Part three of a radical act against gender-based violence

III

CAMPUS

AND ALL ITS ERASURE

BY: Ana Sofia Martinez
THIS ZINE CONTAINS POSSIBLY TRIGGERING CONTENT.
THERE WILL BE MENTION OF

SEXUAL VIOLENCE
GENDER-BASED VIOLENCE
MURDER
RELIGIOUS INTOLERANCE
ENSLAVEMENT
HUMAN TRAFFICKING

PLEASE TAKE CARE OF YOURSELF.

An overzealous and broke college student produced this Zine and its siblings.

If you plan to print or reproduce this, please make a donation to the author. all proceeds go to making this more accessible for others.

(Suggested $5-20)

Remember, only Nazis and Colonizers steal art ;)
A brief synopsis at the implicit gender-based violence embodied on an unidentified private college on the East Coast of the United States.
### CAMPUS

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the collegiate gothic style of architecture permeates through private liberal art universities. read why by scanning the QR above.
Aleena Ahmed  
collage cover artist  
"i don't have a bio right now."

Aleena’s art is tagged with the following symbol.

Julia Nalecz  
illustration artist  
julianalecz2001@hotmail.com

"i wish i was funny."  
Julia’s art is tagged with the following symbol:

Dr. Kristin Bezio  
primary thesis advisor and mentor

Dr. Mariela Méndez  
committee member, advisor, and mentor

Dr. Lauren Henley  
committee member and overall great person
the road that led me to this project was not easy. it was filled with moments of self-doubt, stress, fatigue, and pain. this topic is not easy, these stories are not easy. but they are worthy of hearing and telling.

i have had the honor to grow through the obstacles, but i recognize that couldn’t have been done without the many people who have supported me, most of whom do not fit on this page but are in my thoughts as i type this. to everyone who helped make this happen, thank you. from the bottom of my heart.


Con todo mi corazón,
Sofie
A MOMENT TO PAUSE BEFORE WE BEGIN.

This investigation is centered around college campuses, a majority of which are built on stolen land. Find whose land your school is on using the code provided.

These zines were published through the Jepson school at the University of Richmond. This University is Built on the stolen land of the Cheroenhaka (Nottoway), Chickahomin, Eastern Chickahomin, Mattaponi, Monacan, Nansemond, Nottoway, Pamunkey, Patawomeck, Upper Mattaponi, and Rappahannock tribes.

The university of Richmond is built above an enslaved people’s burial ground. Its founders have a disturbing history of owning enslaved peoples and calculatedly attempting to erase their history. Learn more using the code above.

Before beginning meditation, guides will often begin their session with the mantra of Buddha:

“I acknowledge I am doing this practice for the betterment of myself, and for those around me.”

Feel free to pause before beginning and complete this five minute mindfulness practice using the code.
Dear Reader,

There is an almost antithetical nature to activist work. On one hand, understanding intimately what brings about the evils of our world creates a collective connection between all those who have the eyes to see the same violence you see. It makes you feel less blind and guilty when you need to close your eyes. If done with compassion, however, each source you consume will open your heart further to the sorrows of the world. There is great pain in this process. **If you allow yourself to approach these topics as a human being, part of the collective, and not merely as your singular identity, you will begin to see yourself in the victims and survivors of this brutality. Your ego will begin to die, and you will realize that luck is the only thing standing between you and the wickedness you read on these pages. Luck that you were born into the spaces that you were born into, that you had people in your community to care for you, that you were not in the wrong place at that one time that reminds you most of the stories you read.**

This dear reader, is the unspoken goal of effective activism; to present the pertinent injustices of the world in ways that evoke an evolution of ethos. It’s a mighty request, but I hope you keep it in mind while you flip through these pages.

I was first introduced to gender-based violence in high school by my cousin, Jimena Martinez, who shared with me that she’d be participating in a digital workshop for an international collective against gender-based violence.

**She is a year older than I am, and I had always carelessly seen her life as the mystified version of what mine could have been if my parents had stayed in Mexico. Her experience with GBV awoke me to how glamorized my perception of life there had been. I had to learn more.**

Scholars like those I thanked at the beginning of this zine helped me recognize how intensely woven instances of violence were. I could not solely look at Mexico to understand this phenomenon, there was a framework that was begging for recognition.

Throughout this project, you will be introduced, or reintroduced, to three microcosms in history that had and continue to embody flagrant examples of gender-based violence:

- The executions of the Salem Witch Trials in Salem, Massachusetts
- The feminicides in Ciudad Juárez, Mexico
- The sexual harassment and assaults occurring at a private liberal arts university on the East Coast

A zine (An informal magazine style popularized in the 1990s for their ability to quickly reproduce and distribute information via copy machine) was created for each community, to illustrate the haunting parallels between seemingly distinct violence experienced in each space. Consequently, they need not be read in any particular order, or even in their entirety. Whatever is bolded is the most important, and even reading the keywords highlighted in colorful boxes will equip you with the language necessary to verbalize these issues more extensively.

These zines, reader, act as the background necessary for you to better understand and implement the practical element of this project; the Flower Index System I have created below. This system highlights an administration's top eight more prominent characteristics that perpetuate gender-based violence. They are in no particular order.

- Non-transparent leadership
- Power Grabs
- Shift in Social Fabrics
- Colonial Infrastructure Dependency
- Over Policing of the people
- Corruption of administration
- Exchange of Impunity
- Financial strain

The presentation of these characteristics is intentionally disruptive and moves away from traditional indexing systems. Each character is represented by a petal, and those petals closest to each other interact the most when GBV is present. You can rank your organization using the color gauge below. Blue is a bearable manifestation of these qualities, and red is fatally experienced. I hope you take this flower into your personal toolkit of resistance and feel empowered to apply it to any administrative body you live under, no matter how big or small.

So allow yourself to cry, step back, return, and reflect. This work has been and will continue to be there for you when you are ready. All it asks is that you come with an open mind and an even more open heart.

Con Amor,
Sofi
The phenomenon is present, and should be spoken about immediately. It may be the first proven example of this phenomenon, but nevertheless there are people about to get hurt or currently being hurt by this. Life may be possible to live without thinking about it, but should it worsen it will begin to impact areas of one’s life.

This phenomenon has grown past a simple presence, its existence in the community has impacted the ways in which people have interacted with each other, the ability for people to live dignified lives, or move in the environment they are in.

This phenomenon has taken over the community. It’s impossible for someone to go through their day-to-day life without this phenomenon interfering. It is equally impossible to live any kind of life that protects basic human rights. Living in this environment, in part because of this phenomenon, has made day to day existence unbearable.
When ranking each petal on a scale of 1-10, it is important to look at the numbers and temperature gauge provided previously. They are intentionally grouped into three different ranges to help you narrow down exactly what score to give.

For example, the corrupt leadership of Campus is embodied through individual histories of racial, gendered, and economic bias. For example, in 2022 the rector of Campus was heavily criticized for the way he categorized students racially as Black, Brown, and "regular students," (1). The administration’s embodiment of violent ideologies have impacted the ways in which people have interacted with each other, the ability for people, especially students of color, to live dignified lives or thrive in the environment they are in.

With the same method, I ranked each of the petals and colored the center lightly with the score’s colored “temperature”. The resulting color of the center of the flower exposes the central “temperature” of the administration, and how drastically gender-based violence is affecting the lives of citizens.
Little to no member participation in administrative decisions.

Limited opportunities for the development of the political sphere.

Leadership is largely dominated by a body of people that are not representative of the organization in their race, gender, or class.

Leaders of the organization have faced accusations of discrimination based on race, gender, or class.

Challenging of foundational gendered dynamics.

Introduction of a "new" profile of individual that varies from the one that created the organization.

Racial identities and dynamics are ingrained into organizational hierarchies, denoting the colonizer's identity as superior and the deviant as inferior.

A gendered approach to leadership decisions and power distribution that people in the organization must depend on.

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Some individuals have higher rates of impunity for their crimes due to their social capital.

Overseeing protective agency publishes some individuals at an unfair rate due to their race, sexuality, or class.

Monetary wealth is the most powerful form of currency in the organization.

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The Campus consumes 350 acres of Powhatan land in a quadrangle formation, with the long sides orientating it northeast to southwest. Winters are mild, and summers hot and humid, and over 140 different species of “manicured and natural beauty” lace themselves into the foundation of the school (1). The five largest trees on Campus, which collectively have lived over 902 years of its history (2), serve as the sole witness of the atrocities enacted on its soil.

The administration behind the identity of Campus has transformed itself many times. First, a private academy in the 1830s, operated by a Baptist reverend and sponsored by the Virginia Baptist Education Society. By 1832, a seminary was formed within the school, and the reverend of the church became the principal and only teacher (3). Eight years later, the University was granted an official charter to identify as a liberal arts school for men by Virginia’s General Assembly. The identity of Campus begins to actualize itself.

In 1910, the Board of Trustees of the University purchased over 290 acres of land, including the lake that now sits in the middle of Campus. Dividing the region into two and predating the civil war, the lake acts as one of the oldest embodiments of the administration’s promotion of a binary reality. In 1914, a coordinate college was created for women on the same property. Divided by the lake, alumni often tell tales of members of the male college swimming across the lake to meet with members of the women’s college past curfew.

“MEN CONSTANTLY TELL ME TO ACT LIKE A MAN, BUT SO DO WOMEN. IF I CRY AT HOME, IT’S THE WOMEN IN MY LIFE THAT TELL ME TO ACT MORE LIKE A MAN.”
The creation of a college for women is often noted as one of the most progressive actions in the history of Campus. There is truth to this, as more prestigious institutions such as Princeton and Yale wouldn’t begin admitting women until 1969, and sentiments surrounding the admittance of women in higher education were hostile, to say the least. In the year that followed, one Princeton University alum stated, “What is all this nonsense about admitting women to Princeton? A good old-fashioned whore-house would be considerably more efficient and much, much cheaper,” (4). In this regard, the opportunities Campus created for women in their surrounding area were revolutionary for their time. Simultaneously, the decision to create a coordinate college instead of an integrated one embedded binary, individualistic, and separatist pedagogies into the infrastructure of the institution. The violence towards female-presenting people perpetuated by this infrastructure will be detailed thoroughly later in this zine.

“For me, being a man is. I’m going to be very honest with you, first thing, being responsible for your actions, holding yourself responsible, and giving to your family. You have to be a provider to your family. In a social sense from what I’ve seen, being a man means being controlling. Control the actions of your child, or your wife maybe, or your sister. That control comes from a place of protectiveness. It sounds like it has a negative connotation but that need to control comes from a place of feeling responsible to protect. I have never thought about what it means to be a man, actually.

A major form of identity for me is my nationality, the school I went to, and what I study. I really don’t give a shit about my gender, it doesn’t seem important to my day-to-day life.”
The architects who originally designed the school were well known for their work on Gothic churches, a fitting choice for an administration still centered around religious education (5). Colonial themes of almost identical rectangular buildings, high central towers, Gothic themes of pointed arches, large stained glass windows, and ornate stones decorate Campus. One of the architects, Ralph Adams Cram, noted their decision to apply collegiate Gothic imaginary to Campus due to it symbolizing “eternal values” and “exalted ideals of education and religion,” (A concept that seems haunting considering the violence many experience within that design) (6).

New buildings added are meticulously made to blend in with old, a technique to ensure alumni will continue to identify with the space and donate to its upkeep long after they graduate (7). What identity was being created, one might ask. In 1969, a single donation of $50 Million dollars, which 2023 equates to almost $420 Million dollars in 2023, altered the identity of the University forever. Within the organization itself, matching funds were raised and utilized in the “construction of new facilities and the renovation of existing campus buildings,” (8). The implication of over $840 million dollars to any organization cannot
and does not only refer to a physical alteration of identity. This is a demand for reinvention; a massive investment that must have rendered some hope for financial gain. This is especially true considering the University was at a point of financial bankruptcy prior to the donation. The tone was set within the organization. This institution is going to become a form of active capital. In culmination with the deeply embedded gendered dynamics embodied the school had corruptive ties to the abuse of women. Gender-based violence quite literally built the school.

———

“THE TRADITIONAL MAN IS STOIC EMOTIONALLY, STRONG PHYSICALLY, A PROTECTOR, A PROVIDER, AND GENERALLY IN THE SPHERE OF SEX AND SEXUALITY MORE AGGRESSIVE OR, IN A HETEROSEXUAL SITUATION I GUESS, HE IS AN AGGRESSOR. THAT’S HOW I SEE THE TRADITIONAL MAN PRESENTED IN THE MEDIA.”

“What does it mean to be a man? It means being a person I guess. I think as a society we are having a general conversation about how outdated our gender roles are so I think the question is more important now but yeah being a man means being a person. It’s the lens I see the world through.”

“General aggression is a big part of what I identify as manly. I didn’t get that from my dad necessarily but I observed a lot. And also support, but not in the ways you would think. Like my dad never missed any event of mine growing up.”

“What I’ve been thinking about recently is that when I was a kid I thought all men were business people. It wasn’t until I went to college that I saw women doing the exact same thing. Gender matters less in college, we’re all doing the same thing. Overall I think the Greek life culture contributes to a lot of toxicity when it comes to masculinity, especially at parties, but coming to college has been a positive experience for my perception of masculinity.”

———
The individual who made the original donation, E. Claiborne Robins, was the grandson of ex-confederate soldier A.H. Robins, who founded A.H. Robins Pharmaceutical Corporation, for whom E. Robins was a chief executive between 1936 and 1970 (9). His grandfather started a drug store in Richmond, VA in 1866. After attending the University as an undergraduate, he built the company to become a “multinational giant that manufactured, among other products, Robitussin cough syrup and ChapStick lip balm (UR). These successes construct the narrative that the University utilizes when referencing Robins and his donation to the University; however, a more recent and insidious portion of their history cannot be overlooked.

On June 12th, 1970, the A.H. Robins Corporation purchased the patent and license to distribute the Dalkon Shield, one of the first IUDs developed for the prevention of pregnancy, for $750,000, or $5.8 Billion USD in 2023 (10). Prior to purchasing the rights to the Dalkon Shield, the A.H. Robins corporation had had no experience with contraceptive devices and had first received information relating to the device via a single published study on May 21st of that same year.

The Dalkon Shield was developed in the 1960s through the research of Hugh Davis, a prominent eugenicist and associate professor of the OB-GYN department at the Johns Hopkins School of Medicine. Davis, who “was never certified as a gyno, patented the IUD in 1968,” and would eventually be exposed for extensive malpractice in the development of the shield (11). In the 22 days, it took the A.H. Corporation to purchase the patent, serious concerns were voiced regarding the effectiveness and safety of the IUD.

These concerns were silenced, resulting in the distribution of shields to over 3 million women around the world by 1973 (12). Hundreds of thousands suffered from extensive injuries, including " (A) perforated uteri, pelvic inflammatory disease, spontaneous septic abortions, ectopic pregnancies, fetal injuries, infertility, hysterectomies,” forced sterilizations, and even death (13).

The medical negligence and malpractice done by A.H Corporation, and undoubtedly E. Claiborne Robins by extension, is rarely spoken about at the University. Secret honors societies have been known to place flowers on his statue which stands in bronze overlooking the main quad of the humanities buildings. Tours frequently brush past his embarrassments and students cheer in the stadium with his name on it.

Although his donation radically changed the trajectory of the University, it is harmful to ignore the less flattering dimensions of his life.
LIE #1:
The IUD was made for women in an effort to encourage sexual autonomy.

LIE #2:
The Dalkon Shield was effective up to 1.1% against pregnancy.

LIE #3:
The Dalkon Shield could be inserted in a relatively painless way and did not require painkillers.

LIE #4:
The Dalkon Shield was effective against pregnancy immediately upon insertion.

LIE #5:
The Dalkon Shield was safe to market to all practitioners.

LIE #6:
The Dalkon Shield was discontinued after concerns about the safety of the shield were released to the public.

Throughout the promotion of the shield, copies of Dr. Davis’s studies were given to their sales forces that showed a 1.1% effectiveness against pregnancy. In reality, Davis, who co-created and benefited financially from the sale of the shield, was the sole conductor of research into the safety and effectiveness of the shield. Additionally, Davis’s “own data showed a minimum pregnancy rate of 5.3%, not the 1.1% that his study originally claimed; and that no information was available relating to the safety of the Dalkon Shield when it remained inside a woman’s uterus for an extended period.” (Bending the law 5)

The Dalkon Corporation had recommended to A.H Robins Corp. to include on the label of the shield that a painkiller be administered before insertion. To boost sales, Robins Corp. ignored their warnings and “eliminated these cautions,” from the label (Bending the law pg 5)

The Dalkon Corporation had recommended to A.H Robins Corp. to include on the label of the shield that contraceptive foam be used for the first three months after insertion. “To boost sales, Robins eliminated these cautions.” (Bending the law pg 5)

Robins’s medical advisory board advised the company to market its IUD only to gynecologists, warning that “general practitioners… who do not routinely do pelvic examinations [are] almost certain to have problems. Enough problems arise when competent physicians perform insertions. Under no circumstances should the Dalkon Shield be “pushed” on a physician who is just casually familiar with pelvic anatomy.” The company ignored this advice and heavily promoted the Dalkon Shield to general practitioners. (6)

Please scan the QR code below to learn more about Maria Aguirrez’s murder and the disgusting practices of Dalkon Shield dumping in developing countries.
Articles published by the University’s newspaper provides ample insight into the social climate surrounding the first few decades of Greek life on Campus. News titles such as “Fraternities Have High Percentage In Scholarship, Dean’s Report Shows” (1927) and “Scholarship average of fraternities is 83” (1930) often represented the academic and social prestige connected with Greek organizations.

Simultaneously, the Campus was not blind to the systemic flaws of its existence. In 1938, an article mentioned that “fraternities must justify their existence as far as the school are which they are located are concerned,” with the adviser of the National Interfraternity Conference speaking out against practices of “Hell week,” where pledging men are “disciplined through physical punishment,” (14).

Universities across the nation continuously debated the implications of its presence on Campus, and some even identified it as a threat to the public. In the 1950s, Glenn Frank, a widow of the former president of the University of Wisconsin and former sorority member, warned universities that Greek life promoted a “completely un-American and un-democratic caste system,”. Her report, Citadels of Snobbery, confirmed that fraternities and sororities had practiced religious discrimination by placing quotas for Catholic students and “banning Jewish students.”. In her words, if universities fail to do this, how can society expect “democratic leaders to emerge from colleges and universities which have desecrated that ideal?” (15)
Despite the opposing views surrounding Greek life, the rates of GBV experienced within its infrastructure on college campuses is undeniably violent. **There is a dark underbelly to the stereotypical social group of a college campus.**

**Allegations at the University of Southern California fraternities reported by the Los Angeles Times in 2021 expose corrupt practices by the Alumni and administrators to ensure the perpetuation of the elitist and blatantly harmful dynamics of Greek life on this campus.** The exposé reported that fraternity men are three times more likely to rape women than their nonaffiliated classmates, often allowed to walk free through non-legal procedural options of Title IX, or financial settlement in court. Reporter Jean Guerrero states that **Greek alumni “Donate four times more than non-affiliated peers to colleges. Most U.S. senators and Fortune 500 CEOs are fraternity members,”** (16).

Unsurprisingly to many, the article continued to report the provost of the Campus, Charles Zukoski failing to recognize the systemic nature of sexual violence on college campuses, by saying "It is individuals who commit crimes, it isn’t the entire organization.” (17) This seems particularly difficult to accept when one recounts the article’s mention of **sorority women being 74% more at risk of sexual assault than their non-affiliated peers.** If perpetrators of organized crime were to enact violence on a group of people on campus, excluding gender, it would be negligent for an administration to ignore their connection. Although the comparison is extreme, it is not entirely out of reach.
In concluding her assessment of USC’s handling of GBV, Jean’s call to abolish Greek life is conveyed through a warning of its continuation; “By refusing to ban Greek life, they’re [Administrations] enabling the mass mistreatment and molestation of women.” (18) Between unhealthy drinking patterns (close to half of residential fraternity members had symptoms of alcohol use disorder by the age of 35 (19) and overt demands of masculine performance in initiation, fraternities contribute to an already fragile environment of gender dynamics. Scholars Patricia Yancey Martin and Robert A. Hummer further suggested that the norms and dynamics most prevalent in fraternities are toxically masculine by nature, “including concern with a narrow, stereotypical conception of masculinity and heterosexuality; a preoccupation with loyalty, protection of the group, and secrecy,” and most concerningly, “the use of alcohol as a weapon in female sexual coercion; the pervasiveness of violence and physical force; and an obsession with competition, superiority, and dominance” (20).

Were fraternities to be less structured, one could argue it is difficult to say they as an organization contribute to the perpetuation of GBV. However, as a Collegian article from the 1920s shows, the key factors that contribute to the unsafe realities of fraternities have been present since their introduction to the student body.

The intricately organized structure of fraternity life suggests it is not a lack of morality that explains the rationalization of GBV by Greek organizations, but a violent understanding of what can be considered moral and not. At a majority of college campuses, Greek Life’s dominance of the social scene encourages the definition of a college student to be a perpetuation of their dynamics. Even if a student is not a direct member, the social values placed on Greek life, its parallels to broader gender and economic hierarchies, and its strong familial and organizational ties to power makes it form the mold of a student.
The environment produced by Greek life on Campus perfectly embodies gender dynamic theories by scholar Kathryn Ann Farr of Portland State University. Her ethnographic study of two groups of men, one unorganized and the other under her discretionary title of a Good Old Boys Club (GOBS), proves that a form of toxic male alliance develops when men of higher economic class are in groups. The men in sociability groups similar to her case study engage in “a unique forum for dominance bonding,” in the sense that members consist of a specific class and gender identities whom history has deemed as superior. This description inspired the title of GOBS, especially for its ability to encompass the identities of white, upper-class men who participate in informal networks of power that favor them socially. Groups like fraternities and athletic teams are not uniquely aimed at the development of this network, however, but more so an escape from it. Parties, fraternity socials, awards ceremonies, dances, dinners, study sessions, and conferences all nurture feelings of “dominance and superiority that pervade many domains of members’ lives.” (21) Components of masculinity once seen in boyhood that perpetuate patriarchal standards of male superiority are displayed in the social and formal events of GOBS groups, further ingraining its doctrine into the minds of emerging adults.
what it means to be a Man

The implications made visible in Kathryn’s research cast doubt into the individual conception of gender-based violence, and almost certainly admit the desperate need to reimagine what social phenomenons should be held accountable for its perpetuation.

On Campus, participants of Greek Life pay a little over $1,000 a year in dues which often discourages socioeconomic diversity in members, and racial diversity fares even worse. Understanding the phenomenological implications of rigid gendered and racial dynamics already present on Campus makes the violent nature of spaces like fraternities prominent.

The structure of the organization and its relationship with Administration guarantees a degree of protection for its members (Who, as you may remember, readers, are some of the children of the most financially powerful alumni of Campus) as well. Fraternities and Sororities hold their members accountable for behavioral
violations within their own body by electing student representatives to their mandatory internal standards board. Although members are still bonded to Campus laws, it is not uncommon for violations to be dealt with internally. For example, Campus carries an almost comedic reputation amongst the student body for its lack of policing on underage drinking. **If you’re at the right party, the cops won’t come, and if they do, they’ll let you off easy.**

Impunity towards a common occurrence on college campuses is not in itself malicious, but the perception of legal accountability it creates undoubtedly is. Constantly granting groups impunity towards certain crimes communicates to a body a sense of fallacy towards their enforcement. **If you’re the right kind of person, the cops won’t come, and if they do, they’ll let you off easy.**

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**Athlete**  
Straight  
White  
Male

“I think I’m more of a classical sense of what a man should be. More of a gentleman, I think. The type of man that’s being pushed right now is more arrogant, which to me is fake masculinity. I think the archetype I’m going for is focused on staying humble, not bragging about how many women I’ve been in, treating women like they should be treated. If we go on a date I’m paying for the first meal. I don’t really do it consciously; it’s just how I was raised.”

“Sports are crazy for a man’s definition of masculinity. Everyone was the best from where they came from and now have to play against other people who are the best where they’re from. Masculinity is reaffirmed all the time on and off the field. Off the field, they feel like they can get whatever girl they want at the bar. On the field there’s a lot of sizing people up, lots of fistfights that the coaches have to break up, but we all laugh about it in the locker rooms after. I guess that’s just a part of being on a team. We’re closer at the end of the day.”

“I was in a relationship but also as an athlete I was challenged a lot in my morals. That lifestyle of an athlete that’s pushed in college of hooking up with a bunch of girls just wasn’t what I wanted. That influenced my perception of my masculinity a lot. You don’t need to be that guy that walks in and people say is an asshole.”
For those who commit a sexually violent act on campus, legal procedures may vary, but all will go through the Title IX system.

Title IX is an amendment enacted in 1972 to help govern educational administrative responses to accusations of "sexual discrimination, harassment, and assault," (22). In reality, due to the infrastructure of the amendment, Title IX acts more as an Administration’s greatest embodiment of liability, as non-compliance can lead to legal repercussions on a federal level.

Centering the liability of sexual violence and not preventive and collective care proves further the inadequacy of Title IX. Camouflaging as legal aid for survivors, the procedure only acknowledges GBV in the context of its liability to Campus. Assaults contribute to crime rates, crime rates affect admittance. By complicating the process of reporting, creating self-policing forms of justice, and only interjecting once a crime has been committed, Administrations can equally protect valuable students who are more likely to commit sexual violence (Which previous studies have proven to be men affiliated with toxic group organizations such as greek life) and avoid reporting unflattering crime rates.

Campus often pushes the idea of offering all the resources of an Ivy League. With the comparison in mind, to the side are infographics of Harvard University’s reporting process for gender-based crime on Campus. Each institution may choose to embody elements of the process distinctly, but a majority include complex multi-step processes that frequently discourage reporting.
What are ways in which this infographic could be made more accessible? Brainstorm ideas and DM them to this zine’s Instagram @gbv.erasure to be posted on the account. Any form of accessibility work is activism!

Are the lines easy to follow?

How would someone feel emotionally while going through this process?

Is there mention of support outside of legal care? Mental health services? How to stay in touch?

What information would you like to see accompanied with this information?
In spring 2023, I conducted interviews with male and masculine-identifying individuals on Campus to explore their perspectives on masculinity and how it is influenced by the complexities of campus life. Over 17 students participated in anonymous interviews, and their stories are shared in this zine within dark blue boxes. I am grateful to each interviewee, regardless of their responses, for their willingness to share their experiences. The interviews shed invaluable light on gender dynamics and dually brought my attention to potentially harmful behaviors exhibited by males on Campus. My four most important reflections are listed below.

- Male-identifying people often associate their existence with simply being a human being. A majority of interviewees stated that I was the first person to ask them what it means to be a man. This proves problematic when one considers how often other gender identities are treated as less than human, and alludes to the fact that Campus has inadequately educated students on gendered dynamics, and the gender-based violence they produce.
- Strongly male-identifying people frequently noted that taking responsibility for one’s actions, taking care of those around them, and feeling a need to control situations out of a responsibility to protect the collective were strongly associated with masculinity.
- Many interviewees noted a significant female in their lives that influenced, in most cases negatively, their perception of masculinity. It is crucial to recognize that anyone ignorant of the violent nature of affirming stereotypically gendered dynamics is promoting gender-based violence regardless of gender identity.
- All interviewees I spoke with were eager to share their opinions. The fact so many often stated it was the first time they were processing formative experiences in their gender identity proves again that Campus is not providing adequate support to foster healthy gender perceptions within the student body.

The note I hope you leave with, reader, is that these men are not deviants. They are not someone to shun, cancel, or belittle. They are the ones to try and understand, to deconstruct. They are performing for a system in which we are all complicit. Some, however, are pushing back. Some consciously through embodied queer theory and others quietly through their nuanced beliefs that every human carries a bit of each gender identity. Awareness is crucial to breaking free from the oppressive forces of gender-based violence. It does not only affect the woman, it damages anyone who isn’t The Man.
During the process of conducting these interviews on Campus, reader, I created and promoted a graphic (pictured below) to encourage a diverse range of masculine-identifying respondents to participate. I posted a version of it on my personal Instagram. Although a majority of the Direct Messages I received were supportive, one serves as the perfect embodiment of the theories of objectification, subordination, and disrespect that so often dictate gendered interactions. I do not include the identity of the individual less out of mercy and more to recommit to the construction of a communal narrative. This male is not a deviant, he is performing. *This individual signed up for an interview, and due to a conflict in schedules, I had to reschedule. I reached out to the participant but have yet to hear a response.

“**I Grew up with a single mom, and I think she always tried to raise me as a father and a mother. A lot of her ideals were okay here is what a man does and doesn’t do, so here are things that as a man you can and cannot do. I think she learned that from her dad, he was a lot of the things she expected me to be. My mom taught me what it means to be a man. And then I kind of just threw myself into football and all these other roles that I thought were traditionally masculine, trying not to be too aggressive or too dismal, try and keep everyone happy and the spirits up. I think I tried a lot to fit into what I thought a man was supposed to be. College helped me break free from that because I got to see people express themselves in so many unique ways. But I think that has more to do with the communities I’m in here compared to high school too.”**

“I had traumatic stuff happen while I was growing up that really made me take on that protector and provider role of being a man that I had never had to do before. My dad always taught me that being a man should be centered around providing for those that are under your care. Whenever we ate when I was younger, he’d always make sure everyone ate at the table and had seconds before he started to eat. That sacrifice for the collective of maybe not getting much to eat was a small embodiment of what I was always taught masculinity to mean.”
1. Take a second to **check in with yourself.** What are you feeling? Were you reminded of anything? Did parts of this reading make you stop and reflect or step away?

2. Journal, talk, draw, dance, etc. it out! **If you have reflections helping you process the material, express them in your physical world.** This phenomenon gets its power from cultures of silence. Seek out the community to help you synthesize what you're learning!

3. Remember that **even in reading a portion of this zine, you are helping put an end to GBV!** Interacting with something as complex as this can make us feel helpless- but radical resistance also means acknowledging and embracing any and every moment we try and make the world a better place.

4. **Step away from the zine** to reassess! It's easy to get sucked into this subject, but it is violent in nature. Too much negativity will drain you from your ability to interact with this material.

5. **MEDITATE!** Scan the code below to access this author’s favorite mindfulness practices.
In 78 Degrees of Wisdom by Rachel Pollack, the Tower card of a Rider Waite Tarot deck demands one thinks of oneself as an agent for change and metamorphosis (25).

Similar to the Tower of Babel (Many cards of the Tarot refer to various religious icons, including Christianity), the card indicates a situation so bottled up with the corruption that it is bound to explode. Very often, this card appears for activists, often sacrificing themselves, although not as literally, for the better good of their community. This card demands that we take care of ourselves as we evoke explosive change, and accept help when it is offered. The goal is a better future, and this is a process free of the ego.
"When you call 800.656.HOPE (4673), you’ll be routed to a local RAINN affiliate organization based on the first six digits of your phone number. Cell phone callers have the option to enter the ZIP code of their current location to more accurately locate the nearest sexual assault service provider."

"At The Blue Bench, our mission is to eliminate sexual assault and diminish the impact it has on individuals, their loved ones and our community through comprehensive issue advocacy, prevention and care."