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While girls and women not only Polish have more opportunities in home based employment, the traditional roles of women are still quite evident. They are still the caring provider and nurturer of young infants and children, the comforter for the crying child and the feminine presence of the household. In the absence of the man, can the woman really "be like the man"? There are women who are capable in finance, Do-It-Yourself fixtures and fittings, even being a capable single parent and bread winner. In this respect, women will have to be like the man. Of course, the woman cannot match the physical strength of the man. The other aspect of "thinking like the man" is a definite no. This is through experience. Women generally look at the details and forget about the overall picture. They have the capability of juggling more than one issue at a time unlike the man. And she is more tempered to her feelings. And because of this, the focus is not there to make a sound judgment. Men on the other hand, are more focus and look at one thing at a time. They are less prone to feelings and therefore they are better at seeing the overall picture. I think for this matter, a man balances up the woman and vice versa. If we look at the example of a family with the wife who tries to be like the man, we have a situation where the roles are different now, because of the presence of the man. Man, no matter how gifted or ungifted have a certain ability to say that he is THE man in the house. And for the wife to usurp his position there will be certain unrest in the overall relationship. This may not be currently evident but it will become an issue at a later stage. Subtle hints are always there and if the wife chooses not to suspect or confront the situation, it will lead to a crisis. For a single woman to think like the man is a cultivated trait and takes a bit of training. We can see this in the military but in a family, the situation is entirely different. Matters of finance, of house hold purchases and bringing up children can take a toll on the mental strength of a woman. And no matter what the training is, the feelings will still over rule prudence, objectivity and frugality. Yes, the man is not a big spender. He spends on what he needs and only that. Whereas, the woman spends on what she needs, what her children needs, what her friends and parents need. Therefore in the short term it may look okay but then the debts start piling up and the woman will be overwhelmed with it and then starts a course of painful self discovery. In essence, I think of the different physiological makeup of the man and the woman and that somehow, being single can offset certain weaknesses but when it comes to the family, both partners are needed.

Chapter 2 : The World's 10 Most Weirdly Exclusive Clubs - Weird Worm

This Strange Society of Women Reading the Letters and Lives of the Woman's Commonwealth Sally L. Kitch "Kitch is at her best in her vivid evocations of the individual correspondents.

There are so many unbelievable moments that have happened over the decades, and luckily one Reddit user found a gallery of the best odd photos from history. A woman taking her baby for a stroll in a gas-resistant baby carriage. A photo of Elvis Presley in the army. Fuzzy ducklings being used as therapy animals for children. A brave man testing out a new bulletproof vest. A picture of the young Charlie Chaplin at age 27 in This picture of the Hindenburg as it crashed. This circus hippo pulling a cart. She was later arrested for indecency. Annie Edison Taylor, who was the first person to survive going over Niagra Falls in a barrel in In , a year-old Armenian woman guards her house with an automatic weapon. These baby cages were used in apartments in the s to make sure the child got enough fresh air and sunlight. A picture of the original Ronald McDonald from The Disneyland employee cafeteria in A soldier shares his banana with a goat during the battle of Saipan ca This little girl sits with her doll in the ruins of her London home that was bombed in The Berlin wall being constructed in An unknown soldier in Vietnam from A ruined London bookstore that was damaged in an air raid in Walter Yeo, one of the first people to undergo a skin transplant and advanced plastic surgery in This sun tan vending machine in Martin Luther King Jr. A hotel owner pouring acid in a pool while a black family swam in it in What lifeguards used to look like in the s. A girl with artificial legs in A mother and her son look at the mushroom cloud following a nuclear test in Las Vegas in A mother shamefully hides her face after listing her children for sale in Nazi officers and cadets celebrate Christmas with a feast in Christmas dinner during the Depression. The original Winnie the Pooh and Christopher Robin from The last of the prisoners leaving Alcatraz in This chimp poses for a picture after his successful mission to space in Alcohol being poured out on the streets during Prohibition Detroit in Princeton students after a freshman VS sophomore snowball fight in A woman beautifully arranged after committing suicide. What happened when Sweden began driving on the right side of the road in They prove that things around us will always change. Reddit Share them with others by clicking below!

Chapter 3 : theinnatdunvilla.com: Strange Women Society

In the late s, in a small town in Texas, an all-women utopian community, The Woman's Commonwealth, was formed. Through a collection of letters written by the members, a chronicle of this society was pieced together.

High school English teacher who has tattoos and only eats plants. The Duffer Brothers , who wrote and directed the show, have talked candidly about their influences: But reducing Stranger Things to the sum of its nostalgic parts seems shortsighted. The series moves far beyond the devices of its honored predecessors, presenting its audience with a group of young adult characters who show strength and insight beyond their years. What sets this series and a few of its contemporaries apart from those tried-and-tested favorites that litter the shelves of those of us who grew up in the eighties and nineties is its insistence that girls and women are authentic heroes. They are smart, powerful, and damaged, without the necessity of being beautiful or demure. Autumn has taken hold of a small Indiana town, leeching the color from bald trees and skies. Will makes his way through a blue-black wood but something snatches his attention. He skids off-road, tumbling down a hillside beset with wet leaves and branches. Jonathan Charlie Heaton , her oldest son, got home after eleven the night before; he assumed Will was already in bed. She, a single mother of two adolescent boys, has acted as their sole provider and protector for the majority of their lives. This point is worth emphasizing: Joyce is treated as a madwoman by the people around her most of them men. She believes, beyond logic, that her son is alive, no matter Sheriff Hopper David Harbour relating the hallucination-inducing disbelief brought on by the death of his own daughter; no matter the scolding of her good-for-nothing ex; no matter the distressing pleas of her oldest son, begging her to keep it together. Joyce does not waiver. She does not hide away in her house, biting her nails to the quick. The stares and suggestions of townsfolk to not dissuade her. Instead, she sits awake through the night, axe in hand. She disallows anyone from denying her truth, regardless of how crazy it seems. She is never replaced as the leader in this search, and this is not by happenstance. Joyce is meticulous and dedicated and driven by love: Her mother participated in government-led field tests on a range of psychotropic and hallucinogenic drugs - think MKUltra - which sought to discover the full range of human brainpower. At those outer limits: Who would believe her spaced-out, hippie mother? She would eventually become catatonic after the kidnapping of her child. Nobody - not even her sister - believed her. Each of the members of this group provides commentary on abuses dealt by men in power upon their subjects, who most often are women, young girls, and nature, including nonhuman animals. Fury Road, Alien and Alien: In the aforementioned list of films, it is more than likely that the directors - since all but one of them are privileged men - did not deliberately incorporate any sort of feminist critique in their films, Stranger Things reluctantly included. Actually, each of the films I mentioned is problematic in its own way, so let me be clear: I am not arguing that these male directors are feminists regardless of whether or not they claim to be , nor am I dismissing the presence of stereotypical depictions of women and people of color in their films. This is reflective of a paradigm shift in thinking about gender and society in a time where the pernicious effects of totalitarianism and genocide, of bigotry and oppression, can be closely examined by everyone. We also live in a time of an amplification of voices , a proliferation of alternative modes of being in the face of ongoing struggles for liberation and social justice. Whatever the case may be, the women characters in these films levy legitimate critiques against systems of male dominance, power, and privilege. For example, in Mad Max: Beyond the Black Rainbow, perhaps the least known title in this list, tells a strange, disorienting story about the imprisoned young telepath Elena Eva Allen , whose abilities are studied by Dr. He eventually sets her free to test her survival skills in the labyrinthine depths of the hospital, where other sentient science experiments roam. These efforts are led by Dr. But what sets Eleven apart from all those favorite characters of ours is her benign tomboyishness, her quietude, the seriousness of her being. Her strengths - physical, psychological, and moral - are truly torn from another plane of existence: Her participation in this search is deliberate. The boundaries she sets are firm, her own; the first word she utters to Mike is no, in response to his suggestion that Eleven meet his mother in order to ask for help. This is true even despite that scene where Lucas, Mike, and Dustin give Eleven a makeover, which is so obviously a commentary on feminine stereotypes. Lucas

emphasizes that this is how Eleven must look in order to not be singled out as a freak i. The makeover provides Eleven a disguise, one she eventually rids herself of anyway. The peachy-pink glow of the dress fades beneath dirt and blood. But with an understanding of Eleven as being driven by willful choice in defiance of the violences perpetrated by the men who exploited her, her death begins to read less like sacrifice and more like a kind of complicated heroism. She knows that world, the upside-down, better than any of us. This is reflective of white male-centric structures that suffuse all mainstream media. There have been a handful of commenters who have rightfully noticed that Nancy and Barb are not discussed in this post. This has only to do with ideal length restrictions for this platform and nothing else. Let it be known that both Nancy and Barb deserve inclusion here.

Chapter 4 : Feminist Designers: Strange Women Society | The Closet Feminist

The Closet Feminist's third instalment of Feminist Designers interviews Whitney, founder and head designer for Indianapolis-based Strange Women theinnatdunvilla.com promises "curious good for curious folk," and is inspired by all things magic and strange.

What inspired you to start your line Strange Women Society? The piece I made for the show was titled Strange Women, and was centred on the idea of the wild woman, the witchy woman, and the mysteries and myths that surround womanhood and femininity. Thoughts and ideas on this concept snowballed, and I ended up with more designs than I had time to create. Most found themselves in a sketchbook that was unearthed a few weeks later resurrecting my enthusiasm for the project. What is it about fashion that inspires your feminist activism? I think fashion is a perfect place to see both the failures and successes of our culture when it comes to equality. There are obvious issues with representation in the fashion industry. Industry aside, fashion from a personal perspective can also be incredibly revolutionary. At the end of the day, who cares, be revolutionary. Be an apple, wear a body con dress, be a man, wear a miniskirt, be a size 22, wear short shorts. Making the decision to stop allowing the fashion industry or beauty magazines to tell us what is okay and what is wrong is an act of revolution in and of itself. In your opinion, what is the future of feminism within the fashion and personal style sphere? What is currently inspiring you as a designer? How to run a business! I think the romance of starting your own business, especially in a creative field, typically focuses on the creative end. Making a thing, having other people enjoy the thing, and getting paid for the thing. Do you have any advice for folks seeking to start a feminist business? There are going to be a million reasons why you can talk yourself out of doing something you want to do. Just keep moving forward. Doing something, keeping with continual forward movement, is the best way to accomplish whatever it is that you are trying to do. Women seem to be totally dominating the rise of awesome pin designs. Why do you think that is? Women are amazing artists! Strange Women Society seems to rely a lot on the idea of a girl gang. What makes the concept of a girl gang important to your work? We should be celebrating our successes, and I think this concept is central to the idea of a girl gang. Want to show your love for Strange Women? Check out their online shop here. All images used with permission from Strange Women Society.

Chapter 5 : strange women society on Tumblr

From to , the Woman's Commonwealth, a utopian community based on celibacy, economic independence and Christian religious conviction, flourished in Belton, Tex., where members ran boardinghouses.

Understanding Gender Roles in Russia By: Alexandra Buck October 25, The most fascinating product of studying abroad is the discovery of different mentalities in a culture. Specifically, in Russia, society has completely different views of women and their expectations. Whenever they are out in public, Russian women dress pristinely, always in high heels, regardless of the weather. Even now that it is starting to get colder and winter is settling in, women continue this custom with high heeled boots. It would be a social scandal to wear sweatpants or running shoes unless one is on their way to the gym. As one of my professors pointed out, it is ingrained in their minds that if a woman is in their presence, they, as men, should be on their best, most polite behavior. While these ideas of chivalry have been discouraged in the United States—due in part to extreme feminism—the gender roles of men in Russia have nothing to do with the idea of women needing their help. On the contrary, men help women because they are women, i. What one needs to realize, though, is that many of the gender roles in Russia come down to ideas of love and marriage. The biggest moment in the life of a Russian is the day that they get married followed closely by having children, because it revolves around the love that two people share. Russian women dress nicely to find a husband, while Russian men act chivalrously in order to find a wife. The most shocking part of Russian gender roles for Americans is the idea that love always outweighs work. That means that the majority of Russian women devote their efforts to finding a husband, and then caring for their children. In general, though, most set aside their career until their children are grade school age, meaning that they leave behind a job they might have had prior to having a child. Russians prefer to care for their children without the help of a nanny, and the idea of preschool is a foreign concept. They are completely devoted to their family and the love within it. From the outside, it is impossible to see these gender roles as anything but cultural differences. However, when one takes the time to discover the depth of the Russian mentality, all sorts of new ideas are found. Interestingly, it even made me question some of my customs from the United States, like why we value having a job over finding love. I appreciate the time to explore the Russian culture as well as my own and look forward to the future insights that my study abroad experience has to offer. These gender roles are by no means an absolute, but more a general idea in Russian culture. Discover similar content through these related topics and regions.

Chapter 6 : The Prettier Sex: Understanding Gender Roles in Russia

Get this from a library! This strange society of women: reading the letters and lives of the Woman's Commonwealth. [Sally Kitch] -- Sally Kitch's study tells the story of an unusual, all-female urban utopian community founded in the late nineteenth century in Belton, Texas.

Share Shares 6K Secret societies like the Illuminati and the Freemasons always seem to get the limelight. However, a good number of lesser-known groups have their own strange stories to tell that make them just as interesting as their more famous counterparts. Years later, in , Chaeronea lent its name to a slightly related but very different group—the Order of Chaeronea, an English political organization for gay men. Cecil Ives founded the group as a means to communicate without fear of persecution. He patterned the order like a true secret society, devising ceremonies and passwords for its members. He also devised a strict set of rules, which kept members from using the society for sexual meet-ups. Many prominent gay intellectuals joined—Oscar Wilde was reportedly a member. The organization soon spread around the world, enabling Ives to promote gay rights through books and numerous lectures. The order became a modern precursor to 20th-century rights organizations. Members were noted for their peculiar habits, such as bringing swords to work and wearing clothing with an elaborately drawn star on the breast. A year after the group began, one knight betrayed its existence to the Inquisition. The order was disbanded, and its knights were thrown into prison. The group had its beginnings when Joseph Flanders, a reporter for the Charlotte News, innocently used the phrase in a report. His friends liked the wording so much that they conspired to copy it as often as possible. Pretty soon, other reporters and journalists from all over the world began using the phrase in their own stories. The conspiracy was undone in , when James Fanega, a reporter for the Chicago Tribune, managed to track down the perpetrators and list the publications they had infiltrated. However, the group bounced back in when leader Paul Greenberg and the chief members announced that they had picked a new phrase to carry on the tradition. So far, no one has succeeded in finding out the new phrase, which Greenberg claims has already appeared in many major outlets. The club finally met its demise in February , when a mob invaded a meeting and almost lynched several members. The group dedicated itself to the worship of its patron deity Oro, and it traveled extensively in search of new recruits. To attract new applicants, members did elaborate ritual dances. Anyone could ask to join, but only the most handsome and beautiful were eventually selected, since the society linked beauty to spiritual prowess. Members had to memorize their rituals perfectly to be recognized; otherwise, they were mocked mercilessly. In addition, the society preached a very free lifestyle, as evidenced by some of their sexually charged rituals. They routinely aborted the unborn and killed infants. Parents whose children did survive were demoted within the society. Christian proselytizing eventually put an end to the Arioi by the 19th century. Their targets were not limited to oppressive bosses; scabs were also fair prey. The group usually first sent a warning letter to the offending party. The Scotch Cattle continued its operations until the s, when more organized trade unions took its place. The group actually worshiped Melek Taus, the Peacock Angel, represented by either a stone statue of a peacock or by a real live bird. Members believe that the Peacock Angel has the power to answer prayers, and they revere it accordingly. Their meeting room is usually filled with hallowed images of the Peacock Angel; the altar itself is placed in the middle and contains the main symbol of veneration. Members often do a slow ritual dance around the altar while they silently express their wishes. The dance gradually takes on a frenzied pace as religious fervor builds. Members of this cult engaged in ritual human sacrifice and cannibalism. Dressed up in a leopard skin and armed with sharp metal claws and teeth, a member would ambush and maul an unwary victim to death. Following a spate of killings after World War I, colonial authorities in Sierra Leone and Nigeria wrongly thought they had successfully suppressed the cult. The Leopard Society again reared its ugly head after the Second World War, killing more than 40 people. Only after the authorities managed to kill a member in did several witnesses express their willingness to help. To spread the story that the members were just human, the authorities allowed several local chiefs to view the executions. Led by their founder, a hulking veteran named Nat Kinney, the Bald Knobbers of Taney County—so-called because they held secret meetings above bare mountaintops—proceeded to take the law

into their own hands. Wearing their coats backward and sporting odd, horned masks, the Bald Knobbers employed such heavy-handed tactics as whipping, beating, and even killing suspected criminals. Eventually, some Bald Knobbers began to use their membership to protect their own criminal activities. Authorities arrested 20 members and executed four others. A year later, Kinney—who had already left the group before the shootings—was killed by an opponent of the organization. Although minor conflicts continued after that, the Bald Knobbers had effectively reached their end by 1865. Although she had no firsthand experience with the society, she had three indirect encounters with the cult. The first occurred in 1865, when Hurston heard an odd beating of drums late one evening. The second time happened when she questioned a man burning rubber tires near her house. The man explained that the tire smoke was to deter the cult members from abducting his child. Finally, she saw militiamen on a secret operation to suppress an unknown group in a remote area of the island. Founded in the mid-19th century by two peasants named Andrei Ivanov and Kondratii Selivanov, the Skoptsy believed that genitals and breasts appeared only after Adam and Eve ate the forbidden fruit; consequently, these organs must be removed to live a perfect life. Selivanov managed to escape and traveled to St. Petersburg. His preaching attracted many followers. It also attracted renewed attention from the authorities, who arrested him repeatedly and finally locked him up in a monastery for good. At its height, the Skoptsy were believed to number more than 100,000, and included members of the Russian elite.

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This Strange Society of Women: Reading the Letters and Lives of the Women by Sally L Kitch starting at \$14.99. This Strange Society of Women: Reading the Letters and Lives of the Women has 1 available editions to buy at Alibris.

Chapter 8 : 27 FUN FACTS ABOUT WOMEN: OUR WEIRD GIRLY HABITS THAT GUYS DON'T SEEM TO

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