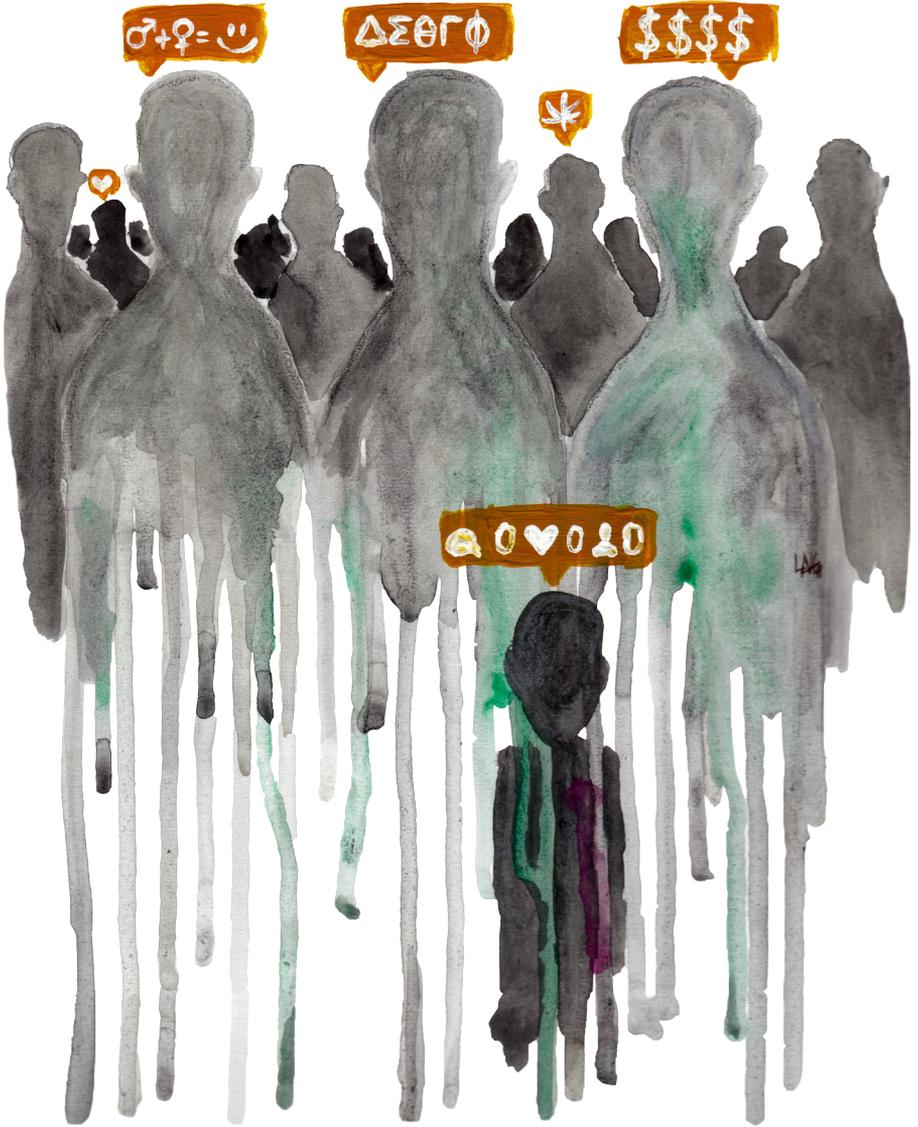


DISORIENTATION



Thank you to:

The authors who contributed to this guide.

Lauren Goldenberg (Cover art)

Hannah Giorgi (Layout)

Other Disorientation Guides that inspired us:

*UC Santa Cruz, UC Berkeley, and Columbia
University*

This guide was not sanctioned by any member of the Cal Poly administration, faculty, or staff and is not the product of any official student group. All views and opinions reflected in the guide do not necessarily represent the opinions of all individuals involved. We hope the information in this guide will inspire you to get involved, educated, and informed. The writers of the guide tried their best to be as inclusive as possible: if you read anything that you feel is problematic, please let us know by emailing us at cpdisorientation@gmail.com.

Welcome to Disorientation.

Introduction

“Life is short. People are not easy to know. They’re not easy to know, so if you don’t tell them how you feel, you’re not going to get anywhere, I feel.”

Nina Simone

Everything is going to be okay. Everything is going to be great. Cal Poly’s New Student and Transition Programs, administration, faculty, and staff all know how to foster what is about to be your spectacular first year. Until they don’t.

It is time to decolonize your mind from the lies, exaggerations, and misconceptions that have been placed inside your unsuspecting heads. It is time to DIS-orient you from the institution for which you will inhabit.

Lets start somewhere easy, your freshmen year will not be perfect—no one’s is. You will have problems, struggles, crises, and maybe even breakdowns. But, you will also experience pride, triumphs, mental growth, victory, and gather an immense amount of new knowledge.

The Disorientation Team seeks to help you facilitate this process, and give you the resources you need to navigate your way through the daunting institution that is Cal Poly. We want

to challenge your preconceived ideas and understandings—we want to decolonize your mind from the hold of the cissexist-imperialist-ableist-white-supremacist-capitalistic-patriarchal-society that has choked you so violently up until now.

As you read through this guide, it is OKAY to be angry, confused, and upset. This is a normal reaction to the challenging of your mind. Use this energy to learn more, get involved, and SPEAK UP.

Cal Poly is turning a new page, and this guide serves to help you be at the forefront of its new chapter—one that will be **LOUD, PROUD, AND UNAPOLOGETIC.**

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Welcome to Disorientation

Contrary to what you're going to hear on your PolyRep tour, Housing tour, during Open House, Soar, and WOW, Cal Poly is in no way even close to being perfect. In fact, no campus is perfect, reflecting the reality of the way the world currently works, and as long as the community is striving for change, we want the students, staff, and faculty to recognize and embrace Cal Poly's imperfections in order to try and make the best Cal Poly we possibly can. We've created this guide not because we hate Cal Poly, want to be negative, or want to scare away incoming students, but because we believe that incoming students have the right to know what happens on campus and be as informed as possible before coming to college at Cal Poly.

Especially for those who do not fit the white, cisgender, heterosexual, able-bodied majority and who may have experiences that contrast this idea of a perfect campus and community, spreading the idea that all Cal Poly students are constantly happy, healthy, having fun, and feel included and safe is extremely problematic. It can leave students feeling like they are

alone in their experience, or even that their experiences are invalid and the emotions that come with them should not be felt. Despite Cal Poly's well-known high rate of freshman to sophomore year retention rate, I have seen all too often students of all backgrounds and groups either leave because of the lack of community, culture, and support around them that caters to their individual and group needs, or go through some really damaging, difficult attempts to assimilate to the close-minded culture around them.

We are striving to show these students that they are not alone and a community is out there. Other students at this school have felt similarly and although that is incredibly frustrating and should not happen, an empowering sense of community can come out of a group of people who understand each other and can share their experiences.

We want to bring awareness to these issues. Those who are not affected by the campus climate in a negative way may not even be aware that these issues exist. Ignorance is a dangerous thing, and

although I personally do not fully blame those who are unaware of the problems at Cal Poly for their ignorance, we are striving to educate those who still live in the bubble of a perfect campus.

We want to empower others to be active in standing up for these issues. One thing I absolutely cannot stand about our campus is the passive and undercharged nature of a large majority of the Cal Poly community who say they stand for social justice issues and human rights, yet do not activate any sort of drive or passion to make changes, let their voices be heard, or use their privileges to help others. We want to show you that you alone and especially as a student body have so much power to make changes and even the simplest things can make the world of a difference, even if for just one single person.

Some vocab you should know before reading:

Patriarchy: A system of society or government in which men hold the power and women are largely excluded from it.

Queer: An umbrella term to refer to all LGBTQIAP+ people. A political statement, as well as a sexual orientation or gender identity, which advocates breaking binary thinking and seeing both sexual orientation

and gender identity as potentially fluid. The term is also a political stance against hetero/cis-normativity and the institutions and power structures that perpetuate these behaviors, cultural norms, and societal expectations.

Cisgender: A person who by nature OR by choice conforms to gender/sex based expectations of society (also referred to as "Gender-straight" or "Gender Normative")

Privilege: The sociological concept that some groups of people have advantages relative to other groups. The term is commonly used in the context of social inequality, particularly with regards to race, gender, age, sexual orientation, disability, and social class. ■

Queering Gender, Sexuality, and the Like



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Introduction to Queer

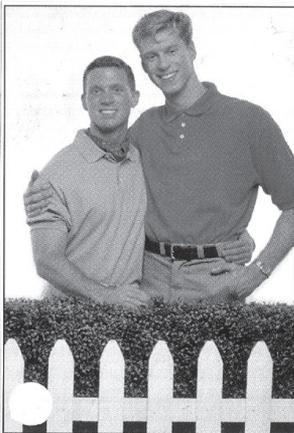
We use Queer to refer to the entire LGBTQIAP+ (Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Intersex, Asexual, Pansexual) community, since even the long acronym leaves out some identities. Everyone can define queer in their own way: for some, it is just an inclusive term. For others, it is a term of resistance. As long as you don't use it in a derogatory way, you can use it however you want. To better understand the different identities that make up the word queer, we can discuss five intertwined yet separate categories that make

up the queer community: Gender Expression, Gender Identity, Biological Sex, Sexual Attraction, and Romantic Attraction.

Gender Expression

Your physical behavior such as the language you use and the clothes you wear. You express your gender identity when you are being your authentic self. Words like masculine, feminine, fairy, androgynous, agender, queer, butch, stud, etc are used to describe one's gender expression.

"WE'RE JUST LIKE YOU"



QUEER ACTION FIGURES

sexist.racist.classist.

Biological Sex/Utero Sex

One's Biological or Utero sex is based on one's chromosomes and genitalia in utero or at birth. Words like male, female, and intersex can be used to describe one's biological sex assigned at birth by doctors.

Gender Identity

It's how you think about yourself. It could be something like "man", "woman", "genderqueer", "agender" or it could be something entirely different! Words like male, female, transgender, transman, transwoman, and non-binary can be used to describe one's gender identity.

Sexual Attraction

Describes who you are sexually attracted to. People can be attracted to one gender (gay, lesbian, straight), multiple genders (bisexual, pansexual), have no sexual attraction at all (asexual), identify as queer, or something entirely different!

Romantic Attraction

Describes who you are romantically attracted to, and can be different than sexual attraction. Words such as aromantic, biromantic, panromantic, homoromantic, and heteroromantic can describe romantic attraction. ■

My experience as a closeted trans woman at SLO

I didn't know I was trans until half-way through my Junior year of college. But I know that every ounce of pain and moment of uncomfortable cissexism and misogyny I experienced on campus directly stemmed from my experiences as a closeted trans woman who hadn't yet come to terms with her femininity. My freshman year, I was roomed in a triple with two other cis men, and felt trapped in a space I knew was wrong for me, but didn't realize why. However, Housing at Cal Poly has made it abundantly clear that they do not prioritize the health and well-being of trans students, gender non-conforming students, and student with mental and physical issues who require different living accommodations. No dorm on campus has any non-gendered or third-gender restroom or bathing facilities, which is incredibly threatening to trans people who have not yet begun their transition, and are terrified of being scrutinized under cis standards of gender conformity.

My sophomore year of college, I felt like I had finally found a special place of acceptance on

campus. Triota, the feminist activist community on campus, was a safe-haven for students interested in the transformative political possibilities that feminism could hold for us, and the collective promise to make the world better for women. But despite befriending the board, and working closely alongside them to reform the sexual assault policy on campus that year, I still felt out of place. Triota has explicitly used symbols of uteri in their marketing, making it the unofficial logo of the organization. While the reproductive rights of all people with uteruses are consistently under fire from conservative politicians, orthodox religious constituencies, and supposedly well-meaning 'pro-life' activists, the qualifier of this organ as the one biologically necessitated gatekeeper to feminism always held me back from feeling fully welcome.

Every Women's & Gender Studies class I've ever been in (and even some non-WGS classes, like the English class 'Gender in 20th Century Literature') has taught the sex / gender binary as

unquestionable, immutable, concrete fact. Ignoring that the construction of sex is as much indebted to social understandings of an unstable binary between male and female, as the social construct of sex is, the continued employment of this binary communicates on a very basic level that while I might 'identify' my gender as something other than male, I will always be trapped in a body that is biologically coded as male. The male/female binary is built atop a white supremacist and colonial foundation which erases intersex individuals, and non-Western conceptions of personal identity that are as deeply rooted and culturally important as the basic classifications of gender & sex.

Writing about my experiences is as much an exercise in reflection on my experiences in college as it is a call to action for all trans people, gender non-conforming individuals, and self-proclaimed allies on this campus. When you see transmisogyny, say something.

When your friend in a fraternity borrows dresses for a jokingly sexualized dance routine, say something.

When the Pride center on campus thinks inviting three trans men, one cis women (who works in a men's prison and is an active member of the prison industrial complex which violently

misgenders trans people by placing them in the wrong gender prison facilities), and only one trans woman to a panel on trans issues on campus is representative of student's experiences, say something.

When the Cal Poly Recreation Center, which cost millions of dollars to construct, does not have a single non-gendered restroom or locker room in the facility, say something.

When the Master Plan for Cal Poly plans to house nearly 2/3rds of students on campus, but has made no University wide plan for housing trans or gender non-conforming students, say something.

Transphobia and transmisogyny will continue to run rampant on Cal Poly's campus until intentional action is taken, space is made, and the voices of trans students are heard and prioritized. ■

By Sam Holzer

How to Survive at a Predominately Cisgender School

Not only is Cal Poly incredibly white (58.7% of undergraduate students), but it's also incredibly straight. There is very limited window for queer, trans, or gender-nonconforming students to feel comfortable. It's basically a school rampant with "allies" that don't understand why we need gender-neutral housing or bathrooms one minute, and then once a little visibility is shown, they praise Poly for being the most progressive institution around. These are the people that hear they/them/their pronouns and say, *"Wait, but like... that's not grammatically correct."*

Now, I can spend all the time in the world ranting about the ignorance I've experienced here. From being pansexual to being gender-queer, I've had my fair share of moments where I had to explain to oblivious people what my identity meant as well as the importance of things other than keeping frats alive and line dancing. However, it'd be a better use of my time, and yours, to address the root of this ignorance and how it can be combatted.

Why isn't there more visibility for different identities?

I can count how many people I met my freshman year on one hand that even knew what the word cisgender meant. If you're not familiar, to be cisgender is to have a gender identity that corresponds with your sex assigned at birth. **THIS IS THE ONLY TIME GENDER AND IN UTERO SEX ARE SYNONYMOUS.** Cisgender expression often coincides with a traditional, heteronormative notion of femininity and masculinity.

For myself, there's a lot of societal expectations that come along with being a woman that just don't resonate with me. However, the same goes for cisgender male expectations. So I'm somewhere in between. That's what makes me genderqueer. But it isn't always a spectrum. That would imply being on a scale that ultimately is held by the standards of being more or less masculine and/or feminine. Some people don't feel masculine or feminine at all, and that is perfectly normal. There is no right or wrong gender identity, and for some people, there isn't even a gender identity represented that fits their



feelings. Gender expression, or lack thereof, is purely a social construct that each individual should have the freedom to determine for themselves. And that's where pronouns come in.

Gendering People: Don't Do It

It's really easy to see someone in passing and say something like, "Wow! That girl looks really good." However, just because someone presents themselves in a way that may seem feminine doesn't make them a girl. Hasn't anyone ever told you not to judge someone based on their appearance? Don't gender them either. That perpetuates the idea of gender being a universal idea that each person has the same prescription for. What does it even mean to "look like a girl"? That's an extremely limiting concept. If you don't know someone, it's really easy to use they/them/their pronouns when referring to them. If everyone made a conscious effort

to use gender-neutral pronouns, gender nonconforming, transgender, or gender fluid individuals not only would stop being treated as a rarity, but it would be a safer environment for everyone, reducing privilege and violence against non-cis people. **IT IS NOT AN INSULT TO BE REFERRED TO WITH GENDER NEUTRAL PRONOUNS. IT IS AN INSULT TO MISGENDER SOMEONE.** If you do it by mistake, it happens. Apologize, and proceed to use their correct pronouns.

With awareness comes the opportunity for acceptance. We shouldn't allow modern society to chastise what is perceived to be abnormal simply because of a lack of visibility. Different gender identities are not some new fad, they've been around for long time.

Another way you can bring visibility to noncis expression is by introducing yourself with your pronouns. Even if you're cis, clarify your pronouns. If I haven't made it clear, you cannot assume someone's gender just by looking at them. If cis people introduced themselves like, "Hi, my name is _____. My pronouns are she/her/hers, what are yours?", not only would it be perceived as normal to include pronouns, but it eliminates the possibility of being misgendered while letting noncis individuals claim their identity for themselves. ■

By Erica Hudson

Cal Poly

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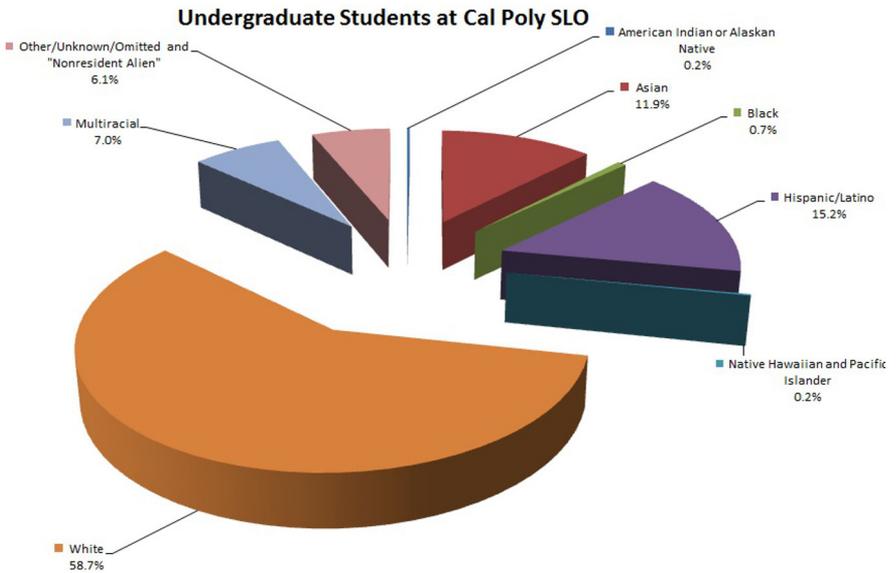
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Demographics

Having been on campus for a while now, you've likely observed that Cal Poly is not the most diverse school around. Here are some visuals the highlighting just how alarming the

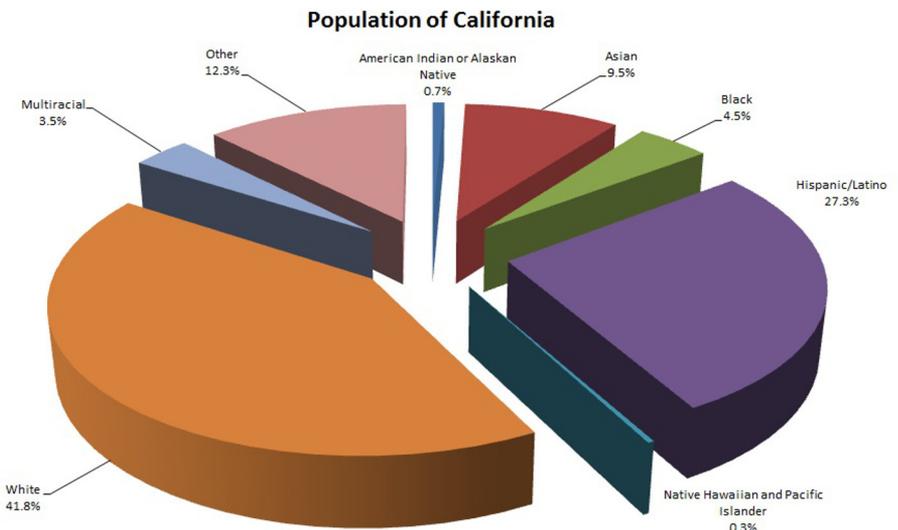
demographics of our student body are. Be sure to compare the demographics at Cal Poly to those of the State of California. ■

Cal Poly: Out of 19,246 Undergraduate students total



"Campus Facts - Cal Poly San Luis Obispo." CSUMentor. Wintergreen Orchard House, 18 June 2015. Web. 10 Aug. 2015.

California: Out of 37,253,956 people total



"Population Demographics for California 2014 and 2015." Suburban Stats. SuburbanStats.org, 2015. Web. 10 Aug. 2015.

Title IX

A Beginners Guide

*Trigger Warning:
Rape Culture/Sexual Assault*

Introduction

Aware. Awake. Alive. These are the three words repeated over and over to you during WOW. As a freshmen you are exposed to countless discussions about rape culture, sexual assault, violence, discrimination etc. What you have not been exposed to however, is the often grueling process you may be subject to should you choose to report to the university.

Title IX refers to a federal law passed in 1972 as a part of a series of education amendments. The law mandates that discrimination based on sex, (male/female binary), be illegal. As apart of this legislation, Cal Poly has created a Title IX office with the task of collecting and investigating complaints filed under Title IX. Cal Poly's specific "Title IX Coordinator" is Martha Cody, who is located on the first floor of Fischer Science, room 290 (33-290), whose authority is derived from "the president's office".

This office investigates complaints pertaining to discrimination on the basis of sex, gender, gender

identity, and sexual orientation. Complaints that may come through the Title IX office can range anywhere from sexual assault to discrimination in the classroom—the office handles a broad scope of discrimination, harassment, and oppressive behavior.

Problems Ahead

The Title IX office is a great asset to have on campus—it is a formal way to voice concern and seek university level help without getting law enforcement involved. In addition, Title IX investigators often give survivors/victims/complainants a large say in what happens to a perpetrator if found guilty. What can be problematic however, is that its investigative process may not be as fair, thorough, or far-reaching enough as a police investigation may be. This is because the office's decisions often rest on 2 if not 1 person. In other words, there aren't many checks and balances built into the investigative process. In addition, what

most people consider as discrimination, the university may see as free speech or expression. Title IX does not give investigators enough authority when it comes to many of the complaints that come through its office—unfortunately, “discrimination on the basis of sex” is both vague and narrow. This often leaves investigators with few options, even when they know wrong doing has occurred.

Things to Remember

If you choose to file a complaint with the Title IX Office, it is important to remember a few things. Firstly, make sure you have a support system to care for you during the investigative process—it can be both physically and emotionally taxing. Secondly, know that just because the investigation’s outcome may not be what you had hoped for, that doesn’t mean that what happened is invalidated. The investigation’s outcome simply represents what happened according to a narrow set of policies and regulations, and is not representative of what actually happened.

Title IX can be a complex, lengthy, and frustrating process. If you need further help navigating the title IX process, there are some helpful campus resources you can consult—we recommend that you start with Safer (Located in the University Union room #217). You

can also find in depth information about the investigative process on Cal Poly’s “Office of Equal Opportunity” website.

Hopefully you are now educated beyond how to stay Aware, Awake, and Alive—and can now navigate the complex title IX system that WOW made few mentions of. ■

Institutional Change: SLO and Steady Does NOT Win the Race

Cal Poly, situated in the “happiest” place on earth, may seem like the darling child of the CSU system—free of struggle, pain, and suffering—but trust me, it is here. As you will likely find, the climate for students who are not white, straight, cisgender, wealthy, able-bodied, a part of greek life, or involved in science, math, or engineering can often be alienating, tiring, and brutal. There’s a reason Ronald Reagan called Cal Poly his favorite University—it is a campus full of white apathetic robots who have never had to work for anything in their entire lives. In other words, we make it easy for administrators to get away with pretty much anything they want. I want that to change.

This guide serves to give you a better understanding of how Cal Poly’s administration works, and how you can bring the change you desire to our lovely little campus. I will overview important decision makers, resources, and organizations on campus that will help you achieve your goals.

Lets start with good ol’ Jeffrey Armstrong—our fearless head

Mustang. A bit new to our rodeo, Jeff began his leadership in February of 2011. Famous for finagling his way out of answering questions, addressing problems, and appeasing people into blissful ignorance, Jeff will try to strong-arm you—see what I did there?—into believing A) That Cal Poly IS righteous and utopian in everything it does and B) That Cal Poly is doing EVERYTHING it can to fix/improve its almost nonexistent problems. Mark my words—DO. NOT. BELIEVE. HIM.

As good as he is at getting out of the spotlight and passing the blame onto someone else, you do have some tools you can utilize in order to get what you want from him. When making an ask for what you want, be sure to use buzz words. Phrases like “Learn by Doing”, “Diversity and Inclusivity”, “Improving Retention”, and “Campus Climate” will both rile him up and sexually excite him. Armstrong loves these phrases, and incorporating them into your ask will bring him closer to your goals.

The second thing to remember when making an ask is not to let



the blame be passed onto someone else. Often Armstrong, and many other administrators, will pass the blame onto the CSU Board of Trustees. This is a clever trick they have up their sleeve; the CSU BOT is often abstract and unreachable for students, prompting many to simply give up. Do not fall for this. Our administration has much more power than you may think, and Armstrong can accomplish nearly anything for our campus if he wanted to. This is for a number of reasons. Most importantly, Cal Poly has HUGE influence over the CSU Board of Trustees, and can often sway decisions made by that body entirely. If you are given this cop out, put even more pressure on the administration to act in your favor.

The next decision maker you will need to know about is Keith Humphrey. Keith is essentially second in command at Cal Poly, and has the title of Vice President of Student Affairs. This gives him

control of everything from Orientation, to the Cross Cultural Centers, curriculum, the Health Center, and much more. Keith is usually your first go-to for social justice-related issues and problems. He is also INCREDIBLY good at making you leave his office happily content, while giving you nothing. He is a professional blind-sider.

Keith is a very nice man, and is openly gay—use this to your advantage. He is a great ally to have at the top of the administrative ladder, and it is important you build a strong relationship with him—he directly advises Armstrong. He is also very good at being available to students, and does this by agreeing to meet with students usually at a moments notice. Ultimately, Keith is a really great guy tied up by all the red tape that is the Cal Poly Administration--which does not excuse is apathy and/or inaction--remember that.

Pressure Tactics

This is where the fun stuff begins. Cal Poly is notoriously apathetic, so even the smallest amount of action gets a large amount of attention. The administration is very skittish about protests, demonstrations, or anything of that kind—making it a very effective tool to put forth. Here are some things to remember when using demonstrations to bring about change at Cal Poly:

1. Notify the decision maker for your issue that you will be holding an event to demonstrate what you want.
2. Hold your demonstration in a central location on campus, somewhere you will easily be able to engage many students from many backgrounds.
3. Get the media involved! Mustang News, The San Luis Obispo Tribune, and various other local news agencies will help get your message around.
4. Expect nasty, mean and negative responses to your demonstrations. As you likely know, our campus is full of apathetic assholes who take pride in silencing others. Do not cave to them. Your concerns are valid—know that their comments such as, “stop being so sensitive!”, “That’s not a real problem”, “We don’t have money for that”, or “That _insert oppression here_ doesn’t exist at Cal Poly”, are invalid and counterproductive to the important work you are doing.
5. **THIS ONE IS IMPORTANT.** We all know that Cal Poly is a very white, cis, straight, able-bodied place—however—when bringing about change, try to elevate those who are at the center of your cause to the forefront of the movement. For example, trans people should be at the forefront of your activism to bring about a more trans-inclusive health center. This will hopefully ensure that the change you bring about is focused where you want it to be, and helps who you want to help.
6. Finally, know that decision makers at Cal Poly value student support. The more you get, the powerful you become. Try and garner petitions, testimonies, and other personal forms of information to give to your decision maker. This tactic works very well when working with high level administrators and decision makers. ■

Who to go to for what

President of Cal Poly:

Jeffrey Armstrong

VP of Student Affairs:

Keith Humphrey⁺

University Housing:

Juliette Duke^{*}

*Executive Director of the
Office of University Diversity
and Inclusivity:*

Annie Holmes^{*}

Intercollegiate Athletics, Director:

Don Oberhelman

*College of Agriculture, Food and
Environmental Sciences, Dean:*

Andy Thulin

*College of Architecture and
Environmental Design, Dean:*

Christine Theodoropoulos

Orfalea College of Business, Dean:

Scott Dawson

College of Engineering, Dean:

Debra S. Larson

College of Liberal Arts, Dean:

Doug Epperson

*Associate Dean of the College of
Liberal Arts:*

Penney Bennett⁺

*College of Science and Mathe-
matics, Dean:*

Philip S. Bailey

ASI President:

Owen Schwaegerle

Director of Pride Center:

Adam Serafin

Director of Gender Equity Center:

Tammie Cinder Velasquez

Director of Safer:

Sherri Love

*ASI Student Rights &
Responsibilities:*

Everette Brooks^{*}

*Professor of Psychology and
Child Development and Beacon
Mentor Program Advisor:*

Jennifer Teramoto-Pedrotti

*Chair of Women's and Gender
Studies Department:*

Jane Lehr

*Chair of Political Science
Department/WGS Faculty:*

Jean Williams

*Chair of Ethnic Studies
Department:*

Denise Isom

Liberal Studies/WGS Faculty:

Elizabeth Meyer

*Department Coordinator for
the Women's & Gender Studies
Department:*

Paige Gasser

University Housing CSD:

Kem French ■

^{*} Known member of the black community

⁺ Known member of the queer community

The Revolution Will Be Funded

Fundraising can be an annoying albeit necessary factor to consider when bringing about change at Cal Poly. Yes, it is incredibly annoying that we must feed into a capitalistic system to bring about this change, but this article will help you exploit the system in the most effective way possible.

Set clear goals

- Figure out your total budget.
- How much do you already have?
- How much you need to raise to meet your goal? How much you want to raise until the deadline?
- Find your targets
- Who will you reach out to raise funds?
- What will be your strategy?
- What tactics will you use?
- Put your plan together
- When are you going to complete these events? What does your week-by-week plan look like?

The steps to a fundraising ask:

1. Introduce yourself and ask for their name.
2. Start a conversation and get some info about them. Eg: "Why are you here?"
3. Explain why you're hosting the event and why it's important to invest in our work.
4. Make the ask! —Remember: Ask them for twice as much as you think they'll donate.
5. Thank them and follow up!

Restaurant fundraisers

- Do your research
- Be strategic about timing and location
- Understand the policies of each restaurant
- Create a plan for logistics.
- Create a plan for promotion and follow up

The Bake Sale/Drunk Pizza Extravaganza

- Make sure it's worth the investment.
- Comply with your campus regulations
- Know the ingredients, just in case of allergies.
- Have multiple ways to pay if possible.
- Be creative! (Serve pizza to drunk people outside VG's/On Hathaway)

Crowdfunding websites

- Have a compelling story, and well-written content.
- Consider making a video to humanize your cause.
- Post updates and thank everyone who donates.
- Weight the costs and benefits
- Don't just rely on your crowdfunding page. Have a solid plan for outreach! (Facebook, Twitter, Snapchat, and Instagram are all great avenues for promotion!)

REMEMBER:

You will get funding through
LOVE. POWER. AND ACTION. ■

*By Mick Bruckner with
immense contribution from URGE*

Get Involved!

Queer Student Union

The Queer Student Union started in January 2015 with the goal of improving the campus climate for queer students, staff, and faculty. The QSU serves as Cal Poly's only student run LGBTQ organization. The QSU plans protest, educational campaigns, and works on lobbying policy changes at Cal Poly. It holds weekly meetings in which its members discuss topics related to the queer community.

Keep your eye out for our upcoming Fall events, including a drag show and a back to school dance. All meetings and club events are open to everyone identifying under queer or trans umbrellas and allies. Join us and help improve Cal Poly for queer students.

Facebook:

www.facebook.com/calpolyqsu

Email: calpolyqsu@gmail.com

Black Student Union:

After an 8-year absence, Black Student Union has returned to Cal Poly. Our goals include (but are not limited to): increasing presence and representation for Black/African-American students, forming a strong community amongst Black

students, promoting Black culture, and elevating conversations around Black issues.

Due to the already low population of Black students at Cal Poly, it is imperative that the safe spaces that BSU can provide exist and are sustained for years to come. Although relatively new, BSU is quickly gaining traction and momentum. We are very hopeful for what the future holds.

Get Involved: Black Student Union meetings are held every Friday @ 5pm Bldg.52 Rm. E-32 (subject to change) or Contact:

BSU President:

*Saisa NaTori Willis
snwillis@calpoly.edu*

BSU Secretary:

*Tosin Kirya
okirya@calpoly.edu*

Triota

Triota is Cal Poly's feminist activist community. Open to all students, Triota serves as a safe space for students to unite for feminist related goals. Triota is a very active club full of diverse opinions and open minds. Previously, Triota functioned exclusively as the Honors

Society for the Women's & Gender Studies minor, but beginning in the academic year of 2012-2013, they began branching out into activism and student organizing. In the 2013-2014, Triota helped work alongside Safer and UPD to craft a better, far more inclusive, and update sexual assault policy on campus, ensuring that more students would be better protected under these updated guidelines. In the 2014-2015 academic year, Triota continued to grow & influence change on campus, organizing marches/protests, providing important criticism of current events on campus, and even sending 3 of its younger members to the URGE National Conference in Washington D.C., where they lobbied California state Congressional officials on the importance of pursuing a reproductive justice agenda. Triota generally holds weekly meetings all year long, and does a variety of activities - if you're interested in anything from crafts to contraceptives, Triota is a great place to get involved on campus.

Email:
triotacalpoly@gmail.com

Facebook:
www.facebook.com/triotacalpoly

Sierra Student Coalition

We exist to get you outside. We strive to provide education through

exploration. We share our respect for the environment through trail and beach clean-ups, habitat restoration, and education for creating a stronger, more connected community. Let's bond over our appreciation for the natural world. Let's learn from each other and the environment. Let's repair and celebrate our relationship to the earth.

Email:
slossc@gmail.com

Cal Poly Activist Reserves

Don't feel like you fit into any specific activist club? Feel like you will be too busy to go to weekly meetings? We still need you! Sign your name up for the Cal Poly Activist Reserves and you will receive emails only when we need support at rallies or protests. Stay in the loop and be a part of a community working to change Cal Poly for the better. Email us or join our email list and be a soldier for change.

Join:
www.goo.gl/forms/FTFIH4qc8S

Email:
calpolyactivism@gmail.com

Facebook:
www.facebook.com/cpactivism ■

Resources

Prism Peer Counseling

A resource for Cal Poly students who identify as LGBTQIAP+, questioning, or Cal Poly students who have LGBTQIAP+ or questioning friends, roommates, or family members and want to seek support. More information can be found at their website:

www.deanofstudents.calpoly.edu/content/pride/PRISM

Safer

Cal Poly's primary resource for addressing sexual violence, dating violence, domestic violence, and stalking. They provide support through confidential crisis counseling, advocacy and education. More information can be found on their website:

www.deanofstudents.calpoly.edu/content/safer/index

Counseling Services

Cal Poly's Counseling Services offer a wide variety of services to students including individual, couples, and group therapy. More information can be found on their website: www.hcs.calpoly.edu/counseling

BEACoN Mentor Network

BEACoN exists to educate and empower underrepresented students and advocate for them as they aspire to successfully complete their Cal Poly education. They work collaboratively with all members of the campus community to increase success and retention of underrepresented or underperforming students. Once students enter the network, they will be assigned a faculty mentor. More information can be found on their website:

www.diversity.calpoly.edu/content/beacon-mentors

Connections for Academic Success (CAS)

Through Student Academic Services, students can utilize a network of academic services, advisors, and activities designed to assist you in excelling at Cal Poly and in enhancing your learning skills. More information can be found on their website:

www.sas.calpoly.edu

Tranz Central Coast

Tranz Central Coast is dedicated to being a comprehensive resource for transgender services, support, and advocacy for residents of California's Central Coast. More information can be found on their website:

www.tranzcentralcoast.org

Pride Center

The Pride Center supports and advocates for the unique academic and social needs of LGBTQIAP+ students to promote personal growth and success. They empower and retain LGBTQIAP+ and ally students by cultivating a culture of care and providing an open, safe, and inclusive space. They host a ton of weekly events, and big yearly events like Pride Month and Pride Prom (you have to go!). Check out the Pride Center in UU room 209 and find a calendar of events on their website:

www.deanofstudents.calpoly.edu/content/pride/index

Gender Equity Center

The Gender Equity Center (GEC) supports and advocates for all women identifying students and feminists by building community, creating support, and striving for social justice. The GEC focuses on the empowerment of women

and feminists, while educating all students on gender socialization and identity. Stop by the GEC in UU room 217 and read about their events and services on their website:

www.deanofstudents.calpoly.edu/content/genderequitycenter/index

Multicultural Center

The MultiCultural Center (MCC) supports and advocates for under-represented students by honoring cultural expression, building community, and creating cross-cultural connections. The MCC provides a welcoming space for the Cal Poly community to promote diversity and work towards social justice. Stop by the MCC on the second floor on the UU and check out their website:

www.deanofstudents.calpoly.edu/content/multicultural/index ■

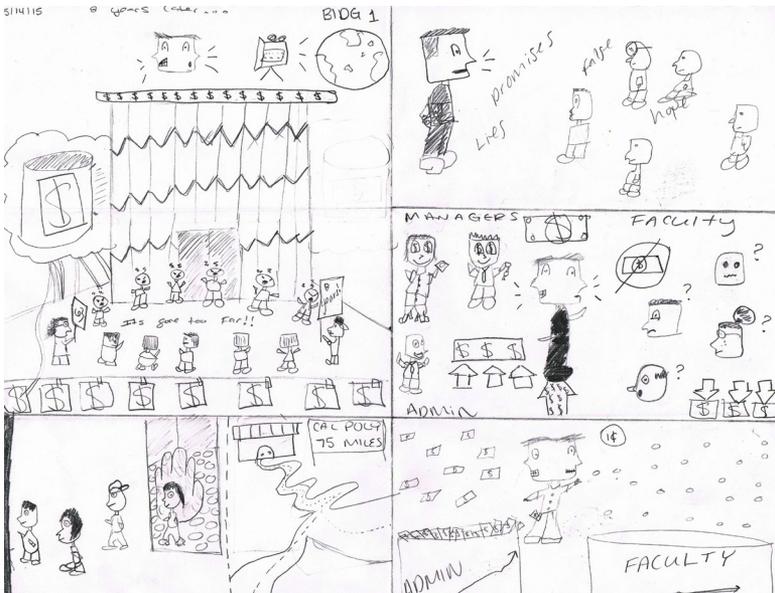
Faculty and Staff Pay Dispute

Spring quarter 2015 proved to be a boiling point between faculty, staff, students, and the administration.

The following story board was created by an anonymous student, it depicts the rally in front of Building 1, the administration building, on May 14, 2015 that was the result of 8 years of faculty pay stagnation and was constructed based off of the California Faculty Association's (CFA) 4th "Race To The Bottom" paper that can be found

on their website: www.calfac.org/cal-poly-san-luis-obispo.

This is intended to demonstrate how Faculty pay may have an affect on our education here as students, in regards to class availability and class sizes. As faculty, our professors gain the most satisfaction from our success, but to not be able to afford to live in their campus community is absurd. As the protestors valiantly shouted in front of Building 1, "IT'S GONE TOO



FAR!" They were promised incremental raises in the coming years, but there is still a long way to go and more advocacy needed for our fellow faculty. We as students can use our voices, presence, and talents to become accomplices on the road for fairness for our educators! Let the faculty at the forefront of our education be rewarded for navigating us through our college education, our quality of learning is at stake. ■

The Cost of your Cal Poly Education

Tuition for the 05/06 school year was \$4,245. Ten years later, it's \$9,000. The Difference? 112%. Below are the annual fees you are paying to attend Cal Poly as an undergraduate and where each of the 9,000 dollars you spend go.

Basic Tuition

Fee to pay for instruction, materials, facilities, and services provided by the University.

- Undergraduate Tuition: \$5,472 (\$1,824 per quarter)
- Non-California Resident Tuition Fee: \$248 per unit
- International Student Fee: \$300 per quarter

Mandatory Fees

Fee to pay for health services for students. Supports student Health Services department and health and wellness programs.

- Health Services: \$301.35 (\$100.45 per quarter)

Fee to pay lease, construction and maintenance costs of student health centers.

- Health Facilities: \$9.69 (\$3.23 per quarter)

Fee to support a variety of extra-curricular campus programs such as radio, drama, music, art exhibits, agricultural events and other instructionally related programs. Intercollegiate Athletics is also partially supported by this fee.

- Instructionally Related Activities: \$300.06 (General Fee is \$30.68 per quarter, Athletics Fee is \$69.34 per quarter)

College Academic Fee:

- College of Agriculture, Business, Engineering, Architecture & Environmental Design, Science & Math: \$1,123.80 (\$374.60 per quarter)
- College of Liberal Arts: \$775.80 (\$258.60 per quarter)

This fee actually consists of four distinct components dedicated for specific purposes as follows: Children's Center Fee, Athletic Scholarship Fee, Student Community Service Fee, and the General Programming Fee. The General Programming Fee goes towards support of ASI programs,

services, and student government representation.

- ASI Fee:
\$307.74 (General ASI Fee is \$55.56 per quarter, ASI Athletic Fee is \$47.02 per quarter)

Fee to finance, construct, maintain and operate University Union. This fee supports University Union programs, services and administration. The fee also supports recreational sports programs such as intramural sports, collegiate sport clubs, and recreational center operations and maintenance.

- UU Fee:
\$679.08 (UU Fee is \$219.36 per quarter, UU Sports Fee is \$7.00 per quarter)

Fee to support operation and maintenance of the Cal Poly ID card and its uses. This card is used for meal plans, library services, Campus Express Club, access to the Recreation Center and free transportation on city buses (which is paid through parking permits and tickets).

- Cal Poly ID Card:
\$9.69 (\$3.23 per quarter)

The purpose of the Student Success Fee is to increase access to classes and labs, help fund initiatives to increase graduation rates, help fund targeted and intentional efforts that will improve

the graduation and retention rates of all of our students, and to help fund interdisciplinary learn by doing experiences.

- Student Success Fee:
\$796.59 (\$265.53 per quarter)

Other Fees

CSU system wide voluntary fee charged twice a year in Fall and Spring terms to support the programs and operations of the California State Student Association (CSSA). Students may opt out of the fee until the term's census date by clicking the OPT OUT icon next to the charge in viewable in the Student Center - Account Activity.

- Optional Student Involvement and Representation Fee (SIRF):
\$4 (\$2 charged Fall and Spring quarters)

Covers the cost of all commencement-related services, resources, events, staffing and all programmatic elements of the commencement experience from beginning to end.

- Commencement Fee:
\$90, charged one time when your Expected Academic Progress reaches 75%. ■

Unobtainable Higher Education

Our higher education system is designed to give choice and flexibility for the gifted and wealthy while leaving the rest behind. It is time for a revolution in higher education: we need a new system where cost is not a barrier to education for those who cannot afford it, and where flexibility of majors can be attained by everyone. The high price of a degree is ruining higher education by forcing students into high paying fields and preventing others from higher education all-together.

Base in-state tuition at Cal Poly for the 05/06 school year was \$4,245. This year, ten years later, it's \$9,000: an increase of 112%. According to the Public Policy Institute of California, the majority of tuition increases are due to reduced state funding for higher education. Between the 2007-08 and 2012-13 academic years, state funding of the UC and CSU system fell by 2 billion, or more than 30 percent (PPIC). Due to a combination of decreasing state funding and increasing enrollment, state funding of the CSU has decreased from almost \$9,000 per student per year to less than \$6,000 per student per year between the 2007-08 and 2011-12

academic years. In the midst of a budget crisis, the representatives which represent you have chosen to defund higher education. California now spends more on corrections than on its public universities. Reduced state funding combined with tuition increases passed by the CSU Board of Trustees has led to a situation where the "in-state full tuition at the University of California (UC) and California State University (CSU) has risen more dramatically than at other public universities in other states over the past decade" (PPIC).

Kicked out of the System

These tuition increases are preventing qualified students from attending the CSU. A 2012 report by the Public Policy Institute of California found that enrollment rates at the UC and CSU of highly qualified California high school graduates fell from 67% to 55%. Many of these qualified students opt for community colleges, however, the report found that increases in enrollment rates at community colleges did not make up for the declines at the UC and CSU. As one could expect, higher tuition is

preventing qualified students from attending California public universities. As tuition continues to increase, more qualified applicants will be denied the ability to obtain a higher education.

The Solution

Federal and State Governments must invest more in higher education in order to make it more accessible. On the Federal Level, President Obama has proposed a plan that would make all 2 year community colleges free. Additionally, three Democratic Presidential Candidates have proposed ambitious plans to reduce the price of higher education: Martin O'Malley, the former governor from Maryland, has proposed a plan allowing students to refinance loans at lower rates as well as freeze tuition rates by encourage increased state funding of higher education through Federal matching grants. Bernie Sanders, a Senator from Vermont, has proposed a plan that would give states \$2 of federal money for every dollar that they spend to reduce tuition, reduce student loan interest rates to 2 percent, and expand the federal work study program. Former Secretary of State Hillary Clinton has proposed a combination of reducing student loan interest rates and providing grants to states that reduce tuition. These plans effectively use taxpayer money by

providing quality education to qualified students who would otherwise potentially not be able to obtain a higher education. On the state level, policymakers, particularly in California, must refocus their priorities on the UC and CSU systems and the importance of state funding in higher education. Fellow Mustangs, we must support policies that lower the cost of education. Education is a right, we must to fight to make it accessible for all.

Contact a policymaker:

Jerry Brown, Governor of California:
(916) 445-2841

Timothy White, Chancellor of the
CSU: (562) 951-4700

CSU Board of Trustees:
(562) 951-4020 ■

By Matt Klepfer

Abolish The Greek System.

*Trigger Warning:
Sexual Assault, Racism, Sexism,
Transphobia/Homophobia*

The greek system has become a problem, and that problem must be solved. While the greek system does not necessarily create oppression, it harbors an especially conducive environment for it to occur. With scores of college students entering the greek system, it is important to acknowledge the problems it poses to society, and to identify the lasting exclusionary practices of the system. Recent high profile instances of oppression in the greek system, such as the Oklahoma SAE n-word chant, have brought the existence of the greek system into question. When examining oppression within the greek system, we must not only identify oppressors, but also the systems that creates the oppressors. These exclusionary practices manifest themselves explicitly and implicitly, and oppress students on the basis of gender, race, class, and sexual orientation. As such, the greek system should be abolished.

Drawing on recent events regarding the greek system, such

as what happened in Oklahoma or at the University of Alabama— or even recent events at Cal Poly (Nava-Hos and Colonial Bros Party), racial discrimination within the greek system has persisted despite seemingly effective non-discrimination policies. Historically, greek life has been exclusionary to non-whites. In the early nineteenth century fraternities were embodiments of their school's population; which, was white, upper class, and christian (Hughey). In the late nineteenth century schools slowly started the process of integration, which in turn prompted fraternities to implement explicit policies against the membership of non-whites (Hughey). These policies remained in place until the 1960's (Rosenberg). Jumping forward fifty years, according to a study conducted by Matthew Hughey of the New York Times, minority students often feel estranged within the traditionally white organizations they are apart of. Hughey explains that minority students are often coerced into

doing jobs by white members that "benefit their own race". For example, minority students were asked to conduct "Philanthropic endeavors in low income areas" (Hughey). In addition, the study found that nearly all minority members in the traditionally white organizations sampled said they were expected to conform to their traditional racial stereotypes, or face a sense of not belonging. This contributes to the sense of tokenization that many minorities feel in greek organizations. Hugely also found that during his study, only three to four percent of each organization was non-white, which is exceptionally less than the national average (which is 36.6% according to NBC News). Greek organizations may not have explicit discriminatory policies, but their white and middle class character have created a system that selects members that are congenial to that of the organization, and Cal Poly is no different.

In addition to creating an environment conducive to racial discrimination, greek organizations foster an environment conducive to sexual assault, and by association, sexism as well. Fraternities and sororities perpetuate hyperbolized ideas of masculinity and femininity. These exaggerated gender roles in turn create an environment where sexual assault is much more likely to happen. Fraternity members are

three times more likely to commit sexual assault (Valenti), while sorority members are seventy four percent more likely to experience sexual assault (Factors). A recent Washington Post article written by Alexandra Robbins asserted that "Sexual violence, hazing, drugs, recruitment, racism, bullying: Many sisters told me that their sororities have swept these issues under the rug, insisting that the public – and, in some cases, the university – shouldn't know about them." In addition she said, "historically white national sorority officers, with their tendencies to hush-hush controversial incidents and to center so much of sorority social life around fraternities, may themselves be partly, indirectly at fault." Again, while not directly the cause of sexual assault, greek life can promote it. Fraternities perpetuate sexual assault in a different way. The problem manifests itself as the idea of "the ratio". At fraternity parties, women are let in without any restrictions, yet men not part of the fraternity are excluded. This creates a situation in which there are far more women at the party than men. Immediately, this promotes the idea that if there are many women, then a man must then be able to "get some". Mix this with alcohol, and the entire point of the party shifts to straight fraternity men trying and believing that they

must have sex with women at the party. Coupled with a high value placed on masculinity expressed by having sex, it is easy to see why these men feel pressured into believing that they must have sex at a fraternity party. This scenario is another explanation for the disproportionately high occurrences of sexual assault in the greek system (Valenti). Ultimately rape culture is perpetuated throughout the greek system, adding to a growing list of reasons of why greek life is more problematic than it is helpful.

Adding to racism and sexism, greek life enforces an environment in which heterosexuality is assumed, and anyone who falls outside is unnatural and less valuable. This quiet form of homophobia manifests itself in many ways throughout the system. For example, the concept of date parties, in which a fraternity pairs with a sorority, assumes that all members of each organization are heterosexual. This emphasis on being heterosexual was confirmed by a study conducted by Lamda 10 and Campus Pride, which found that among a sample of over three hundred gay undergraduate fraternity members, between fifty-three and seventy-four percent cited "passing as heterosexual" as an important reason for joining a fraternity. In addition, among the same sample, only fifty percent of respondents

described their chapter as being "non-homophobic" and twenty-two percent of respondents reported being harassed because of their sexual orientation, gender identity, or gender expression (Rankin). The heteronormative environment created by the greek system contributes to a hostile environment for members of the queer community.

The structural discrimination created by the greek system not only excludes on the basis of gender, race, and sexual orientation, but also on the basis of class (Doherty). Many people cite the prominent career connections greek life provides as a positive and integral aspect of greek life; however, I proclaim these career connections to be a problematic form of neo-nepotism that preserves the ruling white, heterosexual, and wealthy class. Because the greek system bars members from the previously mentioned groups, access to prominent career connections are therefore restricted. In addition, member fees, party expenses, and hidden fines and fees make paying for membership very difficult for low income students (Doherty). The nepotism greek life creates can be seen at the highest levels of society. According to USA Today, eighty-five percent of fortune five hundred CEOs were apart of greek life, while seventy-six percent of congress was once apart

of greek life (Glass). Access to this upper echelon of society is limited to those who can be apart of that system, which I have proved is usually white, heterosexual, and wealthy.

Ultimately greek life is built upon structural exclusivity, and causes real harm to society. Many people will argue that while the greek system can be problematic, its benefits outweigh its consequences. I believe I have shown however, that its benefits are merely ways of preserving an oppressive white, wealthy, and heterosexual ruling class. Its consequences, seen in the form of sexual assault, racism, classism, and homophobia are built into the very foundation of the system. There is only one solution to ending the rampant discrimination greeks unleash on American college campuses, and that is to abolish the system entirely. ■

By Mick Bruckner

NSTP (New Student and Transition Programs)

One of the organizations that paints the façade of a perfect Cal Poly campus climate is New Student and Transition Programs (NSTP). I specifically want to address this program because I know so many people whose lives have been so positively impacted by this program, and I would love nothing more than for it to progress, grow, and extend to a more diverse crowd of people and touch more lives in a positive way. We have one of the best orientation programs in the nation; we have gained national attention for this, and every year thousands of incoming freshmen participate in Soar and Week of Welcome (WOW) where they get acclimated to the campus, have fun with their leaders around San Luis Obispo, and watch presentations covering both academic topics as well as awareness topics that attempt to expose new students to the realities of alcohol and other drug use, sexual assault, mental health, "respect and diversity", and dependency. I have personally and second-hand heard some amazing stories from new students who have opened up during their

orientation experience and for many, this is the first time many students have talked about any of these topics with their peers, especially in relation to themselves.

One problem I have found within NSTP is the way they address the problem of diversity at Cal Poly. Compared to other California State Universities, Cal Poly has an unusually high percentage of White students (57.8%) and unusually low representation of People of Color, in particular with Black students (.7%) (CSUmentor.edu). Anyone can look at the numbers and see that Cal Poly lacks racial diversity compared to competing CSU campuses, which presents a number of problems. This includes the way NSTP takes on this issue, and instead of making a powerful statement about needing to address this problem as a community, reaching nearly every freshman student who is now required to attend both Soar and WOW, the program very largely promotes the concept of (loosely quoted), "We may not be diverse when it comes to the color of our skin but what really matters is that we are diverse in our beliefs." Promoting

this statement so widely attempts to silence those voices in the minority and ignores the problems that arise when a campus lacks true cultural diversity. Ignoring the clear lack of racial diversity on this campus and choosing to focus on our diverse beliefs instead further ignores the fact that there is something going on at Cal Poly that creates an atmosphere where People of Color do not feel a sense of community, support, or representation, leading to lower rates of application and retention. The result is a bubble of White people who because of their known or unknown White privilege, feel very little need to educate themselves about the racial injustices of the world and therefore the problems that have been created from attending a university with these kinds of demographics. They become insensitive, ignorant, racist, are actively biased, and use stereotypes to those few People of Color they happen to run into or interact with on Cal Poly's campus. They are unable to be multi-culturally competent and Cal Poly students are known to lack strong skills in working with people with diverse backgrounds. To me, this is horribly problematic but could easily be something addressed by a program as big as NSTP instead of trying to sweep our lack of racial diversity under the rug and claim that "diversity of beliefs" is the

most important quality about our student body.

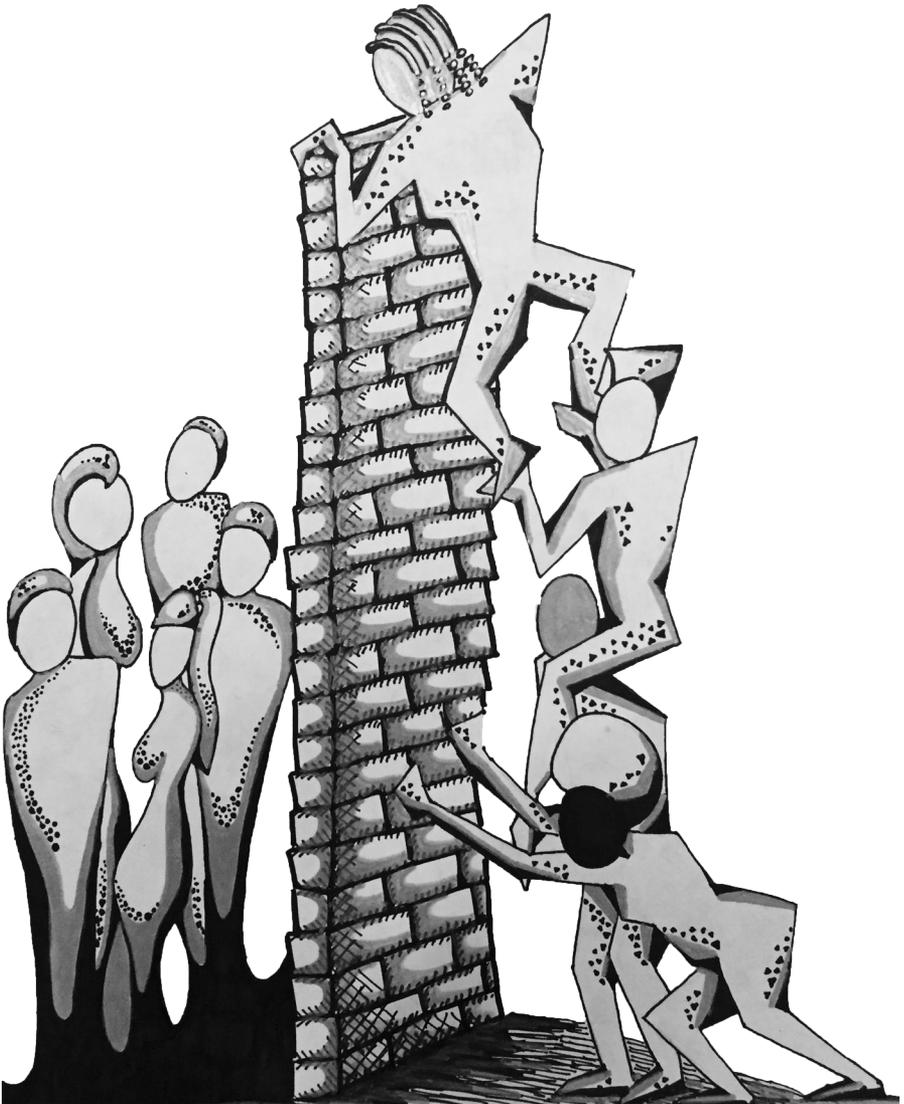
Another issue I've found within NSTP is that the traditional nature of the program tends to halt a lot of necessary change within. When others bring up problems, give feedback, or suggest changes about spring training for Soar and WOW leaders it is often dismissed as not being important enough for time allocation. The leadership within in NSTP also does not seem to allow for much change because the people involved have had roles for so long that they are unable to bring a fresh perspective. The first year Leaders in Training (LITs) are trained by Team members (who used to be LITs) who have been trained by Board members (who used to be Team members) who were trained by the profession staff (who often were on Board, Team, and were LITs in the past) which from what I have seen, perpetuates the thought process that their trainings and ideas have "always worked" and consequently no need for change.

Finally, because of all of these issues or any other negative experiences that others have had with the program, there are a number of people who are not entirely satisfied with NSTP. I have found that the people I have interacted with in NSTP cannot seem to wrap their mind around the fact that not every

person has had a positive experience with the program and I strongly believe this lack of empathy further stunts any sort of necessary change to help students feel included. In their mind, their program could not possibly need to change and this creates an exclusionary atmosphere for those who did not fall in love with the program while participating. Instead, those passionate about NSTP could benefit from taking a step back when hearing a different perspective of their program. They should constantly be seeking feedback and critique so they can better their presentations and topics covered.

As I mentioned earlier, I do not write this with hatred toward NSTP or to just talk about the negative aspects. I write this to be real with the people who are about to or recently have been exposed to the program. I know people whose lives have changed, even saved by New Student and Transition Programs. I see the tremendous joy, passion, and leadership skills gained from those involved with NSTP. I know this program has all the right ideas, goals, and intentions but I also know that all of this has not quite expanded to include all incoming students. I encourage those who are also passionate about this program to get involved, start making necessary changes, get the conversations started, and give ALL

incoming Cal Poly students a real, inclusive, and supportive environment to enter for their huge transition they are about to experience as they begin college. ■



Original Artwork by Nicolette Lax

More Disorientation

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- | | | | |
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On Ignorance

The most potent and imperfect of things in this entire universe is one that is well understood; a thing so powerful that at times it is tamed; a thing so headstrong that little can change its nature; yet, this entity is frail in its existence in that it relies on habit to stay sane, subordinates to verify its formidability, and trivialities to pursue its own ambitions to what could be no end. The entirety of its essence can be broken down into a system of chemicals and materials working in tandem to accomplish what we know to be life. Life is simple when explained in such a way; however it is highly complex in that so many different chemicals are going different places with different tasks to support the main goal of life. Sentience is a completely different and more curious concept. The entity of discussion is given what is called "free thought" by a complex system of nerves and other materials in its "brain". Is "free thought" free, really? Various regions of the brain are used in thought and action; the most important of regions of the brain in "free thought" are analogous to chips. Chips in a computer are programmed to serve some function, process information. The

regions of the brain I speak of are programmed from past experiences of the entity as well as behaviors inherited from experiences of its predecessor, who inherited some combination of behaviors from its predecessor, and so on. Information is stored, and from that information action is dictated; and so the entity acts. The old programmed information allows the entity to decide in its present and future the best courses of action to take in situations where new information is received, whether similar to its past experiences or new. The constant juggling of new and old information, introspection and internal deliberation is what comprises "free thought". What allowed this entity to seemingly dominate its surroundings is the ability "free thought" gave birth to: Creativity.

How is this entity at the top of the world with just creativity, you may ask. It is true that other creatures with "free thought" can also create. Primates are able to create rudimentary tools to accomplish goals. Most mammals are able to execute problem-solution and learn. Creativity, I say, is a general title slapped on a whole myriad of other sub-abilities that truly caused

this entity to excel: Ambition, teamwork with its kind, resourcefulness, as well as cunning and deception. Through outsmarting (and overpowering) its opponents through time, our entity has outlasted many others and evolved to the point where it can stand alone and move mountains with the power of its mind (sort of). The creature's "free thought" would make it seem like a robot, if it wasn't for one thing that inexplicably (in combination with creativity) gave it a unique form of sentience that other creatures lack: Morality.

In pulling together as a species and forming societies with different leaderships, goals and ambitions, certain precedents are set to ensure the mission can be accomplished. "Do not harm your comrade", "Help your comrade", "Be loyal to the cause", etcetera. These and similar precedents form what is called morality (morals), which, in combination with "free thought", results in sympathy, empathy, apathy and action based on whichever is provoked by some situation. Morals are subjective, depending on each entities' society, group of predecessors and comrades, goals and faiths, so not each will behave in the same fashion when faced with the same issues. Put together two entities who would take different courses of action and interesting things occur. The

entities can debate and come to an agreement, agree to disagree, or become enraged, slip into a limited state of primality and 'fight'. Programmed behavior, learned behavior and morals are the cause of all action and interaction; humanity, if you will. Humans. People. Citizens. Individuals. All subjected to these conditions.

What is the soul then? Is it a device placed into the bodies of humans at birth? Is it just what I explained above? Is it a part of some higher being invested in each individual? The answers vary depending on who you ask, as things like this are not tangible. You cannot measure the amount of soul in a person with flasks and beakers, nor scales, filters or cameras, yet we can observe and say that someone is soulful. Perhaps the soul is a proxy for "good" and evil"; without it, what is a human? Regardless of the answer to the seemingly open-ended question, we all agree that each soul is deserving of fundamental human rights... Life, liberty and the pursuit of happiness... Nourishment, security and safety... Free thought and self-determination of one's lifestyle... etc. So why should any one entity declare its actions and beliefs "right" and another's "wrong" if everything is based upon upbringing and interpretation? Every entity is "right" in its own right, whether or not it

is socially acceptable or moral in another's society to possess the beliefs or act as is might.

Logic, which is "free thought" free from the taint of immorality, is not an ability enjoyed by most entities of the species, but it is the only thing that can truly outline what is correct and incorrect; note, not "right" or "wrong". Logic dictates, that every entity in society should enjoy the same fruit and benefits as each other entity in that society (if an equal one) until one proves that they should be stripped of those luxuries from irresponsible action. Restricting one's ability to live how they want is an absolute infringement of basic human rights. Consider terrorism; terrorism is absolutely immoral in all places and is the "wrong" as well as incorrect method of accomplishing one's goals, which are usually based on selfish desires. Attacking one just because they don't believe in the same thing or live the same way as another is unsound and abhorrent. In that way, whether morally right or not, every nation or faction that wages war based on religion or leadership accomplishes the same degree of crime. "You killed my people because we eat tacos with your head upright and you eat tacos tilting your head sideways, so we'll kill you" is an exaggeration that displays how childish this course of action is. Revenge is an

abhorrent thing based on beliefs; vengeance is a respectable course of action based on violation of human rights and real justice. In a war where one side fights because it thinks the other is evil and the other fights to protect its people and way of living (while not pushing it on the other), the latter is justified; correct. If that is not the case, both sides are unjustified and the war is pointless.

Injustice and restriction of human rights is not limited to war-wagers though, it is more noticeable inside of society. It happens everywhere; cops murder innocent people (intentionally and accidentally), lobbyists and politicians restrict access to resources that could save lives and help people, companies do not offer equal pay, people are kept from housing and securing jobs based on beliefs, the amount of estrogen in one's body and the amount of melanin in their skin, and so on. To say that certain people should not exist or have rights in America on the grounds of religion and beliefs is to completely ignore the underrated principle set up by the creators of the nation, 'Separation of the church and state'. Furthermore, who is one to say a certain group should not be able to live and pursue happiness on the grounds of religion if one lives outside the realm of religion? An outsider of a

particular culture or community should be respectful and mindful of it long as they don't impede upon each other's' lifestyles. It is incorrect to keep others from living their lives how they want to, "wrong" too. One doesn't have to support another's cause, but they should never impede upon its progress nor downplay the work people put in to obtain equality. That is incorrect. That is wrong. That is evil. That is hypocritical. How can one say that the United States of America is great because everyone can shape their own lives but then turn around and say that others are not deserving of that and shouldn't fight for it? One should want to work with their neighbors to help them get to better places, not bash them for living differently.

Often times, the most ignorant are the most politically driven on both ends of the spectrum. They like to pick out the parts of legislature, sacred scripture and ideology that they like the best and ignore the rest. One thing I find astounding is that many people take a few instances of some situation and apply blanket judgement on all groups included without conclusive statistics or research into the situation as a whole. A few illegal immigrants kill American citizens in cold blood; that is evil and they should be punished as individuals. The entire group should not have

to pay for what nonideal representatives of the community did. Many unemployed and uneducated African American youth commit crimes; not every black person is a thug. People who say these things should think about why these things are happening in the first place, find the root of it all and solve the problems for good rather than apply a bandage to the situation and sit high-and-mighty while the situation repeats itself. Give people easier access to better resources and education, teach people to be more sympathetic and revamp institutions that keep select groups of people down and many of our problems will end. People who cannot see that are illogical and ignorant. It is plain hateful and selfish to resist progress in these affairs, and people who do not want things to change for the better of their fellow humans are what is wrong with this nation, not people who aren't overly patriotic. Consider that many are not patriotic because they and their people have suffered in America while others enjoy all it has to offer.

There is an attribute that drives some humans to elevate their thought and behavior to a higher, more pure level: wonder. Wonder allows one pursue the truth, seek justice, absorb knowledge, and achieve real Zen and happiness free of trivialities and what society supplies. Having achieved

such enlightenment, it's hard to decide between the two only routes in society, playing the game or not participating in the cycle, but why sit out when there is so much work to do and so much good that can be done? Why watch as others suffer during the state of life when we can help them live better? If life is a cycle anyways, why not purify it and make it easier for everyone else to go through? If more people are taught early in their lives to wonder and be cynical of things going on around them, things can get better exponentially.

We are (for the most part) created equally in terms of biology and morality. We are all deserving of the benefits of society and fundamental rights, since we all start with clean slates. Some are corrupted by how they are raised or what they see, but the power of nurture can be inhibited. People can be cured of their faulty and unjust ways if they are assisted by progressive, honest, patient and hopeful people. People can be brought out of the darkness of the ignorance in which they were raised with care, not hate. I hope that one day we can all put our trivial beliefs and desires aside, learn the stories and struggles of each other and truly see why things must be changed. We have to want this though. Anyone who wants peace should want to relate to their fellow human. When we understand

and respect one another in such a way, equality and peace can truly be obtained. We must come together with good intentions and focus our attention for the benefit and prosperity of our people and our species. ■

By Logan Vaughn Kregness

Bickin Back Bein' Bool: or Black Identity

When have you ever had to prove your "Blackness" to someone? Or been in that awkward situation where you are expected to affirm some negative racial stereotype about your community because of your skin color? Now, this may seem like a peculiar question, but chances are if you go to a predominantly white school (such as this one) this act of racial assertion is something you'll be doing more often than you'd like to. On the very high chance that you find yourself in a situation like this, here are a few tips:

- Do not be surprised when people look to you to confirm (or refute) a commonly believed stereotype held against your race.
- Do not blame the white college students who have had next to zero experiences with actual Black people outside of what they see on mainstream social media and a YG video.
- Do not be shocked when even your fellow students of color engage in this same harmful behavior.

- Do not feed into what they want to hear or see. We do not need to affirm their internalized assumptions of our people.

Another point to be made here is that there is no singular Black experience. We all have varying narratives for how we have lived and navigated through this world-- but this does that mean there are not similarities. There will be points where our experiences do intersect and we can see the ways our lives are uniquely transformed just because of our Blackness in ways that non-black people will never know-- but despite this, individual identities should still be respected. As such, asking us as individuals to be the spokesperson for an entire race or assuming that our experiences are all homogenous is offensive on many levels.

Everyone knows what a racial stereotype is. Everyone knows what stereotypes against the Black community are. And hopefully everyone knows by now that stereotypes only serve to perpetuate negative and harmful ideals about any community. So why is this-- the act of assuming that stereotypes

for a race are inherently true, and then looking towards Black people to validate these borderline racist assumptions- such a common practice here? To answer this question all we need to do is look at the current campus demographics and standings:

- < 1% of the students at Cal Poly are African American or Black which translates to about 200 students out of 20,000. (This number becomes higher when we factor in bi/multiracial students)
- A majority of the students come from predominantly middle class white backgrounds
- Cal Poly offers no concentrations in African American/Black studies and only has 14 classes which explicitly state African American/Black themes as the main focus.
- Cal Poly's Black Student Union (BSU) has been re-instated just recently after 8 years of inactivity.
- There are no housing options geared toward Black/African-American students

What does this mean? It means that "if you build it they will come," and Cal Poly has clearly not built a suitable and inclusive environment for Black students to ensure

success while having adequate representation across the board. In relation, people just don't know how to act around Black folk because there are hardly any of us here to even interact with. Our visibility and presence is limited to being the token Black friend or the kid with the afro you always see on your way to class, and both individuals are guaranteed to experience a wealth of microaggressions and alienation in one form or another. To navigate spaces where we have become the "minority within the minority" requires a certain level of assimilation that I'm not willing to partake in. So what other options do we have rather than sitting in complacency and accumulating dissatisfaction from both our peers and campus? Well one step in shifting our college's current harmful culture/attitude in how we engage and interact with Black/African-American lies in re-education. Combatting misinformation and the desire to perpetuate harmful, racially influenced aggressions by amplifying spaces where Black students have the voice and the capacity to educate en masse. Now that our campuses Black Student Union has been re-instated, and Black students are laying the foundations needed to establish change, we can only hope to see this movement happening in the near future. ■

By Jabe Marvis S. Williams

To Debate or to Dialogue

As we find ourselves in an age where we have the ability to vote and make a difference in the world, our opinions start to evolve and become very powerful and important to us. Additionally, as we've continued to live our lives throughout the years, we have gathered so many individual and unique experiences that make up who we are and the way we view the world. Something I've learned quite a bit about in the last year is the powerful benefit of dialoguing with individuals and groups of people rather than debating. In debate, the end goal is to find a winner. Someone has to be right and the other person is therefore wrong. In dialogue, the end goal is to come to a place of mutual understanding with the person or group you are dialoguing with. Dialogue leaves plenty of room for disagreement, but the main purpose is attempting to understand where the other person is coming from. Even if you ultimately cannot agree with the other perspective, it is important in educating yourself and others to seek to at least be empathetic to a person's background to try and understand the

views of others and where these differences may stem from.

In order for a successful dialogue to take place with positive takeaways, it is important to keep a few tips in mind.

1. Active listening is key. If when talking to another person you are preoccupied with your own response, you are not fully listening to what they are saying. In order for mutual respect to take place, each person needs to be fully paying attention, not interrupting, and taking some time afterward to formulate a response. Reflecting on what the other person has said is one way to show you are listening.
2. Don't hold back. This one could seem a bit problematic, especially in a dialogue where very triggering topics are being discussed--not holding back can be very daunting. No one wants to offend another person; however, if we constantly hold back on what we are about to say in fear of potentially offending someone, we lose out on so many opportunities to

learn from those around us. If we are open to being corrected and further educated, so much more learning and understanding can come from having an uncensored conversation with someone. That being said...

3. Own your mistakes (and then do your own research to educate yourself on the issue at hand!). You are a human living in a world where we do not treat people the way we should, and although many of us would agree that this needs to be fixed, it is unfortunately the current reality of the world. You and everyone else are not going to be perfect. Therefore, in speaking your mind on an issue, if you end up triggering someone or offending them in any way, recognize that the emotions, thoughts, feelings, and words that come up as a result are 100% their experience and is something that you triggered. That being said, apologize—not for offending them—but for your mistake. I'll use the example of multiple celebrities who have appropriated American Indian headdresses in their musical performances. Some of these celebrities have apologized for offending the group. Saying something

along the lines of, "I'm sorry if this offended anyone, but I was doing it for fashion and honoring the heritage." Others have taken a different approach by saying, "I recognize that what I did was wrong and for that I am so sorry. I offended a group of people by taking a part of their culture and using it as my own, and that is not okay."

Even though it can be absolutely frustrating talking about an issue you are very passionate about with another person with a different view, I have found that it is so much easier to reach another person when you make an attempt to understand their view and where they come from. Of course, you should approach these scenarios with an understanding of yourself. If you know you are putting yourself in danger by engaging in dialogue or know that you have the potential to be triggered beyond your level of comfort, there is nothing wrong with needing to stay out of a conversation like this. Otherwise, if you are entering a conversation intending to debate, I strongly suggest you try out dialoguing and pay attention to the tone, feelings, and results of that discussion. ■

Eating Disorders and the Myth of the Freshman 15

*Trigger Warning:
Eating Disorders*

An astoundingly prominent challenge faced by many Cal Poly freshmen, and myself, is related to nutrition and exercise. The fear generated from the phrase "the freshman fifteen" mixed with Cal Poly's pervasive gym culture and obsession with the lack of "healthy" choices in campus dining venues sets the student body up for obsessive thoughts about food, body image and pressure to hit the gym. The constant dialogue around "good" food versus "bad" food, and the pressure to constantly manage dietary consumption generates disordered relationships with food and distances individuals from their capacity to eat and move intuitively.

Coming to Cal Poly, parents and friends warned me about gaining the freshman 15, as if I could not be trusted with food...as if I could not understand my own body signals. As a result, I was in a constant state of fear. I felt shameful and out of control anytime that I

succumbed to late night munchies cravings with friends, or if I allowed myself to enjoy a pastry from Sandwich Factory for breakfast.

The time and energy that it takes to worry about strict dieting and exercise rules is, simply, life sucking. Realistically, our bodies have evolved over the years to communicate to us when we are hungry and what we are hungry for in order to maintain a balanced diet. Are we hungry for something on the lighter or heavier side? Does our body want pasta? Ice cream? Fruit? Is what we are feeling an emotional hunger, a spiritual hunger? Are we hungry for attention, connection, creative outlets, or affection?

My freshman year of college, negative body talk, talk about calorie counting, and obsession with calorie burning was everywhere. It was normalized and consistently validated by my peers and my environment. The negative body-talk fed into my body dysmorphia,

causing me to view myself differently in the mirror in response to my emotional state at any given moment. In seeking treatment, I became aware of different stressors that triggered my negative body image, which turned out to be entirely separate from food and body image. As my health improved, it became clear that my negative body image and my fixation on diet and exercise functioned as a distraction from the painful emotions from situations in my life that felt out of my control.

As odd as it may sound, the eating disorder gave me a sense of control when everything else in my life seemed so out of control. As my eating disorder got worse, everything else (my relationships, my academics, my productivity, my ability to relax and feel emotions) spun further out of control. Once I was able to recognize that and identify where I needed to make some major changes, the symptoms became more evident. As I tried to address the behavior I realized that the symptoms were less of a choice than I had previously imagined.

I eventually found the Central Coast Treatment Center and scheduled a free consultation (their contact information at the end of this article). Before showing up to my first day of treatment I feared that I was not sick enough and

that I wouldn't fit in with the other patients, but I was assured that this was a common fear held by patients before entering treatment. It became evident to me that while each patient had his or her own unique story, my experiences overlapped with others in many ways and that exploring our struggles in a safe space opened me up to new perspectives, and eradicated much of the shame around my symptoms.

Initially, I was adamant that compulsive exercise was not a part of my disorder; I prided myself for being fit and for having the self-discipline to stay active. However, as time passed by and I began making healthy changes, I realized that fixating on exercise did play into the disorder. My exercise regime was just a way to create more rules for myself to distract me from dealing with other issues that were too overwhelming to face. It was a way of maintaining the underlying belief that I was not enough without following these strict rules.

I recall urging myself to go on runs, despite the fact that deep down I really didn't feel like it. I would tell myself that my run would be well worth it at the end when my endorphins would kick in. After the run I would feel good, in control and proud of myself, validating my strict, rigid and nagging exercise routine. However, after

going through treatment and realizing how a major part of the eating disorder surfaced in my exercise regime, I realized that it was not my true self who was happy maintaining this sort of active lifestyle. It was my eating disordered (or ED) self who got to control my every move.

Each disordered individuals often times validate their behaviors by telling themselves that they are still in control, and that the symptoms they are experiencing are conscious choices. However, what differentiates an eating disorder from disordered eating is the fact that when you have an eating disorder the compulsive behaviors are not choices because they didn't begin with the act. The behaviors are a last resort or consequences to what the disordered mind has already established. When you have an eating disorder you are trapped, the behavior is no longer a choice, and you can't simply quit it. That is why it is crucial to have others (a support team) advocate for you through recovery. When silently struggling with my eating disorder in silence I resisted getting help. At first this resistance was out of pure denial, but, eventually when it became clear to me that I was not in good health, I feared that my disorder was not severe enough and that I didn't look unhealthy enough to ask for help or qualify for treatment.

If your symptoms don't fall into a clear category but you feel something is not right, you still deserve attention. If you have any concerns about your thoughts and emotions surrounding food, exercise or body image, you deserve to talk to an expert. Do not determine whether or not you are disordered by comparing your thoughts and behavior to those around you, for it is possible that they too are suffering from some degree of disordered conceptions around health, fitness and body image.

I find my capacity to connect deeply with others has expanded as I become more aware and open up about my struggles with body image and food. It is the places in yourself that you reject the most and push back into your subconscious that end up destructively manifesting themselves in other places in your life. Asking for help was one of the hardest things I have ever done, and facing those parts of me, which I have denied for so long has been even harder. However, after going through this process, it is clear that sometimes we have no other option than to curiously and open heartedly look within and explore our shadow spaces. These scary parts have more to teach us than we think. I wanted more than anything to heal on my own, but I wouldn't have been able to delve as deep into my core wounds without

the support I received in treatment. Sometimes seeking help is our hardest, but best option.

The following is the experience of another Cal Poly Student who also received treatment at the Central Coast Treatment Center:

"It started as the simple "journey to fitness," fed by my obsession with avoiding the terrifying "freshman fifteen." Soon my fitness goals became my life, love, and happiness...I needed nothing, but the rec. I was dropping weight, gaining muscle, and feeling more powerful than I had felt in a long time. A nice 20 minute recovery run soon morphed into an eight mile recovery run with only a couple of intervals thrown in there. How bad did it get? An eating disorder, hypoglycemia, a trip to the ER, six months in a treatment center for exercise addiction, a broken heart, many lost friendships, and deterioration into the maturity level of a three-year-old. Almost two years later, I am finally healthy, and happy with myself. In fact, I am, proudly, fit AND healthy. I recommend that incoming students strive for healthy fitness; Learn to love yourself, to love others, and to love the strength, challenge, and power that physical activity brings you! I lost most of my freshman and sophomore years of college to the obsessive fitness culture, so please don't follow my path, because SLO has so much to

offer you, and I recommend living these years to the fullest. Welcome, freshmen and transfers, and please don't forget to enjoy Cal Poly, enjoy SLO, and enjoy healthy living!"

Toll-free National Information and Referral Helpline:

1-800-931-2237

info@NationalEatingDisorders.org

Cal Poly PULSE:

(805)-756-618

Central Coast Treatment Center:

805-688-5057

www.centralcoasttreatmentcenter.com

info@centralcoasttreatmentcenter.com ■

Cal Poly Beauty Standards are NOT Normal

Let me start by saying that every single individual at Cal Poly is unique. When I say the school is not diverse, I'm not saying that everyone is a conformist with the same personality. Rather, I'm saying that on the surface, the looks and standards of Cal Poly can be very concerning.

College niche gives Cal Poly an A for hot girls and an A for hot guys. But what does that even mean? Conventionally attractive, skinny, white girls with luscious long hair? Muscular white men? Toned bodies, flashing smiles, affluent clothing attire? What is beauty, and what exactly is being praised here?

I've heard many people say that everyone at Cal Poly looks the same. "Incredibly attractive", but the same. That is partially due to the lack of diversity, but definitely also due to the pressure students feel to assimilate to already present Cal Poly beauty standards. This makes it a never ending cycle. In a school of 20k+ students, why does it feel like so many students look the same?

Cal Poly has a certain culture

of "fitness" that helps maintain these unrealistic standards of beauty. This workout culture, made even more extreme by our over the top Rec center, can be very harmful. Walk around and you'll see an abnormal amount of people wearing workout clothes (complete with perfectly done hair, makeup, whatever), promoting the culture of "health" and perfection. Health belongs in quotations because there is nothing healthy about an obsession like this.

I have a history of eating disorders, and coming to the "happiest town in America" seemed like the perfect step in turning my life around and living with positivity. Little did I know, I'd risk letting Cal Poly beauty standards suck me right back in.

Students try to perfect their bodies to live up to CP standards, but in the process end up upholding those standards.

When everyone around you lives up to western aryan beauty standards, being anything different can feel isolating. It's hard to remember that Cal Poly is NOT the norm.

Sometimes going to Cal Poly is like living in another world, a world inside a bubble. The town of SLO is practically dominated by the college and the college students, so even off campus one can feel trapped in the culture. Cal Poly can feel like a bubble of apathetic bliss, full of perfection and conformity: "the happiest place in America".

But what is happy about Cal Poly's harsh standards of what is considered attractive, normal, and good? Everyday, when you're walking around and the school population seems to blend into a blob of perfect conformity, I challenge you to remind yourself that it is not normal. There is no need to change yourself to fit the school's narrow mold.

Remember: you are enough. More than enough. You are a powerful individual, and losing your individuality to Cal Poly's toxic culture would be absolutely devastating. ■

By Kelsey Zazanis

Dont Fucking Use These Words: Words Worse Than Fuck

The N Word

Alright. There's no excuse. If you are not black, you can NEVER say the n word. Period. It doesn't matter if you're using it lightheartedly. It doesn't matter if your friend gave you permission to use it. It's a word with so much history of oppression that you have no right to speak it, and you shouldn't even want to speak it. If you're reading this and getting defensive over being told you can't say something, you are part of the problem. Ask yourself: why am I holding on to a word this much? A word that is not mine, and has never been mine? Even if you believe it's your right to say whatever you want because of freedom of speech, please ask yourself why you can't just let one word go for the sake of others. No matter what excuses you make for saying this word, you are always going to sound like an asshole. Just don't say it.

Fa**ot

This is a very similar rule to the n word. If you are not queer, do not let this word leave your mouth. Even many queer people feel extreme discomfort at this word due to its

sensitive history. If you are queer and choose to use this word, DO NOT use it as a way to describe someone who is "more feminine" or as a way to build your own power. Again, you might not mean any harm when you say it. Maybe you love queer people. Good, then it should be easy for you to stop using this word.

Are you using this word as an insult? Do you throw this word at guys when they're not acting "manly" enough? If you do, please question why exactly you're equating masculinity with sexuality, and ESPECIALLY ask yourself why you think a queer word should be deemed an insult. Then, vow never to speak this word again.

Slut, whore, bitch, and other gendered insults

If you are not a woman, completely leave these out of your vocabulary. If you are a woman, think very critically, and use these words with caution if you must. I know this sounds extreme to ask. But these words are sexist, gendered insults historically used to oppress women. I understand that they are very common, and I understand that

they are constantly used casually.

But slut, whore, skank, tramp, etc are words exclusively used towards women. You cannot deny that. Why are sexually themed insults only directed towards women? Because in this misogynistic society, it is considered wrong for women to be sexual.

You may be using these words casually, but these words are historically used to silence, control, and subordinate women. Take them out of your vocabulary. The sole reason I state that women may still use them is because people should have the right to reclaim words that have been used to oppress them. But please, NEVER use these words towards another woman.

Retarded

This word is uncomfortably common as well.

Using the word retarded to mean anything negative is wrong. Most commonly, retarded is used as a synonym for stupid. But this is false. Retarded does not equal stupid. You might say "but I don't mean it like that!" It doesn't matter. That is what you're implying when you say it.

Somehow, people are constantly trying to make absurd excuses to keep it in their vocabulary. I've even heard people say it doesn't matter if it offends people, because "real retarded people can't

even understand it to be offended". That is CRUEL and UNTRUE. Even if you are not using it in the presence of people with disabilities (just like even if you're not using the n word in front of black people) YOU CANNOT SAY IT. Even if you are not directly offending people, you are perpetuating ableism. It's such an easy thing to simply replace your use of the word retarded with the word stupid. If people have told you it's offensive, why can't you just let it go?

Crazy/Insane

These may be some of the most challenging words to stop using. However, they can be extremely derogatory for people suffering from mental illness. These words are often used as a way to discredit a person with mental illness--an act that is ignorant and hateful. For example, the phrase "oh, they're just crazy", referring to someone with depression, OCD, etc. This erases a person's struggles with mental illness, and paints them as incompetent. With a background like this, the use of these words in other settings come into question. Ultimately only you can decide when and if these words are appropriate--just know that they carry weight and can be very triggering for people with mental illness. ■

By Kelsey Zazanis

Disorientation

Questions to Ponder

Education

- Who has the opportunity to obtain an education? Go to College? Why?
- Who sees themselves reflected in the Cal Poly academic curriculum? Who sees themselves represented as among Cal Poly staff and faculty?
- Why did you chose the major you chose? Was it for job security and money, because of a passion? What societal factors pressured you to make that choice? Are you studying what you want to study?

Economics

- Why are we socialized to view economic systems other than capitalism as evil?
- What are problematic elements of Capitalism? How can other economic systems solve these issues?

Government

- Who has the opportunity to hold elected office?

- Who feels apathetic to voting, and why?
- Who's right to vote is restricted? Why? By whom?
- Why has the United States never had a female president?

Media

- What kind of people influence public opinion?
- Who controls the media?
- Who seems themselves reflected in the media? Who doesn't?

Law

- Who is presumed innocent until proven guilty? How about the other way around?
- Who has access to quality legal representation?
- Who is profiled on account of their race, gender identity, sexual orientation, etc? Who isn't? Why? ■

Eliminate Girl Hate: Support your fellow sisters!

It's somewhat easy to internalize what society expects of us women: We need to have "lady parts" (vaginas, breasts, ovaries, uteruses) in order to be considered a "real woman"* but those same parts usually get sexualized by the mainstream. We need to be good at sex, but we're expected to be a virgin every time. We need to wear revealing clothes, but not too revealing or we look like 'sluts'. We should look 'all-natural', because if we wear too much makeup we create 'false expectations'. These and many more double-standards exist for all types of women and female-identifying individuals in this male-dominated world, and not just men are perpetuating these--other women are, too.

Especially in high school, where everything is a big deal and feels like the end of the world, there always seems to be excessive drama among girls, usually regarding boys, prom, boyfriends, slut-shaming, and the like. This can be summarized as Girl Hate.

Girl Hate is the act of judging/hating another female for many petty reasons. For example, if she's

more successful than you, she's slept with more people than you, she's prettier than you, she has more friends than you, then she's automatically your competition. You seem to hate her for no particular reason except for "something about her just bugs me". Do you even know her that well?

The bottom line is: these negative and judgmental attitudes women have among women don't solve anything--in fact, they make just make life as a female worse. To quote Tina Fey in *Mean Girls*, "You have got to stop calling each other sluts and whores. It just makes it okay for guys to call you sluts and whores". While our liberation shouldn't revolve around the male gaze, these sexist titles, no matter who says them, are subconsciously allowing men and other women to perpetuate them.

Women in the past have made a ton of progress to achieve gender equity (we can have an education! we can wear pants! we can vote! we have birth control! we can have maternity leave!), but the glass ceiling still exists. One huge and doable way to break this glass ceiling is

to eliminate the competition we always tend to feel toward other girls and start seeing each other as mentors, as role models, and allies. The girls you meet in college, at work, at a party; they're worth more than what you see at first glance. You are worth more than what anyone sees at first glance. You wouldn't want people calling you a slut for what you did or didn't do with however many people, would you?

Don't get me wrong though-- it's hard to change the way we approach fellow women if we've been experiencing Girl Hate for so long. Unlearning society's stereotypes and expectations of women, and supporting women even if we're jealous of them, is REALLY difficult. It's human nature to want what we don't have, especially if it comes easier to other women. But openly hating other girls for doing things differently than you doesn't help us progress in this patriarchal society (and it also just feels plain shitty for both parties).

We need to stop holding each other back, and instead start building each other up in order to gain true gender equality and equity. End the drama, the hate, the competition. It won't get us anywhere, and it sure wastes a hell of a lot of time and energy. Spend time with people who make your life full and positive, rather than lingering on your flaws

and wants. We all have something to contribute to this college (and life) experience, so let's focus on progress. Eliminating Girl Hate and supporting your fellow sisters makes life more enjoyable for everyone, and you know you're ready for something more meaningful. Let college be your fresh start to stop judging and start respecting!

★ one who has female body parts does not need to identify as a woman, just how one who doesn't have female body parts can identify as a woman. It is all up to the individual! One's sexual and gender identity can be two different things! Refer to the first few articles in this guide if you're not sure about this point. ■

By Alyssa Wigant

Intersectionality: A Crash Course and Application for Cal Poly

This is a quick guide to the important concept of interlocking oppression, discrimination, and domination, often referred to as intersectionality. Intersectionality was a term developed in the late 1980's, and came out of academic black feminist circles. It is widely accepted that scholar Kimberlé Crenshaw coined the term in 1989, but the ideas behind it can be traced back much further.

The general principles behind the idea of intersectionality are that we as humans go through our lives with not one single identity, but multiple interlocking layered identities that reinforce each other, and are influenced by social relations, history, and structures of power. An example of intersectional analysis would be black feminism—it is useless to separately analyze the experiences of race (blackness) and gender (womanhood) in regards to black women. Black womanhood is a unique intersection of identities, that experiences a unique set of oppressions. Likewise, intersectionality can also take into account the multiple layered privileged identities that people

carry. For example, a white, middle class, trans woman living in New York City is oppressed for being a trans woman, but carries a certain amount of privilege in regards to her socioeconomic status, skin color, and residence.

Ultimately intersectionality is a tool we can deploy when analyzing social relations to understand how we interact with various power structures. There is no limit to the number of identities a person can carry with them, and this analysis serves to avoid homogenizing a group of people experiencing oppression or privilege. It serves to get to the root of a social relation and explain it in the most helpful and inclusive way possible. At Cal Poly, we can use intersectionality to identify needs of students, come up with solutions to these needs, and do all of this in the most inclusive way possible. ■

Recommendations

Courses:

- PSY 202
Intro to Psychology (D4)
- MU 227
Popular Music of the USA (D3)
- ES 112
Race, Culture and Politics in
the United States (D1)
- PSY 304
Intergroup Dialogues (D5)
- WGS 340
Sexuality Studies (D5)
- WGS 201
Intro to Women's and Gender
Studies (D1)

Professors:

- Jennifer Teramoto-Pedrotti
(PSY)
- Bryce Jenkin (MATH)
- Jane Lehr (WGS, ES)
- Don Ryujin (PSY)
- Elizabeth Meyer (EDUC, WGS)
- Jean Williams (POLS, WGS)
- Mark Roberts (ENG)
- Coleen Carrigan (WGS, ANT)

Books:

- *The Song of Achilles*
Madeline Miller
- *Hero*
Perry Moore
- *Love in the Time of Global
Warming*
Francesca Lia Block
- *Sprinkle: an undergraduate
journal of feminist and queer
studies*
edited by Cal Poly students
- *The Bell Jar*
Sylvia Plath
- *Colonize This! Young women
of color on Today's Feminism*
edited by Daisy Hernandez
and Bushra Rehman
- *The Narrative of the Life of
Frederick Douglass*
Frederick Douglass
- *Pedagogy of the Oppressed*
Paulo Freire
- *The Kite Runner*
Khaled Hosseini
- *Slaughterhouse-Five*
Kurt Vonnegut
- *V for Vendetta*
Alan Moore

- *The Poisonwood Bible*
Barbara Kingsolver
- *Fahrenheit 451*
Ray Bradbury
- *The New Jim Crow*
Michelle Alexander
- *From the Inside Out*
edited by Morty Diamond
- *Against Equality: Queer Critiques of Gay Marriage*
edited by Ryan Conrad
- *Killing Rage*
Bell Hooks

Events on campus:

Another Type of Groove (ATOG): Taking place the first wednesday of every month, ATOG is a place where you share your poetry, songs, writing, and ANYTHING to help you express yourself! Or, if you would rather not share and just want to observe, you can do that too! There's also a feature poet at these events--sometimes they're REALLY FAMOUS too!

CultureFest: Sponsored by the MultiCultural Center and the Dean of Students every year in October, the goal of CultureFest is to celebrate the unique blend of cultures and traditions stemming from Cal Poly and the San Luis Obispo area. This festival is a free family-friendly event filled with live performances by community and campus

organizations, a diverse array of freshly cooked foods, and many other activities. You can learn more about CultureFest on their website: www.deanofstudents.calpoly.edu/content/multicultural/cf/index

Pride Month and Pride Prom: Hosted by the Pride Center, Pride Month is a month long celebration of Cal Poly's queer students. Usually taking place in April, Pride Month is a month packed full of fun queer themed events, and even the Poly "P" is painted like a rainbow. The month ends with Pride Prom, a massive dance with basically every queer identifying student at Cal Poly and from Cuesta in attendance. ■

Follow the Disorientation Team

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Join us next year.