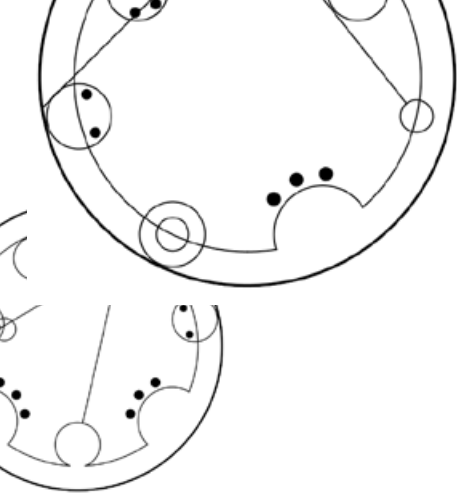




FANDOM FORWARD >

DOCTOR WHO

COMPANION'S TOOLKIT



Fandom Forward is an international non-profit that turns fans into heroes by making activism accessible through the power of story. This toolkit provides resources for fans of Pokémon to think more deeply about the social issues represented in the story and take action in our own world.

Contact us:

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#FFToolkit

@FandomForward

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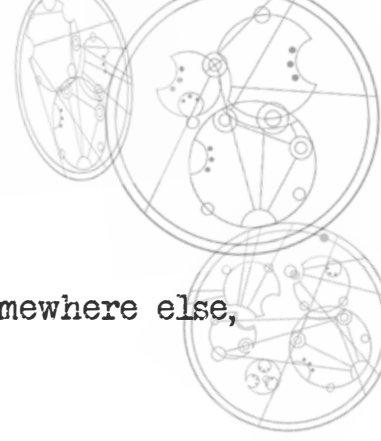
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INTRODUCTION



“Somewhere there’s danger, somewhere there’s injustice, somewhere else,
the tea’s getting cold.”

The universe is a wonderful, terrifying, ever-expanding adventure. There’s injustice to overcome, people to save, communities to empower, and a lot to learn. Through the Doctor and their companions’ journeys, we learn that no matter the cost it’s important to try our very best to help people because every life is important. And, thanks to the Doctor, we know we can’t help everyone by ourselves. We have to rely on our friends, our communities, and the help of strangers to make the biggest impact.

While no journey is ever easy, we hope you’ll take this one with us. In this Companion’s Toolkit, we’ll be talking about feminism, indigenous rights, and the history and effects of war. These topics can be difficult, and solutions to the problems we’re addressing aren’t always clear, but that doesn’t mean we can’t try. We won’t be able to discuss everything, but we aspire to start some much-needed conversations. So, take my hand – and a deep breath – because there’s going to be an awful lot of running!

Note on citations: Throughout the toolkit, we’ll use the following format to cite specific episodes*:

Revival Episodes (2005-present)

S=Season

E=Episode

Example: The first episode would be cited as S1:E1.

Classic Episodes

S=Season

D=Doctor

Example: (S1:D4)

Specials

Episode Name

D=Doctor

Example: (The Next Doctor:D10)

*This deviated from our normal citing format because Doctor Who is timey-wimey.

You can find a full list of recommended episodes in the Resources section.

FACILITATOR TIPS

Social issues can be tough to talk about, and the issues in this toolkit are no exception. As a Companion, and therefore a respected leader in this community, it's important that you follow some basic guidelines when leading any group through this kit:

1. Protect Your Team

Before you start, make sure everyone on your team feels safe and included. You never know what a particular issue may mean personally to someone or how a discussion may impact them. A great way to start is to set some guidelines as a group for what is and is not acceptable on your team. If things start to get too uncomfortable, don't be afraid to end a line of discussion or steer it to another topic. Remember that not all of us are ready to go on this kind of journey – make sure you let your team know they'll be participating in a discussion or action beforehand so that everyone can choose whether or not to participate.

2. Listen to Each Other

Every member of your team has a unique viewpoint and things to share. These issues are complicated, and different viewpoints are okay – take time to listen, let everyone speak, and challenge each other without devaluing each other's opinions or resorting to personal attacks.

3. Talk First

It's important to discuss issues before immediately taking action. Use the Talk It Out sections to think about these issues before deciding how you want to tackle them.

4. Don't Jump to Conclusions

Don't assume you know everything about an issue - seriously, how many times has this gotten the Doctor and their friends in trouble? - especially if there are people on your team who have personally experienced an issue or whose identity you are discussing. Allies are awesome, but it's more important for the voices of those who have lived these experiences to be heard. The best way to be an ally is to make sure those people have space to speak.

5. Take Action

When you and your team feel ready to jump in, use the Action suggestions to get started. If your team comes up with a different idea, that's awesome – don't be afraid to get creative!

6. Keep Learning

We've only begun to scratch the surface – social issues are highly complex and constantly evolving. Take what you learn from this kit and continue to educate yourself on the issues.

Need Backup?

That's okay, there's a whole team of volunteers ready to help. Just send us an email at info@fandomforward.org – we're happy to answer questions or help you with facilitation or action items.

All Characters Are Flawed

We've done our best to represent the issues in this toolkit as accurately as possible, but because these issues are so complex there are bound to be things we missed or things you have different views on. If you find factual errors in this toolkit, please let us know!



REPRESENTATION

When we begin looking at issues in a story, we always begin with talking about representation - how well is this story representing the true diversity of our world? Doctor Who has a long history (and present and future - it's timey-wimey), which gives us a lot to look at. There are both positive and negative examples of representation in Doctor Who, and while we won't cover all of them, we hope that this overview gives you a good sense of the show's wins as well as its missteps.



Representation of Women

How does Doctor Who do in terms of representing women? While there are many female characters and companions, that doesn't always equate to positive representation. One starting point for an examination of the treatment and representation of women in media is the Bechdel Test.


The Bechdel Test

The Bechdel test is a measure of gender inequality in fiction pieces. While it's not the end all be all as to whether a piece of media is progressive, the test is a good place to start as far as thinking critically about your favorite show, book, play, or movie. Alison Bechdel first popularized this feminist standard in a strip called *The Rule* from her 1985 comic "Dykes to Watch Out For."

The Bechdel test involves three parts:

Does the media have two women in it?

Do they talk to each other?



Multiple studies have explored Doctor Who and the Bechdel Test. This study concludes that the revived series (2005 onwards) has a fairly decent pass-rate of 79%. However, there is no season in which every episode passes the test. Additionally, only 10% of episodes pass the Bechdel Test between two or more women of color and only 5% of episodes pass the Bechdel Test between two or more LGBTQ women. Pretty disappointing.

The Bechdel Test is not the test to determine if a TV show or movie is feminist; it simply illustrates how common it is in media for women to not talk to each other. It shows us how women and their stories are treated unfairly and, quite often, without respect.

In the last few years there has been a renewed discussion about why the Doctor had never regenerated as a woman. We know that Time Lords have the ability to regenerate into different genders and, it appears, that the person doesn't have control of this. Many articles like [The Good Doctor: Four Arguments For and Why "Doctor Who" Should Get a](#)



[Female Doctor](#), [Now More Than Ever, It's Time For A Doctor Who Isn't a White Man](#), and [Doctor Who: Why the New Time Lord Can and Must Be a Woman](#) have exemplified why the show needs a female Doctor - luckily, BBC and new Doctor Who showrunner Chris Chibnall finally agreed, casting Jodie Whittaker as the [13th Doctor](#).

"I always knew I wanted the 13th Doctor to be a woman and we're thrilled to have secured our number one choice." - Chris Chibnall

While the introduction of a female Doctor is amazing, it is also [disappointing](#) to many fans who were hoping for better racial representation along with gender representation. Many fans, including Feminist Frequency's Anita Sarkeesian, have pointed out that issues of representation do not exist in isolation, or separate, from each other. Sarkeesian [tweeted](#),

"It's not as if you fix the 'woman' problem, THEN fix the 'race' problem, THEN the 'queer/trans' problem, etc. It all has to happen in tandem."

The Doctor & Gender

We've known for some time that Time Lords can regenerate as different genders, but 13th Doctor is the first time we've seen the Doctor as anyone other than a man. What does that mean for how we refer to the Doctor?

Obviously the Doctor's gender isn't static so it only makes sense to refer to them as 'them,' unless referring to a specific Doctor.

Gender is fluid and we hope that there will be many more women, men, and hopefully nonbinary actors who play the character in the future!

Race & Representation

Doctor Who has a complicated relationship with race, to say the very least. For a show whose main character is an alien who can regenerate their entire body, it's pretty unlikely that they would be white every single time. Other Time Lords, such as River Song, are shown regenerating as a different race; however, the Doctor remains as white as ever. It's not only the timeless Time Lord's race that is as white as the sign on the front of the TARDIS: the majority of Doctor Who companions (and villains) have been white as well. Doctor Who's persistent whiteness illustrates ingrained racism in television, mainstream science fiction, and, well, everything.



One easy explanation for the majority of white, male Doctors and companions is the overwhelmingly white, male writing staff. People tend to write what they know, for better or worse, and this also accounts for the overwhelmingly white cast and white-centered storylines. It is not enough to include non-white characters; their stories have to be reflective of the real life experiences of people of color, and this is often an area where the show missteps.



The Doctor is dismissive of Martha's worries about being a black woman in Elizabethan England in [The Shakespeare Code](#) (S3: E2). When Martha questions whether or not she'll be "carted away as a slave" because she's black, the Doctor simply says to "just walk about like you own the place, it works for me." This shows an extreme lack of respect and understanding of the experiences of black people throughout history. If the episode had been penned by a writer of color, would this interaction have been the same? Probably not.

The situation is repeated in the episode [Thin Ice](#) (S10:E3) when Bill reminds the Doctor that it's 1814 and "slavery is still totally a thing." In contrast to the Doctor's previous dismissal of Martha's concern, however, when Bill asks how she can stay safe the Doctor responds, "Well... I'm not really the person to ask." This shows some understanding that the Doctor, as a white man, has never had to deal with racism on Earth like his non-white companions. He encourages Bill to put on a dress, a sign of wealth and class privilege, to help ease some of the dangers of being a person of color in 17th century England. This illustrates that the show has begun to take criticisms from people of color to heart, at least regarding its lack of racial awareness. However, there is still a long way to go.

Especially in terms of racial representation, Doctor Who makes frequent use of [tropes](#).

Tropes

Tropes are "conceptual figures of speech, storytelling shorthand for a concept that the audience will recognize and understand instantly, to exemplify storylines or problems."

These tropes, like many TV tropes, are often problematic.

As a show, Doctor Who frequently uses the [fantastic racism](#) trope, where instead of having the hero encounter racism between white people and people of color in the American Deep South (or any other sets of real-world groups) they encounter racism between two-headed aliens and three-headed aliens. While the use of fantasy to explore issues of racism is not inherently negative, it can be harmful when the metaphor is used poorly or inconsistently.

For instance, the Daleks are an example of Doctor Who using the fantastic racism trope to address real world problems. The Daleks are an alien race that promotes and enforces racial purity. This is presented throughout the show as bad, definitely bad, as the Daleks were created as a fictional representation of Nazis. This use of the trope serves to highlight the lack of humanity that is central to the genocide and racial cleansing that occurs in



the real world. Similarly, the Ood are another example of Doctor Who using fantastic racism to address real world problems - in this case, slavery. The Ood are first introduced as a race that is made to serve humans, and are “happy” doing so. This is an example of the [happiness in slavery](#) trope where enslaved people don’t want freedom which makes it acceptable to continue enslaving them. This trope mirrors the false and damaging ideology that enslaved individuals don’t want, or couldn’t handle, freedom. This trope has roots in the African slave trade, as Franchesca Ramsey talks about in the MTV Decoded video [5 Excuses for Slavery That Need to STOP](#). Both of these fictional narratives

are used to encourage viewers to reflect on real world situations, both past and present. Tropes can be used to help viewers think about issues, like slavery and genocide, in a way that they may not have thought about previously.

So tropes can be used to encourage viewers to reflect on tough issues, which is great. However, as mentioned earlier, Doctor Who doesn’t always use fantastic racism in a positive or well-thought out manner. The show often exhibits various forms of problematic and harmful examples of fantastic racism. For example, the 4th Doctor treats his companion Leela as beneath him, as she is from a “primitive” culture. He mocks her heritage, calls her names, and makes her believe nonsensical things just because he can. The 11th Doctor treats his Sontaran companion, Strax, with similar contempt by insulting his looks, intelligence, and culture. In many ways, most prominently in classic Doctor Who, the Time Lords are portrayed as extremely xenophobic and classist and view themselves as racially superior to all other species in the universe.



These contrasting examples of fantastic racism within the same show can create confusion. One moment the Doctor is shown standing up for racial and ethnic minorities and other times they are shown using racial slurs and stereotypes to exert their dominance or frustration.

The Time Lords are very *ethnocentric*.

Ethnocentrism: the belief in the inherent superiority of one’s own ethnic group or culture (or) a tendency to view other ethnic groups or cultures from the perspective of one’s own.

There are also whole episodes of Doctor Who that are generally viewed as overwhelmingly racist. One of the most frequently discussed is the 1977 episode [The Talons of Weng-Chiang](#) (S14:D4). This serial of six episodes receives criticism for its negative portrayal of Chinese characters. Set in 1800s London, the Doctor and Leela meet a group of four Chinese men - portrayed by white actors - who have just killed a taxi driver. This episode has examples of multiple racist TV tropes, including [yellowface](#) and [yellow peril](#). Yellowface is when non-



Asian actors, usually white actors, are put in make-up so they “appear Asian.” Often, actors are put in inaccurate and horribly racist makeup and prosthetics. Yellow Peril is a trope that usually features a mysterious Asian criminal or political mastermind using his forces, usually magical or related to martial arts, to commit crimes. As a trope, it relies more on racism and colorism rather than a fear of a specific country or specific group of people. It works to ‘other’ people from Asian countries as well further the homogenizing of Asian cultures.

Not only do these episodes include racist production, but the characters within the episode also use racist language and rely on racist stereotypes.

Further, the Doctor does nothing to defend the Asian characters from racism. Similarly, in [The Aztecs](#) (S1:D1) all of the Aztec characters are played by white, British actors in an example of [redface](#). While both of these examples are from episodes many years ago, the show continues to perpetuate racist stereotypes and tropes.

There are also many examples of Doctor Who using the [magical negro](#) trope. This trope generally involves a black character helping the main character, who is usually white, with some magical or supernatural wisdom to benefit the main character’s journey. For example, Carmen from [Planet of the Dead](#) (Planet of the Dead:D10), is a psychic whose main contribution to the episode is to amp up the dread with her predictions of death (particularly the Doctor’s).

The [token minority](#) trope is designed to get more minority groups into the plot with little effort or attention to the minority characters themselves. Rose’s boyfriend Mickey Smith, who later becomes a part-time companion, serves this role in the first two seasons of the revival series. For most of his first season, he is portrayed as an insignificant, and expendable, aspect of Rose’s life. When he is brought on to be a part-time companion, he never ventures into the past and is often told by the Doctor to stay on the TARDIS. Clara Oswald’s boyfriend, Danny Pink, is put into a similar role. His purpose is to further the character or plot arcs of the show’s white characters, particularly Clara’s. His character is given little to no independent storylines or character development (unlike Rory, companion Amy Pond’s significant other). Further, many have argued that companion Martha Jones also serves as a token minority. Her race is rarely mentioned within the plot, except when the Doctor dismisses her racially motivated fears. Later in the series, Martha and Mickey are shown as a married couple, despite only having met briefly on screen once, falling headfirst into the [token minority couple](#) trope.

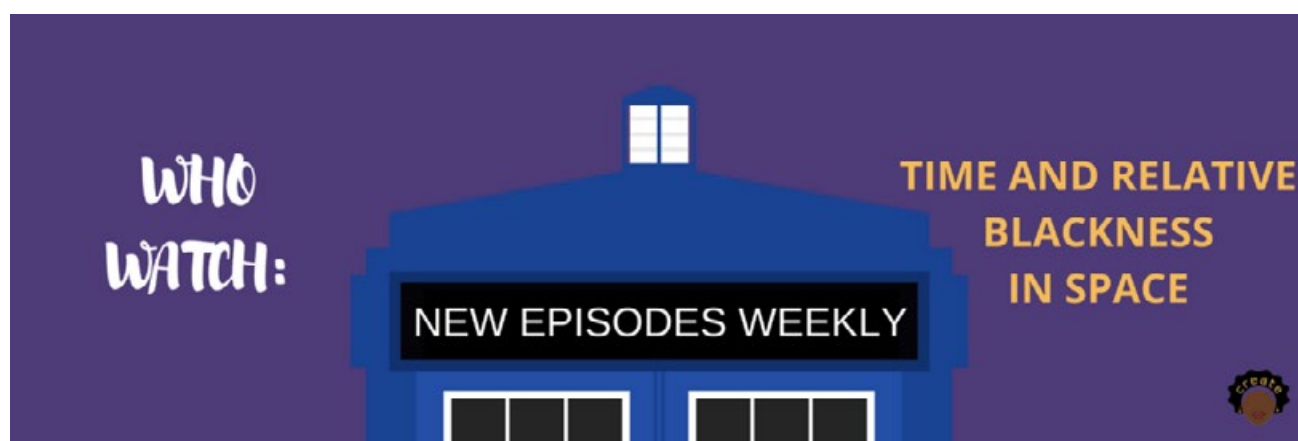


There is also noticeable inequality in how white and non-white characters are treated, both by the Doctor and the writing staff. For example, the two black full-time companions, Martha and Bill, were on screen for only one full season. The majority of white companions - Rose, Amy, and Clara - were all given at least two full seasons. Likewise, while many companions throughout the years have shown romantic attraction towards the Doctor,

the storylines have been treated differently according to the race of the companion. For example, Rose's feelings for the Doctor were reciprocated in full while Martha's were not. While the Doctor can obviously tell that Martha has romantic feelings for him, he does very little to show her that he is not interested romantically. In fact, he even appears to enjoy her admiration for him. This eventually leads to Martha and her family's lives being put in danger (S3: E13) and her decision to end her travels with him.

Another trope in the series is the [noble savage](#). This trope involves a character who is a member of a "barbaric" or "savage" tribe (or, more accurately, as perceived by others). Because of this association, these characters are portrayed as nobler or of higher moral fibre than the norm. The companion Leela, as well as many side characters, fall under this trope.

It's important to keep conversations about race and representation going. Websites and organizations like [Black Girls Create](#) and [Black Girl Nerds](#) are great places to start!



LGBTQ Representation



While classic Doctor Who was not particularly great at representing the LGBTQ community, the 2005 revival and showrunner Russell T Davies brought some much needed queer representation to the show. Captain Jack Harkness, a short-term companion and later star of the Doctor Who spinoff Torchwood, was the first major out queer character in the show's history.

Other LGBTQ characters have also been introduced throughout the show. Madam Vastra and her wife Jenny play vital roles in helping the Doctor in several episodes, such as [The Crimson Horror](#) (S7:E11) and [The Name of the Doctor](#) (S7:E13). [Canton Everett Delaware III](#), an ex-FBI agent who assists the 11th Doctor while in America, is a gay man. River Song, companion and occasional love interest of the Doctor, is also portrayed as bisexual (S6:E13).

While the show is lauded for its recent inclusion of LGBTQ characters, not all representations have been universally acclaimed. For example, the portrayal of Madame Vastra and Jenny has been critiqued for its use of fetishization of queer female relationships. As [Whovian Feminism](#) notes, in Madame Vastra's first episode she makes a raunchy, lesbian



oral sex joke that “seemed primarily aimed at fetishizing lesbians for the straight male audience” (The Time of the Doctor: D11). Feticization of queer women in media is not a new phenomenon, but it is still an unsettling and harmful trope, *especially* when it is written and perpetuated by male writers. Similarly, Madame Vastra and Jenny’s relationship has a master/servant dynamic that is not particularly healthy nor is it particularly positive LGBTQ representation. Likewise, it maintains the stereotype that queer relationships adhere to traditional heterocentric roles (one partner being the “masculine” provider and another partner being the “feminine” nurturer).



Furthermore, it wasn’t until 2017 that a full-time queer companion, Bill Potts, was introduced. Making her debut in [The Pilot](#) (S10:E1), Bill brought a much needed perspective to the show. Many fans praised the show for finally including a companion who was both open and proud of her sexuality.

Bill was clear about her sexuality in her very first episode and we got to see her talk about her lesbian sexuality with other characters as well.

Unfortunately, unlike many of other companions, Bill did not have an extensive romantic plot (even if she did end up with the girl at the end of the season). Rose had the Doctor as a serious love interest that progressed over many episodes. Amy and Rory Pond’s romantic relationship grew and developed over their seasons as companions. Clara’s relationship with Danny was also given time to develop. Bill’s final romantic relationship during her run as full-time companion, much like Martha’s, was included at the very end. There was very little lead up to Bill’s romantic reconciliation with her alien girlfriend at the end of season 10. This mirrors Martha’s marriage with Mickey where we, as viewers, were given no real inclination or information about their relationship. This can be seen as an example of how race and sexuality are connected in terms of representation.



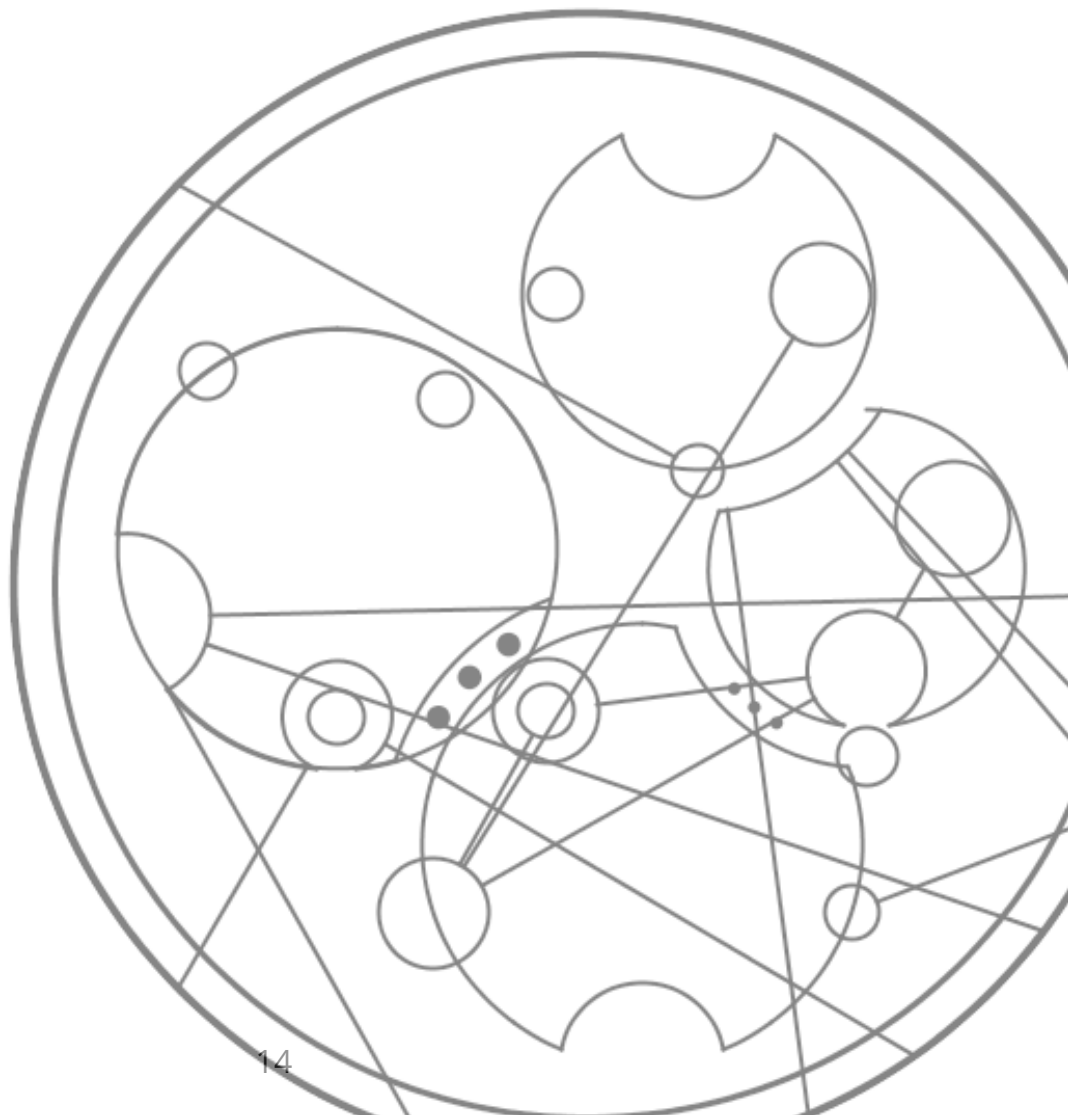
TALK IT OUT

- Do you feel represented in Doctor Who?
- How could Doctor Who represent you, and your communities, better?
- How do you feel about the representation of women in Doctor Who?
- How do you feel about the representation of women of color in Doctor Who?
- Did this section teach you anything new about the representation, or lack of representation, for different groups of women? What?
- How do you think that representation (or the lack of it) affects fandom?
- Have you heard about the issue of representation in Doctor Who before this toolkit? How?
- Why do you think that Doctor Who writers have had an easier time addressing fantastic racism than real world racism?
- Can you think of some times that you or someone you know has avoided discussing racial issues? Why/why not?
- Read Women's Media Center's [The State of Women in the U.S. Media 2017](#). Note how women of color are at greater disadvantage than white women. Discuss why this is and how you can help bring light to these issues.



TAKE ACTION

- Have a viewing party of shows with inclusive casts that also address racial issues. What do you notice? Discuss the differences in representation you see between these shows and Doctor Who.
- Write the writers of episodes that have positive or negative representation.
- Speak out against fans who engage in exclusive behavior (negative comments about the female doctor, POC on the show, etc.).
- Participate in social viewing and be vocal about positive and negative examples of representation -- share your views online!
- Amplify the voices of fans of color and their critiques of episodes, shows, and fandoms (share their articles, retweet their tweets, share their videos).
- Give money to creators of color! Support their Patreons, purchase their art, go see their films in theaters.



FEMINISM

Feminism is the belief that every individual deserves equal rights. It is a commitment to eliminate systems of inequality and injustice. Feminism is a personal perspective, a political theory, and a social movement. Feminism combats patriarchy and oppression across lines of race, gender, class, sexuality, and ability.

Feminism has a long history full of hard-won battles, protests, risks, achievements, and disagreements. Like all social movements, feminism strives to empower oppressed populations and create positive change. Sounds like something your favorite Time Lord gets into, right?

Because of how long Doctor Who has been around and the fact that it's a show about time travel, it can be used to take a look at the history of the feminist movement. This history is grouped into three major waves, or movements. These waves are characterized by major cultural and political achievements and aims.

It is important to note that we are highlighting the history of Western feminism, with our focus on the United States and the United Kingdom. This is by no means the entire history of feminism. There were and are many women throughout the world doing important work that are not mentioned here. Likewise, this entire toolkit is written from a Western perspective. Doctor Who is a British show but it is watched all over the world. There are many perspectives not illustrated here. It's important to consider this while working through this toolkit.

Waves of Feminism

First Wave Feminism (late 1700s-early 1900s)

Early feminists worked to highlight the legal and cultural inequalities between the sexes, mainly women's right to vote, own property, and have other legal rights.

Second Wave Feminism (early 1960s-late 1980s)

WWII triggered the second wave of feminism, which focused on building more equal working conditions for women as well. This gave way to building theories for women to examine their own roles and experiences within a feminist context: "One is not born, but rather becomes, a woman" - Simone de Beauvoir, *The Second Sex*, 1949.

Third Wave Feminism (early 1990s-present)

Both the first wave and second wave of feminism underrepresented women of color, whose criticism sparked the current third wave, where race, class, sexuality, and gender are incorporated within a more intersectional lens. Further, third wave feminism centers more on personal experiences of women and feminists.

Feminism must be intersectional to fully address problems of inequality!

Intersectionality: a term coined by American activist and scholar Kimberlé Crenshaw to refer to overlapping social identities that all impact your place in society. Intersectionality is a concept used to describe the ways in which oppressive institutions (racism, sexism, homophobia, transphobia, ableism, xenophobia, classism, etc.) are interconnected and cannot be examined separately from one another.



First Wave Feminism in Doctor Who

As a television show, Doctor Who didn't exist during the first wave. However, the Doctor and their companions do venture throughout the time period in their travels. During this time period, women were expected to be pure, submissive, and domestic. First wave feminists focused on a plethora of issues, namely the right to vote and own property, as well as obtain other legal rights they had long been denied.

1800s: [The Unquiet Dead](#) (S1:E3), aired 2005

This episode transports The Doctor and Rose back in time to the 1800s where they meet a young Charles Dickens and an alien race whose members possess dead human bodies.

The Bad:

- Mr. Sneed refers to his servant Gwyneth as "girl" and demands that she "listen to her master"
- Mr. Sneed threatens to fire Gwyneth if she doesn't help him - like many unwed and underclass women, Gwyneth had very few choices in terms of work
- Rose is forced to change clothes because it's "inappropriate" for her to dress so immodestly in this time period, while the Doctor remains in his usual clothes
- Mr. Sneed kidnaps Rose and Rose says his hands "had a quick wander" alluding to sexually assaulting her while she was drugged
- There are only white characters (as we've discussed this is unfortunately not unusual for Doctor Who)



The Good:

- Gwyneth insists to Mr. Sneed that they need help with their undead problem; this insistence could have resulted in her termination, as there were very few laws in place to protect domestic workers
- Rose calls out Mr. Sneed for drugging her and kidnapping her
- Rose stands by the "wild," vulgar way she talks, saying, "maybe I am, maybe that's a good thing"
- Gwyneth, who is shown as meek at the beginning of the episode, also insists that she

has a choice in her future, and ends up dying for the cause

Women in the early 1800s had many reasons to be feminists, including fighting against this idea that women have to be covered in order to look virginal, that showing any ankle was scandalous. Likewise, this episode sheds light on the poor working conditions of working class women. Many feminists in the United Kingdom fought for better working conditions and opportunities for women during this time.

Bonus: This episode passes the Bechdel test!

1913: [Human Nature](#) (S3:E8) / [The Family of Blood](#) (S3:E9), aired 2007

These episodes follow the Doctor and Martha as they hide from a family of aliens. The Doctor has trapped his memories in a watch and is living as a human, with human memories, as Martha works as a servant.

The Bad:

- Martha endures a *lot* of racism
 - Nurse Redfern refers to the Doctor as Martha's "master," adhering to the way racist standards were still firmly held in 1913
 - When Nurse Redfern noticed Martha's obvious romantic feelings for the Doctor, she criticizes her for having the audacity to have feelings for a white man as a black woman
 - When Martha says that she is a doctor, Redfern says "one of your colour" could never train to be a doctor. Many of the schoolboys treat Martha unfairly, highlighting more of the racist standards of the time
 - Martha also has to endure unfair, and often racist, treatment from the Doctor while he doesn't have his real memories
- Martha's entire plot revolves around taking care of the Doctor, a common job given to women and female characters because they are "natural nurturers"
- The Doctor's decision to hide in a time period and location that would obviously be dangerous for Martha as a black woman shows his lack of concern for her wellbeing



The Good:

- Martha stands up for herself when her skills as a physician are questioned by Nurse Redford - she easily names the bones of the hand, something only a doctor at the time could do
- Martha remains resilient even when she is treated unfairly by the people at the school and the Doctor - she shows strength in the face of hardship and discrimination; however, it is unfair to expect her, as a black woman, to be strong in the face of discrimination. Black women are still unfairly expected to be composed and "the bigger person" when they are treated in unfair, and often violent, ways

These back-to-back episodes really display Martha's kickass capabilities. She fights back against both racism and sexism. Black women were fighting diligently for their rights at

the time – actively working for women’s suffrage – and the fact that it was a white woman who spoke down to Martha is similarly reflective of the time period: white suffragettes often looked down upon black women, viewed them as subservient, and tried to silence black women’s clubs which were also in the movement. During first and second wave feminism black women were excluded, which forced them to stand up not only to men but to white women. This echoes the time period we’re currently living in - black women and all women of color are often excluded from feminist discussions. While many people view third wave feminism as more intersectional, there is still a long way to go before there is true intersectionality in feminism. Racism is a part of every facet of our world and it is important for us to acknowledge this so that we can then unlearn harmful white supremacist ideals.

Have you heard of “white feminism?”

It refers to a type of feminism that focuses on the oppression of white women and fails to address the oppression of women of color and other minorities. First and second wave feminism notably fall under this category, even though many women of color were essential to the movements. White feminism is still a huge problem today, which is why it’s essential to practice intersectional feminism. Too often the experiences of white, educated, able-bodied women are seen as the universal female experience.



Additional Examples:

1879: [Tooth and Claw](#) (S2:E2)

- Rose is chastised for being “naked” in her modern clothing - this illustrates the unfair treatment of women in terms of what clothes they were socially allowed to wear
- Queen Victoria is shown as a strong, formidable women (she even carries a gun for protection, something unseemly for a noble woman at the time) who demands respect

Second Wave Feminism in Doctor Who

“The 70’s era of Doctor Who is a messed up set of feminist contradictions. There are explicit references to women’s liberation, passionate feminist speeches, and triumphant moments where women get to call out condescending men. This era of Doctor Who is probably the most vocally feminist period in the show’s history. Yet it still relies heavily on regressive gender stereotypes and sexist tropes.” -[Whovian Feminism](#)

As a show, Doctor Who began during the rise of second wave feminism. There are strong female characters, references to the women’s liberation movement, and, like many science

fiction shows, a determination to illustrate that sexism isn't a universal trait.

1953: [The Idiot's Lantern](#) (S2:E7), aired 2006

This episode follows the 10th Doctor and Rose as they travel to the week of Queen Elizabeth II's coronation and save humanity from a nefarious television-inhabiting alien. As this episode takes place in 1953, it highlights many of the reasons why second wave feminism was needed.

The Bad:

- Eddie Connelly, the patriarch of the family the Doctor and Rose meet with throughout the episode, is depicted as abusive towards his son (and no one around them says anything)
- There is a lot of casual sexism, the majority of it from Mr. Connelly
- Mrs. Rita Connelly's mother is kept shut upstairs by Mr. Connelly after her face and mind are taken by the Wire; this is reminiscent of how women with mental illnesses, or even simply "un-feminine" qualities like independence, were treated during this time (see [The Yellow Wallpaper](#) by Charlotte Perkins Gilman)
- When Mr. Connelly calls his son Tommy a "mommy's boy," a neighbor responds with an extremely homophobic comment, "beat that out of him"



The Good:

- The Doctor doesn't take any of Mr. Connelly's sexism
 - When Mr. Connelly yells at his wife to put the flags up in their living room because it's "women's work," the Doctor opposes this by stating the feminine gender of the queen and makes Mr. Connelly put them up
- Rose doesn't take any of Mr. Connelly's sexism either
- Rita Connelly eventually kicks her husband out of their house!
- Tommy Connelly gives his father an impassioned speech about his sexist, controlling behaviour

This episode tackles much of the sexism that inspired second wave feminism. Domestic violence was at the center of feminist conversations during this time. In many countries, including the United States and the United Kingdom, there were very few options for women who were abused by their husbands or partners. Second wave feminism addressed this problem in many ways, including creating organizations such as [Refuge](#) in the United Kingdom and the [National Coalition Against Domestic Violence](#) in the United States.

1970s: [The Time Monster](#) (S9:D3), aired 1972

This episode follows the 3rd Doctor and companion Jo Grant as they uncover the Master's

disguise as a professor at Cambridge University, discover his evil plan, and subsequently follow him back in time to the yet-to-be-lost city of Atlantis.

The Bad:

- The Master is very, very sexist; he treats his very intelligent colleague Dr. Ruth Ingram in a sexist manner because of her gender
- The Doctor is sexist too, especially towards Jo (“Do stop wiffing, Jo, there’s a good girl.”)
- Queen Galleia is dressed in clothes that reveal a lot of cleavage - “evil” women are often depicted as being “hypersexual” and, therefore, bad
- While Jo is a smart character, she is given some truly sexist dialogue including, “Look, I know I’m exceedingly dim, but would you mind explaining?”



The Good:

- Dr. Ruth Ingram is a strong, intelligent doctor and feminist; she calls out the Master for patronizing her because she’s a woman and has stellar lines like, “A bland assumption of male superiority,” and “Oh, why are you men so spineless?”
- Jo shows great strength and resolve, even when alone with enemies like the Master
- Kronos is a woman, or perhaps more accurately, genderfluid (“Shapes mean nothing. I can be all things.”)
- The Women’s Liberation Movement is mentioned, however offhandedly (“May God bless the good ship women’s lib and all who sail in her.”)

“The Time Monster” is a great example of Doctor Who during second wave feminism. There are feminist characters, such as Dr. Ruth Ingram, who call out sexism within the story. She also serves as a strong female character, a role often left only to the Doctor’s companions. Dr. Ruth Ingram’s character also highlights some of the major battles second wave feminists were waging at the time, especially gender inequality and blatant sexism in the workplace. However, having one feminist character doesn’t necessarily equate to a feminist episode or show. Many of the other female characters are lumped into sexist stereotypes and treated unfairly by the male characters.

Additional Examples:

1975: [The Android Invasion](#) (S13:D4)

- In this episode, the Doctor and Sarah Jane Smith help a group of mistreated workers - a major fight for second wave feminists
- During the time this episode aired, many televised depictions of women focused on being an enlightened housewife - a stereotype Sarah Jane subverted

1940: [The Empty Child](#) (S1:E9) / [The Doctor Dances](#) (S1:E10)

- These episodes highlight the hardships unwed mothers faced during this time, especially young unwed mothers who are forced to deny that their children were theirs (often by their older female relatives claiming the children as their own) because of fear of social exclusion
- This episode is the first dive into addressing and dissecting the gender binary and heterocentrism of Doctor Who with the introduction of Jack Harkness

Third Wave Feminism in Doctor Who

“Television was, for most women, the first place they saw themselves represented.” -Andi Zeisler, *Feminism and Pop Culture*

By most accounts, we are currently in the third wave of feminism (though, much like Doctor Who, not everyone agrees on the timeline). There are still many more opportunities to come for strong, female characters and TV shows that address social justice topics. Shows like *Buffy the Vampire Slayer* and *Roseanne* helped pave the way for more more badass female characters as well as shows that looked more deeply at social issues. Feminist Riot Grrrl zines like *Bitch: A Feminist Response to Pop Culture* and later online forums and blogs also allowed for a more open dialogue about feminism’s role in popular culture.

In our current wave of feminism, people often write about women in increasingly diverse ways. There are websites like [Bitch Media](#), [Autostraddle](#), [Everyday Feminism](#), and [Feminist Frequency](#) that allow pop culture consumers to explore intersectional issues of media. Websites like Youtube, Tumblr, and Twitter allow fans of shows to communicate directly to each other, and creators, about their favorite shows and whether or not they do a good job at representing different groups of people.

1814: [Thin Ice](#) (S10:E3), aired 2017

In this episode, the Doctor and Bill go to 1814 and uncover a rich man’s plot to enslave a sea creature and feed fair goers to it in order to produce powerful fuel.

“History’s a whitewash.” - The Doctor

The Bad:

- The Doctor fails to consider the potential danger Bill would be in as a black woman during the Regency Era (until she brings it up)
- Lord Sutcliffe is openly *really* racist to Bill (he refers to her as “this creature”)
- The Doctor tells Bill she should let him do the



talking because, as a black woman, she may be unable to calmly handle speaking with a racist white man (as if she doesn't have more experience with it than he does)

- The Doctor makes light of the homeless children's living situation - one faced by many children at the time
- The Doctor puts the final decision of the episode on Bill, potentially freeing himself from any future guilt associated with the consequences (this wouldn't be the first time)

The Good:

- The Doctor acknowledges his white privilege by telling Bill he "isn't the person to ask" about staying safe as a black person in Regency England
- The Doctor punches a racist!
- Bill notes that, "Regency England's a bit more black than they show in the movies," to which the Doctor replies, "So was Jesus. History's a whitewash." Hey - acknowledgement of non-white people before the 1900s!

This episode is a great example of how third wave feminism has influenced pop culture, especially television shows. This episode's inclusion of discussions around race, class, and gender illustrate how modern feminists are working to show the importance of intersectionality within feminism.

Bonus: This episode was written by a woman!

[Sarah Dollard](#) has written two episodes for the series so far!

4126: [Planet of the Ood](#) (S4E3), aired 2008

This episode follows the Doctor and Donna to the Ood-Sphere where they investigate Ood Operations, a company that sells the Ood, an alien introduced in [The Impossible Planet](#) (S2E8), as a slave race.



The Bad:

- When Donna asks the Doctor why he didn't do anything to help the Ood the last time he saw them, he responds, "I never asked [if they were happy], I was busy."
- Ood are a race that humans met and, apparently immediately, turned into a slave (or, as the company calls them, "servant") race because they *could* (sound familiar?)
- There are different "voice translators" for the Ood, including one "for the gentleman" where Ood speak in a feminine voice while making sexually suggestive comments
- Many of the Ood's captors and slave-handlers are people of color, which works to erase the history of slavery on Earth

The Good:

- Donna immediately is horrified at the slavery of the Ood
- Even when Donna is handcuffed, she maintains her resolve that she and the Doctor are doing the right thing
- Instead of the usual narrative of the Doctor saving the day (White Savior trope), the Ood effectively free themselves through their assumed leaders, Ood and Ood Sigma, and help form the activist group Friends of the Ood
- The episode uses the fantastic racism trope to discuss both the history of slavery *and* the continued use of slave labor for mass production of goods

This episode is one of the best examples of Doctor Who's use of the fantastic racism trope in a *positive* manner to create a dialogue around modern day slavery and inhumane working conditions. When Donna expresses horror at the treatment of the Ood by humans, the Doctor responds by asking who she thinks made her clothes. Likewise, when Donna tells the tour guide that she's going to tell people on Earth about the treatment of the Ood, the guide responds that people don't ask or care. This mirrors the [current reality of worker mistreatment and human rights abuses](#) in factories in many parts of the world today.

Additional Examples:

[The Sontaran Stratagem](#) (S4:E4) / [The Poison Sky](#) (S4:E5)

- In these episodes, the Noble women show their strength, intelligence, and their ability to stand up to patriarchy. When Donna is ignored and dismissed by the local head of UNIT she responds with, "Donna, Donna Noble, since you didn't ask. I'll have a salute."
- Likewise, Donna's mother, Sylvia, frees Wilfred from her car by smashing the windscreen with an axe after the Doctor can't find a technological way to solve the problem.

[The Doctor Falls](#) (S10:E12)

- In this episode, Bill is frustratingly pushed into the "angry black female" stereotype by *literally* blowing things up with her mind if she expresses the emotions she has every right to feel.

What is Feminist Pop Culture Criticism?

"Pop culture informs our understanding of political issues that on first glance seem to have nothing to do with pop culture; it also makes us see how something meant as pure entertainment can have everything to do with politics." - Andi Zeisler, *Feminism and Pop Culture*

Feminism offers a unique perspective for analyzing the world we live in, including the



media we consume. Feminist pop culture criticism focuses on using feminist ideas to understand, analyze, and discuss pop culture.

Feminist pop culture analysis incorporates the analysis of plots as well as production. It's important to look at what the storylines are about *and* who is creating them. While many Doctor Who episodes can be considered feminist, or, more accurately, that they can be used to explore feminist issues, there have only been nine women writers over the entire 50+ year history of Doctor Who. Only *NINE* non-male writers. Throughout the ENTIRE show. While there have been many female characters, they have almost exclusively been written by male writers.

Likewise, while Doctor Who has employed many women as producers, including Verity Lambert, the very first producer for Doctor Who, and Julie Gardner, who served as a co-producer at the beginning of the revival series, the show has been headed up exclusively by male showrunners and head writers since 2005. One of the reasons Doctor Who is so successful is its strong female characters and companions; however, this is not well-reflected behind-the-scenes.



Further, much like intersectional feminism, the inequity in the writing and production of Doctor Who goes well beyond gender. People of color are sorely and blatantly absent from

Feminists from Around the Globe

Uma Narayan

Nawal El Saadawi

Marjane Satrapi

Fatema Mernissi

Hélène Cixous

Sara Ahmed

Concepción Arenal Ponte

Gloria Evangelina Anzaldúa

Malala Yousafzai

Doctor Who both in front of and behind the camera. This lack of representation does nothing but reduce the quality of the show and further the agenda of inequality in pop culture.

While we are all *tremendously* excited for a woman to fill the 13th Doctor's shoes, as it moves Doctor Who into a more gender equitable series, there is still a vast chasm left by hiring another white actor to play the lead character. As Tonya Pennington from [Black Girl Nerds](#) writes,

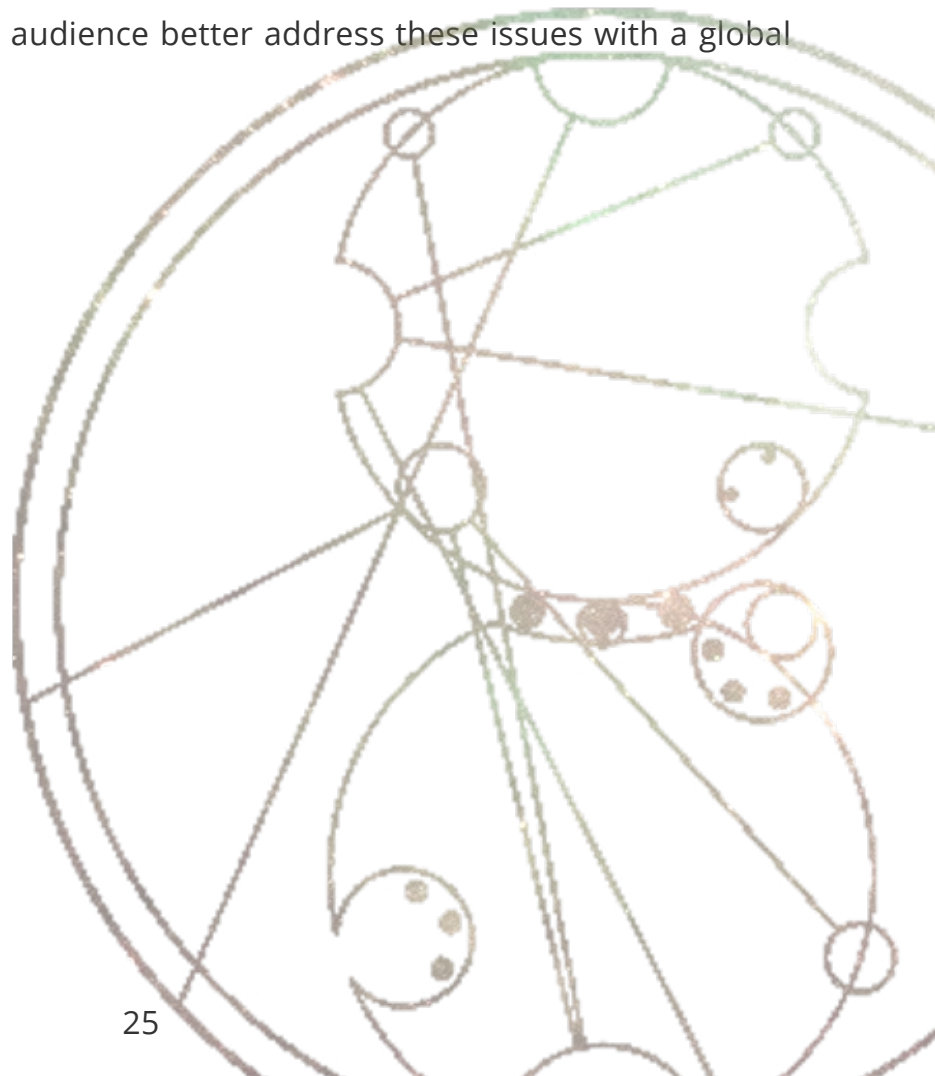
“It is high time people realized that women of color want to see themselves in on-screen fantasy and sci-fi works as the hero and not just the companion, love-interest, or secondary character. As one of the most popular British shows and sci-fi franchises, the show

has no legitimate excuse for not making The Doctor a woman of color, especially since there are plenty of actresses that could play the role.”

We hope that Doctor Who begins to address its race issues in the upcoming seasons, both in front of and behind the camera. Science fiction isn't, and has never been, an exclusively white genre. Doctor Who needs to take lessons from itself, its history, and its fans, because the show is about acceptance, progress, justice, and doing the right thing even when everyone else is *running the other way*.

TALK IT OUT

- How do you think having a female Doctor will affect the role of the companion?
- How does male privilege factor into how the Doctor moves through his adventures?
- Why is the Doctor always white? What would happen if they weren't?
- Why is the Doctor (generally) always shown as heterosexual? How does sexuality play into their character?
- Do you think of Doctor Who as a "feminist show?" Why or why not?
- What makes a piece of pop culture feminist?
- Why do you think intersectional feminism is important?
- How is feminist pop culture criticism beneficial when watching a show like Doctor Who?
- Are there some ways in which each new Doctor reflects a new wave of feminism?
- How might it have been different to have been a fan of Doctor Who while the series was in its first run, during second wave feminism?
- What does a female character need to accomplish to be considered "strong"? Have you noticed a change in women's representation between Classic Who and Current Who?
- How can a show with a global audience better address these issues with a global perspective?



TAKE ACTION

- Host a viewing party and discuss these issues with your friends and family.
- Create a whole new Doctor! Write a short script where the Doctor identifies as something different than a heterosexual white man. How does this influence or not influence the story? Have fun with it! Cast your friends as characters and act it out! Bonus points for fleshing out your own companion.
- Poll members of your chapter or group to see how many male Doctor Who characters they can name as opposed to women. What about white versus nonwhite characters?
- Host a discussion at your local library using the Talk It Out questions above; make it public!
- Learn more about the different waves of feminism and different intersectional views by reading works of powerful women of color such as Kimberle Crenshaw, Audre Lorde, bell hooks, Alice Walker, Patricia Hill Collins, Beverley Guy-Sheftall, and Dorothy Pittman Hughes.
- Educate yourself on the history of black womanism, first coined in 1983 by Alice Walker: "Womanist is to feminist as purple is to lavender."
- Discuss current issues with people who may not be on the same page as you. Just as it took time for the Doctor to advocate for other races, it may take those close to you a bit of soul searching - for lack of time travel - to get to thinking critically about what they've been taught growing up about those who are different.
- Support a female creator on platforms such as [Patreon](#).



INDIGENOUS RIGHTS

It is impossible to talk about Doctor Who without addressing the history of colonialism and imperialism. Simplified, [colonialism](#) is the control by one power over a dependent area or people and [imperialism](#) is the extension or imposition of power, authority, or influence in other areas. Both are practices of [domination](#), which involves the subjugation of one people by another.

Doctor Who can be used to explore colonialism in fiction as well as colonialism in our own, very real, world. Doctor Who is a British show and Great Britain has a long history of colonialism and imperialism, so it represents a complicated relationship with this subject - while many of its plots revolve around the dangers of colonialist or imperialist aliens, it doesn't escape its own cultural roots in those same issues.



Colonialism and imperialism are very similar and often go hand-in-hand; however, colonialism centers more on moving people from the controlling nation to a new area and imperialism centers more on controlling the people who already live in the new areas by any means necessary.

Define: Indigenous People

In this toolkit we use the term *Indigenous People* to refer to groups of people who lived in particular geographic regions before modern colonization. However, Native and Indigenous groups are not a monolith. It is always best to ask Indigenous people and groups how they identify. There is [no single term](#) that is universally correct.

In our world, colonialism is [damaging](#) to Indigenous People in many different ways apart from the denial of physical space. Colonialism exacerbates oppression and prejudices, exploits land and natural resources necessary for the survival of Indigenous People, and causes and normalizes the enslavement and murder of Indigenous People. It works to keep Indigenous People in a state of poverty and technological obsolescence and to separate people from their cultures. This list may seem long, but in fact it barely scratches the surface of the horrors suffered by [Indigenous People](#) throughout the world.

Within Doctor Who there are examples of both colonialism and imperialism. A prime example of this is the Silurians, a race of reptile-like humanoids who populated the Earth long before humans. They make their first appearance in [Doctor Who and the Silurians](#) (S7:D3) in 1980 and their most recent appearance in [The Hungry Earth](#) in 2010 (S5:E8), making them one of the longest running species in Doctor Who. In the episodes, the Silurians explain



that because of Earth's changing atmosphere, they entered into a self-induced hibernation before the rise of intelligent human life. Silurians entered this worldwide hibernation with the intention of waking up when they could exist on Earth's surface safely; however, due to a technological failure, they slept longer than intended.

In each of the four storylines in which the Silurians awaken, they either choose to remain in hibernation, are forced to by human intervention, or are killed by humans before they can alert other members of their race that it is safe for them to awaken. It is particularly important to consider that Silurians have as much claim to Earth as humans do. In a sci-fi series full of alien invaders, this narrative is fairly unique in its usefulness to explore how we (as viewers and as humans) determine who has the right to exist in physical spaces or areas we deem as "ours." This narrative is all too present in our current world, as Indigenous People are systematically, and often violently, forced from their lands. In the United States, Native Americans have historically been forced from their ancestral lands, most notably in the [Trail of Tears](#), to areas determined by the (colonialist) U.S. government, and this continues into the present day as treaties and land rights are consistently violated.

In each of the episodes involving the Silurians, the Doctor attempts to broker peace between the humans and the Silurians. And while the Doctor is sympathetic to the Silurians, he



almost exclusively sides with Humans and their best interest in all cases. He wishes to be diplomatic, encouraging the two groups to reach a "mutual" agreement; however, as previously noted, it is only ever the humans who retain control over Earth's surface. As Rachel Morgain writes in her article [Art and War: the Silurians and Sea Devils](#), "There are limitations to the Doctor's favouring of diplomacy over

war in these stories. All too often in our world, diplomatic negotiations are a mechanism for more powerful countries, business conglomerates and financial consortia to push their interests around the globe."

In many instances, Indigenous People are forced into [deals or treaties](#) that leave them with much less than they deserve. And, even more infuriating, countries and governments do not even respect these dismal deals once they're made. In the first Doctor Who episode with the Silurians (S7:D3), the reptilian species is forced back into hibernation by the Doctor and his human companions (for their own good, in his opinion) before the humans in the episode blow up their hibernation colony. This is an all too familiar experience for Indigenous People in our world.

While we're focusing primarily on Indigenous rights in North America, there are instances of colonialism and broken treaties all over the world. For example, Brazil was [colonized by Europeans](#) throughout the 16th-19th centuries. Some of the effects of colonialism in Brazil were the enslavement of Indigenous people, agricultural exploitation and ecological negligence, and forceful relocation of native communities in search of precious metals. However, in 1988, Brazil wrote a new constitution that [ensured](#) Indigenous people the right to the land and territories based on traditional heritage. Unfortunately, the reality of this

has been less than perfect. Many farmers and ranchers who had settled on land in Brazil have refused to return land to Indigenous tribes. There have been numerous instances of Indigenous people, including children, being [murdered in land disputes](#). These tensions have been growing for years and when the Indigenous community protested in Brazil's capital, they were met with [police violence](#).

Many [Aboriginal clans](#) in Australia were destroyed by European colonists who began arriving on the continent in the 18th century. Before the European invasion of Australia, there were over 400 different nations throughout the continent - all with rich histories, languages, and ways of life. A mix of direct militant warfare and unintentional germ warfare in the form of smallpox killed over half of the Indigenous population. Through direct genocide and clearing of land for settlements, colonists destroyed the independence of Aboriginal people and forced them to assimilate in order to trade for food and clothes necessary for survival. Like many cultures around the globe, the Aboriginal people of Australia continue to work to maintain their history and culture through various means including the [preservation](#) of historic sites.

In the United States, native activists from the [Standing Rock Sioux Nation](#) came together at [Sacred Stone Camp](#) to [protect](#) sacred spaces, tribal lands, Native burial grounds, and



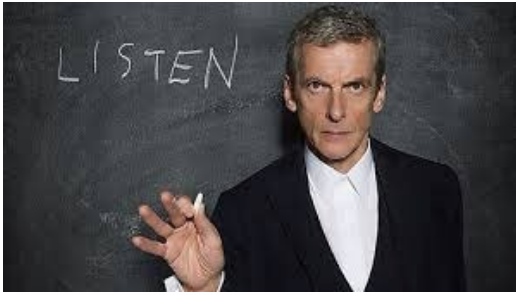
invaluable water resources (namely the Missouri River and Lake Oahe) from the effects of the construction of the [1,172-mile Dakota Access oil pipeline](#). Not only does the construction [violate treaties](#) and historical territory rights, it impedes access to clean drinking water for [17 million people](#). The rate of oil spills and other [pipeline-related accidents](#) in the United States alone is [staggering](#), and the likelihood of a disaster of great magnitude is correspondingly high with the

Dakota Access Pipeline - in fact, the pipeline has [already leaked](#).

The Dakota Access Pipeline was originally intended to cross the Missouri River [north of Bismarck](#), a city that is overwhelmingly white ([92% of the population in 2010](#)), but the plan was rejected partly to protect the water supply of those living downstream. Instead, the pipeline project moved to just north of the Standing Rock Sioux Reservation (south of Bismarck), endangering the water supply of *different* people downstream from the new location - not suspicious at all, right?

At Sacred Stone, the water protectors faced intensive and excessively violent [pushback](#) from law enforcement, including use of security dogs, water cannons, mace, tear gas, rubber bullets, and concussion grenades. Maina Kai, UN Special Rapporteur, identified copious [instances](#) of use of excessive, unjustified force against peaceful protesters. Despite all of this, construction on the pipeline was eventually completed, but the fight is far from over - in June 2017, a federal judge called for a new investigation when he ruled that the original permits issued for the pipeline [violated the law](#).

Indigenous Cultural Preservation



What were you taught in school about the Indigenous cultures living in, or displaced from, your geographic area? In many schools this information is not taught at all. If it is taught, it is often wrought with information that [contradicts actual history](#). In U.S. schools, [common myths](#) include that of North America as an empty continent before Europeans colonized it (in reality 45 million people already lived there, 20 million

in what would become the U.S.), the tale of the first Thanksgiving (during the contentious Civil War period [Abraham Lincoln](#) popularized the theme of pilgrims and Native Americans peacefully breaking bread), and the suggestion that there was no reasonable outcome to settling the “new land” other than genocide. Most schools have failed to educate students on the situations of Native Americans in current society – many will be surprised that well over 500 federally recognized tribes exist in the U.S. and 169 distinct Native American [languages](#) are reported being spoken at home. Schools in many areas push a propaganda-esque curriculum that espouses [only “positive” aspects](#) of American history and glosses over the tragedies and oppression that has proliferated the nation since its founding.

Worse still, not only do school programs erase this history as much as possible, Native Americans have faced hundreds of years of their own culture being erased through forced assimilation and cultural appropriation. Forced assimilation is a process of forcibly compelling a religious or ethnic minority group to conform to the culture of another (generally majority) group. In the United States, [government-run boarding schools](#) and day schools that began in the late 1800s and continued into the 1960s served to strip Native American children of their heritage, separate them from their families, force them to learn and speak English over their native language, practice Christianity, and even change their names to more typically English names. One professor summarized the goal as [“erase and replace.”](#) Similarly, Native American children are still often taken from their families and put into foster care under [questionable circumstances](#). In South Dakota, over 7,000 Native American children are placed in foster care homes outside of reservations or in large private group homes (which receive millions of dollars in funding) instead of with family or other members of their tribes. This continued separation of Native American children from their families and culture is an extension of the decades-long trend of forced assimilation.



If that sounds familiar at all, it may be because it's reminding you of a certain infamous Doctor Who villain: the Cybermen. In Doctor Who, the Cybermen are a race of people-turned-robots hell bent on turning everyone they meet into a robot just like them. They strip people of everything that makes them unique individuals, assimilating them (yeah, let that sink in) into the Cybermen army.

In fact, their rallying cry is usually just “DELETE!” Sounds a whole lot like “erase and replace,” doesn't it?

The Cybermen are one of the scariest villains in Doctor Who because of that fear of having what makes you you forcibly taken away - but that's been the reality for Indigenous Peoples around the world for centuries. The Doctor's been a staunch protector of people from the Cybermen's attacks over the years, and we should all make sure to protect each other from any Cybermen-like activities at every turn.

One of the ways non-Indigenous people can do that is by keeping an eye out for cultural appropriation. As [Amanda Stenberg](#) put it, "Appropriation occurs when a style leads to racist generalisations or stereotypes where it originated but is deemed as high fashion, cool or funny when the privileged take it for themselves." Think about all the times you see people dressing up as "Indians" for Halloween, wearing headdresses as fashion, or buying "tribal print" items. Now remember everything you just learned about the history of those cultural items being taken away from the people who created them. It is obvious why this is such a harmful practice. Blogs like [Native Appropriations](#) track all the ways in which this occurs (well, probably just a portion of the ways, as it happens so much) and initiatives like [#BuyNative](#) highlight how you can respectfully celebrate these cultures by buying only items produced by actual Indigenous artists, knowing that they have produced something they feel is acceptable to share with others.

What is cultural appropriation?

[Cultural appropriation](#) refers to a particular power dynamic in which members of a dominant culture take elements from a culture of people who have been systematically oppressed by that dominant group.

Some examples include non-Indian women wearing a [bindi for fashion](#), non-Native Americans wearing [headdresses](#), and appropriation of the Mexican practice [Dia de los Muertos](#).



The Doctor as the "White Savior"



The Doctor is positioned to be superior to humans, aliens, and their cultures. He is a classic "white savior."

The white savior trope is [problematic](#), to say the very least. It causes the audience to identify with the "good" white person (in this case the Doctor) saving the non-white characters. It suggests that non-white people are less capable of fighting for their own lives/rights/freedoms – that they need saving by someone better, whiter, more able.

The Doctor often sweeps in on a whim to save people, places, and cultures with very little understanding of the cultures themselves. And, just as often, the people the Doctor is saving are shown as needing a savior because they are either incompetent or

uneducated.

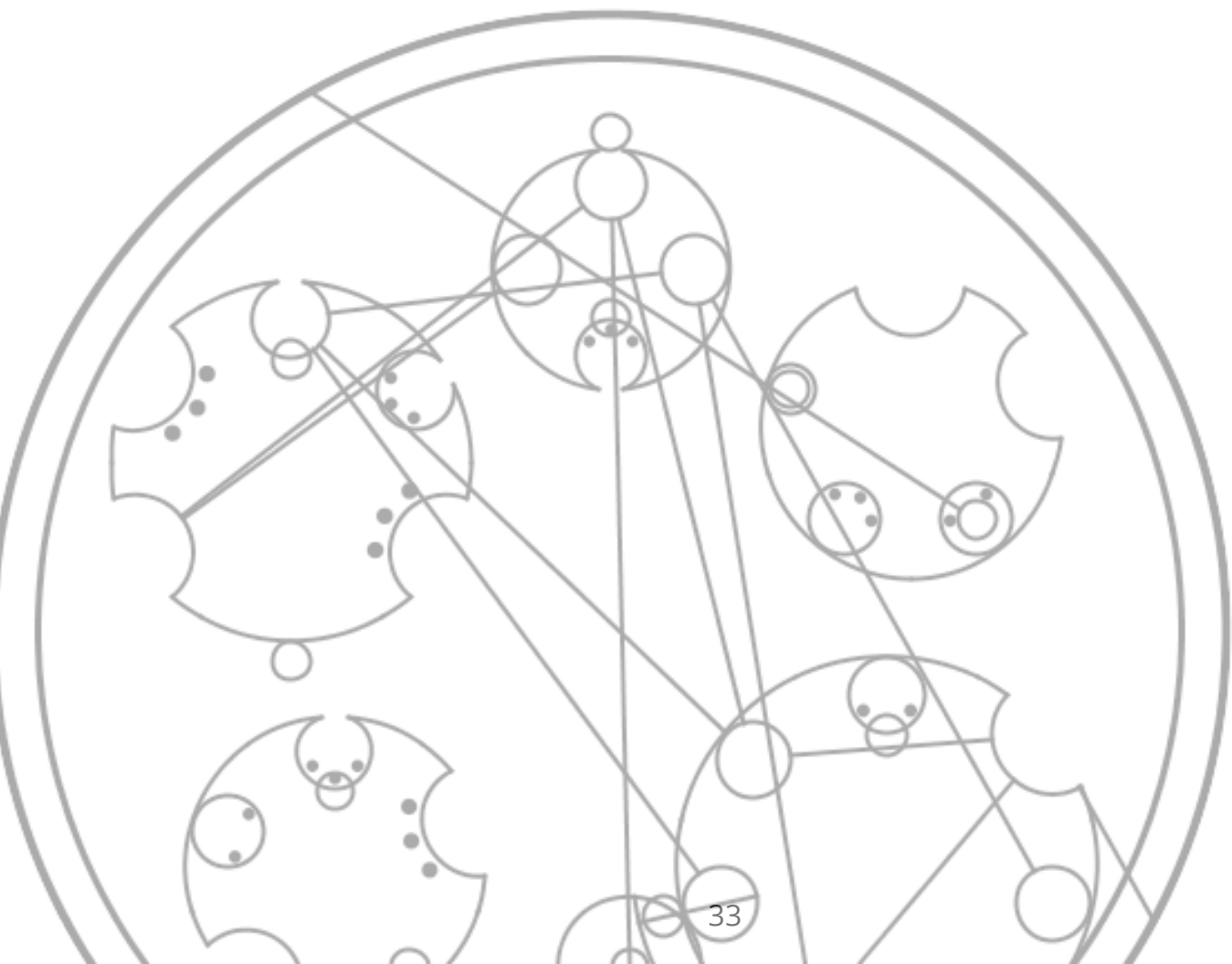
The concept is indisputably harmful and historically inaccurate. Many cultures do not, and have never needed, white men to tell them how to best solve their problems. And as the Doctor is the central character of the series, his white savior complex affects the entire show – every companion, minor character, and plotline. While this isn't negative in and of itself, the viewer is forced to look through the eyes of a white savior. The Doctor's decisions are shown as brave, heroic, *right*. This normalizes the system of white people imposing their will upon other cultures and believing themselves to be inherently better (think of the degrading way mainstream Western culture discusses "third world countries"). The fact that the Doctor is a Time *Lord* further places them above other races.

Native Fans Fight Back!

[A Tribe Called Geek](#), run by "Indiginerds," is an organization that represents cosplay, art, music, movies, novels, comics, and other creative endeavors by Indigenous People. They also have a [podcast](#) where they discuss things like Batman, gaming, and Indigenous superheroes like [Captain Paiute: Indigenous Defender of the Southwest](#). A Tribe Called Geek is just one example of Indigenous People continuing to fight back against white supremacy and the colonialism that has tried to dismantle their culture and history.

TALK IT OUT

- What did you learn about Indigenous history in school?
- What Indigenous groups were displaced in your geographic area (city, state, country, continent)? If you're in North America, take a look at [this map](#).
- What were you taught in school about colonialism? Imperialism?
- If you're able, watch the most recent episodes with the Silurians. Do you think the Doctor did the "right" thing? Do you think the two species, humans and Silurians, were depicted as moral equals?
- What are some examples of cultural appropriation where you live (your country, your region, your city, your school)?
- What were you taught in school about cultural appropriation? If you weren't taught anything, what do you think you should have learned?
- What types of cultural appropriation do you see on social media?
- Can Doctor Who steer away from its colonialist roots? How?
- Have you, or someone you know, ever worn a Halloween costume depicting another culture? If so, how would you now change the situation?



TAKE ACTION

- Begin or sign a petition such as [this Halloween costume one](#) that seeks to affect change by raising awareness.
- Do a quick self-assessment of your belongings - do you have anything that has been appropriated? It's okay if you didn't know about this issue beforehand - consider no longer wearing items that you now know have been appropriated, and use the moment to help educate your friends and family!
- Visit a local chain fashion or home store and see how many items you can find that have been appropriated - things like moccasins and dreamcatchers are common, but you'll likely spot other items as well. Make a list and (a) contact the store to ask them to remove the item and (b) use movements like #BuyNative to discover where you could purchase items made by Indigenous crafters instead.
- On Halloween or any other occasion for dressing up, let people know it's not okay to appropriate cultures and that it's not original to adopt random symbols from a history that isn't theirs - be on the lookout for things like "Indian," "Pocahontas," or "Mexican" costumes and start a conversation with those who are buying or wearing these "costumes."
- Read, listen to, and support works by Indigenous authors, musicians, and artists, and leave them reviews to boost their writing and art!
- What's the real history left out of your textbooks? Do some digging on your own, and ask your teachers about what you find. Challenge your school board on why these parts of history are not being taught in your classroom.
- Many cities in the United States have begun to [celebrate Indigenous People's Day instead of Columbus Day](#). If your city is not one of those, contact your mayor and/or city council members and ask them about a resolution.
- What are Indigenous people in your area fighting for? Too often Indigenous issues are not covered by mainstream or even local media. Seek out local organizations and ask them how you can help - remember to be a good ally by not making assumptions: ask them if you can do anything helpful for their cause and listen to what they ask of you.
- Continue to educate yourself about Indigenous history in your country or area - if you are in the North America consider reading books by Vine Deloria Jr. or Ward Churchill, Native American authors who write about colonialism and genocide in North America.

IMPACT OF WAR

“Because it’s not a game, Kate. This is a scale model of war. Every war ever fought right there in front of you. Because it’s always the same. When you fire that first shot, no matter how right you feel, you have no idea who’s going to die. You don’t know whose children are going to scream and burn. How many hearts will be broken! How many lives shattered! How much blood will spill until everybody does what they’re always going to have to do from the very beginning – sit down and talk!”

- Doctor Who, [The Zygon Inversion](#)

The Doctor and his friends are often caught in the heat of wars--both alien and human. The Doctor has lived through, fought, run from, begun, and ended many wars throughout time and space. War plays a significant role in the landscape of the series – particularly in the 2005 series, in which the major plot revolves around the Doctor having had a hand in the destruction of his people in order to end the Time War. In the show, Earth is often unaware of the interplanetary wars raging around it, but you may also be surprised by just how many wars and armed conflicts are happening all over Earth itself today. Organizations such as [Humans Rights Watch](#) investigate and report on human rights abuses throughout the world, and, as you can probably imagine, many of those abuses stem from wars and armed conflicts.



However, mainstream media talks little about the long-term impacts of war on people and places. Even when a war ends, the negative effects of that war continue for decades, if not centuries -- let’s say it gets a little *timey-wimey*. The Doctor saw and experienced the continual impact of the Time War rippling across the universe, and it’s important for us to understand how those ripples happen right here on Earth – and what we can do to help mitigate them. There are a LOT of subjects related to war we could cover, but we’re going to focus on three major areas: environment, refugees, and health.

Environment

Throughout history, Earth has been traumatized by the practices of war. Ancient Roman and Assyrian armies would [sow salt into the cropland of their enemies](#) making the soil useless for farming; during the Vietnam War, [United States forces sprayed herbicides](#) like [Agent Orange](#) on the forests and swamps, destroying approximately 4.5 million acres of land, many regions of which are not expected to recover for many

more decades. The chemical has also caused [long-lasting health issues in Vietnamese people](#) who are exposed, including tumors, birth defects, cancers, and mental development issues.

The United States spends millions of dollars each year just cleaning up military manufacturing plants, ammunition depots, and testing grounds that date back before WWII. Thus, the [cost of war](#), even wars from decades past, diverts valuable funds that can be put toward health



care, education, and other essential programs that elevate the human condition, especially that of women and children around the world.

These situations are mirrored by the [Slitheen family](#) in “[World War Three](#)” (S1:E5). The [Slitheen family](#) is an alien family that wants to sell parts of planet Earth after they instigate nuclear disaster. In the same way nations pay little regard

to environmental concerns in the desire to profit and win at any cost in war, the Slitheen family is concerned only with their end goal and not with the consequences their actions have on the local residents.

Immigrants and Refugees

Recent conflicts primarily occur in impoverished countries that lack the resources to repair damages, both environmental and structural, inflicted by war and conflict. In many cases, wars occur when powerful countries or armed forces violently seize land or resources not handed over freely by the local communities. These powerful forces are able to take what they want and leave communities without the ability or resources to live. Because of this, thousands of people are forced to flee their homes as refugees to find better, safer places to live and thrive.

A [refugee](#) is someone who has been forced to leave their country to escape war, persecution, or natural disaster. Doctor Who has touched upon the challenges of being a refugee several times, most recently with the Zygons in “[The Zygon Invasion](#)” (S9:E7) and “[The Zygon Inversion](#)” (S9:E8), but also in earlier episodes such as “[Turn Left](#)” (S4:E11). In “[The Vampires of Venice](#)” (S5:E6), for example, the Doctor and his companions encounter a school whose students appear to be vampires but actually are alien refugees in disguise, plotting to make Venice their new home. Even the Doctor is a refugee (in the original timeline) when his planet is destroyed and he is left to wander the universe without a home.



Doctor Who's depictions and treatment of refugees, consciously or not, mirror the racism and prejudice in our own world's immigration system, where some refugees and immigrants are given [preferential treatment](#) and others are not. Racism has always played a part of [U.S. immigration](#) and continues to do so today. Likewise, the United Kingdom has a history of [racist immigration policies](#) and many fear that anti-immigrant policies will return in a post-Brexit U.K. Since the [EU referendum](#), there has been a rise in [anti-immigrant](#) hate crimes. The Doctor, who

is an immigrant or refugee (depending on the time) is an example of the type often afforded preferential treatment. Because the Doctor has been portrayed as a white man for many years, he has been allowed to walk through any part of Earth without many questions asked. When you're an English-speaking white man, it is much easier to immigrate (psychic paper or not).

In Doctor Who, alien and non-white immigrants and refugees are often presented as villainous and criminal. This false ideology is echoed throughout our world with disastrous effects. In reality, immigrants in the United States are [less likely to commit crimes](#) and be incarcerated than the native-born population. Organizations like [Define American](#) and [Refugees International](#) are working hard to destigmatize laws and opinions surrounding immigrants and refugees.

Health

[Women and children](#), especially young girls, experience conflict and displacement in vastly different ways from men due to the lower status women and children hold in different societies across the globe. According to the [World Health Organization](#) (WHO), they experience [higher levels of morbidity and mortality](#) during times of war.

Due to lack of health services, [far more children die as a result of disease and malnutrition caused by war](#) than from direct attack. The threat to children is shown in Doctor Who through the episodes [The Empty Child](#) (S1:E9) and [The Doctor Dances](#) (S1:E10) in which children are left alone to defend themselves. The horrors of war, as shown through the eyes of a scared child, can have lasting and wide reaching effects. In countries where [children](#) are already vulnerable to disease, the onset of war can increase death rates by a quarter. For instance, during the conflict in Somalia, more than half the deaths in some places were caused by [measles](#), an ordinarily preventable and treatable illness. [Malnutrition](#) – rampant in refugee camps – has a lasting,





deleterious effect on the brain development of children who survive past the age of five. It has also been linked to poor mental development and school achievement, as well as [behavioral and psychological abnormalities](#).

War has a significant impact on the mental health of both civilians and soldiers. In 2005, the [World Health Assembly](#) urged member states “to strengthen action to protect children from and in armed conflict” and the WHO Executive Board passed a [resolution](#) that urged “support for implementation of programmes to repair the psychological damage of war, conflict, and natural disasters.”

[Professionals recognize](#) that there are three windows of [extreme stress for refugees](#): the violent traumas in their home countries that led to their flight, the journey itself, and the arrival into an unfamiliar, foreign country. Currently, the ‘post-migration’ phase is becoming increasingly [important in research and treatment](#).

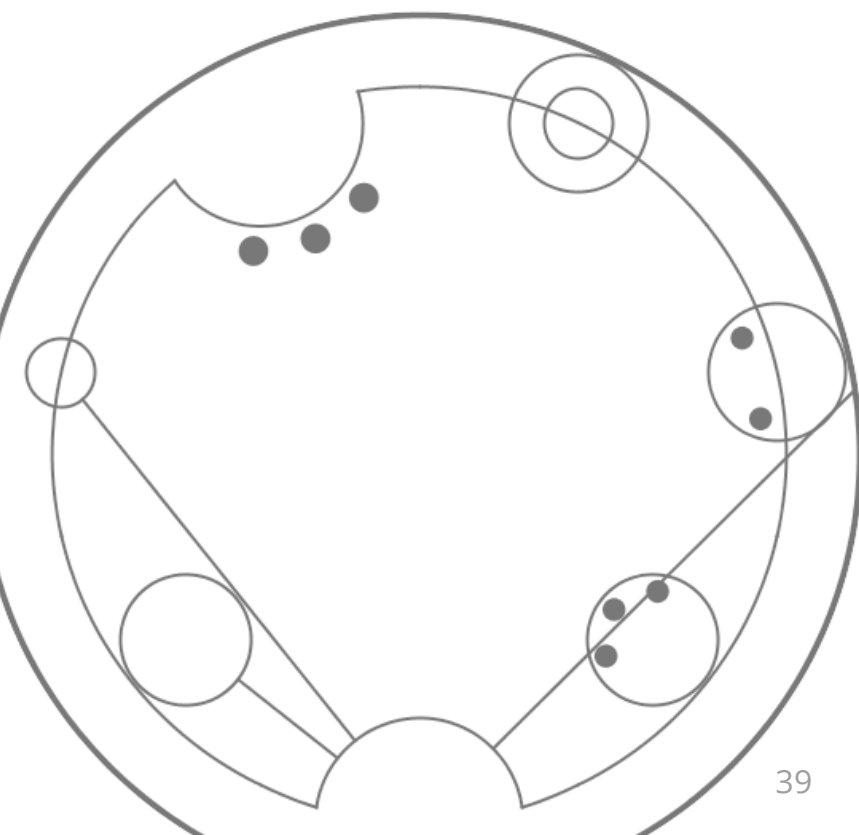
For soldiers, it was the diagnosis of “shell shock” – now known as [Post-Traumatic Stress Disorder](#), or PTSD – during World War I that spurred the development of psychological interventions in the first half of the century and the creation of the [National Institute of Mental Health](#) in the United States. Depression and PTSD are the most common mental health [problems](#) faced by returning troops: [30% of soldiers](#) develop mental health problems within three to four months of being home, with 18.7% retaining a lifetime history of PTSD. The Department of Veteran’s Affairs recently concluded that the suicide risk among veterans is [21 percent](#) higher than that of civilian adults and that almost 22 veterans die by suicide each day. Although there is no concrete evidence as to the reason these individuals who served die by suicide, many psychologists believe it is to combat their PTSD.



The Doctor’s own struggle with PTSD has a much larger impact on his life than even he realizes. In “[Doctor Who: The Man Who Regrets and the Man Who Forgets](#),” Travis Langley explores the Doctor’s denial of his role in the Time War’s original timeline and the consequences that follow: “regretting leads to forgetting.” The Doctor’s denial leads to significant consequences: his life lived in shadow, the constant need to run from his memories, and the haunting reality hovering over him that millions of people died at his hands. The Doctor’s habit of running from trauma manifests itself in many ways throughout the show. One way is his reliance on his sonic screwdriver instead of a weapon. The screwdriver represents the idea that he’s no longer here to fight: he’s here to fix. It’s certainly a message we can get behind.

TALK IT OUT

- How does "[The Zygon Invasion](#)" (S9:E7) compare to current world events?
- Is there any parallel between the army in "[The Doctor's Daughter](#)" (S4:E6) and the thinking of today's societies? How do you think war impacts people in war-torn countries, and the countries & cultures themselves?
- Like a proportion of Zygons in Doctor Who, many people have become radicalized in fringe groups. What do think are some ways to prevent radicalization, or to manage it once it's occurred?
- What is your understanding/opinion of conscientious objection vs. fighting as a soldier like in "[The Night of the Doctor](#)" (8th Doctor Mini-Episode)?
- How does the Doctor react to his own war-caused suffering? What are some real-life parallels that soldiers face, such as in the management of guilt and mental illness like PTSD?
- At one point in the Time War, the Time Lords raided the [Omega Arsenal](#) for a stash of forbidden doomsday weapons. They also approved the [Ultimate Sanction](#) plan, which would destroy the entire universe (thus, it was genocidal), while the Time Lords would transcend into a noncorporeal collective consciousness. Many countries around the world have access to nuclear weapons that could cause devastation if used. Is there ever an occasion for a country to have access to nuclear weapons that can cause total devastation to another?
- What do you think about the Doctor's insistence on using a screwdriver instead of a clear weapon? Does the way in which the screwdriver is used still make it count as a weapon? If you think it does, does the screwdriver still matter as a symbol?



TAKE ACTION

- Help those affected by war - refugees and soldiers, for example. Many national and international organizations work to support peace. Consider donating some of your time or money. Check out different websites for ideas. Some examples include [Nonviolent Peaceforce](#), [War Resisters' International](#), [The Nonviolence Project](#), and the [World Peace Council](#).
- Educate yourself. If you want to make a difference and work toward peace, stay up-to-date on current events around the world and research the history of current war-torn areas. [Find out who profits from war](#). [This article](#) offers 12 easy tips for keeping abreast of current events.
- During election years, support and vote for candidates who value peace and encourage others to do the same. Donate time or money to their campaigns and provide community outreach.
- Outside of an election year, continue to support candidates and elected officials who value peace by donating money or volunteering your time.
- Educate your community. Host anti-war community forums to discuss the issues and inform others.
- Contact your representatives. Let them know our opinions and ask them to help. If you are in the United States, check out this Fandom Forward video to learn how to contact your representatives: [How to Send Your Owls to Congress](#). You can find your representatives in the House of Representatives [Here](#) and your Senators [Here](#)

RESOURCES

Representation

- [How Often Does Doctor Who Pass the Bechdel-Wallace Test?](#) via The Mary Sue
- [THEGOODDOCTOR:FOURARGUMENTS FOR WHY “DOCTOR WHO” SHOULD GET A FEMALE DOCTOR](#) via Bitch Media
- [Now More Than Ever, It’s Time For A Doctor Who Isn’t a White Man](#) via Whovian Feminism
- [Doctor Who: Why the New Time Lord Can and Must Be a Woman](#) via The Guardian
- [Jodie Whittaker: Doctor Who’s 13th Time Lord to be a woman](#) via BBC
- [Trope](#) via TV Tropes
- [Fantastic Racism](#) via TV Tropes
- [Happiness in Slavery](#) via TV Tropes
- [Yellowface](#) via TV Tropes
- [Yellow Peril](#) via TV Tropes
- [Magical Negro](#) via TV Tropes
- [Token Minority](#) via TV Tropes
- [Token Minority Couple](#) via TV Tropes
- [Noble Savage](#) via TV Tropes
- [Ethnocentrism](#) via Dictionary.com
- [THE LADY OF TIME: DOCTOR WHO’S FIRST WOMAN DOCTOR IS IMPORTANT, BUT NOT A FULL REPRESENTATION WIN](#) via Syfy Wire
- [Whovian Feminism Reviews “The Time of the Doctor”](#) via Whovian Feminism
- [THE STATUS OF WOMEN IN U.S. MEDIA 2017](#) via Women’s Media Center
- [Feminist Frequency Tweet](#) via Twitter
- [5 Excuses for Slavery That Need to](#)

[STOP](#) via MTV Decoded

- [Doctor Who: Jodie Whittaker to be 13th Doctor – and first woman in role](#) via the Guardian
- [Black Girls Create](#)
- [Black Girl Nerds](#)

Feminism

- [THEGOODDOCTOR:FOURARGUMENTS FOR WHY “DOCTOR WHO” SHOULD GET A FEMALE DOCTOR](#) via Bitch Media
- [Doctor Who’s First Queer Companion Echoes My Own Gay Journey Through Space and Time](#) Via Autostraddle
- [Four Waves of Feminism](#) via Pacific University Oregon
- [UNIVERSITY STUDY ON SEXISM IN BBC’S DOCTOR WHO \(INFOGRAPHIC\)](#) via rebeccaamoore.com
- [Interview with Rachel Talalay: How are directors hired?](#) via Whovian Feminism
- [YOU GO GIRL! - Feminism: QUEER KID STUFF #7](#) via Queer Kid Stuff
- [Feminist Criticism \(1960s-present\)](#) via Purdue Owl
- [Social Movements](#) via Wikipedia
- [What is a Womanist](#) via Fatema Hayat
- [The Unquiet Dead](#) via Mark Gatiss
- [History of the Doctor](#) via Doctor Who Reviews
- [Whovian Feminism Reviews “The Time Monster”](#) via Whovian Feminism
- [Women’s Role in Society in the 1800s](#) via UK Essays
- [Intersectionality](#) via Geek Feminism Wiki

- [How much power did Queen Victoria have over Britain's policy decisions?](#) via Quora
- [Queen Victoria: The woman who redefined Britain's monarchy](#) via BBC
- [Recap / Doctor Who S28 E2 "Tooth and Claw"](#) via TV Tropes
- [African American Women and Suffrage](#) via National Women's History Museum
- ["Silent" Sexual Revolution Began In 1940's and '50s](#) via Extracts
- [How Often Does Doctor Who Pass the Bechdel-Wallace Test?](#) via The Mary Sue
- [Watching New Who: The Empty Child/ The Doctor Dances](#) via Tansyrr
- [Captain Jack Harkness: Gender, Sexuality, and Queer Time](#) via Vanderbilt University
- [The Android Invasion \(TV story\)](#) via Tardis
- [10:00 AM / May 31, 2016 Female Atlantic Writers From the '70s](#) via The Atlantic
- [FACEBOOK FANDOM SPOTLIGHT: DOCTOR WHO FANS. 50% WOMEN!](#) Via Brett Schenker
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- [How Often Does Doctor Who Pass the Bechdel-Wallace Test?](#) via The Mary Sue
- [Baby Steps, Yay! Doctor Who Hires First Female Writer Since 2008](#) via The Mary Sue
- [Doctor Who: Thin Ice, Series 10 Episode 3 Review - A Touch of Nostalgia Keeps Old-Fashioned Caper Rollicking Along](#) via Telegraph
- [Column: The 'Angry Black Woman' is a False Stereotype](#) via The Maneater
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- [Sarah Dollard](#) via Wikipedia

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- [Imperialism](#) via Merriam Webster Online
- [Colonialism](#) via Stanford Encyclopedia of Philosophy
- [Blackhorse: Do You Prefer 'Native American' or 'American Indian'? 6 Prominent Voices Respond](#) via Indian Country Today
- [Aboriginal Terminology](#) via Simon Fraser University
- [The Issues](#) via Cultural Survival
- [The Impact of European Colonization on Indigenous Peoples in Africa](#) via University of New York in Prague
- [Indigenous Issues "Factsheet"](#) via UN Permanent Forum on Indigenous Issues
- [Trail of Tears](#) via History.com
- [Broken Promises on Display at Native American Treaties Exhibit](#) via NPR
- [Standing Rock](#)
- [Sacred Stone Camp](#)
- [A History of Native Americans Protesting the Dakota Access Pipeline](#) via Mother Jones
- [Terra Nullius and the History of Broken Treaties at Standing Rock](#) via

Intercontinental Cry

- [Trump Executive Memorandum on DAPL Violates Law and Tribal Treaties](#) via Stand With Standing Rock
- [Pipeline Safety Incident Rate Doubled in Past Decade](#) via CBC News
- [America's Dangerous Pipelines](#) via Center for Biological Diversity
- [Dakota Access Pipeline Experiences Two New Oil Spills](#) via Care2
- [Pipeline Route Plan First Called for Crossing North of Bismarck](#) via the Bismarck Tribune
- [QuickFacts: Bismarck, ND](#) via U.S. Census Bureau
- [Police at Standing Rock Are Using Life-Threatening Crowd-Control Weapons to Crack Down on Water Protectors](#) via ACLU
- [Native Americans Facing Excessive Force in North Dakota Pipeline Protests - UN Expert](#) via Free Assembly
- [In Victory for Standing Rock Sioux Tribe, Court Finds That Approval of Dakota Access Pipeline Violated the Law](#) via EarthJustice
- [8 Things the History Books Don't Tell Us About Native People's](#) via Everyday Feminism
- [The Lies You Were Taught About Native Americans](#) via Abagond
- [What Really Happened at the First Thanksgiving? The Wampanoag Side of the Tale](#) via Indian Country Today
- [Native North American Languages Spoken at Home in the United States and Puerto Rico: 2006-2010](#) via U.S. Census
- [Censoring American History](#) via The Humanist
- [History and Culture: Boarding Schools](#) via Native Partnership -- Northern Plains Reservation Aid
- [Special Series: Native Foster Care -- Lost Children, Shattered Families](#) via NPR
- [Amanda Stenberg: Don't Cash Crop on My Cornrows](#) via YouTube: Hype Hair Magazine
- [Native Appropriations](#)
- [#BuyNative](#)
- [What's Wrong with Cultural Appropriation?](#) via Everyday Feminism
- [#ReclaimTheBindi](#) via Twitter
- [Hipster Headdress, Outside Lands. Le Sigh.](#) via Native Appropriations
- [Celebrating Día de Los Muertos Without Appropriating](#) via Latinaish
- [Here's What a White Savior Is \(And Why It's the Opposite of Helpful\)](#) via Everyday Feminism
- [A Tribe Called Geek](#)
- [A Tribe Called Geek Podcast](#) via Mixcloud
- [Captain Paiute: Indigenous Defender of the Southwest](#) via GoodReads
- [The Doctor is a White Savior](#) via Tumblr
- [Art and War: the Silurians and Sea Devils](#) via Doctor Who and Race
- [Doctor Who and Philosophy: Bigger on the Inside](#) via Google Books
- [Declaration on the Rights of Indigenous People](#) via United Nations
- [Study Guide: The Rights of Indigenous People](#) via University of Minnesota Human Rights Library
- [Indigenous Peoples and the 2030 Agenda](#) via UN Division for Social Policy

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- [Regional Organizations Links](#) via Earth People
- [Indigenous Environmental Network](#)
- [Poverty and Health Disparities for American Indian and Alaska Native Children: Current Knowledge and Future Prospects](#) via PMC
- [American Indian Health: Programs and Services – Organizations and Links](#) via United States National Library of Medicine
- [Native American Communities and Mental Health](#) via Mental Health America
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- [Native Headdresses Banned at Bass Coast Festival](#) via Huffpost
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- [The 'Told You So' Everyone Was Dreading – First DAPL Spill Reported](#) via Common Dreams
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- [Police Deploy Water Hoses, Tear Gas Against Standing Rock Protesters](#) via PBS Newshour
- [DAPL Ruling: What Was Decided? What's Next?](#) via EarthJustice
- [The Standing Rock Sioux Claim 'Victory and Vindication' in Court](#) via The Atlantic
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- [Setting the Record Straight: Standing Rock's Engagement in the Dakota Access Pipeline](#) via EarthJustice
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 - [Making Water a Human Right](#) via UNRIC
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 - [Noble Savage](#) via TV Tropes
 - [Magical Native Americans](#) via TV Tropes
 - [The Movies, Race, and Ethnicity: Native Americans](#) via UC Berkeley Moffitt Library Media Resources Center
 - [J.K. Rowling's Cultural Appropriation Should Be a Lesson to White Writers](#) via Huffington Post
 - [JK Rowling Under Fire for Writing About "Native American wizards"](#) via The Guardian
 - ["Magic in North America": The Harry Potter Franchise Veers Too Close to Home](#) via Native Appropriations
 - [Pottermore, Ilvermorny, and Colonialism](#) via Reddit
 - [Pottermore Problems: Scholars and Writers Call Foul on J.K. Rowling's North American Magic](#) via Salon
 - [Magic in North America Part 1: Ugh](#) via Native Appropriations
 - [JK Rowling Faces Twitter Backlash as Critics Call Her New Writing "Racist"](#) via Telegraph
 - [The Anti-Colonial Beats of Indigenous Hip Hop](#) via BandCamp
 - [APTN](#)
 - [Combating the Misrepresentation of Native Americans, Through Photos](#) via Jezebel
 - [An Examination of Native Americans in Film and Rise of Native Filmmakers](#) via Elon.edu
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 - [Defenders of the Land Website](#)
 - [Pulling Together Canoe Society Website](#)
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 - [Aboriginal Sites and the Law](#) via Aboriginal Heritage Office
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 - [To be Taken with a Pinch of Salt: The Destruction of Carthage](#) via The University of Chicago Press Journals
 - [War and the Environment](#) via Worldwatch Institute
 - [What is a Refugee?](#) Via The UN Refugee Agency
 - [Environmental Impacts](#) via The Environmental Literacy Council
 - [U.S. Military Budget: Components, Challenges, Growth](#) via The Balance

- [Impact of Armed Conflict on Women and Girls](#) via United Nations Population Fund
- [Violence Against Women Living in Situations of Armed Conflict](#) via World Health Organization
- [Malnutrition](#) via The World Health Organization
- [Nutritional Deficiencies](#) via Healthline
- [Post Traumatic Stress Disorder](#) via National Institute of Mental Health
- [Mental health consequences of war: a brief review of research findings](#) via US National Library of Medicine
- [PTSD: National Center for PTSD](#) via US Department of Veterans Affairs
- [Refugees Struggle with Mental Health Problems Caused by War and Upheaval](#) via Scientific American
- [The Refugee Experience: Involving Pre-migration, In Transit, and Post Migration Issues in Social Services](#) via St. Catherine University
- [The Impact of War on Mental Health: Lest We Forget](#) via National Center for Biotechnology Information
- [Returning Veterans Face Many Mental Health Risks](#) via Care For Your Mind
- [New VA Study Finds 20 Veterans Commit Suicide Each Day](#) via Military Times
- [Doctor Who: The Man Who Regrets and the Man Who Forgets](#) via Psychology Today
- [11 Facts About the Mental Health of Our Troops](#) via Do Something
- [PTSD History and Overview](#) via US Department of Veterans Affairs
- [Refugees and Mental Health: 'These People are Stronger Than Us'](#) via The Guardian
- [Brexit: Surge in anti-immigrant hate crime in areas that voted to leave EU](#) via The Independent
- [Brexit: All You Need to Know About the UK Leaving the EU](#) via BBC
- [Aliens Act 1905](#) via Wikipedia

Further Reading

- [How 'Doctor Who' Turned Me Into a Pacifist](#) via Uproxx
- [10 Things You Can Do to Prevent War](#) via Alternet
- [Disasters and Conflicts](#) via The United Nations

RECOMMENDED EPISODES

Representation

- [The Last of the Time Lords](#); Series Three, Episode 13; 2007
- [The Crimson Horror](#); Series 11, Episode 7; 2013
- [The Time of the Doctor](#); Christmas Special; 2013

Feminism

- [The Unquiet Dead](#); Series One, Episode Three; 2005.
- [Tooth and Claw](#); Series Two, Episode Two; 2006.
- [Human Nature](#); Series Three, Episode Eight; 2008.
- [The Family of Blood](#); Series Three, Episode Nine; 2008.
- [The Empty Child](#); Series One, Episode Nine; 2005.
- [The Doctor Dances](#); Series One, Episode Ten; 2005.
- [The Android Invasion](#); Series Thirteen, Serial Four; 1975.
- [Thin Ice](#); Series Ten, Episode Three; 2017.
- [The Doctor Falls](#); Series Ten, Episode Twelve; 2017.

Indigenous Rights

- [Doctor Who and the Silurians](#); Series Seven, Episode 2; 1970
- [The Hungry Earth](#); Series 5, Episode 8; 2010
- [Rise of the Cybermen](#); Series 6, Episode 5, 2006
- [The Age of Steel](#); Series 6, Episode 6, 2006
- [Silver Nemesis](#); Series 25; Seventh Doctor, 1988

Impact of War

- [Aliens of London](#); Series One, Episode Four; 2005.
- [World War Three](#); Series One, Episode Five; 2005.
- [The Doctor's Daughter](#); Series Four, Episode Six; 2008.
- [The Night of the Doctor](#); Mini Episode; 2013
- [The Name of the Doctor](#); Series Seven, Episode Thirteen; 2013.
- [The Day of the Doctor](#); 50th Anniversary Special; 2013.
- [The Zygon Invasion](#); Series Nine, Episode Seven; 2015.
- [The Zygon Inversion](#); Series Nine, Episode Eight; 2015.
- [The Empty Child](#); Series One, Episode Nine; 2005
- [The Doctor Dances](#); Series One, Episode Ten; 2005

UNEXPLORED THEMES

Classism

- In the episode [The Sun Makers](#), heat is only available on Pluto, a freezing planet, to the wealthy ruling class. How does this relate to how impoverished people are treated in our world? Your country?

Workers Rights

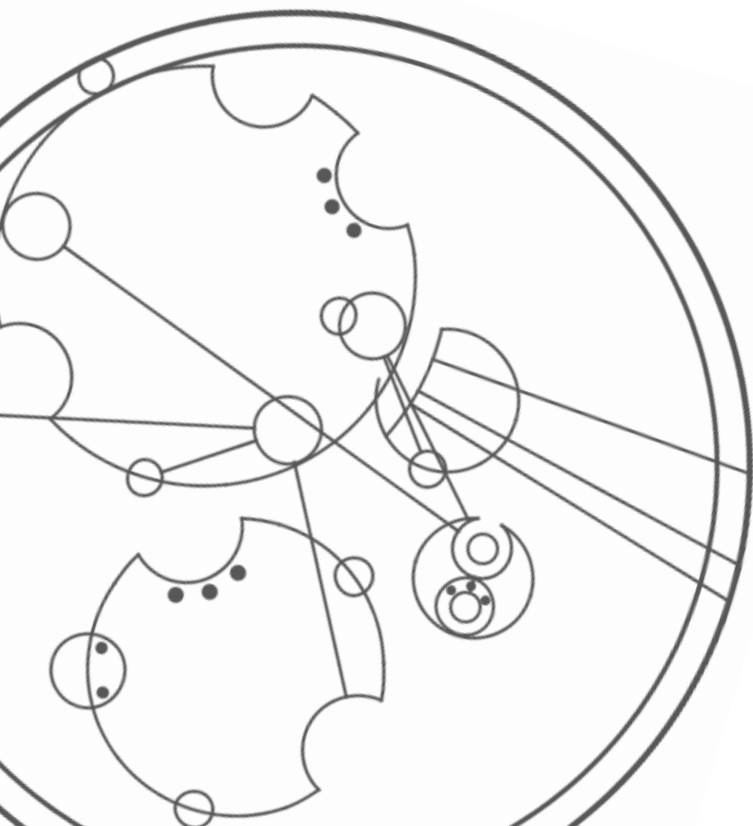
- In episodes like [The Monster of Peladon](#), miners are fighting for better working conditions. How does this story parallel the rights for workers in the Industrial Revolution? What about now in places where people, including children, are forced to work in dangerous conditions?
- Why are workers rights important?

Slavery

- The Ood, first seen in [The Impossible Planet](#), are a race enslaved by future humans. In the episode [Planet of the Ood](#), Donna is understandably upset when she learns that the Doctor knew about their slavery. He responds, "Who do you think makes your clothes?"
- How does this relate to modern day manufacturing and workers rights?

Ableism

- How are characters with disabilities treated in the series? How are they represented?





THANK YOU

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