

The Conservatory of Theatre Arts at Webster University Present

LYSISTRATA

By Aristophanes
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*More information regarding the Riot Grrrl Movement can be found on webcolysistrata.weebly.com.

Playwright Biographies

Aristophanes

Born in Athens, between 457 and 445 BC. May have lived or owned property on Aigina. First play produced c.428 BC; besides the 11 surviving plays, 32 other titles, some possible alternative titles, and nearly 1,000 fragments survive; known to have won several second prizes, and at least two first prizes (for *The Knights* and *The Frogs*) at the City Dionysia and Lenaea dramatic festivals; served on the *boule* (the Athenian Senate) in the early 4th century; his son, Araros, as well as producing two of Aristophanes' works, also wrote plays. Died c.385 BC.

The earliest comic dramatist extant, Aristophanes is our one surviving representative of what ancient critics distinguished as Old and Middle Comedy, in contrast to the New Comedy of Menander and his contemporaries from which the mainstream classical tradition of European comedy descends; but we should think rather of a single constantly and rapidly evolving genre tradition that comes to an abrupt crystallising halt around 320. He was a victim of the innovations of theatrical style and taste he pursued: his plays faded from the performance repertoire soon after his death, and their direct influence on later drama was minimal; but to modern taste their radical qualities of fantasy, topical satire, and verbal and theatrical exuberance place them among the most essential works in the genre.

Aristophanes' career was fitful, with three distinct periods: he seems to have written very little in the six years following the Peace (421) and the ten following the Frogs (405). The plays of the 420's are somewhat loosely constructed, but vigorously political and issue-centred, their satire often virulently personalised. Three particular targets recur: the impact of the war on the rural population (in *Acharnians*, *Peace*, *the lost Farmers*); the new radical politics of the "demagogue" Cleon and his disciples (especially in *Acharnians*, *Knights*, *Wasps*); and on a more domestic level, the generation gap in lifestyle and values between Aristophanes' own contemporaries and their conservative parents (his lost debut *Banqueters*, the extant *Clouds* and *Wasps*). The fine middle plays, from *Birds* to *Frogs*, substitute new, less directly political obsessions (tragedy, myth, women) on a broader, more ambitious satirical canvas that generally resists single-issue interpretation; and they display a notably more confident handling of plot, pacing, and structure, with the parabasis shrivelling away to a ghost of its old self and the action building through a strong second half to a final climax and resolution signalled strongly in the opening minutes. The late plays are in some ways a puzzling pair, barely coherent in structure and action, with sharply reduced production values and a fast-disappearing chorus, yet intellectually among Aristophanes' most complex and sophisticated: both

carefully worked-out thought-experiments in utopian social engineering, through the democratic redistribution of wealth.

Political unrest in Athens and intrigues in the winter of 412-411 resulted in an oligarchic revolution in May 411. Shortly before this Aristophanes had produced a conspiracy of his own: in *Lysistrata* he depicted the women of Greece banding together to stop the war by refusing to sleep with their husbands until they have made peace. With such a plot the play is inevitably bawdy, and much of the humor is forced, as if Aristophanes did not find it easy to jest in such depressing times. However, *Lysistrata* herself is one of his most attractive characters, and his sympathy for the plight of women in wartime makes the play a moving comment on the folly of war.

Theatrically, Old Comedy differs fundamentally from the contemporary tragedy and the classical theatre tradition descended from it. Production values are higher, with a double-size chorus, spectacular costumes, and abundant props and mechanical effects. There is no overwhelming pressure towards unity and consistency in the treatment of space, time, or dramatic illusion. Characters, plot, and setting are generally contemporary rather than mythological; but realistic plots, and the naturalistic development of action and character, are squeezed out by fantastic plot premises and a dramatic logic based on thematic and comic development rather than classical cause and effect. Finally, the plays incorporate, and to a degree are constructed around, a uniquely complex repertoire of inherited formal patterns in musical, metrical, and dramatic structure. Along with the tragic prologue, parodos (or choral entry), and odes, we find the agon (or structured debate); the parabasis (an intricate choral medley in the middle of the play); the final komos (or revel); and the widespread and versatile epirrhematic structure of symmetrically patterned successive musical scenes.

However we categorise it, the range of humour in Aristophanic comedy is bewilderingly vast in both technique and sophistication. At one extreme we find comparatively naive visual, verbal, and conceptual types: slapstick, clowning, costume jokes; puns, bizarre coinages, punchline gags and repartee; obscenity, personal abuse, and wish-fulfilment fantasies of individual self-aggrandisement and the subversion of authority. But these jostle and combine with extremely complex, multi-layered ironic structures: elaborately extended conceits and comic metaphors; intertextual mischief and parody (particularly of tragedy, and sophistic rhetoric and thought); jokes about jokes, plays within plays, surrealistically inverted worlds within the world. Coherence is preserved partly by a generally tight concentration of theme and linear development, partly by careful attention to the timing principles of escalation and variation. Thus a frequent pattern is a series of variations on a single gag, rising progressively in

both pace and absurdity, with the climax marking a transition to a new joke and a different escalating series.

Though Aristophanic comedy is strongly topical and satiric, the voice and thought of the "real" Aristophanes has proved controversially elusive. One, largely discredited, view sees a committed political and cultural conservative, ideologically pacifist and hostile to the new wave in artistic and intellectual life. Others argue for a faceless satirical opportunist who merely reflects and exploits his audience's prejudices, the pretence of engagé didacticism and commitment no more than an efficient genre conceit. The currently emerging compromise offers a more complex figure: politically and intellectually a Thucydidean figure, pro-Spartan and anti-demagogic by class background, but profoundly formed and fascinated by the art and thought of the sophistic enlightenment. But Aristophanes readily exploits the strong dialectical tendency in Old Comedy to explore the tensions between antagonistic forces in his society, without necessarily proclaiming a personal stance in the final verdict. An elite intellectual writer working in a genuinely popular medium, he mastered early on the versatile art of playing to all elements of the audience at once. Perhaps that is why individual critics today each find the Aristophanes they want.

Ellen McLaughlin

Family: Born November 9, 1957, in Cambridge, MA; daughter of Charles Capen McLaughlin (a history professor and editor) and Ann Landis (an English professor and novelist). Married Ed Hodson, September 21, 1984

Education: Yale University, B.A., 1980.

Politics: Socialist.

Religion: Agnostic.

Memberships: Actor's Equity (1985--), New Dramatists (1986--). Also a panel member of New York Foundation for the Arts.

Plays include: *Duet in a Dark House*, *Little Kindnesses*, *Stranger in the Mountain*, *The Trojan Women*, *Helen*, *The Persians*, and *Tongue of the Bird*.

Employment: Playwright and actor. Actor, 1980; scenic artist (freelance), New York, NY, 1980-1984; Juilliard School, New York, NY, Playwright in Residence, 1986-1988; currently teaches playwriting at Barnard College, New York, NY. Also on the board of directors, Theatre Communications Group, 2002

Awards: Co-winner, The Great American Play Contest, Actors Theatre of Louisville, 1984, for Days and Nights Within; co-winner, Susan Smith Blackburn Prize, 1987, for A Narrow Bed; Berilla Kerr Award for playwriting, Berrilla Kerr Foundation, 2000; recipient of grants from National Endowment for the Arts and Fund for New American Plays, also recipient of Lila Wallace-Reader's Digest Fund writer's award.

Glossary

Word	Page	Definition
Athens/Athenians	201	Founded in 5000 BC (roughly 7000 years ago), Athens is now home to 664,000 people (Athenians). Located in southern Greece along the Mediterranean Sea.
411 BCE	201	2427 years ago. BCE stands for "Before Common Area" and is synonymous to BC or "Before Christ."
Sparta/Spartans	201	Located along the Mediterranean Coast, Sparta is a city in southern Greece that is now home to 801 people.
Peloponnesian War	202	Ranging from 431 to 404 BCE, the Peloponnesian War was a war fought between the Delian League in Athens and the Peloponnesian League and Persian Empire in Sparta. Fighting took place over 27 years in Mainland Greece, Asia Minor, and Sicily, Italy. In 404, the Peloponnesian League won due to the Delian League surrendering.
Persian Wars	202	From 499 to 449 BCE, the Persian War (also known as the Greco-Persian Wars) covered Mainland Greece, Asia Minor, Thrace, the Aegean Islands, Cyprus, and Egypt. Various Greek states and Leagues (Thebes, Sparta, Thespieae, Athens, and historical counties) faced the Persian Empire and their allied subordinate states for 50 years. ³ The Delian League was established upon the conclusion of the Persian Wars, when the Peace of Callias was signed by both parties.
Tributes	202	A payment by one ruler or nation to another in acknowledgement of submission or as the price of protection.
Politicos	202	Politician.
Sicily	203	An island in southern Italy within the Mediterranean Sea. It is the largest island in the Mediterranean, housing approximately 5.037 million people currently.
Greece/Greeks	203	With a full name of "Hellenic Republic," Greece is a 50,942 mi ² country in southeast

		Europe and is currently home to 11.5 million people (Greeks).
Thracians	204	Inhabitants of Thrace. A region of northeast Greece also known as Macedonia East that is currently home to 607,162 people.
Panhellenic	205	Of or relating to all Greece or all the Greeks.
Political consciousness	205	A way of seeing, caring about and acting in the world. It is guided by a commitment to human rights and justice and an understanding of power and inequity in social, political and economic systems, relations and values.
Anagyra	206	A city on the island Cyprus, located in the Mediterranean Sea below Turkey that currently has a population of 255 people.
Boeotia	206	A region in central Greece known as the "dancing floor of war" during the Persian War and Peloponnesian Wars. During this time, the region of Boeotia, while being politically important, was broken and political organizations were thrown into a state of flux when torn apart and then rebuilt by other city/states of Greece.
Corinth	206	Also known as Korinthos, Corinth is a city in southern Greece with a population of 38,132 people.
Cunning	206	Displaying keen insight; Characterized by wiliness or trickery.
Figs	207	An oblong or pear-shaped fruit from a tree of the mulberry family.
Tact	208	A keen sense of what to do or say in order to maintain good relations with others in order to avoid offense.
Carafe	208	A bottle with a flaring lip used to hold beverages and especially wine.
Nooky	213	Sexual intercourse.
Dewy-eyed	214	Naively innocent and trusting.
Loco	215	Spanish word for "crazy" or "insane."
Acropolis	215	the upper fortified part of an ancient Greek city (such as Athens).
Geezers	215	A queer, old, or eccentric person – usually of elderly men.

Peckers	216	Penis.
Chafing	219	To rub so as to wear away; To make sore by or as if by rubbing.
Pantywaists	219	Synonym for "sissies."
Horde	220	A large unorganized group of individuals; a teeming crowd or throng.
Marathon, Greece	220	A city in southeast Greece with a current population of 4,051 people.
Impetigo	220	An acute contagious staphylococcal skin disease characterized by vesicles, pustules, and yellowish crusts.
Cataracts	220	A clouding of the lens of the eye or of its surrounding transparent membrane that obstructs the passage of light.
Lolling	220	To hang loosely or laxly; To act or move in a lax, lazy, or indolent manner.
Vexed	221	Debated or discussed at length.
Hellcats	221	Witch; A violently temperamental person; Especially: An ill-tempered woman.
Firebrand	221	One that causes unrest or strife (as in aggressively promoting a cause); Agitator.
John Philip Sousa	222	John Philip Sousa was born in 1854 in Washington, D.C. and died in 1932. He worked as a theater musician and conducted the U.S. Marine Band before starting his own civilian band in 1892. Sousa toured with his band for 40 years and was indisputably the most famous musical act in the world.
Hussies	222	A lewd or brazen woman; A saucy or mischievous girl.
Underhanded	224	In a clandestine manner; In a quiet or unobtrusive manner.
Rabble	227	A disorganized or disorderly crowd of people; The lowest class of people.
Formidable	227	Causing fear, dread, or apprehension; Having qualities that discourage approach or attack; Tending to inspire awe or wonder.
Perfidious	227	Of, relating to, or characterized by perfidy (The quality of being faithless or disloyal; An act or an instance of disloyalty).

Lynx	227	Any of several wildcats with relatively long legs, a short stubby tail, mottled coat, and usually tufted ears that are thought to compromise a distinct genus (<i>Lynx</i>) of the cat family or to be a part of a genus (<i>Felis</i>) that includes the domestic cat and cougar.
Coots	227	A harmless simple person; any of various slaty-black birds (genus <i>Fulicia</i>) of the rail family that somewhat resemble ducks and have lobed toes and the upper mandible prolonged on the forehead as a horny frontal shield.
The Delian League	228	Founded in 478 BCE following the beginning of the Persian Wars to be a military alliance against any enemies that might threaten Ionian Greeks. It was led most notably by Athens, who protected all members unable to protect themselves with its massive and powerful navy. Politically speaking, though power was distributed equally with each member receiving one vote, the unofficial leader of the league was most certainly Athens. The rest of the group was comprised mainly of Greek city-states in Asia Minor and the islands of the Aegean who needed water-based protection from the Persians (Hooker).
Modicum	228	A small portion; A limited quantity.
Chaplets	229	A wreath to be worn on the head; A string of beads; A small molding carved with small decorative forms.
Warmonger	229	One who urges or attempts to stir up war.
Uncouth	229	Not known or familiar to one; Seldom experienced; Strange or clumsy in shape or appearance; Lacking in polish and grace; Awkward and uncultivated in appearance, manner, or behavior.
Squandered	230	To spend extravagantly or foolishly; To cause to disperse; To lose (something, such as an advantage or opportunity) through negligence or inaction.
Sanctimonious	230	Hypocritically pious or devout; Possessing sanctity.

Fodder	231	Something fed to domestic animals; Inferior or readily available material used to supply a heavy demand.
Doltish	231	A stupid person.
Rarefied	231	Being less of dense; Of, relating to, or interesting to a select group; Very high.
Snuff	231	The charred part of a candlestick; Obsolete, umbrage, offensive; Huff.
Alewives	232	A woman who keeps an alehouse (a place where ale is sold to be drunk on the premises).
Feckless	232	Weak, ineffective; Worthless; irresponsible.
Neap Tide	234	A tide of minimum range occurring on the first and the third quarters of the moon.
Stanley Kowalski	236	A fictional character in Tennessee Williams' <i>A Streetcar Named Desire</i> . He is the man who likes to lay his cards on the table. He can understand no relationship between man and woman except a sexual one, where he sees the man's role as giving and taking pleasure from this relationship. He possesses no quality that would not be considered manly in the most basic sense. By more sensitive people, he is seen as common, crude, and vulgar. Certainly, his frankness will allow for no deviation from the straightforward truth. His dress is loud and gaudy. He relishes in loud noises, and his voice rings out like a loud bellow.
Aristophanes	240	See page 3.
Sheen	242	Beautiful; Shining, resplendent.
Olfactory	242	Of or relating to the sense of smell; Olfactory receptors; Olfactory sensations.
Peckerwoods	245	Used as an insulting and contemptuous term for a rural white Southerner.

Exploring Greece: War & Training

Wartime in Greece during the 4th century BC was not well documented. In fact, most history relating to ancient civilizations will look specifically at the Roman empire. However, we do have information regarding the various components of armies, soldiers, trainings, and equipment of Ancient Greece. These are typically separated between Sparta, Athens, and Macedonia, in order of most recorded information provided to least.

Sparta

The city-state of Sparta was governed by two kings and five ephors, who were annually elected members of the government speaking on behalf of the city and its people. In comparison to the ephors, the kings focused on themselves and their own well-being. The two kings could originally make war upon whatever state they choose. As time progressed, one king was selected to receive supreme power by serving as the army commander during wartime. When in the battlefield, the king who was selected personally led the army and was protected by 300 hoplites (more information on this position can be found in the table below).

Freeborn male citizens (those who were not slaves in the Spartan city-state) were eligible to be called upon to serve during wartime if they were over the age of 20 years old. In doing so, they gave up any other employment opportunities as it was forbidden by the government. Those who were highly skilled went fully into the army and became hoplites. They were then split into five companies called lochoi, formed to represent and honor the five Spartan tribes. To find additional troop members, government and military officials traveled to towns that were outside the city walls but still governed by Sparta.

At some point in time before the Persian Wars in 5th century BC, the laws were changed so that the people of Sparta could select which king would lead the army and held his responsibility accountable as to how the campaign was conducted.

During the 4th century BC, the Spartan army had units called pentekostyes of 72 men. Since this term literally translates to English as “fifty” or “fifties,” it is assumed that prior to this number of men, units consisted of 50 men. This led historians to believe that each lochos (plural of lochoi) were made up of two pentekostyes of 50 each, to make each lochoi 100 men. The pentekostyes were then also divided in two subsections called enomotiai, which had 23 men, a rearguard officer (ouragos) and a commanding officer (enomotarch). In comparison to

the 144 men that would make up the 4th century Spartan army units, these 100 men units were smaller and more compact in early history.

Athens

In early years, Athenian armies were led by the king. However, a new position created in the 7th century would bring the king out of this role and place it upon the polemarch (polmarkhos) who was an archon. An archon was the holder of the highest magistracies in city-states in central Greece. Each archon had wide executive and judicial duties, including this new position during wartime. The polemarch was elected annually by the council of archons, and his birth and wealth were taken into account by this council. As this role and civilization progressed, the role of the polemarch still led the army in battle, but the importance of this role was greatly lowered.

During the 5th century BC, Cleisthenes (a highly regarded nobleman of Athens known for setting the city into a democratic political government) separated the city into 10 tribes during a series of constitutional reforms. Each tribe was required to supply an infantry regiment to the army. These regiments were known as taxis and were commanded by a taxiarch, who were then separated into various lochos within the larger army. Overseeing the lochos were 10 generals who were elected into The Assembly. These generals were elected upon one every year, but they could serve on The Assembly an indefinite number of times until their death.

Citizens between the ages of 17 and 59 were called upon to serve in the Athenian army. During the 5th century, this range of ages provided 30,000 hoplites. Hoplites had to supply their own equipment, but if a soldier's father had been killed in battle, their equipment was provided by public funding.

Soldiers

Hoplites	Heavily armored infantry that eventually became the regular troops employed by city-states. Citizens who could not maintain horses but had sufficient wealth to equip themselves were required to serve as hoplites. Their armor consisted of a breastplate, helmet, greaves, and a heavy shield.
Phalangites	Commonly known as "foot companions," phalangites were typically armed with a sarissa or a cavalry spear. Phalangites (soldiers of the phalanx) typically wore a cuirass, helmet, greaves, and carried a round shield. Those

	who were in the front ranks had more and higher quality armor.
Hypaspists	Literally named shield-bearers, hypaspists were soldiers who fought alongside the foot soldiers between the phalanx and the cavalry. They wore lighter armor, but similar coverage to the hoplites and carried a spear and shield.
Peltasts	These lightly armed infantry soldiers were named for their lightweight, wickerwork, peltate shield. The main weapons of the peltasts were javelins. Peltasts were classified as "skirmishers" in comparison to the other soldiers.
Archers	While archery played a crucial role in the Trojan Wars, this position lost importance up until the 6 th century BC. During that time, most Grecians forgot how to use a bow and arrow. Because of this, Athens employed Scythian and Cretan archers beginning in the 6 th century BC. This role was not fully appreciated until the latter part of the Peloponnesian War. Archers wore no armor, only carried a bow and arrow on their person, and were typically foot soldiers. The mounted archers we know from movies weren't used until Alexander the Great.

Training

In the Classical period, Sparta, Crete and possibly some other states had a totalitarian and militaristic approach to education. The Spartan education system was wholly concerned with maintaining the military strength of the state. From the age of 7 years children were entirely under the state's control. They lived away from their parents, in barracks. Boys' education concentrated on making them good soldiers.

Boys were taught by a mature and experienced citizen, and academic education was minimal; emphasis was placed on discipline and exercise. They went barefoot and generally naked, and food was simple and scarce. This was to encourage them to steal so that, as soldiers, they could endure food shortages and forage successfully. At the age of 12 years, the discipline became much harsher, with constant work and exercise. They had only one tunic for winter and summer. Bravery was the highest virtue, and cowardice the worst crime. At 20 years of age, men were liable for military service.

On the contrary, the city-state of Athens did not document much education on the training of their military.

Exploring Greece: Domestic Life

Women

The position of women depended very much on their social status, and more is known about the status of wealthier classes and of those living in Athens. In contrast to what was written about men, very little was written about women, and most ancient authors were men. The role of women was somewhat limited in Athens in the 5th and 4th centuries BC. Although women (not slaves, freedwomen, or metics) were technically of citizen status, they had no rights of citizenship. Women had no political rights and could take no part whatsoever in government; they had no more rights than slaves. They could conduct only limited business and hold limited property. All business was conducted on a woman's behalf by her husband or father.

Women rarely received inheritances, since the law of inheritance was through the male line. Indeed, written wills were allowed at Athens only if there was no son. At Sparta, women were able to own and inherit property. Marriage was arranged for a woman by her father or male guardian.

In the home, women were kept segregated in their own quarters and were virtually unseen. They were responsible for the total control of their household, including slaves, children, cooking, cleaning, caring for the sick, and making clothes. Women rarely left the house, and even then would be accompanied by female slaves. Women did go shopping and to the wells to fetch water, but this was done mainly by slaves and by poorer women without slaves.

Marriage

Marriages were usually monogamous, and at Athens polygamy was not allowed and was considered barbaric. Nearly all women citizens were married, and marriage was very much for political and economic expediency, and for the continuance of the family by procreation of children. Women were effectively lent to their husbands and could be recalled if they had to act as an heiress to their house.

There was no minimum legal age for marriage. A woman at the age of about 15 was usually married to an older man (about 30), usually a relative. It was quite common to marry first cousins or uncles. Relationships between children, parents, siblings, or half-siblings with the same mother (but not the same father) were considered incest.

A betrothal was arranged for a young woman by her father or guardian after the age of five. At Athens, a formal betrothal took place, with witnesses on both sides. In early times, a bride gift may have been given to the bride's father by the family of the bridegroom. As years progressed, a dowry (in comparison to the original bride gift or bride price) was universally given by the bride's father at the time of the betrothal and was part of the betrothal conditions, although not compulsory. The dowry was given to her future husband, and on his death it would pass to her children.

Marriage was the act of living together, although it was usually accompanied by various rituals and ceremonies. On marriage (which could take place some years after the betrothal), the bride went to the bridegroom's house and became part of his family. The favorite time for marriage at Athens was at the full moon in the month of Gamelion, traditionally the time in the agricultural year when the least work was required. A sacrifice was made to appropriate deities, such as Zeus and Hera, and the bride could dedicate a lock of her hair. The bride and groom then each took prenuptial ritual baths with water fetched in a loutrophoros, and a feast was held at the groom's father's house.

Although married men could practice homosexuality, take mistresses, and use prostitutes, in Greek law adultery was between a man and a wife, widowed mother, unmarried daughter, sister or niece, as it was an offense against the head of the household. If a man's wife was involved (or had been raped), he had to divorce her. He could deal with the adulterer as he wished (including killing or maiming him), or the adulterer could pay a financial penalty. It was also possible to take legal proceedings against an adulterer, and penalties were very harsh. Marriage could be easily dissolved by the husband or wife living apart; a man could divorce his wife by expelling her from the house, or she could leave him leaving the household.

Marriage was for convenience, rarely for love.

Homosexuality

Homosexuality was an accepted part of everyday life beginning in the 7th century BC. Although men used prostitutes and took mistresses, the type of all-male society greatly encouraged homosexuality (technically bisexuality), particularly among the upper classes. The usual sexual relationship was between an older man and a submissive adolescent. The older man would look after the younger one for as long as the relationship existed; a prolonged affair was not accepted. There are many references to homosexuality, such as in poetry and graffiti, and numerous inscriptions on figure vases.

Male prostitution was not acceptable and could lead to loss of citizenship at Athens. There is some evidence for female homosexuality, although there is doubt about whether the relationships were ever physical.

Exploring the Riot Grrrl Movement: *Riot Grrrl Manifesto*

Published in 1992 by Kathleen Hanna and Bikini Kill

BECAUSE us girls crave records and books and fanzines that speak to US that WE feel included in and can understand in our own ways.

BECAUSE we wanna make it easier for girls to see/hear each other's work so that we can share strategies and criticize-applaud each other.

BECAUSE we must take over the means of production in order to create our own meanings.

BECAUSE viewing our work as being connected to our girlfriends-politics-real-lives is essential if we are gonna figure out how we are doing impacts, reflects, perpetuates, or DISRUPTS the status quo.

BECAUSE we recognize fantasies of Instant Macho Gun Revolution as impractical lies meant to keep us simply dreaming instead of becoming our dreams AND THUS seek to create revolution in our own lives every single day by envisioning and creating alternatives to the bullshit Christian capitalist way of doing things.

BECAUSE we want and need to encourage and be encouraged in the face of all our own insecurities, in the face of beergutboyrock that tells us we can't play our instruments, in the face of "authorities" who say our bands/zines/etc. are the worst in the US and

BECAUSE we don't wanna assimilate to someone else's (boy) standards of what is or isn't cool.

BECAUSE we are unwilling to falter under claims that we are a reactionary "reverse sexists" AND NOT THE TRUEPUNKROCKSOULCRUSADERS THAT WE KNOW we really are.

BECAUSE we know that life is much more than physical survival and are patently aware that the punk rock "you can do anything" idea is crucial to the coming angry grrrl rock revolution which seeks to save the psychic and cultural lives of girls and women everywhere, according to their own terms, not ours.

BECAUSE we are interested in creating non-hierarchical ways of being AND making music, friends, and scenes based on communication + understanding, instead of competition + good/bad categorizations.

BECAUSE doing/reading/seeing/hearing cool things that validate and challenge us can help us gain the strength and sense of community that we need in order to figure out how bullshit like racism, able-bodieism, ageism, speciesism, classism, thinism, sexism, anti-Semitism and heterosexism figures in our own lives.

BECAUSE we see fostering and supporting girl scenes and girl artists of all kinds as integral to this process.

BECAUSE we hate capitalism in all its forms and see our main goal as sharing information and staying alive, instead of making profits or being cool according to traditional standards.

BECAUSE we are angry at a society that tells us Girl = Dumb, Girl = Bad, Girl = Weak.

BECAUSE we are unwilling to let our real and valid anger be diffused and/or turned against us via the internalization of sexism as witnessed in girl/girl jealousy and self defeating girlytype behaviors.

BECAUSE I believe with my wholeheartmindbody that girls constitute a revolutionary soul force that can, and will change the world for real.

We ARE the revolution.

Exploring Feminism & Social Justice: Feminist Movement Timeline in the United States

First Wave: Political Movement

We generally mark the beginning of the feminist movement in the United States as 1848, the year of the first women's rights convention in Seneca Falls New York. But doing so robs feminism of some of its most important mothers. It is more accurate to say that the first wave was feminism's political movement, which began long before Elizabeth Cady Stanton and Susan B. Anthony.

1630s – Anne Hutchinson challenged the Puritans' male hegemony by teaching both women and men in her home.

1659 – After Hutchinson's banishment and death, her friend Mary Dyer took up her cause and was executed for preaching equality of the sexes.

1776 – Abigail Adams wrote a letter to her husband, John Adams, warning him not to leave women's rights out of the Constitution. "If particular care and attention is not paid to the Ladies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation [sic]," she said — an elegant insight that the founding father laughed away.

1782 – Deborah Sampson took her late brother's name and dressed as a man to fight in the Revolutionary War. She was injured, discovered, and honorably discharged in 1783.

1821 – Emma Hart Willard opened Troy Female Seminary, granting women levels of education on par with what men could receive.

1848 – Elizabeth Cady Stanton (above) and other leaders of the Seneca Falls Convention rewrote the Declaration of Independence into their own Declaration of Sentiments, calling for full rights of citizenship for women, demanding women's right to keep their own wages and property (ironically, American women at this time were victims of taxation without representation), demanding access to the same education levels, jobs, and wages as men, and demanding the right to vote.

1849 – Women were allowed to practice medicine in the United States, with Elizabeth Blackwell becoming the first woman to receive a medical degree.

1851 – Sojourner Truth (above) delivered her "Ain't I a Woman" speech at the Ohio Women's Rights Convention. She, along with Lucretia Mott and Lucy Stone, spoke for both the abolitionist and women's rights movements. The two movements worked together until the conclusion of the Civil War.

1870 – The passage of the 15th Amendment gave black men the right to vote. Feminists expected women to be included in this amendment. When they weren't, a schism developed. Some suffragists, led by Elizabeth Cady Stanton and Susan B. Anthony, felt betrayed by the abolitionists and split off to form their own suffrage movement, focused solely on women's (consequently, solely white women's) right to vote. This racial division would last through the first and second waves.

1900–1920 – The second generation of first-wavers, led by Carrie Chapman Catt, began the political campaigns first-wave feminism is most remembered for. At the same time, a radical branch of suffragists, led by Alice Paul and Lucy Burns, determined to settle for nothing less than a federal amendment to the Constitution. They picketed the White House, facing repeated beatings, arrests, and deplorable workhouse conditions. Their very public suffering helped turn the nation's attention and compassion to the vulnerability of women's positions in society.

1920 – The 19th Amendment finally passed, giving women the right to vote — a great victory for white women. Just as the abolitionists had decided not to back the feminist cause in 1870, white feminists in 1920 decided not to press the cause of black women — most of whom lived in Southern states, which would continue to marginalize them and make it nearly impossible for them to vote for the next 40 years.

Second Wave: Social Movement

Just as abolitionism catalyzed first-wave feminism, the second wave received its initial surge from the Civil Rights movement of the 1960s. The interim years had proven that a political movement wasn't enough. The de jure rights of race and sex did little de facto. What was needed was a social movement.

Racism and sexism soared after World War II, as America desperately struggled to redefine its identity and reclaim a perceived innocence that years of depression and war had supposedly stripped away. The affluent white male reinforced himself as the pinnacle of society. As a result, far fewer women received college or graduate degrees or pursued skilled jobs than they had in previous decades. African Americans in the South experienced battles over

school integration, and intense violence was directed at activists like the Freedom Riders.

Over the next 20 years, the social feminist movement would change society's views on rape, abortion, and sexual harassment in the workplace. They would ensure that government organizations tasked with protecting women did their jobs. The movement's slogan was "the personal is political."

1961 – At the urging of Eleanor Roosevelt, President Kennedy established a Presidential Commission on the Status of Women. The commission revealed that women were not educated to the same level as men, nor did they participate in economics or politics at the same rate as men.

1963 – Betty Friedan's book *The Feminine Mystique* described "the problem that had no name" (at least, the problem for straight, middle-class, white women). Friedan wrote about how women were stifled in the home, undereducated, and treated as children. The Equal Pay Act of 1963 passed this year, stating that men and women should receive equal pay for equal work.

1968 – Alice Walker's first collection of poetry was published. She went on to publish many more works of poetry and short fiction, but is best known for her novels, such as *The Color Purple*. She, along with Toni Morrison and bell hooks, voiced what it meant (and means) to be a black woman in male-dominated America, overlooked by the white feminist movement.

1969 – A group of 400 feminists protested the Miss America Pageant, drawing global media attention. However, contrary to popular myth, no bras were actually burned.

1970 – NYC elected Bella Abzug, a leader in the feminist movement, to Congress.

1971 – Gloria Steinem co-founded *Ms.* magazine, providing a platform for feminist ideas to reach a wider audience.

1973 – *Roe v. Wade*, which ruled that states could not ban abortion, changed the landscape in women's fights for control over their own bodies.

1974 – The Equal Credit Opportunity Act passed, enabling a woman to take out a credit card in her own name, rather than her husband's.

1981 – Sandra Day O'Connor became the first woman on the Supreme Court.

1983 - Activist and academic Angela Davis publishes *Women, Race, and Class*, an intersectional look at feminist issues.

In spite of its social success, the second wave broke in the late '70s. The racial division that plagued the first wave remained throughout the second, and expanded from a black/white divide to include divisions along economic lines, between various minorities, and between lesbians and straight women. The internal divisions fractured the larger movement into competing factions, which disillusioned many feminists and society as a whole.

Third Wave: Individual Movement

The 1980s saw a second feminist backlash. Generally, this decade declared itself post-feminist. The daughters of the second-wavers built their own wave as more of a reaction against the second wave than a cohesive movement of its own.

Third-wavers were eager to dissociate from what they viewed as their mothers' botched legacy. They decided to take back feminism, to redefine it. However, unlike the first and second waves, third-wave feminism never found a cohesive structure. It was deconstructionist in nature. Every woman could redefine feminism in her own way. Instead of a political or a social movement, this new feminism was individual.

1991 – During Senate confirmation hearings for Clarence Thomas for Supreme Court Justice, Anita Hill accused Thomas of sexual harassment. The case quickly gained national attention. Thomas was eventually confirmed, while Hill was largely discredited.

1991 – The punk band Bikini Kill published the “Riot Grrrl Manifesto” and began a radical feminist musical genre that took off around the world, calling out for the empowerment of women’s voices and taking up the issues of violence against women and homophobia.

1992 – The Anita Hill case inspired Rebecca Walker, Alice Walker's daughter, to publish a call for a new wave of feminism, titled “Becoming the Third Wave.” She summed up the individualist, deconstructionist nature of the movement in the final statement of her article: “I am the Third Wave.” Walker didn’t try to speak for women collectively — she spoke to each woman individually.

1994 – The Violence Against Women Act was passed.

1996 – Eve Ensler’s *Vagina Monologues* premiered in New York.

1998 – After gaining notoriety for their billboards and posters throughout the previous decade, the Guerrilla Girls staged a protest at the San Jose Museum of Art over its lack of representation of female artists.

What now?

The third wave faded into the fourth wave as the United States moved into a post-9/11, technology based world. The internet now allows for feminists to unite and speak out on a world-wide platform, and connect with like minded individuals.

As of 2015, women still made less than men (and statistically still do in 2017), made up only 20% of Congress (and less than 20% of the Senate), an Equal Rights Amendment to the Constitution. The U.S. is the only industrialized nation that does not provide paid maternity (or paternity) leave. This is only a snapshot of where we stand for gender equality in the United States.

Millennial women and young celebrities have begun taking a stand to inequalities through the use of social media. Activist and Disney Channel star, Rowan Blanchard, is a 15 year-old who has credited Tumblr to her knowledge of inequality and uses her social media platforms to discuss issues such as gun violence, transgender deaths since the new administration, and how anyone can contact representatives. A woman-led magazine & blog, *The Messy Heads*, was made by college age women in late 2014 after finding troubles with current magazines telling young adults how to loose 10 pounds in 10 pounds on one page and how to love themselves on the next. Another woman-led magazine, *Darling*, has created 21 issues that have no digital editing and showcase raw content to their audience, as well as hosting Darling Dinners and Darling Retreats for women who are currently using their voice to connect with other women in the country and around the world. While the government and administration may not have direct answers for the feminist movement and for finding equality at this point in time, members of the population are pursuing the answer to the constant question: "Where do we go from here?"

Exploring Feminism & Social Justice: *Third Wave Manifesta: A Thirteen-Point Agenda*

To out unacknowledged feminists, specifically those who are younger, so that Generation X can become a visible movement and, further, a voting block of eighteen- to forty-year-olds.

To safeguard a woman's right to bear or not to bear a child, regardless of circumstances, including women who are younger than eighteen or impoverished. To preserve this right throughout her life and support her choice to be childless.

To make explicit that the fight for reproductive rights must include birth control; the right for poor women and lesbians to have children; partner adoption for gay couples; subsidized fertility treatments for all women who choose them; and freedom from sterilization abuse. Furthermore, to support the idea that sex can be – and usually is – for pleasure, not procreation.

To bring down the double standard in sex and sexual health, and foster male responsibility and assertiveness in the following areas: achieving freedom from STDs; more fairly dividing the burden of family planning as well as responsibilities such as child care; and eliminating violence against women.

To tap into and raise awareness of our revolutionary history, and the fact that almost all movements began as youth movements. To have access to our intellectual feminist legacy and women's history; for the classics of radical feminism, womanism, *mujeristas*, women's liberation, and all our roots to remain in print; and to have women's history taught to men as well as women as a part of all curricula.

To support and increase the visibility and power of lesbians and bisexual women in the feminist movement, in high schools, colleges, and the workplace. To recognize that queer women have always been at the forefront of the feminist movement, and that there is nothing to be gained – and much to be lost – by downplaying their history, whether inadvertently or actively.

To practice "autokeonony" ("self in community"): to see activism not as a choice between self and community but as a link between them that creates balance.

To have equal access to health care, regardless of income, which includes coverage equivalent to men's and keeping in mind that women use the system more often than men do because of our reproductive capacity.

For women who so desire to participate in all reaches of the military, including combat, and to enjoy all the benefits (loans, health care, pensions) offered to its members for as long as we continue to have an active military. The largest expenditure of our national budget goes toward maintaining this welfare system, and feminists have a duty to make sure women have access to every echelon.

To liberate adolescents from slut-bashing, listless educators, sexual harassment, and bullying at school, as well as violence in all walks of life, and the silence that hangs over adolescents' heads, often keeping them isolated, lonely, and indifferent to the world.

To make the workplace responsive to an individual's wants, needs, and talents. This includes valuing (monetarily) stay-at-home parents, aiding employees who want to spend more time with family and continue to work, equalizing pay for jobs of comparable worth, enacting a minimum wage that would bring a full-time worker with two children over the poverty line, and providing employee benefits for freelance and part-time workers.

To acknowledge that, although feminists may have disparate values, we share the same goal of equality, and of supporting one another in our efforts to gain the power to make our own choices.

To pass the Equal Rights Amendment so that we can have a constitutional foundation of righteousness and equality upon which future women's rights conventions will stand.

Exploring Feminism & Social Justice: Feminist Theory

Feminism is the theory of the political, economic, and social equality of the sexes or an organized activity on behalf of women's rights and interests.

Feminist theory is a major branch within sociology that is distinctive for how its creators shift their analytic lens, assumptions, and topical focus away from the male viewpoint and experience. In doing so, feminist theory shines light on social problems, trends, and issues that are otherwise overlooked or misidentified by the historically dominant male perspective within social theory. Key areas of focus within feminist theory include discrimination and exclusion on the basis of sex and gender, objectification, structural and economic inequality, power and oppression, and gender roles and stereotypes, among others.

Feminist social theory has influenced and been influenced by the agendas and struggles of each wave. "First-wave" theorists like Mary Wollstonecraft and Susan B. Anthony were influential for their focus on how women's lack of legal rights contributed to their social demotion, exclusion, and suffering. "Second-wave" theorists like Betty Friedan and Andrea Dworkin were prominent for their focus on women's sexuality, reproduction, and the social consequences of living in a patriarchal culture. And "third-wave" theorists like Judith Butler and Gayatri Spivak are significant for critiquing the idea of a universal experience of womanhood and drawing attention to the sexually, economically, and racially excluded. Moreover, feminist social theorists in each wave have critiqued the male biases implicit in social theory itself, helping to construct social theory that draws on rather than excludes the experiences of women.

Ultimately, if feminism, broadly understood, is concerned with improving the conditions of women in society, feminist social theory is about developing ideas, concepts, philosophies, and other intellectual programs that help meet that agenda. Feminist social theory, like any theoretical tradition, is best seen as a continuing conversation of many voices and viewpoints.

Exploring Feminism & Social Justice: Sex & The Body

When the body does not have sex:

Female	Male
Increased or worse menstrual cramps.	Increased risk of erectile dysfunction.
Decreased arousal/libido.	Decreased arousal/libido.
Decreased risk of Urinary Tract Infections (UTIs).	Increased risk of prostate cancer.
Increased risk of vaginal atrophy (a condition that causes the vaginal wall to thin, discharge, itching, difficulty peeing, and is treatable).	Increased nocturnal erections (erections in the early hours of the morning or when a male wakes up).
Less lubrication. (Typically found in women over the age of 55. Women between the ages of 20 – 30 will still have enough estrogen in their bodies to remain lubricated if not having sex.)	Penis could get smaller.
The vagina will not get tighter, nor will a woman's hymen reappear.	Increased number of erections during sleep.

In addition to these respective changes in the body when females or males do not have sex for a prolonged period of time, both genders can also experience mental fatigue, an increase in stress, or depressed mood due to lack of the skin-to-skin contact humans typically find comforting. It can also include an increase of illnesses as regular sex boosts the immune system, allowing the body to better fight off sickness and disease, as well as the cardiovascular system. People who have regular sex have had fewer heart attacks or strokes. In addition, scientists believe that sex can improve memory and reverse the effect of aging and stress in the brain. Lack of sex can also lower your self-esteem and make you feel more isolated.

Think of the penis and vagina as a “use it or lose it” muscle. If an individual does not use it on a regular basis (whether with a partner or on their own), the muscles will begin to lose the muscle memory that it has created over regular periods of sex. However, sex not only keeps muscles in tune and fit, but also the brain.

Having sex regularly can help maintain memory, increase endorphins and boost your mood throughout the day, and improve personal relationships with others.

Some benefits of not having sex are an increase of personal/free time, a decrease of worrying about pregnancy if not prepared or STIs/STDs, an opportunity to open up physical intimacy in a relationship through other outlets.

When the body does have sex:

On the contrary, here are a number of reasons to have sex:

- **Improved heart health:** Several studies have found that your risk of dying from a heart disease event such as a stroke or heart attack goes down as the frequency of your good orgasms increase over time.
- **Lowered risk of cancer (specifically prostate cancer):** This has been especially proven to be true in men over the age of 50 because sex clears the prostate of toxins that could otherwise linger and trigger cancerous changes.
- **Improved pain relief**
- **Prevention of cancer and other diseases or illnesses (improved immune and cardiovascular system):** Having sex once or twice a week has been found to raise your body's levels of an antibody called immunoglobulin A, or IgA, which can protect you from colds and flu. In addition, a natural steroid, DHEA, is secreted throughout the bloodstream during sex and after an orgasm, DHEA levels have been found to be 5 times higher than normal.
- **Improved and upbeat mood**
- **Sounder/deeper sleep:** Studies have found that partners that have sex and involves an orgasm are 60% more likely to have deeper sleep. However, because of the time difference between males and females reaching orgasm (males can reach orgasm in 7 – 14 minutes and females in 10 – 20 minutes) can cause a variety in the levels of deep sleep between the two.
- **Stronger relationship with partner**
- **Improved mental health:** Sex improves cranial health, increased memory, and even new neuron growth.
- **Lowered levels of stress**
- **Increased self-esteem levels**
- **Youthful glow:** A study found that couple who had sex with a steady partner on average 4 times a week were perceived to be 7 – 12 years younger than their actual age. Cindy M. Meston, Ph.D. adds, "Regular sex

promotes the release of hormones, include testosterone and estrogen, which can keep the body looking young and vital.”

- **Improved physical health (toning muscles on various parts of your body):** Studies have proved that sex uses roughly 657 muscles in your body. Compare that to the 38 muscles used to send a text, and it's a full work out. For the best sexual workout, physiotherapists recommend at least 45 minutes of sex.
- **For women, a lighter period and reduced cramps:** Cindy M. Meston, Ph.D. says, “When a woman orgasms, her uterus contracts and, in the process, rids the body of cramp-causing compounds. Increasing the number of uterine contractions can also help expel blood and tissue more quickly, helping women end their period faster.”

Exploring Feminism & Social Justice: Male/Female Sexual Stereotypes

Female	Male
More other-focused	More self-focused
Need more intimacy	Need less intimacy
Identify with people	Identify with work
Need more approval	Need less approval
More emotional	More independent
Less independent	More detached
Worry more	Worry less
Repress anger	Express anger
Less competitive	Highly competitive
Less power-motivated	More power-motivated
Indifferent to sports	Obsessed with sports
Talk more about people	Talk more about things
Talk more in private	Talk more in public
Look for hidden meanings	Take things literally
Speak more indirectly	Speak more directly
Slower decision makers	Quick decision makers
Gossip more	Gossip less
Like to discuss problems	Focus more on solutions
More apologetic	Less apologetic
Seek help readily	Less willing to seek help
Eager for commitment	Fearful of commitment
Thrive on giving	Thrive on receiving
More love-oriented	More sex-oriented
Have more close friends	Have fewer close friends
Less sensitive to stress	More sensitive to stress
More trusting	Less trusting
Take fewer physical risks	Take more physical risks
More concerned about looks	Less concerned about looks
Shop for enjoyment	Shop out of necessity

These stereotypes are from the *I am My Own Wife* Study Guide from the Goodman Theatre (2003).

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