, and K, fiber, potassium, and iron

Dress your salad with balsamic or red wine vinegar and olive oil, or other options to suit your taste buds.

Sprinkle it with...

- Walnuts: contain protein, fiber, vitamin B, magnesium, antioxidants, omega 3 fatty acids
- Sunflower seeds: contain vitamin E, choline, betaine, and phenolic acids
- Cranberries: contain fiber, phytochemicals, and antioxidants

And finally, add the meat or meat substitutes:

- Tofu: contains protein, calcium, and iron
- Grilled chicken (provided at the grill station): contains protein, vitamin B6, and minerals

Option 2: Japanese Food

Miso soup for starters: contains tryptophan, manganese, vitamin K, protein, zinc, copper, and dietary fibers

Sushi:

- Avocado: contains fiber, potassium, and folate
- Cucumber: contains vitamins A and C, folic acid, fiber, and minerals
- Crab: contains vitamins, proteins, amino acids, and minerals such as calcium, copper, zinc, phosphorus, and iron
- Salmon: contains vitamins A, B, C, D, E, omega-3 fatty acids, potassium, zinc, iron, calcium, and niacin
- A large part of sushi is also made up of rice and seaweed. Rice contains many vitamins (including vitamins B and E), minerals, and potassium, while seaweed is a good source of protein, minerals, iodine, and iron.

Option 3: Warm, wholesome food

- Salmon: contains vitamins A, B, C, D, E, omega-3 fatty acids, potassium, zinc, iron, calcium, and niacin
- Lemon pepper chicken: contains protein, vitamin B6, and mineral
- Wild Rice: contains vitamins (including vitamins B and E), minerals, and potassium

Still hungry? Wrap it up with some scrumptious dessert options!

- Yogurt: contains protein, calcium, vitamin B2, vitamin B12, potassium, and magnesium
 - Granola: contains fiber and vitamins
 - Frozen yogurt: top it off with your favorite candy
 - Cereal: Cocompuffs, Lucky Charms, Cheerios, etc.
- ...and if you add milk, you get extra calcium and vitamins D, A, K, and B12!

REFLECTIONS: ON LOVING YOUR BODY

By Liz Lyon

Dissatisfaction. Critical glances. Whispers, real and imagined, flit in dark corners of the closet, the bathroom. Partially naked, fully nude. One too many fat rolls, can't fit into that pair of skinny jeans. Problems with body image.

Everyone faces beauty ideals, regardless of age, class, culture, race, sexual orientation, college affiliation. Too often it is an issue swept under the rug, an issue left to models and dancers. But it is not only models or dancers who see digitally altered images of men and women in magazines, on billboards, on television commercials, and in movies. Anyone who does not live under a cultural rock in the northern reaches of Nunavut (and even then these ideas may find their way into the minds of people living there) is affected by cultural ideals of beauty – conceptions that are not ideal for the individuals at Scripps, or indeed anywhere else.

Recognizing that body-image problems were especially present on campus, Scripps Associated Students (SAS) and the Sallie Tiernan Field House (TFH) collaborated to send a delegation of students and staff members to the “Reflections: Body Image Academy” in Texas, in October 2009. Ariana Ceballos '10 and India Mullady '11, resident advisors and officers on SAS, along with Tamsen Burke and Deb Gisvold, director and assistant director of the TFH, respectively, went to the conference. These four Scripps representatives were trained in ways to engage in dialogue on body-image issues and to identify how they feel about their bodies. Once back at Scripps, they began to tweak the methods and dialogues they had learned to better serve the community, which will come in the form of recurrent sessions to engage students in peer-led dialogue.

The “Reflections: Body Image Academy” promotes a seemingly revolutionary idea: healthy body image does not have its basis in weight or size. Healthy body image focuses first on the emotional, intellectual, and social aspects of well-being, followed by physical well-being. It is all about feeling good about oneself by reinforcing the positive. Whether an individual uses the gym to let off some steam after a hard day of classes, goes rock climbing in order to feel accomplished and connected with nature, or swims in the dusty light of the early morning, “Reflections” supports a holistic approach to thinking about the body. The program aims to perpetuate the positive by focusing on what students do well, like serving as the cohesive element in a group of friends, being a good public speaker, playing guitar, writing poetry, or being able to quote the entire second season of *30 Rock*. Healthy body image is about recognizing – and accepting – that the body is only one aspect of who a person is.

“‘Friends don't let friends fat talk’ was the theme we really wanted to bring back to Scripps,” says India. “Fat talk” is the destructive perpetuation of

unhealthy ideals through everyday conversations with friends and peers. Harmless comments, such as how big your thighs look in that new pair of skinny jeans or how bloated you feel because of that last cookie, have their destructive turn because such statements affect your friends' thoughts and habits. Essentially, “fat talk” is any disparaging statement about your body – or others' bodies – made within a social context.

Although not everyone suffers from poor body image, SAS and the TFH felt that it was prevalent enough on campus to warrant further discussion and awareness. Because it affects some of our community members, the TFH and SAS have brought the dialogues of the “Reflections: Body Image Academy” to Scripps. The dialogues will be held in the form of informal sessions, and the TFH invites everyone to participate. To get Scripps students' feet wet, several sessions were held during “Love Your Body” week in March. However, the programming has not been limited to just the one week. Body image issues constantly affect students and regular sessions are projected to take place. The TFH invites students to come to the sessions and empower themselves, become allies to support students who may have problems with body image, and strengthen systems of support.

To help facilitate a shift to healthier body image, Ariana and India have been trained as peer leaders and are training others in Scripps' version of the Body Image Academy. “All the sessions are peer-led,” Ariana says, “and completely confidential. We want students to feel comfortable. If they aren't comfortable and don't feel they are in a safe space, dialogue about body image and related issues won't even start.”

Body image is a people's issue, not simply affecting women, but individuals of all sexual orientations and cultural identifications. The way friends, family, and fellow students treat one another has an enormous effect on self-perception; with such community-enforced beauty ideals, a change to healthy body image needs to happen as a community. Not allowing friends to “fat talk” is the first step in letting ourselves be the beautiful, wonderful people we know we are.

Whatever other colleges might think about Scripps and our attitudes towards exercise, eating, and body image, we are first and foremost a community of intelligent women. Although some of us might not be personally affected by them or know someone who is, eating disorders and negative body image are still issues that many people in our community face – and we should eradicate these unhealthy ideals together. With programs to help raise awareness about body image and discussions to combat negative self-image issues, the shift towards healthy ideals is happening.

India and Ariana have the bodies that are suitable for them, and they invite you to ask: what is yours?

For more facts, information, and ways to get involved, stop by the TFH or visit www.bodyimageprogram.org.

RECREATING THE VASE

By Lisa Kau

Last semester, I thoroughly enjoyed interviewing my neighbor on a queer perspective on body image. This semester, I was inspired to interview my friend and sister-in-faith, Erica Owen, a Scripps senior, about her Christian perspective on body image.

What is your spiritual background?

I was raised in a non-religious, fairly anti-Christian home. My whole extended family was very outspoken about how Christians behaved in the political scene and how much corruption and hypocrisy there was in the church, so I decided not to look into the faith at all. But growing up, my closest friend and I would stay at each other's houses and her mom would take all the kids to church. I was very disconnected and was confused about everything that was going on. I sat in the back like the kid that was way too cool.

In junior high, I began to realize that I had made a lot of assumptions about Christianity without ever reading the Bible and actually looking at the words of Jesus. This friend of mine was influenced by the Bible, and her life really showed it, so I became interested. I went to a Christian camp, and the only reason I went was because there was a blob thing that you could jump onto and then bounce off of into the lake—but while I was there, I fell in love with the Bible. I began to see Jesus as someone radically different from the person I had perceived him to be. I realized my own soul-thirst for what he was offering. At that moment, at the end of my junior high experience, I decided that I wanted to follow Jesus and model my life after his. My life has never been the same.

How did the Bible begin to transform your life?

What was really appealing to me, and shocking, was that the Bible said things that were in such stark contrast to what I based my life on. I had really wanted to imitate my dad, who developed a very successful career and a financially well-off family. What was different with the Bible was that it wasn't primarily emphasizing success. It was about taking Jesus' words and letting them guide and transform me. I realized I had been living in a

mindset that was all about me striving to succeed in the eyes of my parents, teachers, and coaches. This model of following Jesus wasn't just about me, but about living for and in relationship with Jesus. This brought me great joy because when I focused on myself, I always let myself down. I was my own biggest critic and the approval of others was never good enough. I realized that I needed something outside of myself to bring definition to my life.

Has this feeling of never being good enough pertained to how you have viewed your body?

Yeah, definitely. We are saturated with lies about our body and what it should look like, not just in magazines and on television, but in the privacy of our own rooms. I grew up in a very athletic home, dancing and playing on sports teams. I began to think that I needed to be a perfect size and a perfect weight. Especially all those years that I danced—I was in the mirror the whole time. I would fixate on different parts of my body and memorize what parts I liked and didn't like and compare myself to all the girls in the studio. I didn't realize this was self-destructive. I would also put on different outfits in the mirror and critique what made me look better, and my mood was always affected by what I saw.

When I came to Scripps, I began to see that many people were hyper-aware of what they ate and were even dieting. Before coming to college, the whole idea of controlling food intake on a daily basis was foreign to me. When I saw people close to me doing this, it made me self-conscious about the fact that I wasn't. I loved food too much to diet, but if I ate a lot of junk food, I felt like I had to work out to work it all off. I worked out a ton to overcompensate. A lot of people may not think it is a big deal and say, "Well, you weren't anorexic or bulimic," but I lump it all in the same category: dealing with self-

criticism and control. There are differences between the conditions, but I see the inner wound as being the same.

Did you make any lifestyle changes after you had a change in mindset?

I knew a girl who told me that she had decided to go for a season of covering up her mirrors as a way to show that she could be a confident and joyful person because of her faith in God and that she didn't need to look at herself in the mirror to make her ready for the day. That was interesting to me because I realized I looked in the mirror a lot. If I didn't know how my hair looked or how a shirt fit me, would I be able to be content? It was a powerful idea, so I decided to try it the summer after my sophomore year. It was really hard at first. I became almost panicked because I didn't even know if I had toothpaste on my mouth or something. I had written some of Jesus' words on the mirror coverings and as I started to read those, they became my "getting ready for the day." The time that I had spent making my hair part perfect became a time of spiritually getting ready. I loved the freedom that came with believing that it didn't really matter what I looked like.

The drawback was that at points I made it something legalistic. I'm going to live and function in a society that has mirrors everywhere. A true picture of healing and growth is to be able to look in mirrors and see something beautiful, and not beautiful in the way society determines beauty, but to see the heart. While I really grew from this season of not looking in the mirror, it wasn't an all-around answer. The biggest times of growth actually were when I had my mirror uncovered and had to look at myself and learn to appreciate what I saw and be able to interact with God in those moments. Covering up the mirror wasn't the answer—it was God.

How do you feel your faith has interacted with your body image since that summer?

A big shift in this whole process was my ankle injury junior year that I've been battling for a year and a half. I've had two surgeries, a motorized wheelchair, physical therapy...I hit rock bottom and was put in a place of really having to apply everything that I had learned in the last year. It was hard because I wasn't able to exercise for that whole period. That was huge for me because during my sophomore year, as I was working through body image issues, I still had a steady pattern of exercising. When this injury happened, I was faced with the question: can I still be joyful when I look at my body if I'm not able to exercise for the next month, the next year, even the rest of my life, potentially? That was a really hard question and it brought me to a new place of understanding that exercise is not something that will bring me long-lasting joy. It can be taken from me at any moment and will be, eventually. God is the most constant and unchanging thing in my life. I learned how to appreciate God as the creator of my body, whether it's injured or not. I definitely went through seasons of being confused and frustrated with God, but the course of this injury has been one of the most important and



transformational times of my entire life. Physically, I appear to be injured and broken, but emotionally and spiritually, the brokenness has made me whole in a lot of ways.

Do you feel like your struggles with body image are over?

I'm still in the process. I'm not perfect—I am still affected by other women's bodies and compare mine to theirs. I am aware that it affects me in deeper ways when I've had a hard day or am really stressed, which makes me want to vent by eating or exercising. My response is different now: going to specific parts of the Bible that bring me comfort and praying: "Lord, I surrender this illusion that having a perfect body will bring me satisfaction. Your spirit lives inside of me and this body you have crafted is a beautiful caretaker of that." Also, about the scripture "Love your neighbor as yourself"—you can't really love your neighbor truly and wholeheartedly if you don't love yourself. I see that in my relationship with Ben, my fiancé. When I'm not able to love myself and I'm focused on me, me, me, I'm not able to love him.

What activity makes you feel the best about your body?

Definitely dancing...dancing outside, in places that are uninhibited and open, to music that is carefree. It's one of the ways I feel closest to God. It makes me feel so great about my body because I love that it can express emotion without words. It's different for me now because I can't physically dance the way I used to. I appreciate walking in a different way. I go on a lot of walks around the Pitzer garden.

Do you have a favorite body part?

To be honest, I really like my ankle with the scar from my surgery, which may sound really weird. My life is radically different because of my injury. I'm in a relationship with Ben because of it. There are things I didn't do my junior year—I didn't go abroad and didn't do a summer project in L.A. because of this injury. It was sad, but it turned out to be really amazing. The restrictions I've had have actually changed the course of my life in really huge ways.

CHANGING PRONOUNS:

JOS GREENE

By Claire Calderon

Meet Jos Greene, a junior at Scripps College who has recently begun to identify as transgender. In the following interview, he discusses the rewards and challenges of his transition, his perspective on the women's college experience, and his hopes for the future of Scripps students.



Where are you most likely to be seen on campus?

In the Motley or on my way there. I thought that since I work there, now that would make my flex last longer, but I'm seeing that's not the case. (He laughs.) Especially since I've discovered this fabulous drink, the Lyssey. It's orange juice, soy milk, and Emergen-C blended together, and it's pretty much a smoothie of vitamin deliciousness!

What has your transition process been like?

Last year I ran the Queer or Questioning Allied Mentor Program (QQAMP) for the 5Cs, and in preparation for the training, I started educating myself about parts of the queer community I wasn't a part of. I'd never met anyone who identified as transgender, so this was a period of massive consciousness-raising for me. Then in the fall, I took a class, "Biology, Gender, and Society," that piggybacked on that research, talking about how gender is socially and biologically constructed. My ability to identify as trans was definitely dependent on having access to that language and existing in a space where the embodiment of that identity was imaginable, so I like to start my "coming out narrative" with that foundation.

Then last spring, I was a founding member of a student group that raised awareness about trans identity and lobbied administrators for more trans-inclusive policy. This, in retrospect, feels very much like in high school when I joined our Gay-Straight Alliance (GSA) as an ally. I thought: "I'm so drawn to advocacy for these issues. Why is this so compelling for me?" And my subconscious said, "Find your people, make spaces safe for you!"

All of my subconscious processing culminated last summer when I volunteered at the Boston Living Center, an organization that provides services to people living with HIV/AIDS. I'd spent the majority of my time

in college in dyke and queer female communities, so spending time at the Living Center where the majority of members were queer men was a really new and eye-opening experience for me. It was incredible to enter a space where such a spectrum of masculinities were represented and celebrated. Plus, I looked fairly androgenous and members would flirt with me innocently, saying they didn't know if I was a boy or a girl, but they thought I was cute. Which was flattering and fun and another moment of wondering, "Why does this feel so good when people recognize my masculinity? Subconscious, awaken!" Since I'd spent the past year doing advocacy work for trans people, I guess I finally had the perspective to recognize my comfort and relief at being read as male. So, I came out to my family at the end of the summer, and when I went back to school, I shifted my name and pronouns.

How do you understand your position at a women's college as a trans guy?

(He takes a deep breath.) That's the big question, isn't it? I think there is a lot of anxiety around the presence of trans students at women's colleges. And I understand that. I think people are pushed to defend their decision to come to a women's college and, collectively, we're failing to articulate why women's colleges are necessary in a contemporary context. So, because we have no modern mission, people see how women's colleges operated in the past as exclusively women's spaces and are worried that the presence of trans students indicates that women's colleges no longer have a purpose and Scripps is going to turn to co-education.

The funny thing about that is that I see the inclusion of trans students at a women's college as the opposite. Co-education is about stabilizing gender and

assuming there are only two genders and that “women” means something relative to “men.” Women’s colleges were founded to give women a space to develop their own identities, in a community, relative to other victims of gender oppression, with the hope that they could find more empowering ways to live their lives outside of the normative definition of what it meant to be a “woman.” I see my own experience as fundamentally built on this feminist legacy of re-thinking gender and giving female-bodied students a space to take control of their lives and their bodies in ways that dominant culture says are unacceptable or invalid.

That being said, I understand living as a guy confers a level of male privilege onto me, and I am constantly trying to be aware of my positionality so I can use that privilege to advocate for feminist ideals and not perpetuate sexist notions of power. So I think it’s sticky, trying to negotiate that privilege, but I think that living as a woman for 20 years positions me really powerfully to be an ally to cisgender women and to participate in discussions about rethinking gender dynamics. I see a lot of potential for coalition between cisgender women and trans guys to de-stabilize and “un-think” social dominance of “men” over “women.” Ultimately, we are combating patriarchy and sexism, which are systems, not individual people. Women can be sexist, trans guys can be feminist. The ideas aren’t reducible to your body or your gender. They’re a reflection of your commitments and the way you live your life.

What have been your biggest transitional challenges?

[I spent last semester at Smith College, so coming back to Scripps this semester] was a bit of a struggle. At that school, there was a larger trans community, people asked about pronouns, and had greater awareness of trans identity. Especially when I first got back to Scripps, it was hard to feel like I had to explain my identity to everyone or no one would even consider the possibility that I might not identify as female. It’s been important for me to remember that it’s a process for people to develop skills in affirmatively being allies. I know that it takes time to get used to new pronouns, and most of my friends haven’t known a trans person before, but it felt isolating to have no positive reinforcement of my identity.

What have been your biggest victories?

It absolutely makes my day to hear someone properly pronoun me, especially in public. On the one hand, it’s something small that shouldn’t be a big deal. But it doesn’t happen that often, so it feels like such a gesture of love and

respect. Getting my school e-mail changed! Logistically useful, but also great to feel my identity recognized by the institution. I’ve also started a discussion group at the Queer Resource Center (QRC), GendeRevolution, that talks about gender identity and expression. It’s a pretty big group, 15 people or so, and everyone comes in with a different perspective. I feel like I’m learning a lot from our conversations, and it means a lot to me to have that space.

Next year will be your last at Scripps. What hopes do you have for the future of the College as a community?

I see Scripps at a turning point right now, especially with our new president. I’m excited by the possibility of having conversations to shift Scripps in a new direction so that its vision extends to students with a diversity of experiences. There are a lot of student voices here that aren’t heard and aren’t represented — not just mine. I’d like to be a part of creating a more expansive notion of who a Scripps student is, what the Scripps experience can be, and what specific changes need to be made so that everyone who attends this school is supported and empowered to actually live “confidently, courageously, hopefully.”

Glossary of Terms:

- cisgender: someone who associates and is comfortable with the gender they were assigned at birth.
- transgender: a term describing persons whose gender identity, expression, or behavior challenges the gender traditionally associated with their birth sex.
- genderqueer: a term generally referring to forms of gender expression or identity outside of the gender binary.
- transition: the process of developing and assuming one’s preferred gender identity.
- feminist: a person committed to ending sexism, sexist exploitation, and oppression. (Thank you, bell hooks!)



I AM MOMMY, HEAR ME ROAR

By Guest writer Gretchen Maldonado



If I ever want to pinpoint the start of my struggles with food and body image, I need look no farther than macaroni and cheese. My mother found the unique recipe in one of those community anthologies where recipes are compiled and published for fundraising purposes. Maybe it was the cottage cheese and sprinkled paprika that made me throw up, or perhaps it was the combination of sour cream and sharp cheddar cheese (after all we did live in New England). Regardless, my eight-year-old palate recoiled from the flavors and textures and up it all came every time, followed by a spanking.

Eventually my parents relented and agreed that I didn't have to eat it any more, which was unprecedented at a dinner table where you ate what was put in front of you no matter what. If the subject ever came up, my mother would say, "Yes, Gretchen won that one." Eating was about winning and losing, power and control.

Eating also became about comfort and companionship. Soon after the macaroni and cheese wars, my mother went back to work and I was left on my own for long hours every afternoon. I felt lonely and abandoned and sought relief through food and television. And so I grew. My memories about that time are sketchy. All I can tell you is that in third grade I wasn't the fat kid, but by the fourth grade I was. And fifth. And sixth. Being "fat" started to determine my experience of the world and of myself; I may have been at the head of my class, but it didn't matter because I was still fat. No matter how good I felt on a given day, I could be felled by a single fat joke.

When I was twelve, I grew about four inches in nine months. Even my eating habits couldn't keep up with my body's increased need for food. My big stomach vanished and I was thrilled. However, generous sets of hips, thighs, and breasts had taken its place. And at 5'8" I didn't feel "womanly." I felt huge. I started

trying to disappear. I started hating my body. Before puberty, I hated being fat, but I never generalized that kind of thinking to my whole being.

Middle school and high school changed that. Everywhere I saw petite girls who didn't look like me. Plus, they looked happy. They had boyfriends, size five jeans, and lots of friends. My body seemed to be all that stood between me and happiness, so I went to war with it. Diets were followed by bingeing, which was followed by purging, then followed by shame and isolation. I found solace for those feelings in food. And on it went for years.

A feminist from an early age, I enjoyed my women's studies classes at college and was educated in all the ways that society has taught us to look at women as the sum of their body parts. I lived a dual life as I railed against the patriarchy by day and alternately starved and binged by night. I felt like a walking, talking, eating, dieting contradiction, but I

also felt powerless to do anything about it.

In my mid 20s, I started to replace dieting with exercise. I met some friends who were into running, and when one of them shared with me that every mile of running burns 100 calories, I was on board. I ran 5ks and 10ks and marathons. I was never very fast, but I had great stamina. My new friends also liked hiking, so it was up the trails of Yosemite and down into the Grand Canyon we went. I brought along my skewed body image, too. When someone showed me a picture of my friend and me at the bottom of the Grand Canyon, all I could see were my thighs.

When many women my age were consulting fertility specialists and adoption agencies, I got pregnant with no trouble whatsoever at ages 39 and 41. During my first pregnancy, I was dazzled by the changes taking place in my body. It was as if an ancient piece of machinery had finally kicked over and then purred like a kitten. This baby-making apparatus had been sleeping inside me for all these years, and I had no idea that it was going to work so well. I was moved beyond tears by my good fortune, and for the first time ever, I experienced unqualified respect for my body. For once there was no “but” as in, “I can run 26.2 miles, but I’m slow because of my big rear.”

The real turning point came with the opportunity that pregnancy presented to declare a cease-fire in the war with my body. After all those years of struggle, I was relieved. I knew that weight gain was inevitable, so for once, I just didn’t worry about it. I surrendered to the forces taking over my body and shifted my focus to the baby growing inside me. I gained about 45 pounds with my first pregnancy and had taken off all but ten pounds when I got pregnant again. Another cease-fire.

After the second baby was born and my hormones had settled down, it was time to confront my appearance. I was tired of maternity smocks and baggy post-

pregnancy clothes and was ready to feel like “my old self” again. As I had done innumerable times before, I resumed the war on fat by first visualizing the rigid standard of bodily perfection I had tried to achieve my whole life. And immediately the reflex thought was there, “I hate my body.” But this time it felt hollow. Though familiar, the notion that I should “hate” my body suddenly seemed absurd.

“Why?” I asked myself, out loud. “You hate your body? Really? You hate the body that gave you those two beautiful girls at a time in life when childbearing was nearing the impossible? The body that hardly ever gets sick? Those ‘fat thighs’ are actually full of muscle and took you through marathons and (literally) straight up mountain trails that most people never contemplate.”

I have since learned that my family tree is covered with women who had babies later in life, and others who were active well into their 80s and 90s and enjoyed indomitable health. My great-great-grandfather was born during the Irish potato famine. I inherited this body that I “hate” from my ancestors. It is resilient and powerful and better than I deserve, given how I have treated it. Lately, I have come to think of myself as an endurance athlete who needs food for fuel, and most days I try to eat that way. As for my girls, they don’t have to eat anything they don’t like, and when they clean their plates I just say, “Wow, you must have been hungry.”

As a full-time working mother, my day starts at 4:30 a.m., and I go non-stop until I conk out at around 9:30 p.m. My body hasn’t let me down yet. I can take an infant car seat



Photo courtesy of Gretchen Maldonado

(fully loaded), two bags of heavy groceries, a brief case, a purse, a tote bag overflowing with lunch boxes and other day care detritus, plus a screaming, writhing two year old, and carry them all up two flights of stairs. Try doing that on an empty stomach.

I don’t hate my body these days, and honestly I’m too busy to devote much time to obsessing over my weight, particularly if it means having to meet a standard that I now accept as ridiculous. I’m more interested in staying healthy so that I can take my girls hiking when they are finally old enough. I think they’ll be good at it. They inherited my body.



Photo courtesy of Gretchen Maldonado

AT A GLANCE: SENIORS *By Ann Mayhew*

Alison Zene1

Hometown: Lake Oswego, Oregon, but my family moved to South Dakota a year and a half ago!

Major: Organismal Biology

Plans for next year? I'm going to be a Peace Corps volunteer in Africa (don't know what country yet). I'll be a secondary school science teacher.

Favorite class at Scripps: My favorite class at Scripps was "Introduction to West African Dance." It was a completely new experience for me. Not only was it incredibly fun and challenging, but it gave me confidence.

Favorite Motley drink: An extra hot almond milk chai, with foam!

What is one thing every Scripps student should do before they graduate? Study abroad! Even if you just go in the summer. It will change your life.

If you won one million dollars, what would be the first thing you'd do? Buy a motorcycle for my host father from Kenya. He lives in a rural village and hikes up a steep, steep path for an hour every day to work. He would always talk to me about how he dreams that one day he'll have a motorcycle so he can sleep later in the morning and get home to his family earlier in the evening.

What was your favorite part of the all-women college experience?

The sense of community, female empowerment, and the great place that is the Motley. The many events we have had, such as the recent Viva la Vulva and the Vagina Monologues.



Photo courtesy of Alana MacWhorter

Alana MacWhorter

Hometown: Bainbridge Island, Washington

Major: Environmental Analysis with a focus in Environmental Design

Favorite memory of Scripps: Performing in the Vagina Monologues!

What is one thing Scripps has taught you? Own your brilliance, just do your "thang," and live your life with an open mind ready to be thrown a curve ball.

What is one thing every Scripps student should do before graduating? Build a personal connection with your favorite professor(s)/mentor(s) on campus and enjoy the sun as much as humanly possible!

Who was someone in the Scripps community who made the most impact on you? Professor Perez de Mendiola and Head of Grounds Lola Trafecanty.

Favorite part of the all-women college experience? Learning to greater love and appreciate my friendships with the awe-inspiring women in my life.

Favorite spot on campus: Tie between Seal Court, Margaret Fowler Garden, and the deck above the pool.

What will you miss most? An array of many different moments with loved ones: drinking wine, basking in the sun, laughing in Seal Court, embracing in the Motley, using words like hegemony/white capitalist patriarchy/decolonizing your mind in everyday conversations, dancing in a room with way too many beautiful women, and taking in deep breaths of the blend of gardenia, orange blossoms, and roses.



Photo courtesy of Karli Orr

Karli Orr

Hometown: Kirkland, Washington/Southlake, Texas

Major: Math with a Hispanic Studies minor

What is one thing every Scripps student should do before graduating? Eat a Patty's burrito. With a margarita.

Who was someone in the Scripps community who made the most impact on you? Professor Ou, because he showed me that you can be successful and happy and juggle ten million things at once.

Favorite spot on campus: The stretching porch at the field house.

What will you miss most? Having my friends two seconds away from me at any given moment.

Jillian Gramling

Hometown: St. Paul, Minnesota

Major: Dual in Anthropology and Dance

Favorite class at Scripps: Core I because I loved that by the end of the class, we had all read so many great works that I truly think a college student should have read by the time they graduate.

What is one thing Scripps has taught you? One of our greatest assets is that we are women, and we have the unique and valuable experiences of being women. Because of this, we will go out into the world knowing that in order to succeed we do not need to try to be like men. We can leave here being proud to be women pursuing our dreams.

If you won one million dollars, what would be the first thing you'd do? Buy front row season tickets to the Minnesota Twins.



Sarah Derry

Hometown: Seattle area

Major: Economics

One thing you want to do before you die: Besides live a long life? Live in another country besides America or the UK.

Favorite memory of Scripps: Playing games with my friends until early hours of the morning when everything becomes funny and the "telephone Pictionary" illustrations become increasingly detailed. Or any of the times when I came to the Motley and found all my friends. Or the times when every lunch conversation became a discourse on feminism. Or meeting up with other Scrippsies while we were abroad.

What is one thing Scripps has taught you? Not to be afraid to assert myself.



"The essential is invisible to the eyes."
-*The Little Prince*

