

STEM ISSUE

↳ SCIENCE, TECHNOLOGY, ENGINEERING + MATHEMATICS

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Editor's Note

Sometimes I think that I've bitten off more than I can chew. But I'm then reminded that as a gender-variant queer person of colour, life, yet alone being true to myself in STEM fields, will often feel like an uphill battle, maybe even for the rest of my life. Everyone deserves advocates, people who will fight for the recognition of each of our humanity and dignity. We go on because of all those activists who came before us. We go on because of people like this issue's contributors—Jude, Rosa, Cassandra, Shaina, Kara, and Sionainn—who speak up when others won't or can't. We go on, thanks to all those who recognise that change doesn't just happen but is the result of a continuous fight put up by you, me, and every one of us that knows that it must be us, right now, not "someone else," later. Fight for progress isn't always pretty, but why would you expect it to be, after all that we've seen from the black civil rights movements, Stonewall riots, the suffragettes, and the apartheid?

It's okay to be angry. In fact, we should be angry and stay angry against the injustices of the world. It is only then that we can channel our anger to fuel our continued efforts toward progress. Rage against all the things. But don't forget to be kind.

Your guest editor,
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Cover illustration by Shaina Koval.

About UC FemSoc

UC FemSoc is an inclusive feminist society that aims to create a forum for feminist discussion and activism.

We explore feminist ideas and theories (with specific emphasis on the concept of intersectionality), celebrate feminist icons and advocates, and oppose sexist practice on campus and within the wider community. We network with various community groups, organize social events, screen documentaries, host guest lectures and debates, showcase poetry and art, and generally seek to repair the damaging effects caused by the systematic cancellation of both arts and critical gender studies courses at UC.

We welcome people of all genders, and hope to eradicate the social stigma that currently surrounds the term 'feminist.' Additional information about UC FemSoc can be found on our Facebook group (www.facebook.com/groups/ucfemsoc – you will have to subscribe to see the content, however), or on our pseudo-website (www.ucfemsoc.wordpress.com).

To inquire about membership, submissions, or upcoming events, please see the last page for all relevant contact details.

This STEM (Science, Technology, Engineering, and Mathematics) issue of *What She Said* is guest edited by Rahn Kim and published to coincide with the 2015 CS + X Festival at University of Canterbury, which celebrates the multifacetedness of computer science.

Overcoming Implicit Bias in STEM (with a Little Help from Textio)

BY SIONAINN BYRNES

Sionainn has just completed her Masters in English Literature at the University of Canterbury. She is currently navigating the world of serious life decisions.

When I was 16, I had this boyfriend. We dated for a while—in teen terms, that is—six months or so. I always believed that his mother was a lawyer. No one ever told me that she was a lawyer—I just came to that conclusion. I think, maybe one time, I saw her walking (with a briefcase) by the old Town Hall, and that’s kind of close to the courts, and my brain just filled in the gaps. Anyway, one day I asked said-boyfriend about how his mother managed everything, being a lawyer and all. “She’s not a lawyer,” he replied, “she’s a radiographer.” I was so confused—to the point that I almost went to argue with him... “but I saw her at the Town Hall that one time!” As if I knew more about this guy’s mother than him. It’s a weird story, I know; it seems so inconsequential, but so it goes with implicit bias.

When talking about the (under-)representation of women and marginalized others in certain areas of employment, or in particular fields of study, the term ‘implicit bias’ pops up fairly frequently. It seems straightforward enough, and in many ways it is. Implicit bias relates to the subconscious or discursive biases that we hold as individuals, but more importantly, as a collective. The ideas that women are somehow wired to be better at care-based work than computational work, or that

certain ethnic groups work harder than others, are certainly common forms of implicit bias. These ideas are so prevalent—so entrenched within our collective psyche—that we hardly ever interrogate them. They’re just things we inherit, and often reproduce, as we grow, exist, work, eat, and make friends.

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The problem with these subtle biases, or these narratives that we subscribe to without question, is that they do actually damage real people, and they do prevent us from treating people equally and fairly, or even from providing people with important services and care. Our unfounded perceptions about the nature of things and people can even cause us to miss out on important knowledge and relationships—the person who could have answered your question, had you not assumed that their English was bad, or the discovery that could have been made, had you decided to employ a scientist whose experiences and values meant that they approached and solved problems in unique ways. You can probably see where I’m going with this—good on you, you pattern-forming being!

Within the context of science and technology, implicit bias is a real, measurable issue. It’s one of the reasons that we don’t see more women and people of colour thriving, creating, and teaching in these fields. In fact, according to Nanogirl—google “Sexism in Engineering – You Only Know What You Know”—40% of women with an engineering degree either leave the field early, or never even enter it all. Sometimes implicit bias means that people from already under-represented groups have a

harder time getting hired, other times it means that they have internalized the narratives that assume they are worse at a certain task or job, and so they write themselves out of the game before it's even started. The point of this rather long-winded introduction, however, is that there are people in science and technology industries who are trying to address the problem of implicit bias. Enter Textio, a spell check for gender bias!

[T]here are specific phrases or words [...] that subconsciously turn off women and others.

As it turns out, there are specific phrases or words, often used within job descriptions and/or job application processes, that subconsciously turn off women and

others, implicitly suggesting that they are either not qualified for a given job, or that they might be less welcome in that job by virtue of their gender, race, or level of ability. According to Liz Gannes, in the article “Textio Spell Checks for Gender Bias,”¹ using the word ‘proven’ in a job description, or the phrase ‘under pressure,’ is statistically likely to result in more applicants who are men, and simply substituting the word ‘exceptional’ for ‘extraordinary’ results in more applicants who are women. In essence, Textio, a web-based programme, allows companies or institutions to feed their job descriptions and employment documents through a kind of spell checker. Textio analyzes the text, and quickly provides the user with suggestions about how to make these documents more inclusive and more likely to attract diverse applicants. The programme currently costs \$59 USD a month, so it's pretty accessible to tech firms.

Representation of diversity in science and technology disciplines is something that seems to be gaining traction, and Textio is a great example of the ways in which these very skills and technologies can be

utilized to preemptively address implicit bias and to help encourage more people from more diverse backgrounds to enter these fields. In lieu of a Textio programme for everyday life, however, the best thing we can do to address implicit bias is to talk about it, to interrogate the assumptions upon which contemporary societies and structures are built, and to challenge these assumptions whenever they are presented to us.

Why Not Intersectionality?

BY RAHN KIM

Rahn is a former filmmaker and current computer scientist who recently married her best friend and favourite person in the world of almost 10 years. Rahn is queer, identifies as non-binary and female genderqueer, Korean by ethnicity, but culturally agnostic. Rahn recently interned at Google Sydney, and aspires to balance family, work, and activism.

Sometimes when you live and breathe as the Other, surrounded, supported, and loved by ones that understand or even share in Otherness, your sense of what is “normal” and “expected” in this world may slip in and out of a fairy tale version of the reality—a privileged illusion created by your support network. Not all of us come out so lucky though. Otherness kills some of us. Some survive. Some reject it. Some embrace it. We are women, people of colour, disabled, LGBTQIA+, religious, poor, and elderly. We are one of



1 “Textio Spell Checks for Gender Bias,” <http://goo.gl/DalYCd>

those, some, or all, and we live inside this gargantuan interconnected web of systems of oppression, where the “lack” of an identity is as meaningful to our holistic experience as the “possession” of an identity. This composite, overlapping, multifaceted experience of Otherness is

This composite, overlapping, multifaceted experience of Otherness is what intersectionality is all about.

what intersectionality is all about, where we acknowledge that our identities boiled down to singular ingredients cannot describe the sum of our experiences.

The mainstream audience has been slow to grasp this concept of interconnected experiences and identities. It’s a difficult and often uncomfortable conversation, especially for people to whom the experiences seem utterly foreign. *Hey, what’s it like to be a woman? What’s it like to be black? What is it like to be a woman and black?* In our white-dominant

societies—which include Australia and New Zealand—the default race is white. Because we live in patriarchal societies, the default gender is often male. A “woman” strongly implies a “white woman,” and an unspecified “black person” implies a “black male person.” The need to clarify using these qualifiers such as “white” and “male” tells us that there is no singular experience of “woman” and that there is no singular experience of “black.” Both women and black people are informed by layers and intersections of other identities and experiences. The experience of a black woman is not simply the sum of the experiences of a white woman and the experiences of a black man. Just imagine adding class, ability, sexual orientation, religion, appearance, and more to the equation.



STEM fields are a microcosm of the larger society, one that has been particularly plagued by stereotypes and biological determinism (“girls are bad at science,” “Asians are good at math”), which have created a viciously hostile environment for Others. My experience as an Other in STEM is primarily in computer science, where many in the industry are now either directly or indirectly investing in diversity initiatives. With the big players paying attention, now is a better time than ever to begin to change the face of diversity movements. The hostility of the STEM environments, along with anti-intellectualism and political apathy of large portions of the population, have white-washed and defanged many diversity initiatives from biting commentary and active resistance to the passivity of band-aiding and social gatherings. But diversity initiatives are inherently political, because oppression is political. To tackle the heart of the issue, we must dig deeper than the socials and pep talks to a broader understanding of the state of the world. To be a woman in computer science or any STEM field is to directly battle the stereotypes of gender on a daily basis—is this fight feminist? Yes! Do we fight to subvert all stereotypes? Yes! Do we recognise and challenge all gender norms? Yes! Does being a woman and brown alter this experience? Yes! Can we use intersectionality to understand this further? Yes!



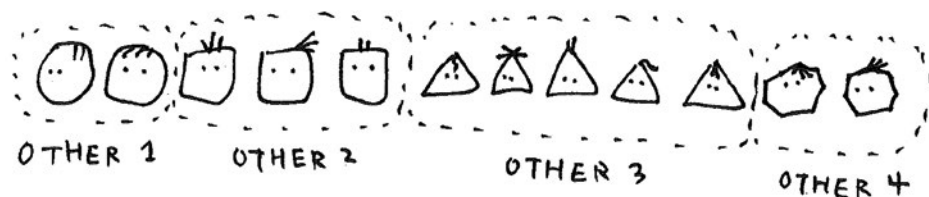
If we hope to stand together in defiance against all systems of oppression, there is an additional complication that we need to tackle. Many of us, the Others, are still very much divided in our efforts, where being A is considered irrelevant to B, and B is considered irrelevant to C, and so on. We are faced with a disconnect between our immediate personal concerns and the global context of our experiences. In this large, collective picture of Otherness,

what makes us collectively Other sometimes also makes us Other to each other. Sometimes, perhaps in a very human way, we find comfort in our small community of Others whose experiences closely resemble our own. And sometimes, we, as that community, start to suffer from collective amnesia of the experiences of *other* Others.

And sometimes, we [...] start to suffer from collective amnesia of the experiences of *other* Others.

Even the most well-intentioned outreach and diversity initiatives today often consist of separate groups that exist as insular clusters that often cannot see beyond their immediate concerns. Maintaining the status quo

would doom us to re-shuffling within the same given restrictions, playing by the same rules instead of changing the game itself. How far can we get when we have subscribed to the ideals of the very systems that are holding us back? This separation of interests through separated groups also creates an uncomfortable “us vs. them” dynamic, another tool of the systems of oppression that keeps us in check.



For example, a non-intersectional approach to diversity separates the singular identity of “woman” away from other identities. The singular identity of woman, often defaulting to white women, ignores the complexities of different experiences of white women, black women, Latina women, and so on—the disparity of their average earnings² is but

2 “By the Numbers: A Look at the Gender Pay Gap,” <http://goo.gl/LTusp2>

one example of their varied experiences. Stepping out for a broader look, women are arguably the majority minority of computer related fields. Because non-intersectional approaches to diversity movements targeting “women” often target “white, cisgender, heterosexual, able-bodied, neurotypical, upper or middle-class women” who may not recognise their various privileges and/or fail to see themselves within the systems of oppression, others with disability, LGBTQIA+ (especially BTQIA+, in line with the mainstream pattern of under-representation), people of stigmatised religious beliefs, people of colour, and people affected by class inequality and poverty, often remain an afterthought.

There has been some progress yet we still remain trapped in our systems of oppression. The interconnected structures of society that create environments that are lethal to transgender youth, whose suicide rates are exceptionally high, are the same structures that are complicit in marketing pink toys to girls, singling out Muslim passengers at airports, and gunning down young black men on the streets. Intersectionality helps us see that. Our complacency with the status quo is literally killing our children. In the hostile environments of STEM fields, the impact of oppression may be amplified. How many Others have we let fall through the cracks with our current, limited approach to diversity movements?

Intersectionality, despite its global focus, is not about erasing our unique experiences. It’s about recognising and giving our experiences meaning within

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the context of the world. It’s a language with which we can navigate the man-made systems of oppression and make sense of our Other experiences. How can we change the world if we don’t know how it operates? It strengthens our empathy, humanity, and equips us with

knowledge to truly bring changes. It empowers us when we need a boost, and keeps us humble, to recognise when to defer to others. Every future leader of diversity movements must embrace intersectionality. Each one of our identities does not exist in a vacuum of its own—understanding this is crucial to dismantling injustices and building a better future.

For the master's tools will never dismantle the master's house. They may allow us to temporarily beat him at his own game, but they will never enable us to bring about genuine change. Racism and homophobia are real conditions of all our lives in this place and time. I urge each one of us here to reach down into that deep place of knowledge inside herself and touch that terror and loathing of any difference that lives here. See whose face it wears. Then the personal as the political can begin to illuminate all our choices.

- Audre Lorde

Building a Culture of Belonging for Women in Computer Science Degrees

BY JUDITH GAMMIE

Judith is a final year Masters of Computer Science student at RMIT University in Melbourne, Australia. She is the current President and one of the co-founders of the RMIT Society for Women in Information TeCHnology (or 'SWITCH' for short).

In an interview with Vogue earlier this year, much celebrated software engineer and outspoken advocate for women in technology Tracy Chou

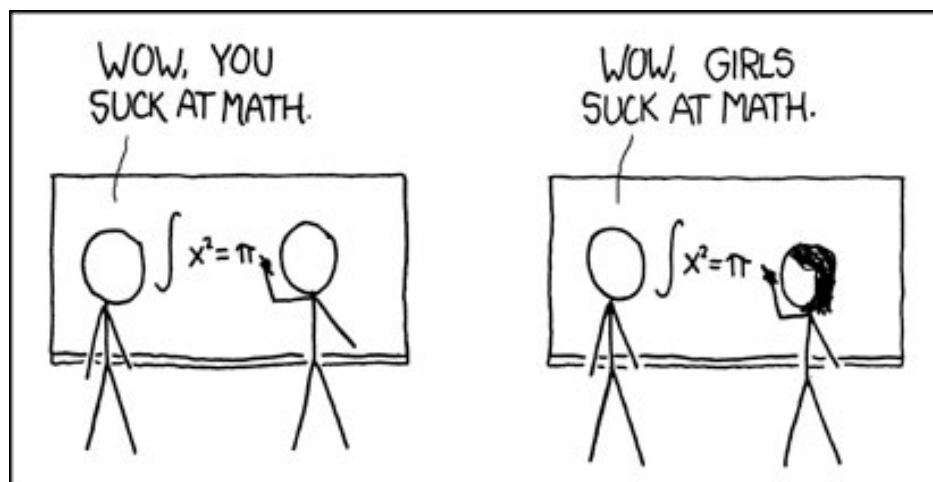
recalls the first computer science class she ever took. She walked into the class, thinking it would be a familiar environment since she grew up as the child of two programmers in Silicon Valley. Instead, she felt put off by the pronouncements from male students in the class that the subject was 'a piece of cake.' This is an experience shared by many women, both those who enter a technical degree with some programming experience under their belt and those that start as complete beginners.

Maria Klawe, President of Harvey Mudd College in California, has talked about the effect that this sort of behaviour can have on other students, particularly women. In any first year CS course there will be students who are obsessed with computers. Some may have been tinkering from as young as 5 or 6 years old, while others will have discovered a passion in their teens. The early tinkerers often demonstrate an extreme level of excitement for introductory courses that is not shared by their peers. This motivation can translate into a tendency to ask sophisticated questions or to speak out frequently in class, either in order to demonstrate their existing knowledge, or out of a genuine desire to connect with the teacher on an intellectual level. Even if this behaviour is only exhibited by a small handful of students, others in the class begin to assume that this level of knowledge is reflective of the average standard and begin to question their place in the course. Whether this behaviour is designed to displace the confidence of other students is largely irrelevant, but its effect is not. If this behaviour is not quickly and appropriately addressed by teaching staff, it can have a significant and lasting impact on students' confidence levels and sense of belonging.

The approach adopted by the CS faculty at Harvey Mudd College was a simple

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one. Staff were advised to take the student aside at the first signs of this behaviour, thank them for their enthusiasm, explain the effect their behaviour has on other students and invite them to continue these conversations one-on-one, outside of the classroom. Anecdotally, students who were approached in this way were very receptive to these suggestions (and often flattered) and the behaviour was almost completely eliminated.



xkcd: How it Works

This well known xkcd comic talks about maths, but its sentiment is equally applicable to CS—one woman’s performance is seen to be representative of all women’s abilities, while one man’s performance is representative only of his own capability. Female students in CS degrees feel the weight of expectation. They feel that they are highly visible and, by extension, more closely scrutinised than their male peers. This phenomenon, which has been labelled ‘stereotype threat,’ has been shown to reduce women’s interest and performance in STEM disciplines.

In the context of university study, it often translates to a reluctance to ask questions or to speak out in class.

The Recurse Center (formerly named ‘Hacker School’) in New York has come up with an ingenious way to make all students feel more comfortable asking questions. Its manual for people admitted to their immersive program outlines a set of social guidelines that have been put in place to create the best possible learning environment and to build a culture of curiosity. The first of these rules is ‘no feigning surprise,’ which means that you’re not allowed to act shocked when someone admits to not knowing something, however obvious you may think that something is. Responding to someone with a ‘well actually’ is also off limits.

[Y]ou’re not allowed to act shocked when someone admits to not knowing something, however obvious you may think that something is.

The boy hacker stereotype can play heavily on the minds of CS students who do not fit the predominant mould. In a Carnegie Mellon study, male and female CS students were asked to describe their classmates and the results were unsurprising. Invariably, students described their peers as being ‘in love with computers, myopically focused on [them] to the exclusion of all else,’ emerging from their keyboard once in a while with a monitor tan. 69% of the female students interviewed (compared to only 32% of the men) did not identify with this stereotype. Comparing themselves to their peers who ‘dream in code’ can lead women to feel self-doubt about their fit for CS, which can contribute to their decisions about whether to continue their studies. A university culture that rewards and reinforces the singly focused programmer norm can be incredibly alienating for female students, the majority of whom do not identify with this ideal.

Although there are no longer overt reasons preventing women from entering CS degrees, there is a lingering 'gender asbestos' built into the practices of faculties that make women's equal participation difficult. One of the persistent symptoms is a culture that fails to promote a sense of belonging for women and other minorities in CS degrees. By taking steps to combat these cultural roadblocks both inside and outside the classroom, faculties can contribute to building an environment that better supports diversity.

FURTHER READING:

Tracy Chou interview: goo.gl/ywG3B0

Maria Klawe on Diversity in STEM: goo.gl/vtSDJz

Unlocking the Clubhouse: <http://mitpress.mit.edu/books/unlocking-clubhouse>

Stereotype Threat: goo.gl/GgFoUb

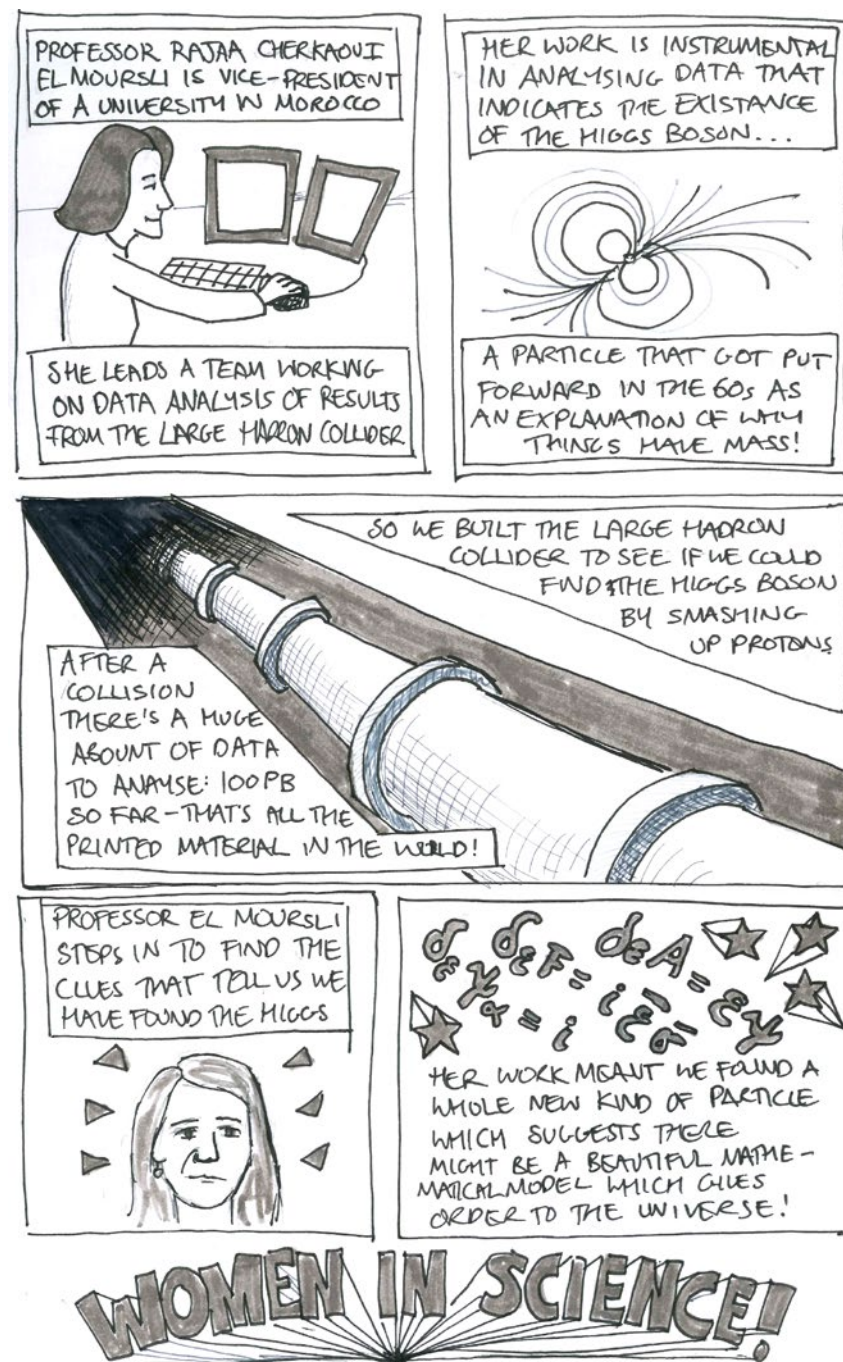
The Recurse Center User's Manual: <https://www.recurse.com/manual>

Elizabeth Broderick on 'Gender Asbestos': goo.gl/o1XCRj

Women in Science!

BY ROSA HUGHES-CURRIE

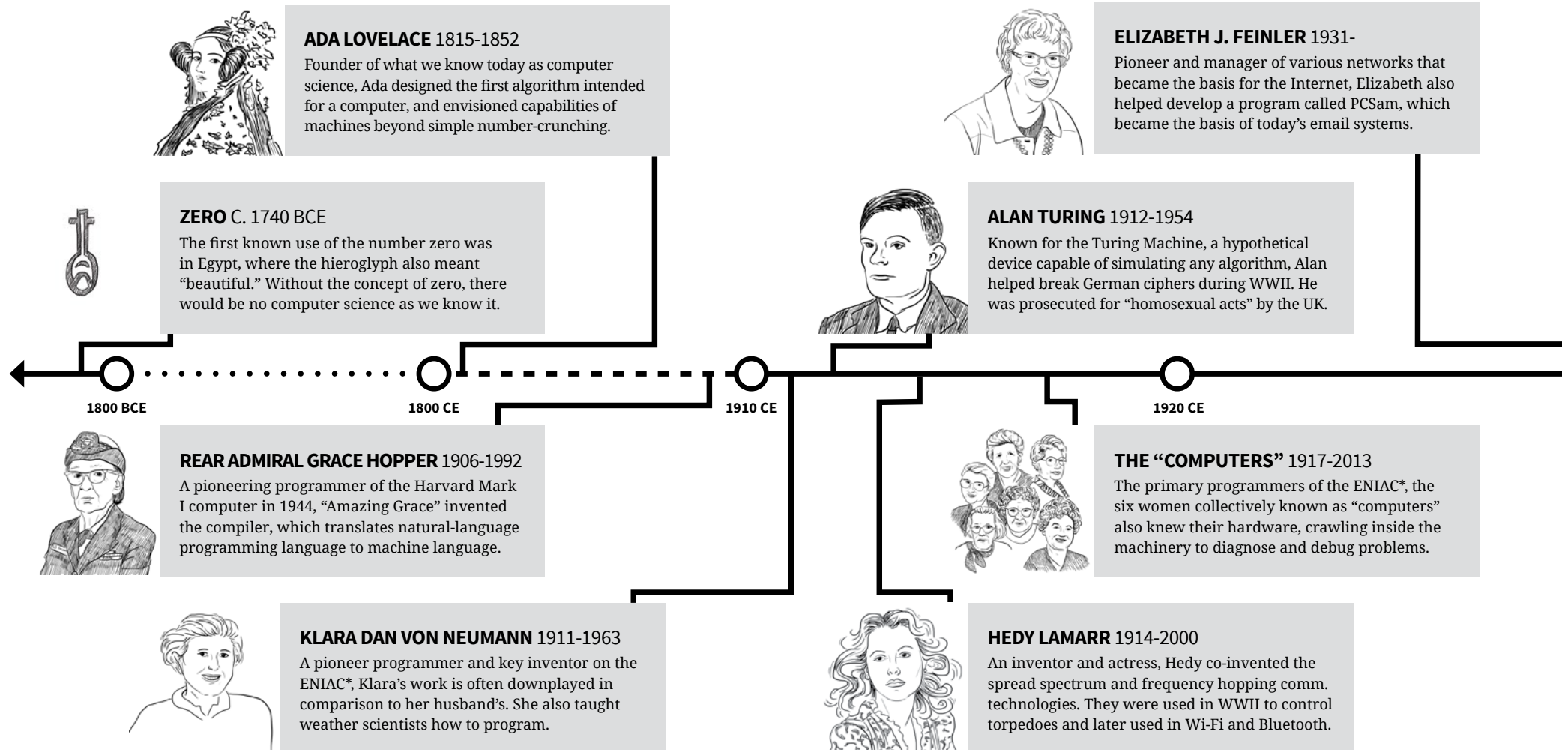
Rosa has just completed her PhD in Physics at the University of Canterbury and is working on a few projects in climate change action, social justice, and science communication.



Misfits of Computer Science

BY SHAINA KOVAL, CASSANDRA MUDGWAY, RAHN KIM

Meet the “misfits” of computer science. Challenge your assumptions and see the history of computer science through the accomplishments and contributions of people that we often don’t associate with the typical “face” of computer science.



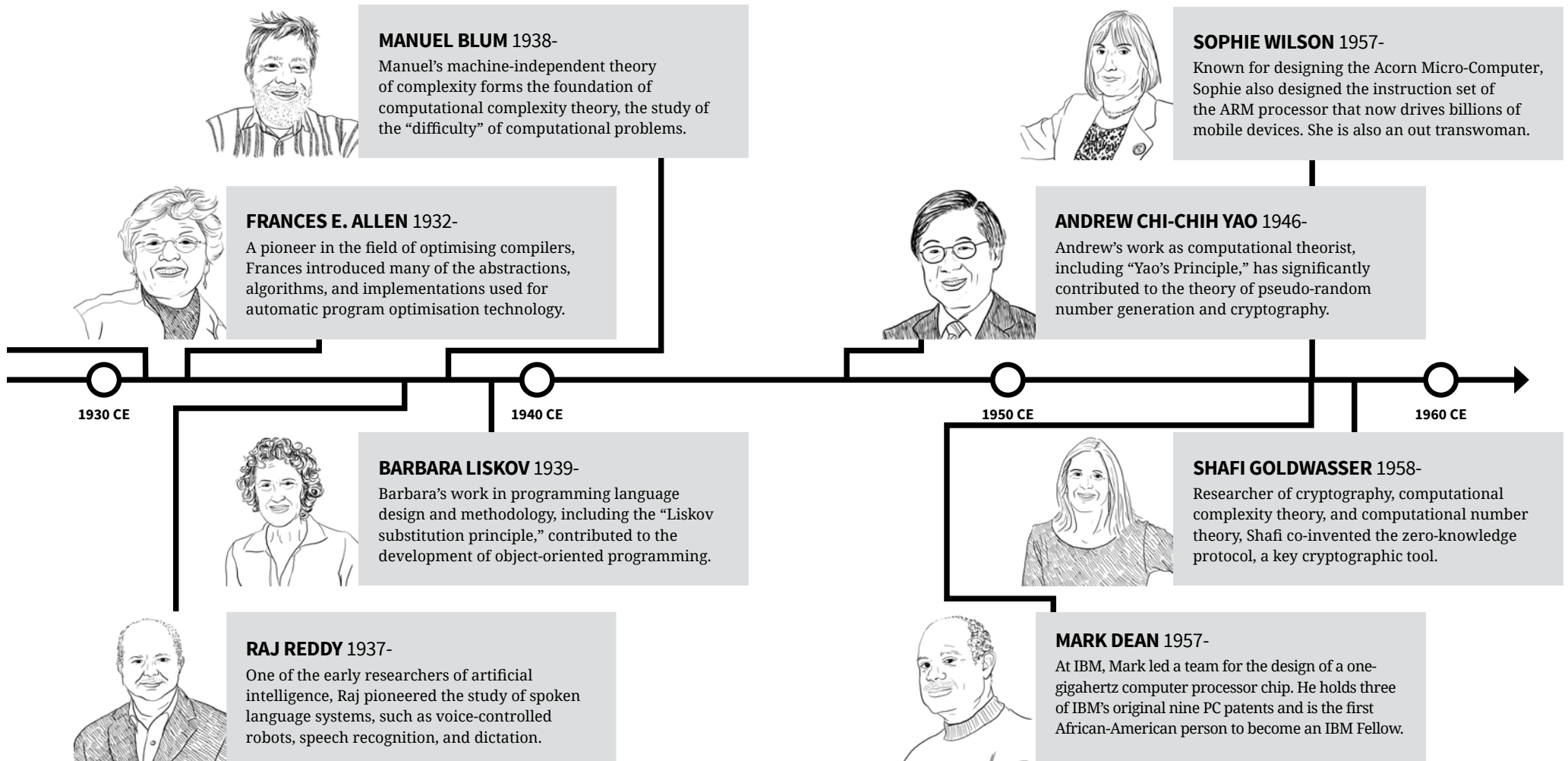
* The ENIAC was the first electronic general-purpose computer, announced in 1946.

Download the colour version of this timeline at www.shainakoval.com

MISFITS: AN ORIGIN STORY

First used in the early 17th century, the term “computers” didn’t refer to what we know today as computers at all. During WWII, human “computers,” mostly women, performed highly complex mathematical

calculations, including formulas related to nuclear fission. Crossing over from the best of the human “computers,” many of the very first computer programmers were women. Programming actually began as a “pink collar” profession.



Download the colour version of this timeline at www.shainakoval.com

Shaina (design/illustration, research, copy) works as a full-time graphic design and marketing professional. She hails from the US and has lived in South Korea, New Zealand, and Australia. She believes in using the power of good design to promote equity and to fight injustice whenever possible.

Cassandra (research, copy) is currently working towards a PhD in International Law at the University of Canterbury. Her research looks at sexual exploitation by UN peacekeepers and better ways to hold them to account. She is the Vice President of UC FemSoc.

Rahn (research, copy) is a former filmmaker and current computer scientist who recently married her best friend and favourite person in the world of almost 10 years. Rahn is queer, identifies as non-binary and female genderqueer, Korean by ethnicity, but culturally agnostic. Rahn recently interned at Google Sydney, and aspires to balance family, work, and activism.

Combating Stereotype Threat: Female Scientists on *The Big Bang Theory*

BY KARA KENNEDY

Kara is a PhD student in English at the University of Canterbury. She holds BA and MA degrees in English. Her research focuses on American science fiction and feminism during the 1960s and 1970s.

One of the main obstacles to recruiting and retaining more women in

STEM fields continues to be stereotype threat. The first image that pops into most people's minds when they think of a scientist is still probably a middle-aged man in a lab coat. The constant reminder of this stereotype, as well as other ones relating to STEM fields (i.e., girls are worse at maths), has discouraged girls and women from entering into or remaining in this stereotypically male domain and risking not being up to par³. Yet there may be hope on the horizon: more television shows and movies are featuring lead female characters who are scientists by profession. While these characters may still perform stereotypically feminine

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behaviour, the representation of intelligent, competent female scientists—especially when shown while doing their work—is a step in the right direction toward combatting the stereotype of what a scientist looks like.

Now in its eighth season, *The Big Bang Theory* began in 2007 as a television sitcom about three male scientists, one male engineer, and the blonde girl next door. Sheldon Cooper and Leonard Hofstadter are physicists and Rajesh Koothrappali is an astrophysicist. Howard Wolowitz is an engineer, the only one of the group without a PhD (and constantly teased about this fact). The show's writers build the jokes off of stereotypes about nerdy guys, with references galore to famous scientists and theories, comic books, Star Wars and Star Trek, and fan conventions. The beautiful blonde girl next door, Penny, is a complete alien to their world. An aspiring actress hoping to make it big in Hollywood, she works as a waitress at The Cheesecake Factory and cannot understand most

3 Vedantam, S. (2012, July 12). How Stereotypes Can Drive Women to Quit Science. Retrieved from <http://www.npr.org/2012/07/12/156664337/stereotype-threat-why-women-quit-science-jobs>

of the young men's references, whether scientific or nerdy.

However, as the series progresses, in season three, two female scientists are introduced as love interests for Howard and Sheldon. Bernadette Rostenkowski is a microbiologist, short but extremely sarcastic and a match for anything the guys can throw at her. She frequently references her work on viruses in her lab, often as a joke that she could inflict mass destruction if she were less than careful. She says things like: "I'm starved. When you spend all day in a bio lab watching flesh-eating bacteria skeletonize small rodents, it really works up an appetite" (Season 3, Episode 12). Meanwhile, Amy Farrah Fowler is a neuroscientist, interestingly enough "played by real-life neuroscientist Mayim Bialik"⁴. Amy's personality is intended as a female version of Sheldon's. She is awkward and more comfortable in the lab than with others, and she speaks in a matter-of-fact, monotone voice that leaves little room for disagreement. She also references her work on monkeys, from studying their brain behaviour to performing nicotine addiction studies. Her lines include statements like: "Very well. If you die and donate your body to science, I promise to slice your brain like Canadian bacon" (Season 4, Episode 10). Both young women are unabashedly scientists

There is a general sense on the show that all of these scientists earned their right to be [there] through their intelligence, passion, and hard work.

passionate about their work. There is a general sense on the show that all of these scientists earned their right to be at the university or in the professional world through their intelligence, passion, and hard work.

4 Whitney, AK. (2014, June 18). How "The Big Bang Theory" Represents Women in Science. Retrieved from <http://bitchmagazine.org/post/how-the-big-bang-theory-got-good-women-in-science-stem>

Yet after their introduction, Bernadette and Amy were criticised for not representing female scientists positively: "Amy hewed closest to the sexist stereotype of female scientists—she's badly dressed, blunt, cold and deliberately masculine—while Bernadette went in the other direction, as the cute tiny blonde whose smarts are undercut by her squeaky voice"⁵. Perhaps because it is a sitcom, or perhaps because female scientists without any noticeable flaws would seem too overwhelming, Bernadette and Amy had to wait a while for their characters to come fully alive. Over time, the show's writers have indeed allowed the characters to grow and develop⁶. They have become more realistic, sharing their own hopes and fears in both work and social life, and hold their own as main characters on the show.

Eventually, Bernadette and Amy befriend Penny and the three of them are shown engaging in stereotypically feminine behaviour, like having girls' nights out, worrying about their looks, and commiserating about their partners. But while it often appears to be Penny influencing the other two to be more carefree and girly, in the current season, the audience finally sees how the two scientists' commitment to and success in their jobs is rubbing off on Penny. Penny is determined to escape her waitressing job and Bernadette obtains an interview for her at the pharmaceutical company where she works. When the interview test is moved up while the three young women are on a weekend trip in Vegas, Penny chooses to study in the hotel room while the other two go out and

Her subsequent landing of the job shows not only the positive impact of female friendship, but also the importance of women networking.

5 Whitney

6 Whitney

party. Her subsequent landing of the job shows not only the positive impact of female friendship, but also the importance of women networking.

Another interesting development in the current season is Penny's access to the world of medicine through her new position as a pharmaceutical sales representative. She boasts of her ability to sell more products through her flirtatious behaviour with male doctors. She gains a level of comfort (and profitable sales commissions) interacting with men of science partially due to her "girly" skill of flirting, which until this point has been mostly limited to her relationship with Leonard. Meanwhile, Amy and Bernadette get into an argument after Bernadette is approached to be in a magazine photo shoot of the top 50 sexiest female scientists. Their dispute highlights the very real issue of the sexualisation of women and the difference of opinion among women themselves over how beauty and brains are often portrayed in the media.

As one journalist puts it, "Does the show still need work when it comes to gender or geek culture or STEM worker portrayals? Sure. But it remains one of the more realistic ones on television, and may very well help the next generation consider careers in STEM"⁷. Representations of female scientists do affect cultural attitudes and beliefs. Having a variety of them on television has the potential to positively shape how people view women in science and increase the number of girls interested in STEM careers. Perhaps one day, stereotype threat for female scientists will be a thing of the past.

7 Whitney

Contact Information

For more information about UC FemSoc—meeting dates and times, upcoming events, or how to become a member FOR FREE—visit the UC FemSoc Facebook page (www.facebook.com/groups/ucfemsoc/). Electronic copies of *What She Said*, additional resources, and photos are available at www.ucfemsoc.wordpress.com

If you have an idea, an article, an artwork, a question, a criticism—anything—for the next issues of *What She Said*, please email Sionainn Byrnes at sionainn.byrnes@gmail.com, or contact the UC FemSoc executive at femsoc.uc@gmail.com

If you have feedback or enquiries about this STEM issue of *What She Said*, please email Rahn Kim at im@rahnkim.com

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