

Chapter 1 : Feminism - Wikipedia

Women scholars analyze the interface of gender and the 20th century history of women in education from North America to New Zealand. Influenced by feminist theory, poststructuralism, postcolonial theory, and theories of the educational state, the ten essays orbit about: reflections on memory and historical truth, and narrative inquiries.

Defining power In social and political theory, power is often regarded as an essentially contested concept see Lukes and , and Connolly Although this claim is itself contested see Haugaard ; Morriss , " and Wartenberg , 12"17 , there is no doubt that the literature on power is marked by deep, widespread, and seemingly intractable disagreements over how the term power should be understood. One such disagreement pits those who define power as getting someone else to do what you want them to do, that is, as an exercise of power-over, against those who define it as an ability or a capacity to act, that is, as a power-to do something. Notice that there are two salient features of this definition of power: Arguing in favor of this way of conceptualizing power, Hanna Pitkin notes that power is related etymologically to the French word *pouvoir* and the Latin *potere*, both of which mean to be able. Some of the theorists who analyze power as power-to leave power-over entirely out of their analysis. For example, Arendt distinguishes power sharply from authority, strength, force, and violence, and offers a normative account in which power is understood as an end in itself Others suggest that both aspects of power are important, but then focus their attention on either power-over e. Another way of carving up the philosophical literature on power is to distinguish between action-theoretical conceptions of power " that is, those that define power in terms of either the actions or the dispositional abilities of particular actors " and broader systemic or constitutive conceptions of power " that is, those that view power as systematically structuring possibilities for action, or, more strongly, as constituting actors and the social world in which they act. On this way of distinguishing various conceptions of power, Hobbes and Weber are on the same side, since both of them understand power in primarily instrumentalist, individualist, and action-theoretical terms Saar , The systemic conception thus highlights the ways in which broad historical, political, economic, cultural, and social forces enable some individuals to exercise power over others, or inculcate certain abilities and dispositions in some actors but not in others. Saar argues, however, that the systemic conception of power should be understood not as an alternative to the action-theoretical conception of power, but rather as a more complex and sophisticated variant of that model. The constitutive conception of power, by contrast, focuses on the fundamentally transindividual and relational ways in which individuals and the social worlds they inhabit are themselves constituted by power relations. The roots of this constitutive conception can be traced back to Spinoza a and b , and also found in the work of more contemporary theorists such as Arendt and Foucault. What accounts for the highly contested nature of the concept of power? One explanation is that how we conceptualize power is shaped by the political and theoretical interests that we bring to the study of power Lukes , Said For example, democratic theorists are interested in different things when they study power than are social movement theorists or critical race theorists or postcolonial theorists, and so on. On this view, if we suppose that feminists who are interested in power are interested in understanding and critiquing gender-based relations of domination and subordination as these intersect with other axes of oppression and thinking about how such relations can be transformed through individual and collective resistance, then we would conclude that specific conceptions of power should be evaluated in terms of how well they enable feminists to fulfill those aims. Lukes suggests another, more radical, explanation for the essentially contested nature of the concept of power: It may contribute to their continued functioning, or it may unmask their principles of operation, whose effectiveness is increased by their being hidden from view. The thought that conceptions of power are themselves shaped by power relations is behind the claim, made by many feminists, that the influential conception of power as power-over is itself a product of male domination for further discussion, see section 4 below. Liberal Feminist Approaches Those who conceptualize power as a resource understand it as a positive social good that is currently unequally distributed amongst women and men. For feminists who understand power in this way, the goal is to redistribute this resource so that women will have power equal to men. The conception of power as a

resource can be found in the work of some liberal feminists Mill, Okin. For example, in *Justice, Gender, and the Family*, Susan Moller Okin argues that the contemporary gender-structured family unjustly distributes the benefits and burdens of familial life amongst husbands and wives. Here, Okin seems to presuppose that power is a resource that is unequally and unjustly distributed between men and women; hence, one of the goals of feminism would be to redistribute this resource in more equitable ways. First, Young maintains that it is wrong to think of power as a kind of stuff that can be possessed; on her view, power is a relation, not a thing that can be distributed or redistributed. Second, she claims that the distributive model tends to presuppose a dyadic, atomistic understanding of power; as a result, it fails to illuminate the broader social, institutional and structural contexts that shape individual relations of power. According to Young, this makes the distributive model unhelpful for understanding the structural features of domination. Third, the distributive model conceives of power statically, as a pattern of distribution, whereas Young, following Foucault, claims that power exists only in action, and thus must be understood dynamically, as existing in ongoing processes or interactions. Finally, Young argues that the distributive model of power tends to view domination as the concentration of power in the hands of a few. According to Young, although this model might be appropriate for some forms of domination, it is not appropriate for the forms that domination takes in contemporary industrial societies such as the United States Young, 31. In the following section, I discuss the specific ways in which feminists with different political and philosophical commitments – influenced by phenomenology, radical feminism, socialist feminism, intersectional feminism, post-structuralism, and analytic philosophy – have conceptualized domination. Beauvoir argues that whereas men have assumed the status of the transcendent subject, women have been relegated to the status of the immanent Other. As she puts it in a famous passage from the Introduction to *The Second Sex*: This downfall represents a moral fault if the subject consents to it; if it is inflicted upon him, it spells frustration and oppression. Although Beauvoir suggests that women are partly responsible for submitting to the status of the Other in order to avoid the anguish of authentic existence hence, they are in bad faith see Beauvoir xxvii, she maintains that women are oppressed because they are compelled to assume the status of the Other, doomed to immanence xxxv. She notes that girls and women often fail to use fully the spatial potential of their bodies for example, they throw like girls, they try not to take up too much space, and they tend to approach physical activity tentatively and uncertainly Young b. Young argues that feminine bodily comportment, movement, and spatial orientation exhibit the same tension between transcendence and immanence that Beauvoir diagnoses in *The Second Sex*. And yet women are also subjects, and, thus, cannot think of themselves as mere bodily objects. Feminists have also mined the work of Edmund Husserl, the founder of phenomenology, for useful resources for feminist phenomenology Al-Saji and Oksala. This means that there is always a gap between our personal experience and the linguistic representations that we employ to make sense of that experience, and it is this gap that provides the space for contestation and critique. For further feminist-phenomenological analyses of domination see Bartky, Bordo, and Kruks. For recent overviews of the current state of the art in feminist phenomenology, see Fisher and Embree, and Heinamaa and Rodemeyer. For a highly influential articulation of queer phenomenology, drawing on the work of Husserl, Heidegger, Merleau-Ponty, and Fanon, see Ahmed. For a compelling phenomenological analysis of transgender, see Salamon. For example, in the work of legal theorist Catharine MacKinnon, domination is closely bound up with her understanding of gender difference. According to MacKinnon, gender difference is simply the reified effect of domination. If gender difference is itself a function of domination, then the implication is that men are powerful and women are powerless by definition. In this passage, MacKinnon glosses over the distinction, articulated by many second-wave feminists, between sex – the biologically rooted traits that make one male or female, traits that are often presumed to be natural and immutable – and gender – the socially and culturally rooted, hence contingent and mutable, traits, characteristics, dispositions, and practices that make one a woman or a man. If men are powerful and women powerless as such, then male domination is, on this view, pervasive. As a result, she tends to presuppose a dyadic conception of domination, according to which individual women are subject to the will of individual men. Marilyn Frye likewise offers a radical feminist analysis of power that seems to presuppose a dyadic model of domination. Frye identifies several faces of power, one of the most important of

which is access. For this reason, Frye maintains that all feminism that is worth the name entails some form of separatism. She also suggests that this is the real reason that men get so upset by acts of separatism: In addition to access, Frye discusses definition as another, related, face of power. Under conditions of subordination, women typically do not have the power to define the terms of their situation, but by controlling access, Frye argues, they can begin to assert control over their own self-definition. Both of these “controlling access and definition” are ways of taking power. Young calls instead for a more unified theory, a truly feminist historical materialism that would offer a critique of society and social relations of power as a whole. In a later essay, Young offers a more systematic analysis of oppression, an analysis that is grounded in her earlier call for a comprehensive socialist feminism. Young identifies five faces of oppression: The first three faces of oppression in this list expand on the Marxist account of economic exploitation, and the last two go beyond that account, bringing out other aspects of oppression that are not well explained in economic terms. According to Young, being subject to any one of these forms of power is sufficient to call a group oppressed, but most oppressed groups in the United States experience more than one of these forms of power, and some experience all five Young , Nancy Hartsock offers a different vision of feminist historical materialism in her book *Money, Sex, and Power: Toward a Feminist Historical Materialism* This applies, in her view, to theories of power as well. Thus, she criticizes theories of power in mainstream political science for presupposing a market model of economic relations “a model that understands the economy primarily in terms of exchange, which is how it appears from the perspective of the ruling class rather than in terms of production, which is how it appears from the perspective of the worker. She also argues that power and domination have consistently been associated with masculinity. The goal of theories of intersectionality is to develop a single framework for analyzing power that encompasses sexism, racism, class oppression, heterosexism, and other axes of oppression in their complex interconnections. The project of intersectional feminism grew out of black feminism, which as scholars have recently noted, has a long tradition of examining the interconnections between racism and sexism, stretching back to the writing and activism of 19th century black feminists such as Maria W. Because these thinkers and activists did not use the term intersectionality, Gines characterizes their work as proto-intersectional, which she defines as follows: In other words, the concept of intersectionality has a long history and a complex genealogy for an account of that genealogy, see Collins But the contemporary discussion and use of the term intersectionality was sparked by the work of legal theorist Kimberle Crenshaw Crenshaw a and b , specifically, by her critique of single-axis frameworks for understanding domination in the context of legal discrimination. A single-axis framework treats race and gender as mutually exclusive categories of experience. In so doing, such a framework implicitly privileges the perspective of the most privileged members of oppressed groups “sex or class-privileged blacks in race discrimination cases; race or class-privileged women in sex discrimination cases. Thus, a single-axis framework distorts the experiences of black women, who are simultaneously subject to multiple and intersecting forms of subordination. Moreover, intersectionality is not without its feminist critics. Some proponents of intersectionality have suggested that the concept is limited in that it focuses primarily on the action-theoretical level. A full analysis of the intertwining of racial, gender, and class-based subordination also requires, on this view, a systemic or macro-level concept that corresponds to the concept of intersectionality. This is the model describing the social structures that create social positions. Second, the notion of intersectionality describes micro-level processes “namely, how each individual and group occupies a social position within interlocking structures of oppression described by the metaphor of intersectionality. Other proponents of intersectionality have worried that discussions of intersectionality tend to focus too much on relations and sites of oppression and subordination, without also taking into account relations of privilege and dominance. In response to this concern, philosophers such as Ann Garry have offered a broader, more inclusive conception of intersectionality that emphasizes both oppression and privilege see Garry Rather than supplementing the notion of intersectionality with a macro-level concept of interlocking systems of oppression or broadening it to include relations of oppression and privilege, Naomi Zack argues that feminists should move beyond it. Zack maintains that intersectionality undermines its own goal of making feminism more inclusive. From a very different perspective, queer feminists Lynne Huffer and

Jasbir Puar have also criticized intersectionality as a theory of identity. As Huffer puts the point: Finally, Anna Carastathis has argued that the problem with intersectionality theory lies in its very success Carastathis and In response to these sorts of criticisms of intersectionality, some scholars have attempted to reformulate the concept either as a family resemblance concept Garry or by highlighting its provisionality Carastathis, Others have argued for an expansion of the intersectional framework to better account for the experiences of diasporic subjects Sheth or for a rethinking of this framework in relation to a Deleuzian notion of assemblage Puar and In his middle period works Foucault , , and , Foucault analyzes modern power as a mobile and constantly shifting set of force relations that emerge from every social interaction and thus pervade the social body. It also, according to Foucault, produces subjects. According to Foucault, modern power subjects individuals, in both senses of the term; it simultaneously creates them as subjects by subjecting them to power. I will concentrate on highlighting a few central issues from this rich and diverse body of scholarship. Several of the most prominent Foucaultian-feminist analyses of power draw on his account of disciplinary power in order to critically analyze normative femininity. In *Discipline and Punish*, Foucault analyzes the disciplinary practices that were developed in prisons, schools, and factories in the 18th century – including minute regulations of bodily movements, obsessively detailed time schedules, and surveillance techniques – and how these practices shape the bodies of prisoners, students and workers into docile bodies , – The woman who checks her make-up half a dozen times a day to see if her foundation has caked or her mascara run, who worries that the wind or rain may spoil her hairdo, who looks frequently to see if her stocking have bagged at the ankle, or who, feeling fat, monitors everything she eats, has become, just as surely as the inmate in the Panopticon, a self-policing subject, a self committed to relentless self-surveillance. As Susan Bordo points out, this model of self-surveillance does not adequately illuminate all forms of female subordination – all too often women are actually compelled into submission by means of physical force, economic coercion, or emotional manipulation.

Chapter 2 : Feminist Perspectives on Rape (Stanford Encyclopedia of Philosophy)

Feminist Theory," where she notes that the dominant approach to theory in Western philosophy has focused on generalization: enumerative, statistical, and metaphysical generalization, none of which is kind to particulars.

Common Themes and the Liberal-to-Radical Continuum Virtually all feminist thinking about rape shares several underlying themes. Feminist thought and activism have challenged the myth that rape is rare and exceptional, showing that it is in fact a common experience in the lives of girls and women. It has now been amply confirmed by research: Of these women, Indeed, many women suffer multiple rapes in their lives: While such rapes do occur, the great majority of rapes are committed by a man or men known to the victim: For this reason, again contrary to stereotype, most rapes are intraracial. In the study of over 16, Americans mentioned above, Remarkably few assailants are punished: Perhaps the most basic challenge that feminists have posed to traditional views of rape lies in the recognition of rape as a crime against the victim herself. A raped woman or girl was less valuable as property, and penalties for rape often involved fines or other compensation paid to her husband or father Burgess-Jackson , The marital rape exemption in law, which survived in the U. A further corollary of this view was that women who were not the private property of any individual manâ€™ for instance, prostitutesâ€™ were unrapeable, or at least that no one important was harmed by their rape Dworkin , â€™, Burgess-Jackson , , Feminists in many U. In addition to pressing for changes in law and in police and prosecutorial practices, feminists have founded and staffed rape crisis centers and hotlines to support victims, whether or not they choose to pursue charges against their attackers. Feminist views of rape can be understood as arrayed on a continuum from liberal to radical. More radical views, in contrast, contend that rape must be recognized and understood as an important pillar of patriarchy. Johnson defines patriarchy as a social system in which men disproportionately occupy positions of power and authority, central norms and values are associated with manhood and masculinity which in turn are defined in terms of dominance and control , and men are the primary focus of attention in most cultural spaces , Radical feminists see rape as arising from patriarchal constructions of gender and sexuality within the context of broader systems of male power, and emphasize the harm that rape does to women as a group. In addition, radical feminist approaches to rape often share one or more of the following three features. Third, the focus on group-based oppression has also led many radical feminist thinkers to examine the role of rape itself, and of ideologies about rape, in creating and reproducing not only patriarchy but multiple systems of domination, including racism and colonialism. Achieving these goals has often involved arguing that certain kinds of encounters that have previously not been socially or legally recognized as rape should be so recognizedâ€™ thus, challenging overly restrictive ideas often encoded in law about what counts as rape Burgess-Jackson , ; Sanday , ; Bevacqua Obvious examples include the abolition of marital-rape exemptions and the recognition of date and acquaintance rape. There are varying feminist views about whether and how the concept of rape, and hence its framing in the law, requires further renegotiation or expansion. Many laws also include a force requirement, about which more below. To consent to something is to reverse a prima facie supposition about what may and may not be done. This presumption is reversed, however, when and for as long as the other consents to such access. Consent thus alters the structure of rights and obligations between two or more parties. Assuming for the moment that, in sexual encounters, rape exists where consent is lacking, the question then becomes what counts as consent. A vital task on the feminist agenda has been to challenge and discredit such ideasâ€™ to deny that what a woman wears, where she goes and with whom, or what sexual choices she has made in the past have any relevance to whether she should be seen as having consented to sex on a particular occasion. Consent in general may be understood as either attitudinal or performative Kazan Because the kinds of behaviors mentioned above such as wearing revealing clothes, going somewhere alone with a man, or engaging in heavy petting have often been claimed by perpetrators to constitute evidence that a woman was in a mental state of willingness to have intercourse, feminists have often rejected attitudinal accounts in favor of performative ones; with a performative account, in contrast, a defendant can be challenged to articulate exactly what the woman said or did that constituted her consent to intercourse. One limitation of a purely performative account

of consent is that it does not take into account the context in which the relevant behavior or utterance occurs. Which if any such nonviolent coercive pressures should be regarded as rape, either morally or legally, is a matter of some controversy Schulhofer ; Burgess-Jackson , Viewing at least certain kinds of nonviolent coercive pressures as incompatible with meaningful consent may yield the conclusion that some quid pro quo sexual harassment is also rape Falk Just what that state of mind isâ€”what counts as mens rea in cases of rapeâ€”is a matter of some dispute Burgess-Jackson , â€” The most conservative positionâ€”defended most famously in the DPP v Morgan decision Baron , â€”holds that a man has mens rea only if he believes the woman is not consenting or that she is at least probably not consenting. On this view, a man who sincerely believes that the woman is consenting is not guilty of rape, no matter how unreasonable his belief may be under the circumstances. A more moderate view is that a man has mens rea if he either believes the woman is not consenting or believes unreasonably that she is consenting. Thus, in jurisdictions where this understanding of mens rea is in force, the question of whether the woman actually consented often gives wayâ€”particularly in cases of date and acquaintance rapeâ€”to the question of whether the man reasonably believed she consented. Theorists have different views about the conditions under which it is reasonable for a man to believe that a woman is consenting to sexual intercourse. Pineau believes that this model is the backdrop against which many people base their judgments about reasonable belief in rape cases. For he cannot know, except through the practice of communicative sexuality, whether his partner has any sexual reason for continuing the encounter. And where she does not, he runs the risk of imposing on her what she is not willing to have. All that is needed, then, in order to provide women with legal protection from date rape is to make both reckless indifference and willful ignorance a sufficient condition of mens rea, and to make communicative sexuality the accepted norm of sex to which a reasonable woman would agree. Finally, some feminists have argued that rape should be a strict liability offense, that is, one with no mens rea requirement at all. Because of these differences, women and men often have divergent perceptions of interpersonal behavior Scheppele , Cases of nonconsensual but unforced sex, on the other hand, include those in which the victim is induced to have sex through fraudulent misrepresentation for instance, a doctor telling her that sex with him is necessary for her cure , and those in which she is coerced through nonviolent means for instance, a professor telling her that she must have sex with him to pass the course. Most feminists see the dual requirement of force and nonconsent as redundant at best and, at worst, as defining many rapes out of existence. Feminists differ, however, as to how rape laws should ideally be structured. Perhaps the most common view is that the force requirement should be eliminated, and rape defined simply as nonconsensual sex, with differing degrees of severity depending on whether and how much force and violence are employed Estrich While some state statutes are now written this way, they often build physical force into the definition of non-consent; thus in practice they function very much like the dual requirement of force and non-consent Anderson a, Another alternative is to eliminate the nonconsent requirement, defining rape simply as forced sex. This approach has the advantage of focusing on what the perpetrator did, rather than on how the victim responded that is, on whether her behavior constituted, or could reasonably have been seen by the perpetrator as constituting, consent. A third approach is to separate the two elements into two separate crimes, one based on the use of force and the other on the lack of consent. McGregor defends this idea, proposing that: If either the offender engaged in sexual activity through the use of force or he failed to secure meaningful consent, then [he] has committed an offense â€¦. Rather than requiring both conditions, as the current statutes do, or attempting to pack all cases into one or the other of the conjuncts â€¦ this approach recognizes that there are at least two different offenses â€¦ for which there are different conditions and different levels of seriousness. Some commentators have observed that developing such a lesser offense may aid in winning convictions, as juries are reluctant to convict nonviolent offenders of rape. She explains her approach as follows: The idea here is not to prohibit sexual contact between hierarchical unequals per se but to legally interpret sex that a hierarchical subordinate says was unwanted in the context of the forms of force that animate the hierarchy between the parties. To counter a claim that sex was forced by inequality, a defendant could among other defenses prove the sex was wantedâ€”affirmatively and freely wantedâ€”despite the inequality, and was not forced by the socially entrenched forms of power that distinguish the parties. According to the No Model, a

sexual act is consensual unless the victim says no or resists physically. According to the Yes Model, a sexual act is rape unless consent is affirmatively granted by verbal or physical behavior. This assumption, Anderson emphasizes, is not only often untrue but, in the age of AIDS, especially dangerous. The negotiation model is gender-neutral, requiring that any person who initiates sexual penetration consult verbally with his or her partner of either gender to come to a mutual understanding of whether both parties want penetration to occur. The negotiation model thus differs at least in spirit from even a version of the Yes Model that requires verbal consent, in that it emphasizes mutuality rather than a one-sided permission-seeking. The continuing prevalence of such rape-supportive beliefs can render even well-intentioned prosecutors unwilling to pursue legitimate cases, given the likelihood that juries will refuse to convict. No doubt both the wrong and the harm of rape are complex and multifarious; these interpretive frames suggest emphases that may be illuminating in different contexts and for different purposes. While this view has rarely been defended by feminist philosophers, it has been prominent in some feminist anti-rape public education and activism. One feminist theorist often claimed to have held this view is Susan Brownmiller ; see Cahill , Similarly, this approach emphasizes that rape victims are real crime victims, not vaguely titillating people who had some overly rough sex and might just have liked it. While perpetrators differ in their strongest occurrent motivations, it is important to ask why so many men who wish to harm or violate women do so in a sexual manner. Furthermore, some rapes do occur because a man wants to have sex, and perhaps would even prefer it if his partner consented, but is prepared to proceed without her consent. Furthermore, many rape survivors are damaged specifically in their sexuality, facing difficulties in their sexual relationships in the months and years following the rape. Thus, rape treats the victim not as a person but as an object, and one with a purely sexual function. It is not surprising, then, that many rape survivors describe feeling not only worthless, but also numb, absent, or deadened. A distinctive set of harms enters the picture when, as is increasingly common, women and girls are violated while unconscious, often with pictures or videos taken and circulated. As Kelly Oliver points out, "lack of consent is valorized within popular culture to the point that sexual assault has become a spectator sport and creepshot entertainment on social media — sex with unconscious girls, especially accompanied by photographs as trophies, has become a goal of some boys and men" , In such cases, Oliver observes, "The trauma of victimization not only becomes public but also infinitely repeatable. It can go viral. Cressida Heyes provides a phenomenological account of the devastating harms of raping an unconscious victim. It damages both her ability to engage with the world in four dimensions through a temporally persisting body schema and her ability to retreat from it into anonymity — Sexual assault while unconscious can make the restful anonymity of sleep impossible, leaving only the violent exposure of a two-dimensional life. The victim of unconscious rape, she points out, "struggles to feel safe lapsing into the one form of anonymity that is biologically and existentially necessary for human life, yet ultimately she will have no choice but to revisit this place over and over — no one can avoid going to sleep for very long" , Many rapes lead to additional harms beyond those intrinsic to the rape itself. Some rapes cause pregnancy or sexually transmitted diseases including HIV infection , and some rapists physically injure their victims. Due to both low reporting levels and low conviction rates, relatively few victims see their rapists punished; many of those raped by relatives, co-workers, friends, or other ongoing acquaintances must then face continuing interaction with the rapist, while those raped by strangers often fear that the rapist will find and re-victimize them. With or without these additional harms but especially with them , rape constitutes severe trauma. Not only is it now impossible to carry on with the series, but whatever sense had been made of it in the past has been destroyed. The result is an uneasy paralysis. To reconstitute the self in a new form, the survivor must construct a meaningful narrative that incorporates the trauma, but many survivors face obstacles in this endeavor such as disordered cognition, memory gaps, feelings of despair and futility, and the lack of an audience willing to hear, believe, and understand their story. For many women, rape is not a one-time event; rather sexual violence and exploitation are, for at least some period of time, routine conditions of their lives. Such women experience female sexual slavery, defined by Barry as any situation in which women or girls cannot change the immediate conditions of their existence; where regardless of how they got into those conditions they cannot get out; and where they are subject to sexual violence and exploitation. It is thus

important to consider the distinctive effects of such repeated and routine sexual trauma. This diagnosis is intended to encompass various forms of humanly inflicted trauma, not only sexual trauma. Understanding how rape harms women as a group requires analyzing it not only as an individual act but also as an institutionâ€”that is, a structured social practice with distinct positions and roles, and with explicit or implicit rules that define who may or must do what under what circumstances Card Feminists have highlighted the ways in which the institution of rape reinforces the group-based subordination of women to men: Feminists have long claimed that, in patriarchal cultures, rape is not anomalous but paradigmaticâ€”that it enacts and reinforces, rather than contradicting, widely shared cultural views about gender and sexuality. A core dynamic of patriarchal sexuality, on this view, is the normalizing and sexualizing of male or masculine control and dominance over females or the feminine.

Chapter 3 : Feminist Perspectives on Power (Stanford Encyclopedia of Philosophy)

Interpreting Women's Lives is divided into five parts. Part One - Origins looks at the origins of the Personal Narratives Group and the book, which brings together scholars from the humanities and social sciences.

Truth argued that if a woman of color can perform tasks that were supposedly limited to men, then any woman of any color could perform those same tasks. After her arrest for illegally voting, Susan B. Anthony gave a speech within court in which she addressed the issues of language within the constitution documented in her publication, "Speech after Arrest for Illegal voting" in Anthony questioned the authoritative principles of the constitution and its male gendered language. She raised the question of why women are accountable to be punished under law but they cannot use the law for their own protection women could not vote, own property, nor themselves in marriage. She also critiqued the constitution for its male gendered language and questioned why women should have to abide by laws that do not specify women. Nancy Cott makes a distinction between modern feminism and its antecedents, particularly the struggle for suffrage. In the United States she places the turning point in the decades before and after women obtained the vote in "She argues that the prior woman movement was primarily about woman as a universal entity, whereas over this year period it transformed itself into one primarily concerned with social differentiation, attentive to individuality and diversity. Politically this represented a shift from an ideological alignment comfortable with the right, to one more radically associated with the left. In this book and her essay, "Woman: For women it is not a question of asserting themselves as women, but of becoming full-scale human beings. Therefore, woman must regain subject, to escape her defined role as "other", as a Cartesian point of departure. Ironically, feminist philosophers have had to extract de Beauvoir herself from out of the shadow of Jean-Paul Sartre to fully appreciate her. The resurgence of feminist activism in the late s was accompanied by an emerging literature of concerns for the earth and spirituality, and environmentalism. This in turn created an atmosphere conducive to reigniting the study of and debate on matricentricity, as a rejection of determinism, such as Adrienne Rich [22] and Marilyn French [23] while for socialist feminists like Evelyn Reed, [24] patriarchy held the properties of capitalism. Feminist psychologists, such as Jean Baker Miller, sought to bring a feminist analysis to previous psychological theories, proving that "there was nothing wrong with women, but rather with the way modern culture viewed them". The first she calls "feminist critique" where the feminist reader examines the ideologies behind literary phenomena. The second Showalter calls "Gynocritics" where the "woman is producer of textual meaning" including "the psychodynamics of female creativity; linguistics and the problem of a female language; the trajectory of the individual or collective female literary career and literary history". She also criticized it for not taking account of the situation for women outside the west. Feminist psychoanalysis deconstructed the phallic hypotheses regarding the Unconscious. Julia Kristeva, Bracha Ettinger and Luce Irigaray developed specific notions concerning unconscious sexual difference, the feminine and motherhood, with wide implications for film and literature analysis. Additionally, these are also debates which shape feminist theory and they can be applied interchangeably in the arguments of feminist theorists. Bodies[edit] In western thought, the body has been historically associated solely with women, whereas men have been associated with the mind. The standard and contemporary sex and gender system[edit] The standard sex determination and gender model consists of evidence based on the determined sex and gender of every individual and serve as norms for societal life. Occasionally, mutations occur during the sex-determining process. When this happens, the fetus becomes a hermaphrodite. Studies into biological sex-determining systems also have begun working towards connecting certain gender conducts such as behaviors, actions, and desires with sex-determinism. Please help improve it by rewriting it in an encyclopedic style. July Learn how and when to remove this template message The socially-biasing children sex and gender model broadens the horizons of the sex and gender ideologies. It revises the ideology of sex to be a social construct which is not limited to either male or female. Humans today, typically doctors decide how small a penis has to be, or how unusual a combination of parts has to be, before it counts as intersex". The ideology of gender remains a social construct but is not as strict and fixed. Instead, gender is easily malleable, and is

forever changing. In conclusion, the contemporary sex gender model is accurate because both sex and gender are rightly seen as social constructs inclusive of the wide spectrum of sexes and genders and in which nature and nurture are interconnected. Epistemologies[edit] The generation and production of knowledge has been an important part of feminist theory and is at the centre of discussions on feminist epistemology. It theorizes that from personal experience comes knowledge which helps each individual look at things from a different insight. Central to feminism is that women are systematically subordinated, and bad faith exists when women surrender their agency to this subordination, e. Intersectionality Intersectionality is the examination of various ways in which people are oppressed, based on the relational web of dominating factors of race, sex, class, nation and sexual orientation. Intersectionality "describes the simultaneous, multiple, overlapping, and contradictory systems of power that shape our lives and political options". While this theory can be applied to all people, and more particularly all women, it is specifically mentioned and studied within the realms of black feminism. Patricia Hill Collins argues that black women in particular, have a unique perspective on the oppression of the world as unlike white women, they face both racial and gender oppression simultaneously, among other factors. This debate raises the issue of understanding the oppressive lives of women that are not only shaped by gender alone but by other elements such as racism, classism, ageism, heterosexism, ableism etc. Feminist language reform , Gender-neutral language , and Category: Such masculinized language that feminist theorists address is the use of, for example, "God the Father" which is looked upon as a way of designating the sacred as solely men or, in other words, biblical language glorifies men through all of the masculine pronouns like "he" and "him" and addressing God as a "He". Feminist theorists attempt to reclaim and redefine women through re-structuring language. For example, feminist theorists have used the term " womyn " instead of "women". Some feminist theorists find solace in changing titles of unisex jobs for example, police officer versus policeman or mail carrier versus mailman. Some feminist theorists have reclaimed and redefined such words as " dyke " and " bitch " and others have invested redefining knowledge into feminist dictionaries. Psychology[edit] Feminist psychology is a form of psychology centered on societal structures and gender. Feminist psychology critiques the fact that historically psychological research has been done from a male perspective with the view that males are the norm. It incorporates gender and the ways women are affected by issues resulting from it. Ethel Dench Puffer Howes was one of the first women to enter the field of psychology. One major psychological theory, relational-cultural theory , is based on the work of Jean Baker Miller , whose book *Toward a New Psychology of Women* proposes that "growth-fostering relationships are a central human necessity and that disconnections are the source of psychological problems". Psychoanalysis and Feminism and the Oedipus complex Psychoanalytic feminism and feminist psychoanalysis are based on Freud and his psychoanalytic theories , but they also supply an important critique of it. It maintains that gender is not biological but is based on the psycho-sexual development of the individual, but also that sexual difference and gender are different notions. Psychoanalytical feminists believe that gender inequality comes from early childhood experiences, which lead men to believe themselves to be masculine , and women to believe themselves feminine. It is further maintained that gender leads to a social system that is dominated by males, which in turn influences the individual psycho-sexual development. As a solution it was suggested by some to avoid the gender-specific structuring of the society coeducation. Other feminist psychoanalysts and feminist theorists whose contributions have enriched the field through an engagement with psychoanalysis are Jessica Benjamin , [48] Jacqueline Rose , [49] Ranjana Khanna , [50] and Shoshana Felman.

Chapter 4 : Feminist Approaches to Art Therapy by Susan Hogan

theory and practice, and explores the application of such a metaphor of treatment to problems created for women by the "beauty myth" (Wolf,), socially constructed expectations for female appear-

It may seem like a bizarrely obvious statement, but somewhere between earning women the right to vote, pushing through legislation opening up universities to female students and advancing the civil rights movement to name just a very few examples, feminism has indeed made life much, much better and as a result, happier – not just for American women, but American men as well. And as the Declaration of Independence so elegantly points out, the ideals of life and liberty are intrinsically tied up with that third pursuit: Yes, feminism has changed the world. And yes, it has made people happier. To argue otherwise, as the Heritage Foundation panelists attempted to do in Washington, is to show blatant disregard or willful ignorance for the historical record. They quietly propelled the civil rights movement. Everyone knows about Martin Luther King Jr. That fight, against the ritualistic rape of black women by white men in the South, had begun generations before Parks, who is rarely granted credit for the breadth and depth of the feminist work she did. They made Americans get serious about gender discrimination. However, the fight to get the ERA passed signaled a monumental shift in American society and sparked a new debate about the role of women and how they should be treated, pushing many states to draft their own gender discrimination laws. They brought women out of the household – if they so chose. Suppose the pay gap between men and women were magically eliminated. If that happened, simple arithmetic suggests that half of women would be unable to find what they regard as a suitable mate. Women of color who were already working were joined by housewives in the labor force, which fundamentally changed the economy. But feminism should be credited for changing the conversation around what types of work women can do and what they demand to be paid for it. They called out rape culture. And contrary to some terribly inaccurate statements made by conservatives, it was feminism that helped begin to remove some of the stigma surrounding sexual assault, giving survivors the language to label their sexual trauma. The fact is, 1 in 5 women will experience an attempted or completed rape in her lifetime. Increasingly, young feminists are starting to take active roles in the fight against violence, as well. They used online feminism to give the marginalized a voice. Feminist blogs are among the most popular on the web and stories about women and the issues that impact their lives are creating the space for important conversations about inequality. Further, online spaces have allowed for people living on the margins to find a proper audience, whether domestically or abroad, and this has opened discourse on intersectionality and transnational feminism. They pushed pop culture icons to join the fight. These proud ladies have inspired young people to be fiercely independent and opposed to injustice – and to not be afraid of the feminist label. They helped pass Title IX, opening new educational possibilities. Indeed, Title IX opened up huge opportunities for women, ensuring them equal access to higher education. They took on campus sexual assault. Title IX also protects women from gender discrimination on college campuses. Under Title IX and the Clery Act, students are guaranteed the right to an education without sexual harassment and violence. Feminist activists have been working tirelessly all over the country to file complaints against their universities for inadequate handling of sexual assault cases, in order to make campuses safe for everyone. They put a human face to sexual harassment. In 1971, a young law professor named Anita Hill took the nation by storm. Journalist David Brock attempted to paint Hill as "a little bit nutty and a little bit slutty," and numerous conservatives accused the poised law professor as a woman scorned motivated by political ideology. The unequal treatment that Ginsburg received as a student at Harvard Law School shaped her staunch feminist principles and inspired her work to fight for equality. In 1992, the 93rd Congress was deemed the "year of the woman" as more women were elected. The number of women in public office has only grown over the years, and the Senate currently boasts 20 women, the highest total in American history. More women in office is good, but more women with feminist ideals is even better and the legislation is proof. They broke barriers for little girls with presidential aspirations. Before there was Hillary, there was Shirley. Shirley Chisholm, a fiery congresswoman from New York, was the first black woman to run for president. I am the candidate of the

people, and my presence before you now symbolizes a new era in American political history. They joined in the struggle for marriage equality. To outsiders, marriage equality is not always viewed as a feminist issue. But for years feminists have worked tirelessly to help roll back discriminatory laws and strike down marriage bans in state after state. The question is no longer "if" same-sex couples will have equal rights and the ability to marry the person they love, but when. They demonstrated why revolutions must include the female perspective. Global feminism deserves its own list, as there are countless number of examples of women leading in protest movements for equal rights across the globe. This robust landscape has lead to real improvements, including several proactive anti-harassment campaigns that have sprung up in Egypt. They realized a balanced court is a happier court. The seasoned Justice Ginsburg was joined by fellow liberal justices Sonia Sotomayor and Elena Kagan during the first term of the Obama presidency "and they hit the ground running. Hobby Lobby Stores, Inc. Justice Kagan noted that women are "quite tangibly harmed" when they are unable to afford contraception. They forced Americans to recognize the importance of birth control. Women were instrumental in electing President Barack Obama, and feminists therefore were at the forefront to hold the administration accountable after the election. One of their biggest pushes was ensuring that a contraception coverage was a part of the benefits of the Affordable Care Act. Feminist labor leaders are changing the face of the labor movement and refocusing their efforts on the rights of domestic workers, mainly nannies, home care workers and housekeepers, many of whom earn less than the minimum wage. They worked to eradicate back-alley abortions. They made the workplace a little more equal "for everyone. The first piece of legislation Obama signed into law was the Lily Ledbetter Fair Pay Act , which gave women more time to sue an employer that paid them unfairly. Without pressure from feminist thinkers and women in public office who refuse to accept the status quo "where women make less for the same work as a man " the pay gap would likely be bigger than it is today. As it stands now women on average make only 77 cents for every dollar a man makes, and that number gets worse for black and latina women. They proved that the next big thing in science could be discovered by a woman. Are you a young women in the sciences? Feminism had something to do with that. The movement created the space for women to take the leap into fields historically filled with men. First lady Michelle Obama has been a fierce advocate for the importance of steering girls toward careers in science, technology, engineering and math. While women remain at a plateau of under representation in STEM careers, more women are graduating with related degrees, hopefully for telling a more promising future. They earned women the right to vote. The suffrage movement of the early 20th century culminated in with the passage of the 20th Amendment. Its now famous words, "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex" have shaped the course of history. The former Secretary of State, primed to run for president again in , will always be known as a hero for women and girls because of her speech to the United Nations in

Chapter 5 : Social Theory Rewired | New Connections to Classical and Contemporary Perspectives

This book, the second of two volumes, examines the pressing issues that affect women--pornography, prostitution, battery, rape, pay equity, sexual harassment, motherhood, abortion, adoption, new reproductive technologies--and considers them through the lens of feminist legal theory.

You would think with such an edge, such an advantage, women would avail themselves of this power and use it to enrich and advance themselves. Women would use their beauty to attract the most powerful and richest mate, ensuring their offspring would not only be protected, but cared for. And for the most part after a man died, the woman would inherit what remainder of wealth he had to see her through old age. The system worked, it was perfected and honed over 2 million years of human evolution, oh But when it came to physical exertion, toil, not to mention early death women, to this day, come nowhere near to the calories of energy men have expended. They still do have the easier "physical" life, even though historically this meant giving up suffrage and playing a first officer to a spousal captain. This at first may seem ironic and contradictory. Feminists and "feminism," presumably, even with its Latin base wording, would imply it is for the benefit of women. And perhaps at some point in time it was. But if you look at its historical track record, especially the past 50 years, and you look at its consequences, feminism has ironically hurt women much more than helped. First, there is the ultimate thing that matters - happiness. Women are not getting happier, no matter what advances and successes feminism has claimed. But this simple logic is not enough to dislodge the thoroughly entrenched brainwashing women have received since they were 5 about the importance of a career and feminism. The wage gap could be closed tomorrow if women simply majored in STEM and not the worthless liberal arts they are conditioned to. And so instead of becoming engineers, doctors, programmers, and mechanics, most feminist women today ironically make peanuts compared to men and non-feminist counterparts some, sadly and ironically resorting to prostitution. If you combine misery with poverty and add time, you get wasted lives. And this is perhaps the worst way feminism has served failed women. Thus the unlimited number of 50, 60, even 70 something feminists facing their horrific mortality today. The rest of their very short lives will be alone, poor, and miserable, largely thanks to feminism. I could go on, but the point is feminism has a horrible track record when it comes to benefiting women and making them happy. But why does "feminism"- something presumably intended and designed to help women - fail so miserably? Why do feminists, who no doubt ARE for women, end up worse off on average than non-feminists? And the answer to that lies in the Grid-Girl news story. Historically "grid girls" were the cheerleaders of the Formula One racing circuit and have been there since wheels have been on cars. But the powers that be decided this was degrading to women and got rid of this long standing tradition, firing them all in the process. There were howls and hoots coming from fans, normal people, and men who just like female beauty, but perhaps the loudest howls were coming from the grid girls themselves who not only found themselves out of a job, but rightly wondered how feminism getting a whole profession of women fired was "benefiting women. Feminism is not for all women. And this is where we must revisit female beauty. To be handsome takes work. Matter of fact anything of value, worth, or excellence takes work. But the problem is work sucks. This does not mean they are genetically ugly, born with ugly features and an ugly face. Ergo, being ugly is not so much a function of bad genetics or bad luck, but laziness and choice. And if you look at feminism it is chock full of laziness and lazy choices. Second, their choice of majors and careers. They work hard and put forth the effort. These girls and some boys do not choose these careers or professions for anything as noble as the equality of women, but because they are first and foremost easy degrees with easy though low paying make work government jobs attached to them. Again, they are lazy, not noble. This then leads into the third bit of proof that it is laziness, not nobleness that drives feminists - constant and never-ending victimhood. Instead of working harder or choosing more-in-demand professions, feminists expend more energy whining and complaining about sexism and misogyny than they would three life times at a gym. They demand quotas, preferential treatment by government and employers, more money for education, and more government checks and programs to make up for the "sexism" that will seemingly never go away. They could at anytime move out to the Bakken oil field

and work an oil rig. They could at anytime join the military, enter ROTC and becoming officers in the military. Again, it is laziness that defines feminism today, not an egalitarian pursuit of the equal treatment of women. But for this cushy though mentally delusion and damaging lazy life, there is a price to pay. Yes, you may get the taxpayer or students to create you an entirely worthless, pointless make work government job career. But because all of this delusion was derived from laziness, you will be condemned to be For not only are they lazy, deep down inside their ideology is so sad and pathetic, they are also jealous. Beauty, physique, talent, artistic ability, creativity, intelligence, work ethic, morality, or any other skill, talent, or quality that brings beauty and all that is good the world. By all means I champion and encourage women to go into STEM, develop their brains, and make the most money as possible. But this does mean to realize and acknowledge this great power and advantage you have and to simply use it to your advantage. It is also to highlight and expose a huge threat that faces women, one the demise of the grid girls shows you. And this is proven by how they jealously begrudge and often times aim to eliminate the financial advantage beauty confers upon beautiful women. Stay beautiful and stay smart. But stay wary of the promises feminism. Check out his other mean sites below!

Chapter 6 : 23 Ways Feminists Have Made the World Better for Women

In the concluding section I will suggest an alternative normative model for feminist legal criticism which aims neither for choice nor equality, but directly for women's happiness, and a feminist legal theory which has as its critical focus the felt experience of women's subjective, hedonic lives.

Those historians use the label " protofeminist " to describe earlier movements. The second wave campaigned for legal and social equality for women. The third wave is a continuation of, and a reaction to, the perceived failures of second-wave feminism, which began in the s. First-wave feminism After selling her home, Emmeline Pankhurst , pictured in New York City in , travelled constantly, giving speeches throughout Britain and the United States. In the Netherlands, Wilhelmina Drucker " fought successfully for the vote and equal rights for women through political and feminist organizations she founded. Simone Veil " , former French Minister of Health " She made easier access to contraceptive pills and legalized abortion "75 " which was her greatest and hardest achievement. Louise Weiss along with other Parisian suffragettes in The newspaper headline reads "The Frenchwoman Must Vote. In the UK and eventually the US, it focused on the promotion of equal contract, marriage, parenting, and property rights for women. By the end of the 19th century, a number of important steps had been made with the passing of legislation such as the UK Custody of Infants Act which introduced the Tender years doctrine for child custody arrangement and gave woman the right of custody of their children for the first time. For example, Victoria passed legislation in , New South Wales in , and the remaining Australian colonies passed similar legislation between and This was followed by Australia granting female suffrage in In this was extended to all women over These women were influenced by the Quaker theology of spiritual equality, which asserts that men and women are equal under God. The term first wave was coined retroactively to categorize these western movements after the term second-wave feminism began to be used to describe a newer feminist movement that focused on fighting social and cultural inequalities, as well political inequalities. In , Qasim Amin , considered the "father" of Arab feminism, wrote The Liberation of Women, which argued for legal and social reforms for women. The Consultative Assembly of Algiers of proposed on 24 March to grant eligibility to women but following an amendment by Fernand Grenier , they were given full citizenship, including the right to vote. In May , following the November elections , the sociologist Robert Verdier minimized the " gender gap " , stating in Le Populaire that women had not voted in a consistent way, dividing themselves, as men, according to social classes. During the baby boom period, feminism waned in importance. Wars both World War I and World War II had seen the provisional emancipation of some women, but post-war periods signalled the return to conservative roles. Feminists in these countries continued to fight for voting rights. In Switzerland , women gained the right to vote in federal elections in ; [49] but in the canton of Appenzell Innerrhoden women obtained the right to vote on local issues only in , when the canton was forced to do so by the Federal Supreme Court of Switzerland. Photograph of American women replacing men fighting in Europe, Feminists continued to campaign for the reform of family laws which gave husbands control over their wives. Although by the 20th century coverture had been abolished in the UK and the US, in many continental European countries married women still had very few rights. Second-wave feminism is a feminist movement beginning in the early s [58] and continuing to the present; as such, it coexists with third-wave feminism. Second-wave feminism is largely concerned with issues of equality beyond suffrage, such as ending gender discrimination. The feminist activist and author Carol Hanisch coined the slogan "The Personal is Political", which became synonymous with the second wave. The book is widely credited with sparking the beginning of second-wave feminism in the United States. Third-wave feminism Feminist, author and social activist bell hooks b. So I write this as a plea to all women, especially women of my generation: Turn that outrage into political power. Do not vote for them unless they work for us. I am not a post-feminism feminist. I am the Third Wave. This perspective argues that research and theory treats women and the feminist movement as insignificant and refuses to see traditional science as unbiased.

Chapter 7 : 8 Lessons That Show How Emotional Labor Defines Women's Lives - Everyday Feminism

Feminist theory is the extension of feminism into theoretical, fictional, or philosophical discourse. It aims to understand the nature of gender inequality. It examines women's and men's social roles, experiences, interests, chores, and feminist politics in a variety of fields, such as anthropology and sociology, communication, media.

Two people sit apart from one another on a couch. One looks down with their hand touching their forehead. The other sits, appearing hostile, with their arms crossed. Like many men I know, my boyfriend claims not to believe in the concept of emotional labor: Common examples include the social practice of random men telling women to smile in public “ Why? My boyfriend, though, says that the idea of emotional labor misrepresents the relationship between men and women by placing a monetary value on interactions that are priceless. He says that women give the gift of their love and attention to men, just as men do to women, and trying to compete over who gives more is pointless and creates unnecessary conflict. I should give the disclaimer at this point that my boyfriend is a truly wonderful guy, and I love him deeply “ partly because he challenges me so much. And as we argue, our voices growing louder and louder with both vehemence and to compete with the roar of the metro, I feel myself starting to get “well” emotional. You see, my boyfriend is a scientist “ when we have an argument, he wants logic, facts, and figures. He challenges me to prove that my ideas are empirical, that I have stats to back myself up. How can I show him why this is important to me, why this is real? How can I define something that resists definition, that is made up of a million separate moments and unique experiences that ultimately form the shape of my life? Now I can see him getting uncomfortable. I can see the question in his eyes: Why am I putting him in this position? So I swallow the feelings, push back the memories, sit up straight, and smile. I change the subject. Whenever we see YehYeh, he picks us up, pull us into his lap, and invasively caresses us for what felt like hours at a time. His yellow-nailed fingers roam everywhere, all over our bodies: His kisses are fat and wet and last much too long. One time, I try to push him away in the middle of a kiss, and he laughs uproariously and holds on tighter. Then he tells my parents. In Chinese families, the worst thing a child can be is ungrateful. Love Means Never Saying Anything My father never talks to anyone about his feelings “ except for me, that is. What it was like growing up Chinese in small-town Canada in the s. How hard it was, working in restaurants his whole life from the age of six. Family secrets, like who owes whom money, who had an abortion or a miscarriage, and which relatives spent years in a psychiatric institution. I know that my job is just to listen, to nod. To hold the weight of these adult things for my father, if only for a little while. It makes me feel special, listening to these things, even though I sometimes worry about them for weeks afterwards, or have nightmares. It makes me feel lovable “ and loved. He will hurt her if she tries to report him to a teacher, or to the police. So my best friend can only tell me. I have to take care of her, the best way that I know how. I hold her as she cries. But this one thing, I can do. They both burst into tears when they saw me. Why was I doing this to them? Why would I throw away everything they had worked for? I just wanted the pain to stop. How could I have been so ungrateful? I need to go to keep up appearances. I almost cry, almost laugh, and end up doing neither. I score in the 95th percentile. So I revert to what I know best. I hold him in my arms and rock him back and forth, back and forth. I look up at the stars. You know the kind of girl I mean. The girls who help you stumble home after you spend the night drinking too much. The girls who hold your hand as you cry about the break-up , about your drinking problem , about your fucked-up childhood. The girls who always seem to end up dating people who need them, because society has taught them that the thing that defines them is taking care of others. As I look around the room, I notice once again that the vast majority of us are women “ there are only three men in the whole department. Those men are all doctors or head psychologists, the leaders of the team, the ones who actually get paid decent salaries as in, about ten times more than the rest of us. As I scan the faces of all the women in the room “ teachers, social workers, nurses, the people who do the grunt work “ the hard, deeply underpaid, usually thankless labor of working with mentally ill, often under-privileged children “ I see that we all share the same exhausted look. Tonight I will go home to my boyfriend after running three therapy sessions in a row and listen to him talk about how difficult his day was at work, how he

hates his boss. Sometimes I try to tell him about my own day at work, but he rarely seems interested. After publishing a few well-shared pieces, the e-mails start pouring in , from literally all over the world. But most of the e-mails are from young women, queer people of color, trans women, asking for advice, for opinions, for friendship. Some of them are even from men, asking me to explain feminist concepts to them. Sometimes the e-mails are desperate cries for help asking me what to do in situations of intimate partner violence, mental health crises, and suicidal thoughts. What else is there to do? But sometimes, the best way to understand something is not try and break it down scientifically, but rather to feel it through the stories that come from our personal experiences, from the unique moments that form the shapes of our lives. This, I think, is especially true of emotional labor, which is such an effective tool of oppression for the very reason that it occurs in a million tiny ways that are invisible “ often even to the person performing it. So here we are: My boyfriend, unlike some of my boyfriends past, is interested, I think, in knowing how to make things equal between us. I can see it in his face. I take a breath. I look him in the eye, and smile. I say his name tenderly. She is a Chinese trans woman writer, poet, and performance artist based in Montreal. Found this article helpful? Articles , Posts Tagged With:

Chapter 8 : Interpreting Women's Lives: Feminist Theory and Personal Narratives by Personal Narratives

approach to feminist theory I am interested in examining, they are not as helpful for an examination of techniques of citation that secure a history as a prelude to the author's own particular insights.

More Though feminist thought was largely ignored in mainstream social theory until the last few decades, feminist social theory has a history as long and storied as feminist movements themselves. First-wave feminism was characterized by a focus on officially mandated inequalities between men and women, such as the legal barring of women from voting, property rights, employment, equal rights in marriage, and positions of political power and authority. Finally, what is called third-wave feminism is generally associated with feminist politics and movements that began in the s and continue on to today. Third-wave feminism emerged out of a critique of the politics of the second wave, as many feminists felt that earlier generations had over-generalized the experiences of white, middle-class, heterosexual women and ignored and even suppressed the viewpoints of women of color, the poor, gay, lesbian, and transgender people, and women from the non-Western world. Third-wave feminists have critiqued essential or universal notions of womanhood, and focus on issues of racism, homophobia, and Eurocentrism as part of their feminist agenda. Feminist social theory has influenced and been influenced by the agendas and struggles of each of these waves. Moreover, feminist social theorists in each wave have critiqued the male biases implicit in social theory itself, helping to construct social theory that draws on rather than excludes the experiences of women. Ultimately, if feminism, broadly understood, is concerned with improving the conditions of women in society, feminist social theory is about developing ideas, concepts, philosophies, and other intellectual programs that help meet that agenda. Feminist social theory, like any theoretical tradition, is best seen as a continuing conversation of many voices and viewpoints. While it is undeniable that feminist political movements have made tremendous gains for women over the last years, social scientific evidence demonstrates that there are still large inequalities between men and women when it comes to areas like income and wealth, political power and opportunities, legal rights, sexual assault, rape, domestic violence, and overall status in society. This is even more the case in countries outside of the United States and Europe. As long as gender inequality and oppression exists, feminism and feminist thought will continue to matter to millions of people throughout the world. Moreover, feminist intellectuals continue to develop cutting-edge and nuanced understandings of the social world that enrich the power and possibilities of social theory writ large. Dorothy Smith Dorothy Smith is a Canadian sociologist best known for her critiques of male bias within social theory and for the development of institutional ethnography. Smith is renowned for developing a distinctively feminist-oriented sociology, arguing that the abstract, all-encompassing theories common in sociological thought are problematic in that they come from an implicit male perspective that ignores or suppresses the experiences of women. Smith advocates beginning inquiry not in the realm of abstract theoretical systems but from the standpoint of women in their everyday lives. A Sociology for People. For example, Collins argues that the gender inequality that Black women have historically experienced is related to but qualitatively different from the gender inequality experienced by White women. This is not because of essential differences between Black and White women, but because White women have historically been privileged racially while Black women have been dominated through race and gender. Judith Butler Considered by many to be the most important feminist theorist writing today, the philosopher Judith Butler first came to prominence through her provocative book Gender Trouble. Instead, drawing on the ideas of Foucault and the philosopher of language, J. Austin, Butler argues that the seeming reality or naturalness of gender, sex, and sexuality is actually a product of the ways we act them out in conformity to cultural languages and norms. In addition to her groundbreaking work on gender and sexual identity, Butler has also written on issues central to moral and political philosophy. She teaches at the University of Californiaâ€”Berkeley.

Chapter 9 : Captain Capitalism: Feminism is Ruining Women's Finances

DOWNLOAD PDF A FEMINIST APPROACH TO TELLING WOMENS LIVES.

The day after inauguration, tens of thousands of people – maybe more – led by a group of four women, are marching in Washington, DC. and around the country.