

the master s tools will never dismantle the master s house

The Master's Tools Will Never Dismantle the Master's House: Understanding the Limits of Change

the master s tools will never dismantle the master s house — this powerful phrase, coined by feminist scholar Audre Lorde, has resonated deeply across social justice movements, critical theory, and cultural critiques. At its core, it challenges us to rethink how change happens and questions the effectiveness of using established systems or methods to overthrow or transform those very systems. But what does this mean in practice? And why has this statement become a touchstone for discussions about power, oppression, and genuine transformation?

Let's dive deeper into the meaning behind the phrase, explore its implications in various contexts, and understand why embracing new tools and perspectives is essential for real progress.

The Origin and Meaning of “The Master’s Tools Will Never Dismantle the Master’s House”

The phrase originates from a 1979 essay by Audre Lorde, a black lesbian feminist poet and activist. In her essay, Lorde criticized the exclusionary practices within the feminist movement, pointing out that relying on the same oppressive structures or ideologies to fight oppression would only perpetuate inequality.

What Does “The Master’s Tools” Represent?

The “master’s tools” symbolize the existing systems, beliefs, and methodologies that uphold power structures. These can be oppressive laws, discriminatory societal norms, or even dominant cultural narratives. When change-makers attempt to use these very tools without questioning or dismantling their foundations, they risk reinforcing the status quo instead of breaking it down.

Why Can’t the Master’s Tools Dismantle the Master’s House?

Imagine trying to take apart a house with the tools that were designed to build and maintain it. Those tools are optimized for construction, not destruction. Similarly, oppressive systems are maintained by certain rules and methods that inherently protect them. Using those same frameworks to seek justice or equality often results in cosmetic changes rather than structural transformation.

Applications of the Concept in Social Justice and Activism

This phrase has become a rallying cry in many movements, urging activists to critically evaluate their strategies and tools.

Challenging Systemic Racism

In discussions about racial justice, the phrase reminds us that using the legal and political systems that have historically marginalized communities might not be sufficient to achieve true equality. For example, relying solely on legislation without changing societal attitudes or economic disparities may fall short of dismantling systemic racism.

Feminism and Intersectionality

Lorde's original critique was aimed at feminist movements that prioritized the voices and experiences of white, middle-class women while sidelining women of color, LGBTQ+ individuals, and others. To create an inclusive feminism, activists must go beyond existing frameworks that exclude marginalized groups and embrace intersectionality.

Economic and Environmental Justice

When tackling issues like climate change or economic inequality, the tools provided by capitalist systems—such as market-driven solutions—may not address the root causes. Activists argue for alternative approaches like community-based resource management or systemic economic reform, recognizing that traditional models might reinforce the problems.

Why New Tools Are Essential for Genuine Change

Understanding that the master's tools are inadequate is only the first step. The next question is: what kind of tools should we use?

Embracing Diverse Perspectives

One key insight is the importance of incorporating marginalized voices and experiences. These perspectives often bring fresh ideas and approaches that challenge dominant paradigms and foster creativity in problem-solving.

Innovative Strategies and Frameworks

Instead of relying on old methods—such as top-down decision-making or purely legalistic approaches—movements are experimenting with grassroots organizing, restorative justice, and participatory governance. These alternatives aim to redistribute power and foster collaboration.

Technology and Community Empowerment

Modern technology can be a double-edged sword. While it can be used as a “master’s tool” to surveil or control, it also provides platforms for grassroots mobilization, education, and community-building, demonstrating how tools can be repurposed for transformative ends.

Practical Tips for Avoiding the Trap of Using the Master’s Tools

For activists, organizations, and individuals committed to change, it’s crucial to be mindful of the tools and methods employed.

- **Critically Evaluate Existing Systems:** Understand the origins and functions of the systems you engage with. Are they inherently oppressive? Can they be reformed, or do they need to be replaced?
- **Prioritize Inclusivity:** Ensure that diverse voices and experiences shape the strategies and goals of your movement.
- **Be Open to New Frameworks:** Consider radical or unconventional approaches that challenge traditional power dynamics.
- **Build Community Power:** Focus on empowering local communities rather than relying solely on institutional change.
- **Stay Flexible and Adaptive:** Social change is complex and ongoing; be willing to revise tactics as needed.

Reflecting on the Relevance of the Phrase Today

Over four decades since Audre Lorde penned this statement, “the master’s tools will never dismantle the master’s house” remains profoundly relevant. In a world grappling with systemic inequalities—from racial injustice and gender discrimination to economic disparities and environmental crises—the phrase reminds us that superficial reforms are insufficient.

It challenges activists, policymakers, and citizens alike to think boldly about the kind of change we want and the methods we choose to pursue it. Whether in education, governance, or cultural transformation, relying on inherited frameworks risks perpetuating the problems we seek to solve.

By embracing new tools—rooted in equity, inclusion, and innovation—we stand a better chance at dismantling oppressive structures and building a more just and sustainable future.

Frequently Asked Questions

What does the phrase 'the master's tools will never dismantle the master's house' mean?

The phrase means that using the same methods, systems, or ideas created by those in power will not lead to true liberation or change from that power structure.

Who originally coined the phrase 'the master's tools will never dismantle the master's house'?

The phrase was popularized by feminist scholar Audre Lorde in her 1984 essay 'The Master's Tools Will Never Dismantle the Master's House.'

How is 'the master's tools will never dismantle the master's house' relevant in social justice movements today?

It highlights the importance of creating new strategies and perspectives rather than relying on existing oppressive frameworks to achieve genuine social change.

Can 'the master's tools will never dismantle the master's house' be applied in organizational change?

Yes, it suggests that organizations seeking transformation must innovate beyond existing power dynamics and traditional methods to create meaningful change.

What critiques exist regarding the phrase 'the master's tools will never dismantle the master's house'?

Some argue that working within existing systems can bring incremental change and that completely abandoning established methods may not always be practical or effective.

How does the phrase relate to concepts of intersectionality and inclusivity?

It emphasizes that dismantling oppression requires acknowledging diverse experiences and creating inclusive approaches rather than relying solely on dominant perspectives.

Additional Resources

The Master's Tools Will Never Dismantle the Master's House: An Analytical Exploration

the master s tools will never dismantle the master s house is a phrase that has resonated powerfully within academic, social justice, and cultural discourse. Coined by feminist writer Audre Lorde in her 1984 essay "The Master's Tools Will Never Dismantle the Master's House," this metaphor critiques the notion that systemic change can be achieved by using the same structures, methods, or ideologies that uphold oppression. This article undertakes a professional and analytical investigation into the meaning, implications, and contemporary relevance of this profound statement, weaving through historical context, theoretical frameworks, and practical applications in activism and institutional reform.

Understanding the Origins and Meaning

At its core, the phrase "the master's tools will never dismantle the master's house" challenges the efficacy of attempting radical transformation by relying on the very mechanisms that maintain existing power dynamics. Audre Lorde, a self-identified black lesbian feminist, articulated this critique in the context of feminist movements that often excluded or marginalized voices of women of color, LGBTQ+ individuals, and other minorities. The "master's tools" symbolize dominant ideologies and practices—such as patriarchy, white supremacy, capitalism, and heteronormativity—that perpetuate systemic inequalities.

Lorde's assertion implies that to achieve authentic liberation or equity, marginalized groups and allies must develop new tools, strategies, and perspectives rather than attempting reform within the confines of the current oppressive system. This resonates with a broader critique of reformism versus revolutionary change, highlighting the limits of incremental adjustments when confronting deeply entrenched structures.

The Master's Tools in Contemporary Contexts

Applying this concept today reveals its enduring relevance across various social, political, and institutional domains. Whether in corporate diversity initiatives, educational reform, or political activism, the tension between utilizing existing systems versus creating alternative frameworks remains palpable.

Institutional Reform Versus Systemic Change

Many organizations attempt to address systemic inequality through diversity, equity, and inclusion (DEI) programs. While DEI initiatives often represent well-intentioned efforts to incorporate marginalized voices, critics argue that these programs sometimes function as the master's tools—superficial adjustments that do not challenge underlying power structures. For instance:

- **Tokenism:** Hiring or promoting individuals from underrepresented groups without altering

workplace culture or decision-making processes.

- **Compliance-Driven Approaches:** Implementing minimal legal or policy requirements without fostering genuine inclusion or empowerment.
- **Corporate Branding:** Using DEI as a marketing tool rather than a catalyst for structural transformation.

These examples illustrate how the master's tools—existing corporate frameworks and policies—may limit the potential for radical change, reinforcing rather than dismantling systemic inequities.

Theoretical Implications in Social Justice Movements

The phrase also holds significant weight in debates within social justice movements. For instance, critiques of mainstream feminism highlight how early feminist movements often centered white, middle-class women's experiences, marginalizing women of color, disabled women, and LGBTQ+ individuals. Attempts to address these issues within the same feminist frameworks sometimes failed to fully integrate intersectionality—a concept introduced by Kimberlé Crenshaw to describe overlapping systems of oppression.

Here, “the master's tools” represent exclusionary feminist frameworks, while “the master's house” symbolizes the patriarchal and racist social order. Intersectional feminism, queer theory, and decolonial approaches propose new tools for dismantling systemic oppression, emphasizing inclusivity and multiplicity of experiences.

Exploring the Limitations of Using the Master's Tools

Understanding why “the master's tools will never dismantle the master's house” requires a closer look at the limitations inherent in relying on existing power structures for change.

Structural Entrenchment

Power structures are often deeply embedded within societal institutions, laws, and cultural norms. These structures have been designed to preserve the status quo, meaning that tools derived from them tend to perpetuate existing power relations. For example, legal systems rooted in colonial frameworks may offer procedural justice but often fail to address systemic biases or historical injustices fully.

Co-optation and Dilution

When marginalized groups engage with dominant institutions, there is a risk that their demands and

identities become co-opted or diluted. The master's tools can neutralize revolutionary potential by absorbing dissent and reframing it in palatable ways. This phenomenon is visible in movements where radical demands are compromised to fit within mainstream narratives, thereby limiting their transformative impact.

Reinforcement of Hierarchies

Using the master's tools can inadvertently reinforce hierarchies by perpetuating the same modes of power distribution. For example, electoral politics based on two-party systems may limit the spectrum of political representation, excluding alternative voices and maintaining elite dominance.

Alternative Approaches and New Tools for Change

Acknowledging the limitations of the master's tools invites exploration of alternative strategies and frameworks designed to build new paradigms of justice and equity.

Grassroots Organizing and Community-Led Movements

One of the most significant new tools comes from grassroots activism, which operates outside traditional power structures. Community-led movements often emphasize collective leadership, shared resources, and direct action. These approaches foster empowerment and generate solutions rooted in lived experiences rather than imposed frameworks.

Intersectionality and Inclusive Frameworks

The adoption of intersectional analysis has become a critical tool in dismantling systemic oppression. By recognizing the interconnectedness of race, gender, class, sexuality, and other identities, intersectionality enables a more nuanced understanding of inequality that challenges the master's house holistically.

Decolonization and Indigenous Knowledge Systems

Decolonial methodologies reject the dominance of Western epistemologies, advocating for the validation of Indigenous knowledge, languages, and governance models. These approaches offer alternative tools to reimagine social organization, land stewardship, and community resilience.

Balancing Reform and Revolution

While the critique embedded in "the master's tools will never dismantle the master's house" is

compelling, the relationship between using existing tools and seeking radical change is complex. Some scholars and activists argue that strategic engagement with existing systems can yield meaningful reforms that improve lives, even if they do not dismantle the entire structure immediately.

For example, legislative victories in civil rights, labor laws, and environmental protections have often been achieved through institutional channels. These reforms, while incomplete, create openings for further transformation. Therefore, a nuanced view recognizes that new tools and the master's tools might coexist in a dialectical process of change.

Pragmatism in Activism

Activists often face the challenge of balancing ideological purity with pragmatic goals. Engaging with the master's tools may be necessary to access resources, influence policy, or protect vulnerable communities. However, maintaining a critical stance toward these tools is essential to avoid complacency or co-optation.

Hybrid Strategies

Hybrid strategies combine institutional engagement with grassroots innovation. For example, community organizations may lobby for policy changes while simultaneously building alternative economies or educational programs. This dual approach recognizes the constraints of the master's tools while harnessing their potential for incremental progress.

The enduring power of Audre Lorde's statement lies in its invitation to critically examine how change is pursued. It encourages vigilance against complacency and challenges the assumption that existing systems are sufficient vehicles for justice. Ultimately, the phrase "the master's tools will never dismantle the master's house" serves as both a warning and a call to invent new tools—ones that reflect the diversity, creativity, and resilience of those seeking true transformation.

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the master's tools will never dismantle the master's house: The Master's Tools Will Never Dismantle the Master's House Audre Lorde, 2018-05-31 From the self-described 'black, lesbian, mother, warrior, poet', these soaring, urgent essays on the power of women, poetry and anger are filled with darkness and light. Penguin Modern: fifty new books celebrating the pioneering spirit of the iconic Penguin Modern Classics series, with each one offering a concentrated hit of its contemporary, international flavour. Here are authors ranging from Kathy Acker to James Baldwin, Truman Capote to Stanislaw Lem and George Orwell to Shirley Jackson; essays radical and inspiring; poems moving and disturbing; stories surreal and fabulous; taking us from the deep South to modern Japan, New York's underground scene to the farthest reaches of outer space.

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criticism in feminist biblical studies, pushing the boundaries of past study and opening new vistas for future research. By framing the discussion in the context of the current reevaluation of both historical criticism and feminist exegesis, the contributors highlight the ongoing need to engage methodological issues. In addition, a strong postcolonial emphasis throughout the volume challenges the hegemony of Western biblical interpretation, promoting a format of dialogue and engagement. The collection brings together diverse cultural and geographical perspectives on biblical criticism, with over ten countries represented. Consisting of Western and non-Western perspectives, female and male scholars, junior and senior voices in the field, and a range of feminist scholars situated alongside postcolonial and gender critics, this collection reveals not only the multiplicity of perspectives but also the various transitions in scholarship that have taken place over the past thirty years. Volume contributors include Roland Boer, Athalya Brenner, Ann Graham Brock, Kristin De Troyer, Esther Fuchs, Archie Chi Chung Lee, Joseph Marchal, John Marshall, Hjamil Martínez-Vázquez, Madipoane Masenya (ngwana Mphahlele), Judith McKinlay, Priscilla Geisterfer Nyvlt, Jorunn Økland, Todd Penner, Vernon Robbins, Susanne Scholz, Hanna Stenström, and Caroline Vander Stichele. Paperback edition is available from the Society of Biblical Literature (www.sbl-site.org).

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exploitation and an androcentric politics of domination. Either all or none of us will be free.

the master s tools will never dismantle the master s house: *The Practice of Herbalism*

Jesse Hardin, 2018-10-03 Presenting *The Practice of Herbalism*, the second of two foundational books on the most important topics that herbalists and others need to consider when either starting or further evolving a life of purposeful healing today. The topics addressed here, are those you might hear talked about online, in forums, in the hallways of herbal schools, and among small groups of attendees at herbal conferences, as well as being some of the primary ideas, ethics, parameters, and possibilities discussed by students, herbal entrepreneurs and practitioners, in endless private emails. Herein are many of the options and criteria that you likely need when choosing who and how to be, growing your gifts, and deciding how best to give... creating, re-forming, deepening, expanding, or otherwise improving your plant-hearted practice

the master s tools will never dismantle the master s house: *Dekolonialisierung des Wissens*

Robel Afeworki Abay, 2023-09-01 Die voranschreitende Geopolitik geht mit komplexen Formen epistemischer Gewalt eurozentristischer Wissensordnungen einher. Diese zeigt sich auch in der Weitertradierung komplexitätsreduzierender Wissensproduktion sowohl über Behinderung als auch über Migration/Flucht: Es wird wiederholt über die Betroffenen, statt mit ihnen gesprochen. Robel Afeworki Abay widmet sich der Diskriminierung und Teilhabe an Erwerbsarbeit von BIPOC mit Behinderungserfahrungen und beleuchtet aus postkolonialen und intersektionalen Perspektiven die Zugangsbarrieren und Bewältigungsressourcen der Betroffenen. In seiner partizipativen Studie legt er dar, dass epistemische Gewalt hierbei als konstitutiver Bestandteil der Kolonialität des Wissens fungiert.

the master s tools will never dismantle the master s house: *Handbook of Critical Education Research*

Michelle D. Young, Sarah Diem, 2023-07-25 This handbook offers a contemporary and comprehensive review of critical research theory and methodology. Showcasing the work of contemporary critical researchers who are harnessing and building on a variety of methodological tools, this volume extends beyond qualitative methodology to also include critical quantitative and mixed-methods approaches to research. The critical scholars contributing to this volume are influenced by a diverse range of education disciplines, and represent multiple countries and methodological backgrounds, making the handbook an essential resource for anyone doing critical scholarship. The book moves from the theoretical to the specific, examining various paradigms for engaging in critical scholarship, various methodologies for doing critical research, and the political, ethical, and practical issues that arise when working as a critical scholar. In addition to mapping the field, contributions synthesize literature, offer concrete examples, and explore relevant contexts, histories, assumptions, and current practices, ultimately fostering generative thinking that contributes to future methodological and theoretical breakthroughs. New as well as seasoned critical scholars will find within these pages exciting new ideas, challenging questions, and insights that spur the continuous evolution and grow the influence of critical research methods and theories in the education and human disciplines.

the master s tools will never dismantle the master s house: *Encountering the Other(s)*

Gisela Brinker-Gabler, 1995-01-01 Europe and the United States now confront many of the same unresolved issues of nationalist, religious, racial, and ethnic intolerance. The book addresses the question: How can the humanistic disciplines and social sciences play a role in a political transformation or address cultural difference? This difference, the other, may be a racial, ethnic, gendered, religious, or colonial Other. Contributors to this book focus on the serious political questions posed by the problems of strangeness, the other, in the present climate of accelerating social change and global shifts in political power.

the master s tools will never dismantle the master s house: *Handbook for Social Justice in Counseling Psychology*

Rebecca Toporek, 2006 Counseling psychologists often focus on clients' inner conflicts and avoid getting involved in the clients' environment. This handbook encourages counseling psychologists to become active participants in changing systems that constrain clients' ability to function. . . . Besides actual programs, the contributors cover research, training, and

ethical issues. The case examples showing how professionals have implemented social action programs are particularly valuable. . . . [T]his book provides an outline for action, not only for psychologists, but also for social workers, politicians, and others interested in improving the lot of disadvantaged populations. Summing up: Recommended. Graduate students, researchers, professionals. -- W. P. Anderson, emeritus, University of Missouri-Columbia, CHOICE

The Handbook for Social Justice in Counseling Psychology: Leadership, Vision, and Action provides counseling psychology students, educators, researchers, and practitioners with a conceptual road map of social justice and social action that they can integrate into their professional identity, role, and function. It presents historical, theoretical, and ethical foundations followed by exemplary models of social justice and action work performed by counseling psychologists from interdisciplinary collaborations. The examples in this Handbook explore a wide range of settings with diverse issues and reflect a variety of actions. The book concludes with a chapter reflecting on future directions for the field of counseling psychology beyond individual and traditional practice to macro-level conceptual models. It also explores policy development and implementation, systemic strategies of structural and human change, cultural empowerment and respect, advocacy, technological innovation, and third and fourth generations of human rights activities. Key Features: Integrates research and ethical implications as well as guidelines for developing and evaluating specific types of social justice activities Addresses a comprehensive arena of issues examined from historical, theoretical, systemic, and practical perspectives Clarifies social justice in counseling psychology to distinguish it from other helping professions Provides readers with specific examples and guidelines for integrating social justice into their work supported by a solid theoretical framework and acknowledgement of interdisciplinary influences Includes contributions from prominent authors in counseling psychology to provide expert examples from the field

The Handbook for Social Justice in Counseling Psychology is an excellent resource for counseling psychology students, educators, researchers, and practitioners. It will be a welcome addition to any academic library or research institution.

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Women and International Law Associate Professor of Political Science J Jarpa Dawuni, J. Jarpa Dawuni, Nienke Grossman, Professor of Law and Co-Director Center for International and Comparative Law Nienke Grossman, Associate Dean for Research and I Herman Stern Research Professor Jaya Ramji-Nogales, Jaya Ramji-Nogales, H  l  ne Ruiz Fabri, 2025 The Oxford Handbook of Women and International Law interrogates women's interrelationship with international law's institutions, norms, and theoretical approaches. Its 35 chapters feature diverse and interdisciplinary contributions from across the globe from leading scholars, international judges, and legal practitioners.

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Lisa Maree Heldke, Kerri Mommer, Cynthia Pineo, 2005 The Atkins diet has transformed the lives of millions of people, revolutionizing grocery store shelves, restaurant menus, and dinner-table conversations. But there are questions beyond its efficacy and longevity. Is the Atkins diet a new wrinkle in capitalist exploitation or a twisted expression of negative body images? Is it a symbol of super-masculinity? Has the Atkins diet really been around for centuries under other names? Can it increase intelligence, or cause global warming and melt the polar ice caps? How does Atkins fit into Kant's conception of the moral life, or Rousseau's vision of a kinder, gentler human society? The Atkins Diet and Philosophy wittily explores these and other pressing questions in sixteen entertaining essays. Following the same fun, readable approach as earlier volumes in this series, this book uses philosophy to put the Atkins diet under the microscope, and uses the Atkins diet to teach vital philosophical lessons for life.

the master s tools will never dismantle the master s house: QUEERULIEREN Cornelia Bartsch, Marie Sophie Beckmann, Ulrike Bergermann, Andrea Braidt, Kerstin Brandes, Jakob Claus, Antke Antek Engel, FIFTITU%, Anke Fischer, Natascha Frankenberg, Alexander Henschel, Linda Hentschel, Katharina Hoffmann, Susanne Huber, Oliver Klaassen, Katrin Köppert, Renata Kutinka, Ursula M. Lücke, Nanna Lüth, Patricia Mühr, Friederike Nastold, Helene von Oldenburg, Barbara Paul, Sylvia Pritsch, Rahel Puffert, Claudia Reiche, Annika Lisa Richter, Sylvia Sadzinski, Pia Schlechter, Andrea Seier, Sophie Sexon, Andrea Sick, Véronique Sina, Lüder Tietz, Wiebke Trunk, Tobias Vogt, 2023-11-28 In den letzten Jahren haben nicht nur Mobilisierungen gegen Feminismus und 'Gender', sondern auch die Kommerzialisierung und der inflationäre Gebrauch des Wortes que er in Alltag und Wissenschaft stark zugenommen. Dazu kommen alarmierende Aneignungsbestrebungen sozialer Bewegungen wie die Querdenker_Innen im Zuge der COVID-19-Pandemie. Mehr denn je sind Gender Studies und que erende Theorien daher auf die

Entwicklung emanzipatorischer Gegenstrategien angewiesen. Mit Querulieren leihen sich die Autor_Innen einen Begriff mit eigener Geschichte im deutschsprachigen Raum, den sie aufgreifen, durchbrechen, verschieben und umfunktionieren. Es geht um eine interdisziplinäre und mehrdimensionale Erkundungstour que erulierender, d.h. normativitäts-, binarismus- und neoliberalismuskritischer Störmomente in Kunst, Medien und Wissenschaft. Statt für ein Entweder-Oder machen sich die Autor_Innen für ein Sowohl-als-Auch, Weder-Noch und Dazwischen stark. Die Beiträge nehmen vor allem die mikropolitische, intentionale, künstlerisch-mediale, rezeptive und epistemologische Dimension des Störens in den Blick und verdeutlichen ihre Formen und Effekte etwa an Arbeiten von Cindy Sherman, Hannah Höch, Akasegawa Genpei und Maria Eichhorn, anhand politisch-karnevalesker Räume oder des indigenen Nordamerikas. Die Beitragsvielfalt, die von wissenschaftlichen Artikeln, Essays, Duetten und Projektdokumentationen bis hin zu einer mehrstimmigen Text-Bild-Collage, einer Gedicht- und Bildstrecke, einem Zine und einem partizipativen Kunstprojekt reicht, lässt an einem Umstand keinen Zweifel: Der Mehrwert des Que erulierens liegt in der Dekonstruktion, Destabilisierung und Hinterfragung machtvoller und normierender Strukturen, im Anstoßen notwendiger Veränderungs- und Transformationsprozesse und nicht zuletzt in der Freude am beharrlichen Infrage-Stellen und Spaß-Verderben. Mit Beiträgen von Cornelia Bartsch, Marie Sophie Beckmann, Ulrike Bergermann, Andrea Braidt, Kerstin Brandes, Jakob Claus, Antke Antek Engel, FIFTITU%, Anke Fischer, Natascha Frankenberg, Alexander Henschel, Linda Hentschel, Katharina Hoffmann, Susanne Huber, Oliver Klaassen, Katrin Köppert, Renata Kutinka, Ursula M. Lücke, Nanna Lüth, Patricia Mühr, Friederike Nastold, Helene von Oldenburg, Barbara Paul, Sylvia Pritsch, Rahel Puffert, Claudia Reiche, Annika Lisa Richter, Sylvia Sadzinski, Pia Schlechter, Andrea Seier, Sophie Sexon alias Boris Gay, Andrea Sick, Véronique Sina, Lüder Tietz, Wiebke Trunk und Tobias Vogt.

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