

wWS100OC Midterm Review

In preparation for the midterm exam, be sure to have read online Lessons/Modules 1-6 under your course Content files, as well as Ch. 1-5 and the articles assigned from your Course Reader for weeks 1-6 on your Weekly Schedule.

The midterm exam will consist of 50 multiple choice questions derived from the following review questions.

1. Be able to define the following terms:

a. **Gender**

- characteristics that one uses to distinguish themselves between the different sexes. How one expresses themselves regardless of their sex
- Gender refers to how we are socialised into particular male or female roles in society.
- Gender concerns what it means to be a woman or a man in society, it involves the way society creates, patterns and rewards our understandings of femininity and masculinity
- defined as the way our society organizes understandings of sexual difference

b. **Patriarchy**

- a system where males dominate because power and authority are in the hands of adult men.
- many men are supporters of women's rights and that many of the goals of the women's movement benefit men as well, although being a supporter of women's rights does not necessarily translate into men understanding how everyday privileges associated with masculinity maintain entitlements in a patriarchal society
(heteropatriarchy → ensures straight male right of access to women. Ideology that woman is for a man)

c. ***A Vindication of the Rights of Woman (1792)***

- claims men will forever try to enslave women
- seen as the first important expression of the demand for women's equality, although the beginning of the women's movement in the United States is usually dated to the Seneca Falls Convention of 1848.
- one of the earliest works of feminist philosophy
- Wollstonecraft responds to those educational and political theorists of the 18th century who did not believe women should have an education
- Wollstonecraft was prompted to write the *Rights of Woman* after reading [Charles Maurice de Talleyrand-Périgord's](#) 1791 report to the French [National Assembly](#), which stated that women should only receive a domestic education; she used her commentary on this specific event to launch a broad attack against sexual double standards and to indict men for encouraging women to indulge in excessive emotion. Wollstonecraft wrote the *Rights of Woman* hurriedly in order to respond directly to ongoing events; she intended to write a more thoughtful second volume but died before completing it.

d. **Lesbian feminism**

- emergence throughout the "first world" in the 1970's and 1980's
- focus of this radical approach is the private sphere of everyday individual consciousness and change
- radical feminism offshoot
- focuses on how compulsory heterosexuality (the cultural norm that assumes and requires heterosexuality) and heterosexual privilege (the rights and privileges of heterosexuality, such as legal marriage and being intimate in public) function to maintain power in society .

e. **Lesbian baiting**

- feminists are accused of being lesbians in an effort to discredit feminism and prevent

women from both joining the movement and from taking women's studies classes
- a common tactic used by the military in order to keep women within their defined gender roles. Lesbian baiting "is an attempt to control women by labelling us as lesbians because our behaviour is not acceptable, that is, when we are being independent
- homophobia functions to maintain this as an insult
- considerable fear associated with being called a lesbian and declaring that all feminists are lesbians serves to keep women in line apart from one another, and suspicious of feminism and women's studies.

- f. **Third-wave Feminism** ** email her about different dates online and text
- many writers refer to this time of feminist activity influenced by postmodernism and multiracial feminism which problematizes the universality and potential inclusivity of the term *woman*
- origins in the 1990's and reflects the thinking, writing, activism of women and men who tended to come of age taking for granted the gains of second wave feminism, as well as the resistance or backlash to it
- third wave perspectives are shaped by the material conditions created by globalization and techno culture, and tend to focus on issues of sexuality and identity
- contemporary third wave activity has been important in fuelling feminist activism, especially through musical and art forms, various "rages" or "zines" and the use of electronic information and entertainment and virtual technologies generally
- emerged in the 1980's and forced white feminists in particular that their view of the world failed to accommodate the more complex oppression of women of colour.
- global women, 90's, broader than white middle class women's issues, gender and sexuality
- g. **Transnational feminism**
- the movement for the social, political and economic equality of women across national boundaries
- still alive and well
- useful for political alliances across national borders
- is a contemporary paradigm. The name highlights the difference between *international* and *transnational* conceptions of feminism, and favours the latter. As a feminist approach, it can be said that transnational feminism is generally attentive to intersections among nationhood, race, gender, sexuality and economic exploitation on a world scale, in the context of emergent global capitalism.
- h. **Compulsory heterosexuality**
- the expectation that everyone should be heterosexual
- central component of the sexual scripts of most communities and societies
- refers to the idea that heterosexuality, as a default sexual orientation, can be adopted by people regardless of their personal sexual preferences
- Originally coined by Adrienne Rich in her groundbreaking essay "Compulsory Heterosexuality and Lesbian Existence,"
- i. **Ableism**
- discrimination against the mentally and physically disabled
- Susan Wendell in "The Social Construction of Disability" makes the case that ableism is a direct result of social factors that actively create standards of normality against which ability/disability is constructed
- j. **Privilege**
- advantage given by institutions

- advantages people have by virtue of their status or position in society
- this can be distinguished from earned privilege that results, for example, from earning a degree or fulfilling responsibilities

k. **Horizontal hostility**

- when individuals direct the resentment and anger they have about their situation onto those who are of equal or lesser status, this process is called horizontal hostility
- it is similar to the military tactic of “divide and conquer” in which groups are encouraged to fight with one another in order to avoid alliances that might collaboratively overpower an enemy
- women may do this when they are in competition about looks or put other women down

l. **Gender swapping**

- internet and other virtual technologies have facilitated Trans gendered identities through disruption of the expectation between self and body (feminine identity w. female body)
- these technologies remove physical, bodily cues and potentially allow gender swapping → the creation of identities that attempt to avoid the binaries of “femininity” and “masculinity”
- supports the post-modern view of gender as performative and identity as multiple and fluid
- men create feminine identities for themselves and vice versa
- able to explore the ways that human interactions are structured by gender and to experience in some ways what life is like as another gender

m. **Homophobia**

- the societal fear or hatred of lesbians and gay men

n. **Internalized oppression ** look more into this**

- incorporated into our thoughts or behaviours (prejudiced)
- we not only police ourselves, but also police one another, encouraging compliance with institutions that may oppress
- the manner in which an oppressed group comes to use against itself the methods of the oppressor. For example, sometimes members of marginalized groups hold an oppressive view toward their own group, or start to believe in negative stereotypes.

o. **Lifestyle feminism**

- ushered in the notion that there could be as many versions of feminism as there were women
- no matter what a woman’s politics, she too could fit feminism into her existing lifestyle

p. **Gender socialization**

- the learning of behavior and attitudes considered appropriate for a given sex.
- we are taught and learn the appropriate thinking and behaviours associated with being a boy or girl in any given society

q. **Transgender**

- claim a gender identity or expression different from the one assigned at birth by their family and community
- gender identity doesn’t match assigned one

r. **Genderqueer**

- combined alternative gender identities and sexualities, although you might see it used to imply someone who is transgendered without concern for gender identity
- describes a person who is nonconformist in challenging existing constructions and identities
- might also see it used to describe a social movement resisting the traditional categories of gender

s. **Tombois ** look more into this?**

- in west Sumatra, Indonesia

- female-bodied individuals who lay claim to the social category “man” by which I mean the ideologically dominant conception of manhood that circulates through much of Indonesia
- not only dress and act like men, physically embody masculinity as well
- may be included in the category of transgender people, if transgender is defined broadly

- t. **Androgyny**
- lack of gender differentiation or a balanced mixture of recognizable feminine and masculine traits
 - example of transgender behaviour because it attempts to break down the binary categories of femininity and masculinity
 - andro – men gyny -women
- u. **Transvestism**
- “cross dressers”
 - fetishism transvestism is for sexual pleasure
 - wearing clothing of the other sex
- v. **Masculinity ** look more into (112)**
- strong, independent, in control, out of touch emotionally
 - constructed from traits of intelligence, courage and honesty
 - two dimensions: potent sexuality and affinity for violence (machismo element)
 - to be a man is not to be a woman
 - the characteristics attributed to men in a certain society
- w. **Femininity ** look more into (116)**
- attributes that society gives to be for a woman
 - soft, passive, domestic, nurturing, emotional, dependant, sensitive, delicate, intuitive, fastidious, needy, fearful and so forth.
 - varies across cultures
 - social stereotypes
 - channelling into two opposite aspects: chaste domestic, caring mother or Madonna and then the sexy, seducting, fun loving playmate or whore
- x. **Gender ranking (119)**
- the valuing of one gender over another: sets the stage for sexism
 - gender encompasses not only the socially constructed, intersecting differences prescribed for different kinds of human beings but also the values associated with these differences
 - those traits assigned as feminine are less valued than those considered masculine
- y. **Hermaphrodites**
- A person or animal having both male and female sex organs or other sexual characteristics, either abnormally or naturally.
 - born with both a testes and an ovary
- z. **Intersexual ** look into this (122)**
- those born outside of the platonic dimorphic mold
 - their makeup does not fall into the set categories of male or female

- aa. **Female masculinity ** look more into this**
 - although the emergence of lesbian feminism throughout the first world in the 70's and 80's fostered the creation of a supposedly androgynous aesthetic along with the celebration of female values and a critique of masculinity, female masculinity remains a central feature of many of the worlds in which women love women
 - tom boys, wearing mens clothes, taking care of their girlfriend in way they perceive as masculine, drink beer,
- bb. **Sexual scripts**
 - guidelines for how we are supposed to feel and act as sexual persons
 - shaped by the communities and societies in which we participate and therefore are socially constructed (they emerge from communities and societies)
 - provide frameworks and guidelines for sexual feelings and behaviours, sometimes there is embarrassment shame and confusion associated with these sexual scripts as they easily become fraught with potential misunderstandings
 - contextualized in specific communities and nations shape how individuals come to develop a sense of their own sexual lives
- cc. **Sexual identity**
 - one aspect of sexual self-schemas that can be defined as a person's attraction to, or preference for, people of a certain gender
 - an individual's romantic and/or sexual (also called erotic) identity and behaviour towards other people
 - does not necessarily require sexual experience
 - encompasses things such as homosexual and heterosexual
- dd. **Emotional intimacy**
 - sharing aspects of the self with others with the goal of mutual understanding
 - women tend to be more skilled than men
- ee. **Homophobia**
 - the societal fear or hatred of lesbians and gay men
- ff. **Bisexuality**
 - can also be associated with androgyny
 - attracted to either sex
- gg. **Cult of true womanhood**
 - also called called of domesticity
 - prevailing value system among the upper and middle classes during the nineteenth century in the United States and Great Britain. Although all women were supposed to emulate this ideal of femininity; black, working class, and [immigrant](#) women did not fit the definition of "true women" because of social prejudice. Very few white women fit this ideal either, even those in wealthy households. This of course, did not stop them from trying.
 - perkins, 1983/ welter 1966
 - a notion of womanhood that emerged for white (middle-class) women in the mid 1800s
 - ideal emphasized modesty, purity and domesticity for white women and identified wife and mother as their primary and most important roles

The *cult of true womanhood* claimed:

1. The division of society into the public sphere where men worked and the private sphere where women raised the children and prepared the

- home as a sanctuary for men.
2. White men and women were differentiated from one another with the allocation of distinct virtues and roles. This, they were told was determined by vastly different biological natures.
 3. The home as the only proper place for women.
 4. White women's moral superiority including her idealization as a mother

hh. **Women's Christian Temperance Union ** look into this**

- the first mass organization among women devoted to social reform with a program that "linked the religious and the secular through concerted and far-reaching reform strategies based on applied Christianity.
- a worldwide organization that sought to protect women and children, particularly by eliminating what they saw as the destructive influence of alcohol.
- met in churches to pray then marched to the saloons to ask owners to close their establishments - called the "women's crusades"
- Temperance may be defined as:
moderation in all things healthful;
total abstinence from all things harmful.
- Among the WCTU's primary objectives in temperance reform was "protection of the home." The slogan "For God and Home and Native Land" (later changed to "Every Land") expressed the WCTU's priorities. Through education and example the WCTU obtained pledges of total abstinence from alcohol, and later also tobacco and other drugs. The white ribbon bow was selected to symbolize purity, and the WCTU's watchwords were, as they are today:
 - agitate, educate, legislate
 - Frances E. Willard was most famous member and second president
 - oldest voluntary, non-secretarian organization in continuous existence in the world
 - organized at a national convention in Cleveland in 1874, aiming for prohibition

ii. **Suffragists**

- advocates for women's voting rights
- the extension of voting rights (especially to women)
- suffrage is: The right or chance to vote, express an opinion, or participate in a decision; A kind of prayer; A vote in deciding a particular question

jj. **The Famous Five**

- western canadian women who worked to ensure women throughout Canada received decent pay, access to serving in government, human rights, decent working conditions and much more
- most famous for the "Person's Case". In 1927 Emily Murphy gathered her four other friends together to send to the Supreme Court of Canada a petition asking for clarification on the process to become a Senator. The response from the all male judges with the Supreme Court said that women were not persons under the British North America Act and therefore could not serve in Canada's Senate. Incredible! The five women, with the backing the Alberta government took their case to the British Privy Council where on October 18, 1929 the Council ruled that indeed women are persons.
- five strong, intelligent, fierce women who organized themselves against the most powerful figures and institutions of the day without the trappings of institutional power.

1. *Emily Murphy*:

- Suffragist and reformer
- First female magistrate in the Commonwealth
- Organizer of the "Person's" case
- Wrote books and articles using the pseudonym "Janey Canuck"

2. *Louise McKinney*

- Organizer of Women's Christian Temperance Union
- First woman to serve as a member of the Legislative Assembly in the Commonwealth in Alberta — 1917

3. *Nellie McClung*

- Novelist, journalist
- Suffragist, reformer
- MLA for Edmonton 1921-1926
- First female director of the Board of Governors for the CBC
- Delegate to the League of Nations 1938

4. *Henrietta Muir Edwards*

- Published Canada's first women's magazine
- Established the prototype for the Canadian YWCA
- Artist, legal expert
- Founder of the National Council of Women (1893)

5. *Irene Parlby*

- Advocate for rural women in Alberta
- First female cabinet minister in Alberta, the second in the Commonwealth
- Delegate to the League of Nations (1930)

kk. **Simone de Beauvoir**

- Simone de Beauvoir was born in 1908. Her father, who invested his money poorly, lost the dowry that would have been her ticket to a privileged marriage. Without a marital union to secure her future, Beauvoir opted for an education. At the Sorbonne she proved herself not only a brilliant student but later a brilliant teacher in philosophy. Beauvoir challenged her colleagues to contextualize their theories rather than making grand statements with no attachment to lived experience. In all of Beauvoir's work she examined the concrete experiences of women in order to expose how women were relegated to a subordinate status.

- By focusing on women, she came to the conclusion that women could not be "naturally" classified to any of the attributes applied to them. Beauvoir brilliantly demonstrated how women's bodies (the uterus, the ovaries) had been translated into roles with particular traits and value that rendered women second class status. Remember in an earlier lecture we looked briefly at the idea of biological determinism. Well this is what Beauvoir was contesting. For example, why is it that having a uterus somehow innately positions women to know how to nurture children?

- In Beauvoir's ground breaking work *The Second Sex* she examined the countless ways structures like the family, marriage, religion, government policies, scientific research and philosophical treatises functioned to create social roles that provided men with greater influence and power and women with lesser. In her thinking, the division of attributes into masculine and feminine traits served to limit the potential of all people to grow fully.

- The division, according Beauvoir functioned to create a power divide that placed men as the norm and women as the "other". The identity of the "other" was defined by men and not by women (whoever held greater power could decide the fate of the other). A good way to understand this concept is to think of stereotyping. Images of women or people of colour in a white society are defined by certain attributes. Who does the stereotyping? Those who have the most economic, social, political control in society get to decide how others are defined

and their access to resources. The purpose is to maintain power in the hands of those who currently exercise it. The problem for women in particular has been that they begin to believe they need to be protected, that their role is to decorate in order to compete against other women for the attentions of men, to be the caregivers in the family, to accept a lesser salary than men, not to be too outspoken or powerful or take up too much physical space (hence the dieting craze) and the list goes on. This subordinate role is reinforced in magazines, movies, books and conversations. Sadly even women expect such behaviours from each other and find ways to discipline one another.

"One is not born a woman; one becomes a woman." This is Beauvoir's most often quoted statement. It encapsulates all we have noted in terms of how women's identity is forged through ideologies and institutions that artificially impose traits (that women are less rational and more emotional than men, or superficial because of their attention to clothes and make up). Her work delved into the function of power and the multitude of ways and directions such power was dissipated to maintain the status quo.

2. Be able to distinguish between liberal and radical feminisms and to describe the context out which Women's Studies arose as a discipline.

liberal feminists – believe in the viability of the present system (the system is okay) and work within its context for change in such public areas as education and employment. They attempt to remove obstacles to women's full participation in public life. Strategies include education, federal and state policies, and legal statutes

radical feminists – whereas liberals want a piece of the pie, radicals (sometimes known as radical cultural feminists or difference feminists) want a whole new pie. They recognize the oppression of women as a fundamental political oppression wherein women are categorized as inferior based upon their gender. It is not enough to remove barriers to equality; rather, deeper, more transformational changes need to be made in societal institutions (like the gov't or media) as well as in people's heads. Patriarchy, radical fem's believe, shapes how women and men think about the world, their place in it, and their relationships with one another. Rad fem's assert that reformist solutions like those liberal feminism would enact are problematic because they work to maintain rather than undermine the system. Liberal feminism focuses on the public sphere, this focuses on private sphere of everyday individual consciousness and change. Radical feminist offshoots include lesbian feminism. Radical fem thought also includes ecofeminism, a perspective that focuses on the association of women with nature.

How Women Studies Arose As A Discipline:

In the late 1960's and early 1970's, students and faculty began demanding that the knowledge learned and shared in colleges around the country be more inclusive of women's issues, and they asked to see more women in leadership positions on college campuses. It was not unusual, for example, for entire courses in English or American literature to include not one novel written by a woman, much less one of colour. Literature was full of men's ideas of women – ideas that often continued to stereotype women and justify their subordination. History courses often taught only about men in wards and as leaders, and sociology courses primarily addressed women in the context of marriage and the family. Similarly, entire departments often consisted exclusively of men with perhaps a small minority of (usually white) women in junior or part-time positions. Although there have been important changes on most college campuses as women's and multicultural issues are slowly integrated into the curriculum and advances have been made in terms of women in leadership positions, these problems, unfortunately, still exist in higher education today.

It is important to note that making women subjects of study involved two strategies that together resulted in changes in the production of knowledge in higher education. First, it rebalanced the curriculum. Women as subjects of study were integrated into the existing curricula through the development of new courses about women. This shifted the focus on men and men's lives in the traditional academic curriculum and gave some attention to women's lives and concerns by developing, for example, courses such as "Women and Art" alongside regular courses that sometimes claimed to be inclusive but focused on (usually white) men. In addition, not only did traditional academic departments like English offer these separate courses on women, but the development of women's studies programs and departments offered curricula on a variety of issues that focused specifically on (initially usually white) women's issues.

Second, the integration of women as subjects of study resulted in a transformation of traditional knowledge (what Beverly Guy-Sheftall author of origins in the reading "forty years of women's studies calls "mainstreaming"). People began questioning the nature of knowledge, how knowledge is produced, and the applications and consequences of knowledge in a wider society. This means that claims to "truth" and objective "facts" are challenged by new knowledge integrating the perspectives of marginalized people. It recognizes, for example, that a history of the American West written by migrating whites is necessarily incomplete and differs from a history written from the perspective of indigenous native people who had their land taken. Although the first strategy was "add women and stir", this second involved a serious challenge to traditional knowledge and its claims to truth. In this way, women's studies aimed not only to create programs of study where students can focus on women's issues and concerns, but also to integrate a perspective for looking at things that would challenge previously unquestioned knowledge. This perspective questions how such knowledge reflects women's lives and concerns, how it maintains patterns of male privilege and power, and how the consequences of such knowledge affect women and other marginalized people. As Guy-Sheftall explains in the above essay, this approach fostered heightened consciousness and advocacy about gendered violence and was also central in the development of other academic fields like gay and lesbian gender studies.

Women studies as a discipline has its origins in the women's movement of the 1960's and 1970's, known as the "second wave" women's movement. The second wave refers to this twentieth-century period of social activism from the 1960's to the 1980's that addressed formal and informal inequalities associated, for example, with the workplace, family, sexuality, and reproductive freedom. The second wave movement can be distinguished from "first wave" mid-nineteenth-century women's rights and suffrage (voting) activity that sought to overturn legal obstacles to women's participation in society and more contemporary "third wave" movements, discussed in more detail below. As an academic discipline, women's studies was influenced by the American studies and ethnic studies programs of the late 1960's. The demand to include women and other marginalized people as subjects

of study in higher education was facilitated by broad societal movements in which organizations and individuals (both women and men) focused on such issues as work and employment, family and parenting, sexuality, reproductive rights, and violence against women. The objective was to improve women's status in society and therefore the condition of women's lives. The U.S. women's movement emerged at a moment of widespread social turmoil as various social movements questioned traditional social and sexual values, racism, poverty and other inequities, and U.S. militarism. These social movements, including the women's movement and the civil rights movement, struggled for the rights of people of colour, women, the poor, gays and lesbians, the aged and the young, the disabled and fought to transform society through laws and policies as well as changes in attitudes and consciousness.

Two aspects of the women's movement – a commitment to personal change and to societal transformation – have helped establish women's studies as a discipline. In terms of the personal, the U.S. women's movement involved women asking questions about the cultural meanings of being a woman. Intellectual perspectives that became central to women's studies as a discipline were created from the everyday experiences of people both inside and outside the movement. Through consciousness-raising groups and other situations where some women were able to come together to talk about their lives, participants realized that they were not alone in their experiences. Problems that they thought to be personal (like working outside the home all day then coming home to work another full day doing the domestic tasks that are involved with being a wife and mother) were actually part of a much bigger picture of masculine privilege and female subordination. This is the click! Of recognition described by Jane O'Reilly in the classic article "The Housewife's Moment of Truth." This reading, originally published in 1971, provides a poignant historical document of the impact of consciousness raising for helping (especially white, privileged) women understand the politics of their everyday lives. These women like O'Reilly began to make connections and coined the phrase *the personal is political* to explain how things taken as personal or idiosyncratic have broader social, political and economic causes and consequences. In other words, situations that we are encouraged to view as personal are actually part of broader cultural patterns and arrangements. Note that the idea that the personal is political has relevance for men's lives as they understand the connections between patterns of gender in societal institutions and personal experiences of gender privilege and entitlement.

By the 1970's questions were being raised about this generic notion of woman and the monolithic way "women's experiences" were being interpreted. In particular, critiques of the women's movement and women's studies centered on their lack of inclusivity around issues of race, class, sexual identity or orientation, and other differences. These critiques fostered, among other developments, a field of Black Women's Studies that encouraged a focus on intersectionality which continues to transform the discipline. As Bonnie Thornton Dill explains in "Intersections" the second essay in "Forty Years of Women's Studies", intersectionality involves the ways all people's experiences of gender are created by the intersection or coming together of multiple identities like race, ethnicity, social class and so forth. As this essay emphasizes, although intersectionality is most easily understood as multifaceted identities, it also helps explain the organization of power in society and can be used as a tool of social justice.

The first women's studies department → following the activism of the the 1960's, feminists in academia worked to begin establishing a place for the study of women. In 1970 women faculty at San Diego State University taught five upper-division women's studies classes on a voluntary overload basis. In the fall of that year, the SDSU senate approved a women's studies department, the first in the United States, and a curriculum of 11 courses. The school hired one full-time instructor for the program. Other instructors included students and faculty from several existing departments. Quickly, many other colleges and universities around the nation followed suit, establishing women's studies

courses, programs, and departments. In 1977 academic and activist feminists formed the National Women's Studies Association to further the development of the discipline. NWSA held its first convention in 1979.

Claiming an Education – Adrienne Rich (1979) – one of the devastating weaknesses of university learning, of the store of knowledge and opinion that has been handed down through academic training, has been its almost total erasure of women's experience and thought from the curriculum, and its exclusion of women as members of the academic community. Today, with increasing numbers of women students in nearly every branch of higher learning, we still see very few women in the upper levels of faculty and administration in most institutions. What you can learn in college and university is how men have perceived and organized their experience, their history, their ideas of social relationships, good and evil, sickness and health. Less than a decade ago, with the rebirth of a feminist movement in this country, women students and teachers in a number of universities began to demand and set up women's studies courses – to CLAIM a woman-directed education. And despite the inevitable accusations of “unscholarly”, despite backlash and budget cuts, women's studies are still growing, offering to more and more women a new intellectual grasp on their lives, new understanding of our history, a fresh vision of the human experience and also a critical basis for evaluating what they hear and read in other courses and in society at large. The education of women has been a matter of debate for centuries, and old, negative attitudes about women's role, women's ability to lead are still rife both in life and university. Many male professors still feel that teaching in a women's college is a second rate career.

Forty Years of Women's Studies – Origins Beverly Guy-Sheftall → women's studies, as a distinct entity within U.S. higher education, made its debut in 1970 with the establishment of the first program at San Diego State University.

3. Be able to recognize the roots of women's activism in the late eighteenth to nineteenth-century struggles for woman's rights. (1701-1800, 1801-1900)

Earliest written legal codes dating back to the 18th century BCE, The Code of Hammurabi as it was called (Hammurabi was the king of Babylon) dealt with women as men's property. This code established the standard on which jurisprudence would operate down into the 19th century CE. The Code of Hammurabi and others like it, established that non-slave women typically belonged first to their fathers and then to their husbands. Rape was treated as a form of property damage, the rapist was required to pay compensation to the husband or father. Even today, the traditional marriage ceremony is a reflection of women as property of men. The bride is delivered by her father to her future husband. While we no longer interpret this ritual as the exchange of property, the tradition is rooted in the exchange of property.

Women's bodies were judged as inherently different (inferior) from those of men in both quality and value. The normative body was the male; the female body by comparison was evaluated as both dangerous (to men and their development toward perfection) and defective (lacking in the higher virtues that men carried physically and morally).

Aristotle who lived during the fourth century BCE believed that only those embryos that received sufficient heat could grow to human form and by human he meant male. Those embryos missing out on the necessary heat would become female or simply a “misbegotten man”. Aristotle's ideas were simply a reflection of the society in which he lived and yet they permeated western cultural and political practices and thoughts until the 18th century.

Aristotle argued that women were physically weak, had a more fragile constitution and smaller brains leaving them highly prone to immoral behaviours and of course unfit to participate in civic life. Women, by his accounting, were not equipped with the mental capacity for rational thought

that meant they were less reliable when it came to moral decisions. He suggested women's potential for immorality could entice men away from more virtuous behaviour. At a social, religious and political level these negative ideas about women justified the limiting of their rights.

We need only look to the early stories found in Judeo-Christian texts about Adam and Eve or in the Greek myths like that of Pandora, to see how these ideas that tell stories of women causing harm to men or to the world because of their lack of morals, have become powerful tools to justify control over women first through religion and then through politics. Christian theologians like St. Augustine believed women's purported weaker moral character made them subject to sexual passions that would endanger men's souls. In the Middle Ages, thousands of women were executed as witches.

Up until 1871, Canadian women experienced what is often described as a "civil death" when they married. They were not permitted to hold property, keep any wages they earned, make contracts or maintain custody of children should their marriages or unions dissolve. In the 1870s, some rights in terms of property ownership were extended to women only if they brought such property into the marriage. Once divorced, it was men who held custody over the children and if a single woman gave birth, she had no legal authority over the child. The situation was even more dramatic for Native, Chinese, Indian and Black women who were all denied the right to hold citizenship in 19th and early 20th century. The scientific theories of the day contended that women of colour were less evolved than both the men of their racial group and certainly less evolved than white women.

Charles Darwin in his 19th century proposals about evolution and natural selection argued that males competed against other males for access to females. His theory indicated that it was the winning males of this battle who would move evolution slowly toward the perfection of the male. According to Darwin, the female human was situated outside the evolutionary process because her role was solely to reproduce. In evolutionary theory, she lacked the necessary physical and intellectual energy required of natural selection. Like earlier thinkers, Darwin pictured women as frail, overwrought emotionally, more inclined to nurturing capacities and child like.

Ideas that justified women's capabilities determined women's access to the world of decision making (politics, work, education, marriage and reproduction). The manipulative power of this message, that women were less competent, was women's own acceptance of its truth value. So many women did see themselves as less intellectual and more emotional than men which left men in control of making decisions, voting, serving in public office, owning businesses, making financial decisions, dominating the professions. (See Rosalind Miles. *The Women's History of the World* London:Paladin Grafton Books, 1988).

The 18th and 19th centuries saw the enslavement of both black and native women in the US and in a different form here in Canada. As late as 1822, we have records of small numbers of native women being executed in the US as witches. Their crime was struggling to keep traditions in place against the powerful colonizing powers of the US government and religious groups like the Quakers.

Some of the traditions that threatened early colonizers were native women's position in the family as farmers. Research today informs us that these women often experimented with seed development ensuring that their communities would be fed throughout the harsh winters. The skills of these women were passed on to early European settlers who knew little about the land, the weather or the crops. When native women generated surplus crops, they were known to have shared them with these new white inhabitants.

Reformers in the 19th century North America saw the family as the civilizing nexus of nation building that stressed individualism, and private ownership. All of these concepts in the way they were defined by reformers were antithetical to the way in which native communities operated. All slaves were denied education, when women couldn't reproduce, they had hard labour with cruel beatings and torture.

Beginning in the 1870's and lasting well into the 1920's, emergence of large corporations in Canada. In order for families to survive, women, children and men all had to work. Under this new economic reality, that dismantled the old features of male and female identity, a new division between men and women emerged. As nation building continued, there was more emphasis on dividing the world into private spaces where women were to remain, and public spaces where men were free to roam. The private sphere was the home – the only dignified or acceptable space for women to operate in, and the public sphere was the place of work, politics and recreation.

- Mary Wollstonecraft had published in Britain "A Vindication of the Rights of Women" in the 18th century. At the time of her writing this essay, she found herself shunned by those who continued to believe women were weak and incapable of making political and social contributions. It was not until the middle of the 19th century, that her work began to hold important influence for women in NA and Britain. Wollstonecraft was not convinced that women were incapable of rational thought or less able to lead political parties or work or any of the prevailing notions of women that rendered their status on of the second class citizens. These statements held sway over women who knew they were good thinkers and political actors. Wollstonecraft's criticism of western society reviewed the reigning ideas that defined white women as needy and emotional and therefore requiring protection from men. She argued that if women were denied an education that it would, of course, restrict what women could then choose to do in their lives. She addressed attitudes and laws that kept women from acting in the public sphere and in the private.

Not only did Wollstonecraft's work generate important ideas for women contesting their second class citizens in NA society, but religion also played an important role in how women learned to organize politically. Traditional Christianity depicted white women as either temptresses leading men away from a moral life with God or as virgins with little or no sexual appetite. For a brief period in the mid 19th century as men left religious life as pastors or priests to join the world of commerce, middle class white women found that they had more leisure time on their hands that allowed them to make change not only in terms of the church itself, but in the communities where they lived. Through the church and in the absence of men, women created committees to address social issues, they reframed the identity of Jesus to make him more accessible, his attributes were more "feminine". They emphasized his meekness and sacrifice. Women began linking industrialization to poverty, poor housing, hunger, and illness among the poor. They identified themselves as Christian reformers with a moral duty to alter the conditions they saw around them. They organized a wide array of charitable organizations that included houses where women who were being beaten by their husbands could seek refuge. They set up houses for prostitutes and soup kitchens for the poor. Independently from the church but still as reformers, women in the last part of the 19th century began demanding further and better education for girls. Some women argued that it was human right for girls to have access to higher education; other women based their defence on girls need for an education to be better wives and mothers.

One of the first places where women gained a political voice was on school boards in Canada. They convinced men in their communities that if they were charged with raising their children as moral beings, they should be able to serve on the boards that made decisions about their children's education. The battle to sit on school boards was one that had to be won in each and

every community across Canada.

Women like Letitia Youmans, who, as a school teacher, dealt with the affects of alcohol on the lives of her students and their mothers formed the WCTU in Ontario. The aim was to move gov'ts to prohibit the sale of alcohol. The WCTU took their campaign not only to politicians but to doctors hoping to convince them of medical reasons to demand prohibition. In the end, their efforts to influence doctors and politicians failed to bring about the results they demanded.

In the last third of the 19th century numerous "undercover" clubs were created by women anxious to discuss ideas about the franchise or rights but who feared doing so. For example the Toronto Women's Literary Association that was inaugurated by Dr. Emily Stowe in Toronto in 1876. With greater confidence to fight openly for the franchise, committee members in 1881 embraced their political mandate and renamed their group the Canadian women's suffrage association. What is particularly significant or daring was their refusal to admit men. Their justification for men's exclusion was their knowledge of how when women were less likely to speak freely.

The first woman to own, publish and write a newspaper in Canada was Mary Ann Shadd Cary who was both an anti-slavery advocate and a suffragist. Originally from the US, she fled slavery to settle in South Western Ontario. She was widely respected as a keynote public speaker here in Canada and the US on issues of slavery and the vote. Like other black women of the 19th century, she tied both race and gender together in order to demonstrate the particular oppressive complexities women of colour experienced in both debates. She was also the first black woman to obtain a law degree in the US.

Still, the three most prominent and famous of the suffragists in the US were Elizabeth Cady Stanton, Lucretia Mott and Susan B. Anthony.

The Women's Movement in the United States was launched at the Seneca Falls Convention of 1848 where the "Declaration of Sentiments" was established as the document that would serve as the moral basis for the suffragist movement. The ultimate goal of Elizabeth Cady Stanton, Lucretia Mott and Susan B. Anthony was to secure a constitutional change that would enshrine the rights of women once and for all. They fought for a guarantee that women would be given full franchise rights alongside of men. A similar crusade occurred in Canada but not until the 1920s when the "Famous Five" battled to have Canadian women recognized as *persons* in the British North America Act.

The starting point for the suffragist movement in the United States predated the Seneca Convention. In the 1820s women like Fanny Wright were speaking about women's rights, the Grimke sisters were doing the same in the 1830s. And like the Canadian experience, there were a wide array of ideas and motivations under girding the movement as well as internal splits. Some groups sought to have the franchise won state by state while others like the Elizabeth Cady Stanton, Lucretia Mott and Susan B. Anthony looked for constitutional changes at a federal level. The Abolitionist movement and the Civil War all added to the complexity. The difficulty of convincing white women to understand the particular concerns of Black women led to a dramatic parting of ways. With little support from white women, Black women were forced to begin their own groups combining race and sex issues.

- women had few legal, social and economic rights in nineteenth century U.S society. They had no direct relationship to the law outside of their relationships as daughters or wives; in particular, married women lost property rights upon marriage. Women were also mostly

barred from higher education until women's colleges started opening in the mid-nineteenth century. However, when socioeconomically privileged white women started to access higher education in the late-nineteenth century, most women of colour still faced obstacles that continued into the present.

- Most early women's rights activists (then it was referred to as woman's rights) in the US had their first experience with social activism in the Abolition movement, the struggle to free slaves. These activists included such figures as Elizabeth Cady Stanton, Lucretia Mott, Susan B. Anthony, Sojourner Truth, Sarah M. and Angeline Grimke, Henry Blackwell, Frederick Douglass and Harriet Tubman. Many abolitionists became aware of inequities elsewhere in society. Some realized that to improve women's status a separate social movement was required. In this way, for many abolitionists, their experiences with abolition inspired their desire to improve the condition of all women's lives.
- English philosopher Mary Wollstonecraft's book *A Vindication of the Rights of Women* (1792) is seen as the first important expression of the demand for women's equality, although the beginning of the women's movement in the US is Seneca Falls. The Seneca Falls convention was conceived as a response to the experience of Lucretia Mott and Elizabeth Cady Stanton, who, as delegates to the world anti-slavery convention in London in 1840, were refused seating, made to sit behind a curtain, and not allowed to voice their opinions because they were women. Their experience fuelled the need for an independent women's movement in the US and facilitated the conventions at Seneca Falls in 1848. An important document, "Declaration of Sentiments and Resolutions" came out of this convention. Authored primarily by Elizabeth Cady Stanton, it used the language of the U.S. Declaration of Independence and included a variety of demands to improve women's status in the family and in society. Women's suffrage, the right of women to vote, was included. Other conventions were held across the country, and national organizations were formed to promote women's rights generally and suffrage in particular. These organizations included the National Woman Suffrage Association formed in 1869, National American Woman Suffrage Association in 1890. NAWSA was formed from the merging of NWSA and the American Woman Suffrage Association and continues today as the League of Women Voters. The first wave women's movement fought for political personhood, a struggle that continues today. The "Anthony Amendment" the women's suffrage amendment, was introduced to Congress in 1878; it took another 42 years for this amendment to be ratified as the nineteenth amendment in 1920, granting women the right to vote.

Susan B. Anthony – in the 1840's she became involved with the temperance movement, campaigning for stricter liquor laws to address the ill effects of drunkenness on families. In 1853 she was denied the right to speak at the New York Sons of Temperance meeting because she was a woman. From after her women's state temperance society she continued to advocate women's suffrage. In 1866, she and Stanton founded the American Equal Rights Association and in 1868 began to publish *The Revolution*. In 1872 Anthony was arrested in Rochester, New York, for voting. In 1877, she gathered 10,000 signatures from 26 states, but Congress ignored them. She appeared before every Congress from 1869 to 1906 to ask for passage of a suffrage amendment. Nineteenth amendment also called the Susan B. Anthony amendment.

1840 – the world's anti-slavery convention is held in London, England. When the women delegates from the US are not allowed to participate, Lucretia Mott and Elizabeth Cady Stanton determine to have a women's rights convention when they return home

1848 – the first women's rights convention is called by Mott and Stanton. It is held on July 20 at the Wesleyan Chapel in Seneca Falls, NY

1851 – Elizabeth Cady Stanton and Susan B. Anthony meet and begin their 50 year collaboration to win for women their economic, educational, social and civil rights. Sojourner Truth delivers her "and aint I a woman" speech at the women's rights convention in Akron, OH.

1863 – Stanton and Anthony organize the women's loyal national league and gather 300 000 signatures on a petition demanding that the senate abolish slavery by constitutional amendment.

1866 – The American equal rights association is founded with the purpose to secure for all americans their civil rights irrespective of race colour or sex. Lucretia Mott is elected president. To test women's constitutional right to hold public office, Stanton runs for congress, receiving 24 of 12 000 votes cast.

1867 – Stanton, Anthony, and Lucy Stone address a subcommittee of the new york state constitutional convention requesting that the revised constitution include women's suffrage. Their effort's fail. Kansas holds a state referendum on whether to enfranchise blacks and or women. Stone, Anthony, and Stanton traverse the state speaking in favour of women's suffrage. Both black and women's suffrage is voted down.

1868- the fourteenth amendment to the U.S. constitution is adopted. The amendment grants suffrage to former male African American slaves, but not to women. Anthony and Stanton bitterly oppose the amendment, which for the first time explicitly restricts voting rights to "males". Many of their former allies in the abolitionist movement, including Lucy Stone, support the amendment.

1869 – the national woman suffrage association is founded with Elizabeth Cady Stanton as president. The American woman suffrage association is founded with Henry Ward Beecher as president. Wyoming Territory grants suffrage to women

1870 – Utah Territory grants suffrage to women.

1871 – Victoria Woodhull addresses the judiciary committee of the house of representatives arguing that women have the right to vote under the fourteenth amendment. The committee issues a negative report.

1872 – in Rochester, ny, Susan B Anthony registers and votes contending that the fourteenth amendment gives her that right. Several days later, she is arrested.

1873 – at Anthony's trial the judge does not allow her to testify on her own behalf, dismisses the jury, rules her guilty, and fines her 100 dollars. She refuses to pay.

1874 – in *Minor v. Happersett*, the supreme court decides that citizenship does not give women the right to vote and that women's political rights are under the jurisdiction of each individual state

1876- Stanton writes a "declaration and protest of the women of the united states" to be read at the centennial celebration in Philadelphia. When the request to present the declaration is denied, Anthony and four other women charge the speakers' rostrum and thrust the document into the hands of vice president Thomas W. Ferry

1882 – the house of representatives and the senate appoint select committees on woman suffrage

1887 – the first three volumes of the history of woman suffrage, edited by Susan B Anthony, Matilda Joselyn Gage and Elizabeth Cady Stanton, are published.

1890 – after several years of negotiations, the NWSA and the AWSA merge to form the NAWSA with Elizabeth Cady Stanton, Susan B Anthony and Lucy Stone as officers. Wyoming joins the union as the first state with voting rights for women. By 1900 women also have full suffrage in Utah, Colorado and Idaho.

1895 – Elizabeth Cady Stanton publishes the woman's bible, a critical examination of the bible's teaching about women. The NAWSA censures the work.

1896 – Mary Church Terrell, Ida B Wells-Barnett, Margaret Murray Washington, Fanny Jackson Coppin, Frances Ellen Watkins Harper, Charlotte Forten Grimké, and former slave Harriet Tubman meet in Washington D.C. to form the national association of coloured women

1902 – Elizabeth Cady Stanton dies. Women of Australia are enfranchised

1906 – Susan B. Anthony dies. Women of Finland are enfranchised.

1910 – the women's political union holds its first suffrage parade in NYC

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4. Be able to identify the five myths about feminism described in Ch. 1 and the feminist response to each myth.

- 1) feminists are angry, whiny women who have an axe to grind, who have no sense of humor, and who exaggerate discrimination against women
- 2) feminists hate men or want to be like men and selfishly want to create new systems of power *over* men
- 3) all feminists are said to be lesbians, women who choose romantic relationships with other women
- 4) feminists are said to reject motherhood, to consider children a burden, and to have rejected all things feminine
- 5) feminism is dismissed as a white, middle-class movement that draws energy away from attempts to correct social and economic problems and discourages coalition building.
 - although there are some feminists who respond, some would say rightly, to societal injustices with anger, most feminists work patiently with little resentment. Men as a social group demonstrate much more anger than women, feminists included. Even though male rage comes out in numerous acts of violence, wars, school shootings, and so on, men's anger is seen merely as a human response to circumstance. Note the androcentrism at work here. Because a few angry feminists get much more publicity than the majority of those working productively to change the status quo, a better question might be why women are not more angry, given the levels of injustice against women both in the united states and worldwide. Feminists donot exaggerate this injustice, injustice is a central organizing principle of contemporary society. We should also ask why women's anger provokes such a negative response. The cause of the relatively intense reaction to women's anger is grounded in a societal mandate against female anger that works to keep women from resisting their subordination – that is, it keeps them passive. Anger is seen as destructive and inappropriatem going against what we imagine to be feminine.
 - It is often said that feminists hate men. It is accurate to say that, in their affirmation of women and their desire to remove systems of inequality, feminists ask men to understand how gender privilege works in men's lives. Many men are more than willing to do this because the same social constructions of masculinity that privilege men also limit them. Because the demand for the examination of gender privilege is not synonomous with hating men, we might ask why these different concepts are so easily conflated. A more interesting question is why men are not accused more often of hating women. Certainly the world is full of misogyny, the hatred of, or comtempt for, women, and every day we see examples of the ways misogyny influences and sometimes destroys the lives of women. The reality is that most feminists are in relationships with men and some feminists are men. Some men eagerly call themselves pro-feminists because feminism is a perspective on life. Nonetheless, the man-hating myth works to prevent many women who want to be in relationships with men from claiming feminism. They are encouraged to avoid a political stance that suggests antagonism toward men.
 - Feminists often respond to the declaration that they hate men with the observation that the statement illustrates a hypersensitivity about the possibility of exclusion and loss of power on the part of men. Only in a patriarchal society would the inclusion of women be interpreted as a potential threat or less of men's power. It is a reflection of the fact that we live in a competitive patriartchal society that it is assumed that the feminist agenda is one that seeks to have power over men. Only in an androcentric society where men and their reality is center stage would it be assumed that an inclusion of one group must mean the exclusion of another. In other words, male domination encourages the idea that affirming women means hating

- men and interprets women's request for power sharing as a form of taking over. This projection of patriarchal mentality equates someone's gain with another's loss.
- In response to the assertion that feminists want to be men, it is true to say that feminists might like to share some of the power granted to men in society. However, feminism is not about encouraging women to be like men, its about valuing women for being women. People opposed to feminism often confuse sameness and equality and say that women will never be equal to men because they are different or they say that equality is dangerous because women will start being like men. Feminism. Of course, affirms and works to maintain the difference, it merely asks that these differences be valued equally.
 - Feminists are accused of being lesbians in an effort to discredit feminism and preventing women from joining the movement and from taking women's studies classes. The term for this is *lesbian baiting*. Feminism affirms women's choices to be and love whomever they choose. Although some lesbians are feminists, many lesbians are not feminists, and many feminists are heterosexual. Feminists do not interpret an association with lesbianism an insult. Nonetheless, homophobia, functions to maintain this as an insult. There is considerable fear associated with being called a lesbian, and this declaration that all feminists are lesbians serves to keep women in line, apart from one another, and suspicious of feminism and women's studies. Not that this myth is related to the above discussion on men-hating because it is assumed that lesbians hate men too.
 - Fourth, feminism has never rejected motherhood but instead has attempted to improve the conditions under which women mother. Contemporary legislation to improve working mothers' lives and provide safe and affordable healthcare, child care and education for children etc. has come about because of the work of feminists. In terms of rejecting femininity, feminists have rejected some of the constraints associated with femininity such as corsets and hazardous beauty products and practices. Mostly they strive to reclaim femininity as a valuable construct that should be respected.
 - Fifth, feminism has been critiqued as a white, middle-class perspective that has no relevance to lives of women of colour. The corollary of this is that women's studies is only about the lives of white, bourgeois women. This critique is important because, as discussed above, the history of the women's movement provides examples of both blatant and subtle racism, and white women have been the ones to hold most positions of power and authority. Similarly, working class women have been underrepresented. This is also reflected in the discipline of women's studies as faculty and students have often been disproportionately white and economically privileged. Much work has been done to transform the women's movement into an inclusive social movement that has relevance for all people's lives. Women's studies departments and programs today are often among the most diverse units on college campuses, although most still have work to do. It is absolutely crucial the study of women as subjects both recognizes and celebrates diversity and works to transform all systems of oppression in society. In "Feminist Politics" bell hooks claims back feminism as the movement to do just that. She emphasizes that any call to sisterhood must involve a commitment on the part of white women to examine white privilege and understand the interconnections among gender race and class domination.

5. Be able to describe the function of institutions and their relation to various forms of oppression.

Institutions are social organizations that involve established patterns of behaviour organized around particular purposes. They function through social norms (cultural expectations) which are institutionalized and patterned into organizations and sometimes established as rules and/or laws. Major institutions in our society include the family, marriage, the economy, government and criminal justice systems, religion, education, science, health and medicine, mass media, the military and sports. Usually patterns of rules and practices implicit in major societal institutions

have a historical component and reflect political, military, legal and socioeconomic decisions to be made over decades and centuries. Although institutions are intended to meet the needs of society generally, or people in particular, they meet some people's needs better than others. These social organizations are central in creating systems of inequality and privilege because they pattern and structure differences among women in relatively organized ways. Institutions are important channels for the perpetuation of what Hill Collins calls "structures of domination and subordination". Note that institutions may resist systems of inequality and privilege through, for example, positive portrayal of women and marginalized people in media or the activities of some churches for civil rights. Marilyn Frye focuses on the institutional aspect of systems of inequality and privilege in her article "oppression". She empathizes that people who suffer under systems of inequality are oppressed by these systems. Frye writes about the fundamental difference between being oppressed and being limited and goes on to explain that a fundamental aspect of oppression is the double bind: all potential options have limitations. She uses the metaphor of a birdcage to explain the networks of related barriers that function in systems of oppression.

Institutions encourage the channeling of various systems of gendered inequality to all aspects of women's lives. In terms of the patterning of resources and practices, institutions function to support systems of inequality and privilege. First, institutions assign various roles to women and men and are also places of employment where people perform gendered work. Educational institutions for example employ a considerable amount of women. However, as the prestige of the teaching position increases, the number of white males in these positions increases, along with higher salaries. Additionally, it is very difficult for openly lesbian teachers to find employment in schools, and many states are attempting to pass laws preventing lesbians and gay men from teaching in state-funding educational establishments. Finally, as Cherrie Moraga illustrates in the reading exploring the 2008 election of Barack Obama, access to such high level institutional authority is difficult for people of colour. President Obama had to tread very carefully around issues of race during the campaign and continues this behaviour in his presidency. Moraga writes of the obstacles to such institutional power on the part of a man of colour, as well as the "tenacity of hope" associated with such a feat.

Second, institutions distribute resources and extend privileges differently to different groups. Sports are a good example of this. As an institution, athletics has traditionally been male dominated. Mens sports are more highly valued than womens and are a major focus for sports entertainment. Compared to mens professional sports, womens are grossly underrepresented. Despite Title IX of the educational amendments of 1972, which barred discrimination in education, many colleges still are not in compliance and spend considerably more money on mens sports than womens. Female athletes on some campuses complain that men receive better practice times in shared gyms and better equipment. And within womens sports, some are more white than others. Examples are gymnastics, skating, tennis, equestrian, and horseback riding. Most womens sports outside of basketball and track are dominated by white women. In this way, sports and athletics are an example of an institution where resources are inequitably distributed.

Another blatant example of inequitable distribution concerns the economic system. Other than inherited wealth, the major way our economic system distributes resources is in terms of remuneration for the work that we do. Women tend to work in jobs that are heavily occupied by women such as clerical work, service and retail. These jobs are undervalued in our society, contributing to the fact that a woman's average salary generally for all occupations tend to be less than a man's average. Some women work under deplorable conditions at minimum wage levels; some work with hazardous chemicals or have to breathe secondhand smoke through the day. Old women and women of colour own a tiny percentage of the wealth in our society, another example of the inequitable distribution of resources by an intersection of confluence of multiple identities. Third, major institutions in society are interconnected and work to support and maintain one another. Often this means that personnel are shared among major institutions; more likely it means that these institutions mutually support one another in terms of the way they fulfill (or

deny) the needs of people in society. For example, close ties to economic institutions include the military (through the military-industrial complex), the government (corporate leaders often have official positions in gov't and rely on legislative loopholes and taxation systems to maintain corporate profits) health and medicine (with important ties to pharmaceutical) the media (whose content is controlled in part by advertising) and sports (through corporate sponsorship). Finally, institutions produce ideas and values that shape meanings associated with different identities.

6. Be able to recognize the three dimensions of oppression discussed by Patricia Hill Collins in your textbook and the three solutions she proposes.

- 1) The institutional dimension of oppression → Sandra Harding's contention that gender oppression is structured along three main dimensions offers a useful model. Systemic relationships of domination and subordination structured through social institutions such as schools, businesses, hospitals, the workplace and government agencies represent the institutional dimension. Sexism and elitism all have concrete institutional locations. Even though the workings of the institutional dimension of oppression are often obscured with ideologies claiming equality of opportunity, in actuality, race, class and gender place Asian American women, Native American men, white men, African American women and other groups in distinct institutional niches with varying degrees of penalty and privilege. Institutions of American society discriminate, whether by design or by accident. While many of us are familiar with how race, gender and class operate separately to structure inequality, I want to focus on how these three systems interlock in structuring the institutional dimension of oppression. To get at the interlocking nature of race class and gender, I want you to think about the antebellum plantation as a guiding metaphor for a variety of American social institutions. Even though slavery is typically analyzed as a racist institution, I suggest that slavery was a race, class, gender specific institution. Removing any one piece from our analysis diminishes our understanding of the true nature of relations of domination and subordination under slavery.
A brief analysis of key American social institutions most controlled by elite white men should convince us of the interlocking nature of race, class and gender in structuring the institutional dimension of oppression. For example, if you are from an American college or university, is your campus a modern plantation? Who controls your university's political economy? Are elite white men overrepresented among the upper administrators and trustees controlling your university's finances and policies? Are elite white men being joined by growing numbers of elite white women helpmates? What kinds of people are in your classrooms grooming the next generation who will occupy these and other decision making positions? Are elite white men being joined by growing numbers of elite white women helpmates? Who are the support staff fixing the pipes? Much more typical are colleges where a modified version of the plantation as a metaphor for the institutional dimension of oppression survives.
- 2) The symbolic dimension of oppression – widespread, societally sanctioned ideologies used to justify relations of domination and subordination comprise the symbolic dimension of oppression. Central to this process is the use of stereotypical or controlling images of diverse race, class and gender groups. In order to assess the power of this dimension look at this list: MASCULINE = aggressive, leader, rational, strong, intellectual FEMININE = passive, follower, emotional, weak, physical! Not only does this list reflect either dichotomous thinking and the need to rank both sides of the dichotomy, but ask yourself exactly which men and women you had in mind when compiling these characteristics. This list applies almost exclusively to middle class white men and women. The allegedly masculine qualities listed are only acceptable when exhibited by elite white men or when used by black and Hispanic men against each other or women of colour. Aggressive black and Hispanic men are seen as dangerous, not powerful, and are often penalized when they exhibit any of the allegedly masculine characteristics. Working class and poor white men fare slightly better and are also denied the masculine symbols of leadership, intellectual competence and human rationality. Women of colour and working class and poor white women

are also not represented on this list, for they have never had the luxury of being “ladies”. What appear to be universal categories representing all men and women instead are unmasked as being applicable only to a small group. It is important to see how the symbolic images applied to different race, class and gender groups interact in maintaining systems of domination and subordination. If I were to ask you to repeat this same assignment but make different lists for black women, Hispanic men etc. I suspect your gender symbolism would be quite different. In comparing all of the lists, you might begin to see the interdependence of symbols applied to all groups. For example, the elevated images of white womanhood need devalued images of black womanhood in order to maintain credibility.

Assuming that everyone is affected differently by the same interlocking set of symbolic images allows us to move forward toward new analyses. Women of colour and white women have different relationships to white male authority, and this difference explains the distinct gender symbolism applied to both groups. Black women encounter controlling images such as the mammy, the matriarch, the mule and the whore, that encourage others to reject us as fully human people. Ironically, the negative nature of these images simultaneously encourages us to reject them. In contrast, white women are offered seductive images, those that promise to reward them for supporting the status quo. And yet seductive images can be equally controlling. Consider for example the views of nancy white, a 73 year old black women “my mother used to say that the black woman is the white man’s mule and the white woman is his dog. Now she said that to say this: we do the heavy work and get beat whether we do it well or not. But the white woman is closer to the master and he pats them on the head and lets them sleep in the house, but he aint gon treat neither one like he was dealing with a person.”

both sets of images stimulate particular political stances. By broadening the analysis beyond the confines of race, we can see the varying levels of rejection and seduction available to each of us due to our race, class and gender identity. Each of us lives with an allotted portion of institutional privilege and penalty, and with varying levels of rejection and seduction inherent in the symbolic images applied to us. This is the context in which we make our choices. Taken together, the institutional and symbolic dimensions of oppression create a structural backdrop against which all of us live our lives.

- 3) The individual dimension of oppression → whether we benefit or not, we all live within institutions that reproduce race, class and gender oppression. Even if we never have any contact with members of other race, class and gender groups, we all encounter images of these groups and are exposed to the symbolic meanings attached to those images. On this dimension of oppression, our individual biographies vary tremendously. As a result of our institutional and symbolic statuses, all of our choices become political acts. each of us must come to terms with the multiple ways in which race, class and gender as categories of analysis frame our individual biographies. I have lived my entire life as an agrican American woman from a working class family, and this basic fact has a profound impact on my personal biography, imagine how different your life might be if you had been born black, or white, or poor, or a different race/class/gender group than the one with which you are most familiar. The institutional treatment you would have received and the symbolic meanings attached to your very existence might differ dramatically from what you now consider to be natural, normal and part of everyday life. You might be the same, but your personal biography might have been quite different. I believe that each of us carries around the cumulative effect of our lives within multiple structures of oppression. If you want to see how much you have been affected by this whole thing, I ask you one simple question – who are your close friends? Who are the ppeople with whom you can share your hopes dreams, fears etc? do they look like you? If they are all the same, circumstance may be the cause. For the first seven years of my life I only saw low income black people. My friends from those years reflected the composition of community. But now that I am an adult, can the defense of circumstance explain the patterns of people that I trust as my friends and colleagues? When given other alternatives, if my friends and colleagues reflect the

homogeneity of one race, class and gender group, then these categories of analysis have indeed become barriers to connection. I am not suggesting that people are doomed to follow the paths laid out for them by race, class and gender as categories of analysis. While these three structures certainly frame my opportunity structure I as an individual always have the choice of accepting things as they are or trying to change them. As Nikki Giovanni points out: we've got to live in the real world. If we don't like the world we're living in, change it. And if we can't change it, we change ourselves. We can do something. While a piece of the oppressor may be planted deep within each of us, we each have the choice of accepting that piece or challenging it as part of the "true focus of revolutionary change"

7. Be able to define and recognize examples of classism (Yeskel).

Walk into any hospital cafeteria and you'll seldom see the class line broken. At lunch or dinnertime there will be tables of nurses, tables of doctors and tables of working crews. This same dynamic is replicated in many other workplaces. The divisions aren't only based on race or gender, they are based on class – what Noam Chomsky calls the "unmentionable five letter word". Class is our collective family secret. We pretend it doesn't exist and if it doesn't exist how can we talk about it? The invisibility and lack of attention, unfortunately, is often true among diversity professionals as it is in society at large. The idea of adding issues of classism to our existing list of issues causes discomfort. We worry what might happen if we open this Pandora's box. Workplaces are one of the few places where there is any cross-class contact. Most of us tend to live in a class segregated world. Because of the way housing works, our immediate neighbourhoods are usually homogenous. So too, are our social circles. Even those of us who regularly socialize with folks of varied races, ethnicities, religions and sexual orientations don't typically spend social time with folks different from us class-wise. In many of the workshops I do, I ask people how many have graduated from a four-year college. I then ask those who have a college degree or more, how many have friends who didn't go to or graduate from college. Very few hands are raised. Since only 28 percent of those over age 25 have graduated from a four year college, random odds tells us we would have a decent percentage of friends who didn't go to college. But there is nothing random operating; we are experiencing the systemic effects of class segregation and classism. When I recently asked this question of diversity professionals in a train-the-trainer session focused on class issues the response was the same. If we are the folks who make a living teaching others the importance of valuing diversity and how to eliminate systemic barriers and discrimination, then why isn't this on our agendas? There are many reasons for this and one is the lack of clarity and consensus about what we mean by class. Fifteen years ago I wanted to write my dissertation on anti-classist training and education. After spending eight months trying to define "class" to the satisfaction of my committee, I switched topics. There are no commonly agreed upon definitions because different disciplines focus on different aspects of class. Some economists focus on income strata as the main criteria, such as whether someone is in the bottom or middle quintile. Some sociologists tend to focus primarily on occupational status; is someone white collar, blue/pink collar etc? Still others focus on the issue of ownership, power or control; does someone sell their labour or own the means of production? For others it is how much control does someone have in the workplace and over the conditions under which they work? Still others talk about class as culture, which includes values, cultural capital (what you know), and social capital (who you know). If we don't have clarity about class, social class or socio-economic class how can we tackle classism? Many Americans take pride and comfort in the belief that all people have boundless opportunity. We believe that since there are no landed gentry, aristocracy and titles based on birth, that class no longer matters today and that it was a problem of the past.

in addition to these material realities, classist ideology and mythology shape the beliefs that provide the rationale for such excessive inequality. The American dream, the belief that people in this country

can attain enough income to own their own homes and provide comfortably for their families if they work hard enough is pervasive. The fact that most Americans can point to at least one example where this is true reinforces the myth of class mobility and the assumption that those who don't move up the class ladder lack a strong work ethic. We locate the credit and blame for success or lack of solely on the individual. While it is true that there is some class fluidity, and that our class position may change over the course of a lifetime, the current reality is that economic class is much less fluid than most people think. A series on class in America reviewed research on class mobility and concluded that "mobility has flattened out or even declined." Particularly during periods of social and economic stress, in the absence of a framework for understanding classism, people often turn to scapegoats and distractions. Thus the underlying factors that create the vast inequalities in wealth, along with the beneficiaries of these policies, remain largely invisible. Instead, people on welfare are blamed for causing our budget woes, urban young men of colour are blamed for crime, immigrants are blamed for taking away jobs, working women, gays and lesbians are held responsible for the breakdown of the nuclear family and the moral decay of society. Issues of class and classism also intersect with every other form of oppression. Race and class in particular are very intertwined in the US while about half of all poor people are white, wealthy people are disproportionately white. Poor people are disproportionately black, latino and native American. The racial wealth divide is even wider than the income gap: for every dollar of assets owned by whites, people of colour own about 18 cents of that dollar. People living in poverty are more likely than others to be disabled, and disabled people are more likely than able bodied people to be poor. A far higher percentage of people with disabilities live in households that are below the poverty level, and a similarly disproportionate number report not having adequate access to healthcare or transport. The feminization of poverty over the last 30 years has increased the classism and sexism connection. There is the two-job phenomenon for women, who still perform endless hours of unpaid work catering for children and the elderly at home on top of their paid work out in the world.

Men are socialized to equate self-worth with what they produce (their net worth) and women performing comparable work to men are still not paid an equal amount.

Beyond the economic realm: the harms from classism, however, extend far beyond the economic realm. Prejudice exists in our language, in words such as "trailer trash" and "classy". The same prejudice is manifested in the treatment of service workers; underpaying them, disregarding their humanity and often creating unnecessary tasks for them to do. Popular culture and the US media are full of classist stereotypes. Working class people are often portrayed as dumb buffoons while poor people are depicted as criminal, tragic victims or heartwarming givers of wisdom. Wealthy people are rendered as shallow and vain or as evil villains. "normal" is portrayed as an expensive upper middle class lifestyle that no more than 10 percent of American families can actually afford. This combines with the manipulative advertising to fuel consumerism, the overemphasis on buying more and better things as a component of happiness, which in turn fuels excessive consumer debt.

The lives of many working class people, especially those people in poverty, are full of stress. The shortage of options and scarce resources take an emotional toll. Bad health outcomes, such as shorter life expectancy, high infant mortality and more preventable diseases, are prevalent among working class and poor people. These stem not only from inferior health care, poor diet, long hours and physical work that take a toll on workers' bodies but also the stress of living in a society that looks down on them. Disrespect is harmful. Interestingly, it is not just poverty that creates bad health outcomes. In a given population where basic needs are met, greater levels of economic inequality correlate with negative health outcomes for everyone. People higher up in the economic spectrum as well as those lower down have worse health outcomes when the inequality is greater. Classism, like other forms of oppression, can be internalized causing self-blame, shame, low expectations, discouragement and self-doubt, particularly about one's intelligence. Internalized classism can also be manifested through disrespect towards other poor and working class people, in the form of harsh judgements, betrayal, violence and other crimes. Upwards mobility, far from bringing relief from classism, can bring culture shock and painful divided loyalties.

Professional middle class people are harmed when they're isolated from working class people and taught that they are superior and should be in charge. They are harmed by misinformation about how society works (they are sometimes less clued in to social and economic trends than working class poor or rich people) and by conditioning that shapes their behaviour to a narrow "proper" range. In addition to the same isolation and lack of awareness that impacts middle class people, wealthy people also find that others sometimes connect with them primarily in relation to their money, and they may have trouble trusting others' motivations. Some develop a sense of entitlement and arrogance that makes them unable to connect across class differences. Many of the ways we "read" someone's class or "size someone up" in terms of class (a process that can be quite unconscious) are based on our own class culture, which includes normative behaviours such as language use, manner of dress and the "proper" guidelines for conducting ourselves while these things can be learned, the process is not easy. We also judge others' cultural capital which refers to their familiarity with cultural objects such as books, fine art, theatre, restaurants, vacation spots and jewellery.

encouraging diversity professionals to step up: part of the challenge of adding issues of class and classism to the agenda is the prohibition on talking about it. In the US, discussions involving issues of class and money are often more taboo than discussing sexuality. Deep seated prohibitions about disclosing the facts of one's class identity are learned early in our lives. Shame of being poorer or richer than others leads to secrecy and silence. This silence powerfully maintains the invisibility of class. Issues of class may be less familiar than other issues of oppression partly due to the secrecy about the personal aspects of class identity and the confusion surrounding the societal and economic aspects. Diversity professionals with math anxiety or who are unfamiliar with the economic basics often feel overwhelmed while tackling issues of class. A central reason most diversity professionals don't add classism to the agenda may be because classism is a different type of "ism". It is possible to imagine working for equality between the sexes, or for gays and lesbians and people of colour, without necessarily eliminating gender, sexual orientation or race as identities. However, by definition it is impossible to have equality between classes while still having different classes. You can't have an owning class without a working class, a serf without nobility or a slaveholder without slaves. The existence of class necessitates class inequality. I think it is because of this that the rationales that underlie class inequality are so strong and persistent. Ultimately, I don't think we will be successful in any of our work against racism, sexism, heterosexism etc. until we begin to take on the issue of classism.

- people who are poor/working class often internalize the dominant society's beliefs/ attitudes towards them, and act them out on themselves and others of a similar class. The acceptance and justification of classism by working class and poor people, plays out in feelings of inferiority to higher class people and feelings of superiority to people lower on the class spectrum. Often hostility and blame is projected on other working class or poor people, including beliefs that classist institutions are fair.

8. Be able to recognize the social factors that construct disability (Wendell).

- the interaction of the biological and the social to create or prevent disability is called "the social construction of disability":
- social conditions affect people's bodies by creating or failing to prevent sickness or injury
- although, since disability is relative to a person's physical, social and cultural environment, none of the resulting physical conditions is necessarily disabling, many do in fact cause disability given the demands and lack of support in the environments of the people affected. In this direct sense of damaging people's bodies in ways that are disabling in their environments, much disability is created by the violence of invasions, wars, civil wars and terrorism, which causes disabilities not only through direct injuries to combatants and non-combatants, but also through the spread of disease and the deprivations of basic needs that result from the chaos they create. In addition, although we more often hear about them when they cause death, violent crimes such as shootings, knifings, beatings and rape all cause

disabilities, so that a society's success or failure in protecting its citizens from injurious crimes has a significant effect on its rates of disability. The availability and distribution of basic resources such as water, food, clothing and shelter have major effects on disability, since much disabling physical damage results directly from malnutrition and indirectly from diseases that attack and do more lasting harm to the malnourished and those weakened by exposure. Disabling diseases are also contracted from contaminated water when clean water is not available. Here too, we usually learn more about the deaths caused by lack of basic resources than the (often life long) disabilities of survivors.

many other social factors can damage people's bodies in ways that are disabling in their environments, including tolerance of high-risk working conditions, abuse and neglect of children, low public safety standards, the degradation of the environment by contamination of air water and food, and the overwork, stress and daily grinding deprivations of poverty. The social factors that can damage people's bodies almost always affect some groups in a society more than others because of racism, sexism, heterosexism, ageism, and the advantages of class background, wealth and education.

medical care and practices, traditional and western-specific, play an important role in both preventing and creating disabling physical damage. (They also play a role in defining disability...) Lack of good prenatal care and dangerous or inadequate obstetrical practices cause disabilities in babies and in the women giving birth to them. Inoculations against diseases such as polio and measles prevent quite a lot of disability. Inadequate medical care of those who are already ill or injured in the absence of the capacity to prevent or cure all the physical damage they have incurred. Moreover, public health and sanitation increase the number of old people with disabilities in a society, since more people live long enough to become disabled.

The *pace of life* is a factor in the social construction of disability that particularly interests me, because it is usually taken for granted by non disabled people, while many people with disabilities are acutely aware of how it marginalizes or threatens to marginalize us. I suspect that increases in the pace of life are important social causes of damage to people's bodies through rates of accident, drug and alcohol abuse, and illness that result from people's neglecting their needs for rest and good nutrition. But the pace of life also affects disability as a second form of social construction, the social construction of disability through expectations of performance.

when the pace of life in a society increases, there is a tendency for more people to become disabled, not only because of physically damaging consequences of efforts to go faster, but also because fewer people can meet expectations of "normal" performance; the physical (and mental) limitations of those who cannot meet the new pace become conspicuous and disabling, even though the same limitations were inconspicuous and irrelevant to full participation in the slower-paced society. Increases in the pace of life can be counterbalanced for some people by improvements in accessibility, such as better transport and easier communication, but for those who must move or think slowly, and for those whose energy is severely limited, expectations of pace can make work, recreational, community and social activities inaccessible. Let me give a straightforward, personal illustration of the relationship between pace and disability. I am currently just able to work as a professor three-quarter time, on one quarter disability leave. There has been much talk recently about possible increases in the teaching duties of professors at my university, which would not be accompanied by any reduction in expectations for the other two components of our jobs, research and administration. If there were to be such an increase in the pace of professors' work, say by one additional course per term, I would be unable to work more than half time and would have to request half time disability leave, even though there had been no change in my physical condition. Compared to my colleagues, I would be more work-disabled than I am now. Some professors with less physical limitation than I have, who now work full-time,

might be unable to work at the new full-time pace and be forced to go on part-time disability leave. This sort of change could contribute to disabling anyone in a job. Furthermore, even if a person is able to keep up with an increased pace of work, any increase in the pace of work will decrease the energy available for other life activities, which may upset the delicate balance of energy by which a person manages to participate in them and eventually exclude him/her from those activities. The pace of those other activities may also render them inaccessible. For example, the more the life of a society is conducted on the assumption of quick travel, the more disabling are those physical conditions that affect movement and travel, such as needing to use a wheelchair or having a kind of epilepsy that prevents one from driving a car, unless compensating help is provided. These disabling effects extend into people's family, social and sexual lives and into their participation in recreation, religious life, and politics. Pace is a major aspect of expectations of performance; non-disabled people often take pace so much for granted that they feel and express impatience with the slower pace at which some people with disabilities need to operate, and accommodations of pace are often crucial to making an activity accessible to people with a wide range of physical and mental abilities. Nevertheless, expectations of pace are not only expectations of performance that contribute to disability. For example, expectations of individual productivity can eclipse the actual contributions of people who cannot meet them, making people unemployable when they can in fact do valuable work. There are often very definite expectations about how tasks will be performed (not the standards of performance, but the methods). For example, many women with disabilities are discouraged from having children because other people can only imagine caring for children in ways that are impossible for women with their disabilities, yet everything necessary could be done in other ways, often with minor accommodations. Furthermore, the expectation that many tasks will be performed by individuals on their own can create or expand the disability of those who can perform the tasks only in cooperative groups or by instructing a helper.

expectations of performance are reflected, because they are assumed, in the social organization and physical structure of society, both of which create disability. Societies that are physically constructed and socially organized with the unacknowledged assumption that everyone is healthy, non-disabled, young but adult, shaped according to cultural ideals and often male, create a great deal of disabilities through sheer neglect of what most people need in order to participate fully in them.

feminists talk about how the world has been designed for the bodies and activities of men. In many industrialized countries, including Canada and the US, life and work have been structured as though no one of any importance in the public world, and certainly no one who works outside the home for wages, has to breast-feed a baby or look after a sick child. Common colds can be acknowledged publicly, and allowances are made for them, but menstruation cannot be acknowledged and allowances are not made for it. Much of the public world is also structured as though everyone were physically strong, as though all bodies were shaped the same, as though everyone could hear and see properly, work and play at a pace that is not compatible with any kind of illness or pain, as though no one were very dizzy or incontinent or simply needed to sit or lie down. (for instance, where could you rest for a few minutes in a supermarket if you needed to?) not only the architecture, but the entire physical and social organization of life tends to assume that we are either strong and healthy and able to do what the average young, non-disabled man can do or that we are completely unable to participate in public life. A great deal of disability is caused by this physical structure and social organization of society. For instance, poor architectural planning creates physical obstacles for people who use wheelchairs, but also for people who cannot open doors and for people who can do all of these things but only at the cost of pain or an expenditure of energy they can ill afford. Some of the same architectural flaws cause problems for pregnant women, parents with strollers, and young children. This is no coincidence. Much architecture has been

planned with a young adult, non-disabled male paradigm of humanity in mind. In addition, aspects of social organization that take for granted the social expectations of performance and productivity, such as inadequate public transportation (which I believe assumes that no one who is needed in the public world needs public transportation), communications systems that are inaccessible to people with visual or hearing impairments, and inflexible work arrangements that exclude part time work or rest periods, create much disability.

When public and private worlds are split, women and children have often been relegated to the private, and so have the disabled, the sick and the old. The public world is the world of strength, the positive valued body, performance and production, the non-disabled, and the young adults. Weakness, illness, rest and recovery, pain, death and the negative devalued body are private, generally hidden, and often neglected. Coming into the public world with illness, pain or a devalued body, people encounter resistance to mixing the two worlds; the split is vividly revealed. Much of the experience of disability and illness goes underground, because there is no socially acceptable way of expressing it and having the physical and psychological experience acknowledged. Yet acknowledgement of this experience is exactly what is required for creating accessibility in the public world. The more a society regards disability as a private matter, and people with disabilities as belonging in the private sphere, the more disability it creates by failing to make the public sphere accessible to a wide range of people.

Disability is also socially constructed by the failure to give people the amount and kind of help they need to participate fully in all major aspects of life in the society, including making a significant contribution in the form of work. Two things are important to remember about the help that people with disabilities may need. One is that most industrialized societies give non disabled people (in different degrees and kinds depending on class race gender and other factors) a lot of help in the form of education, training, social support, public communication and transportation facilities, public recreation and other services. The help that non disabled people receive tends to be taken for granted and not considered help but entitlement because it is offered to citizens who fit the social paradigms, who by definition are not considered dependant on social help. It is only when people need a different kind of amount of help than that given to “paradigm” citizens that it is considered help at all, and they are considered socially dependant. Second, much though not all, of the help that people with disabilities need is required because their bodies were damaged by social conditions, or because they cannot meet social expectations of performance, or because the narrowly conceived physical structure and social organization of society have placed them at a disadvantage; in other words, it is needed to overcome problems that were created socially. Thus disability is socially constructed through the failure or unwillingness to create ability among people who do not fit the physical and mental profile of “paradigm” citizens. Failures of social support for people with disabilities result in inadequate rehabilitation, unemployment, poverty, inadequate personal and medical care, poor communication services, inadequate training and education, poor protection from physical, sexual and emotional abuse, minimal opportunities for social learning and interaction, and many other disabling situations that hurt people with disabilities and exclude them from participation in major aspects of life in their societies.

9. Be able to describe Fausto-Sterling's proposed changes for the medical management of intersexual births, and the change in her own understanding of intersexuality.

- "the five sexes" in that article I argued that the two-sex system embedded in our society is not adequate to encompass the full spectrum of human sexuality. In its place I suggested a five-sex system.
- In the five sexes I reported an estimate by a psychologist expert in the treatment of intersexuals, suggesting that some 4 percent of all live births are intersexual
- Found that for every 1000 children born, seventeen are intersexual in some form
- Most clinics now specializing in the treatment of intersex babies rely on case-management principles developed in the 1950's by the psychologist John Money and the psychiatrists Joan G Hampson and John Hampson, all of Johns Hopkins University in Baltimore, Maryland.
- McCullough also contends that in the process of assigning gender, physicians should minimize what he calls irreversible assignments: taking steps such as the surgical removal or modification of gonads or genitalia that the patient may one day want to reverse. Finally he urges physicians to abandon their practice of treating the birth of a child with genital ambiguity as a medical or social emergency. Instead, they should take the time to perform a thorough medical workup and should disclose everything to the parents, including the uncertainties about the final outcome. The treatment mantra, in other words, should be therapy not surgery
- Fausto-Sterling believes a new treatment protocol for intersex infants, similar to the one outlined by McCullough, is close at hand. Treatment should combine some basic medical and ethical principles with a practical but less drastic approach to the birth of a mixed-sex child. As a first step, surgery on infants should be performed only to save a child's life or to substantially improve the child's physical well-being. Physicians may assign a male or female sex to an intersex infant on the basis of the probability that a child's particular condition will lead to the formation of a particular gender identity. At the same time, though, practitioners ought to be humble enough to recognize that as the child grows, he or she may reject the assignment, and they should be wise enough to listen to what the child has to say. Most important, parents should have access to the full range of information and options available to them.
- Transsexuals are people who have an emotional gender at odds with their physical sex
- What is clear since 1993, modern society has moved beyond five sexes to a recognition that gender variation is normal and, for some people, an arena for playful exploration.
- The limitation of Fausto-Sterling's proposal is that it still gives genitals, primary signifying status and ignores the fact that in the everyday world gender attributions are made without access to genital inspection, what has primacy in everyday life is the gender that is performed, regardless of the flesh's configuration under the clothes.
 - sex and gender are best conceptualized as points in a multidimensional space
- One of the goals of NATFI is to establish a new sex nomenclature. One proposal under consideration replaces the current system with emotionally neutral terminology that emphasizes developmental process rather than the preconceived gender categories
- Fausto-Sterling now agrees with Kessler's assessment. It would be better for intersexuals and their supporters to turn everyone's focus away from genitals. Instead as she suggests, one should acknowledge that people come in an even wider assortment of sexual identities and characteristics than mere genitals can distinguish. Some women may have "large clitorises or fused labia" whereas men may have "small penises or misshapen scrota" as Kessler puts it, "phenotypes with no particular clinical or identity meaning". As clearheaded as Kessler's

program is, and despite the progress made in the 1990's, our society is still far from that ideal. The intersexual or Trans gendered person who projects a social gender, Kessler calls this "cultural genitals" that conflicts with his or her physical genitals still may die for the transgression. Hence legal protection for people whose cultural and physical genitals do not match is needed during the current transition to a more gender diverse world. One easy step would be to eliminate the category of gender from official documents, such as driver's licenses and passports. Surely attributes both more visible such as height build and eye colour and less visible like fingerprints and genetic profiles would be more expedient. A more far-ranging agenda is presented at the International Bill of Gender Rights, adopted in 1995, at the fourth annual international conference on transgender law and employment policy in Houston Texas. It lists ten "gender rights", including the right to define one's own gender, the right to change one's physical gender if one so chooses and the right to marry whomever one wishes. The legal bases for such rights are being hammered out in the courts as I write and through the establishment, in the state of Vermont of legal same sex domestic partnerships. No one could have foreseen such changes in 1993. and the idea that I played some role, however small, in reducing the pressure, from the medical community as well as from society at large, to flatten the diversity of human sexes into two diametrically opposed camps gives me pleasure. Sometimes people suggest to be with not a little horror, that I am arguing for a pastel world in which androgyny reigns and men and women are boringly the same. In my vision however, strong colours coexist with pastels. There are and will continue to be highly masculine people out there, its just that some of them are women and some of the most feminine people I know are men.

10. Be able to discuss the intersection of gender and race in several contexts (Settles, Pratt-Hyatt, and Buchanan).

Gender is socially constructed, and how women conceptualize their own gender is shaped by numerous factors, such as gender-role socialization, interpersonal interactions, media messages, and personal experiences as women. Socio-historical differences in black and white women's options for work, family and domestic labour, as well as experiences of discrimination and stereotyping, have created a set of race-related gender norms that are likely to influence how women from these groups perceive and value their own gender.

- gender and race intersect to place individuals into unique positions based on the combinations of these groups, this joint social position is sometimes referred to as "eth-gender" and is theorized to create experiences and perceptions that are distinct from those of individuals with other combinations of group memberships. Further, individuals' understanding and experience of one identity (e.g. gender) may be shaped by the context and experiences created by the other (e.g. race) For example, although both black and white women may experience sexual harassment, black women are more likely to experience sexual harassment that has a racial component. Another example of intersectionality is the finding that feminist attitudes buffered psychological outcomes for sexually harassed white women, but exacerbated psychological outcomes for sexually harassed black women. Thus, we regard gender and race as often internalized group memberships (i.e. identities) that intersect in many ways; one way is that women's radical group membership creates a unique lens that informs how their gender is viewed.

Role of race in women's experience of womanhood:

- research was found that black and white women report similar experiences of sexist treatment and pay inequity compared to men. Overt sexism, in which women are expected to adhere to

- traditional gender roles, persists, and subtle forms that tend to discount the existence of gender inequality may be increasing. The ambiguity and subtlety of modern day sexism may present additional challenges to women by creating uncertainty about whether they have been the target of mistreatment.
- Although black and white women are both devalued on the basis of their gender, *double jeopardy theory* suggests that black women may face additional challenges because their race is also devalued. This double marginalization of black women makes them targets of both sexism and racism and creates a unique social space for black women (or other groups with multiple devalued identities). Consistent with the idea of double marginalization, studies have found that, compared to white women, black women experience higher rates of sexual harassment, report more systematic discrimination and barriers to their career goals, and experience greater disability and mortality due to health care disparities, even controlling for socioeconomic status.
 - Within the US, socio-historic factors have created differences in the gender-role norms typically held for black and white women. Many of these differences grew out of the *cult of true womanhood*, a notion that emerged for white middle class women in the mid 1800s. This ideal emphasized modesty, purity and domesticity for white women and identified wife and mother as their primary and most important roles. Historically, black women were viewed in contrast to this norm for middle class white women. Black women were not seen as “true” women, but rather as animalistic and hypersexed, which was then used to justify their enslavement and rape. There is evidence that these historical ideals persist in the stereotypes of black and white women. For example, compared to black women, white women are stereotyped as more nurturing, domestic, dependent, submissive and emotional. Thus, white women continue to be seen in terms of domestic ideals and as objects of men’s sexual desire. In contrast, stereotypes of black women (eg. Jezebel, mammy) tend to present black women as hypersexual yet hypofeminine, which further reinforces the perception that white women are the norm.
 - These historical differences in gender role norms and ideals have led to the stratification of black and white women in multiple domains. For example, historically, white middle class women were expected to end their work or schooling after marriage so they could devote themselves to their domestic roles. Today, white women have significantly increased their presence in the labour force, but frequently work in sex-segregated occupations and are still primarily defined by their family and caretaking roles. In contrast, since slavery, black women have been expected to work while taking care of their families. Compared to white women, black women with young children are more likely to be in the labour force (75% of black women vs 63% of white with children under 3) and are more likely to be employed in jobs with less flexibility. Further, discrimination has limited the economic opportunities for many black men, which may contribute to black women’s greater likelihood of being single parents. Thus, black women commonly combine their work and family roles
 - Glenn described that, although paid and unpaid “reproductive labour” – maintenance of the household and relationships and care of children and other adults- is perceived as the responsibility of women, this role is also “radicalized”. Specifically, whereas black women have been, and continue to be relegated to the “dirtier” and least valued aspects of reproductive labour like cooking and cleaning, white women have traditionally held more skilled positions relating to this work like supervising, technical, and administrative support. As a result of these differences in work and family norms, black and white women may come to view womanhood as have different requirements relating to work and domestic roles

Gender Based Mistreatment

- black and white women described experiences of sexism, harassment or gender based discrimination. Such experiences were diverse and affected participants lives in a variety of ways.

White women more than black women, expressed having been discriminated against at school. Most often they described not being offered the same number of options and level of encouragement they felt men received, especially in male-dominated areas of study. For example, a white 24 year old law student said this about her math education:

people really weren't pushing me and I really had the feeling it was because I was a woman. And I saw there was another guy who was in my grade, and they let him skip a couple of the classes and levels and go to the college and take advanced classes and I was as smart as this kid and they never afforded me these opportunities.

- black and white women shared experiences of gender discrimination in the workplace. They discussed the "glass ceiling", difficulty being hired or promoted, and a preference for men over women in positions of power or authority. Some women felt that even if they held the same position as male employees, they were still treated differently. For example, a black 23 year old woman described her previous experience as used car salesman:

I knew those cars good, but they didn't take me seriously until my numbers got serious. When I first put on my suit and went out onto the floor it was a joke, but I didn't get their respect until later. Whereas, when guys start they respected immediately.

- four white women articulated their belief that discrimination against them was due to employer's expectations about their likelihood of becoming mothers. A white, 54 year old woman said:

I was passed over for a promotion because they say well your just going to be quitting and having kids!

- both black and white women described experiences of sexual harassment in the community, concerns about their safety and fears of rape. However, only white women described being harassed and groped by acquaintances or in social settings (bars, parties). Black and white women also noted various forms of sexism. A black 20 year old student shared an experience at work, when her ability was questioned because of her gender:

this summer I was workin' at a warehouse, everything is in bulk, heavy boxes you have to train to lift. And there was this one particular guy that works there, and every time he walks by he makes it a point "oh you cant lift that I don't even know why they let women work in here, transporting this and lifting this. Little ladies cant handle this, let me get this for you little lady." Just because I don't have muscles rippling all down my body does not mean that I cant lift this. He got on my nerves, my last nerve cause every day, every day it was something.

- Slightly more black women than white women expressed frustration with experiences that might be termed "benevolent sexism" which they described as men acting as if women need to be protected. Both groups also described other more common forms of sexism and unequal treatment. These included feeling bullied by men who perceive women as weaker and more vulnerable than themselves. The sexist portrayal of women in the media also emerged as a concern, especially for black women.

Perceived Advantage

- despite gender discrimination and harassment, they also said that they had certain benefits and freedoms that were better than men's. Although black and white women described similar types of advantages, more than twice as many white women than black women discussed this topic, suggesting that white women may perceive more benefits of gender than black women do. Some examples of relative advantage included female only scholarships, accessibility to jobs where pretty girls are desired, protection from male relatives and friends, and acts of male chivalry. Women's ability to express their emotions was also perceived as an advantage but was mostly raised by white women. A few black and white women talked about being afforded more leniencies from men in power (police officers etc) than their male counterparts. Thus many of the women felt that, some aspects of life were easier than men's. Two white women felt that women

were especially fortunate in modern times due to a combination of old fashioned privileges and newer post feminism benefits. ** however! Whereas over three quarters of white women identified sources of advantage, fewer than one third of black women did so.

Friendships and Community

- theme relating to women's friendships and sense of community with other women emerged for both groups: however, whereas only half of black women discussed issues related to this topic, every white woman commented on this theme. Of them, more than half of the white women, but only one black woman, noted that compared to men, women value and nurture their same-sex friendships, leading to deeper relationships than those between men. Similarly, nearly all of the white women, but only one black woman, talked about the sense of emotional support and encouragement they receive from their female friends.

these themes suggest that friendship is relevant to both groups, although white women discussed both positive and negative aspects more than black women. Positive aspects of friendships with women included emotional support, encouragement, and a sense of understanding that relationships with men often do not provide. Impediments to the formation of such friendships included "cattiness" and deviations from traditional female roles.

Caretaking

- to a large extent, women described caretaking as a positive, desirable aspect of their womanhood; however, this positive conceptualization of caretaking was more common for white women than black. For some of the white women, being a caretaker (wife and mother etc) was a meaningful role that created psychological changes in their sense of self, by giving them a sense of purpose in life. Black women, more than white women, described the difficulties and challenges associated with this role. One such burden younger women reported was the pressure they felt from other women (especially elder ones) to be mothers and home makers.

Work And Family Options

- focused on women's decisions to work or stay at home and emerged much more frequently as a topic with white women than black. Further, the nature of the discussion of work and family was different for black and white women. For white women, the discussion was focused on the decision making process related to work and family choices. Two black women discussed this theme (each mentioned it only once) and, despite being aware of the option to stay at home to care for family or to work for pay, they did not describe thinking about which of these options they would follow. Instead both indicated they would work regardless of their caretaking roles. Some white women discussed valuing their work and family choices, noting that recent generations of women have more career options. Further, they contrasted their work-family choices with those of men. A 48-year old white woman said: guys never go through all that mental stuff.. they never have the options, the guy goes to college, gets a job or just outa highschool and gets a job. Some white women felt that having to choose work, family or a combo was too difficult. Black and white women were aware of their options regarding work and family, yet white women elaborated on this far more than black women. White women noted that the career options available to women have increased substantially in their lifetimes and provide them more work and family choices than men. Despite appreciating these freedoms, many white women also noted that career and family choices are often difficult to make and combining both roles could be stressful and challenging.

Inner Strength

- this theme emerged only for black women. For black women, discussion of their personal and emotional strength comined their race and their gender, that is, the explicitly attributed their strength to being black women (rather than their race or gender alone). Half of the black women spoke of learning to be strong women through the example of their mothers and other black women around them.

Basically I grew up in a household with my mother, and my grandmother lived around the corner. So I was around women. And so that's all I know is to be a strong woman. That's all I was raised

around. So I think it comes naturally to me (19 year old black student). In some of these cases, women explicitly noted the role of single mothers as models of strength. An 84 year old black grandmother said:

My father died when I was three so my mother raised me. I guess naturally my mother was a strong person and she worked every day and so therefore, by her being a strong women it made me that way too.

black women described strength as having the courage to stand up for oneself, persevere, and refuse to be taken advantage of by others (specially men or white people). That is, strong women were defined as those who are self-reliant, able to withstand the challenges placed before them, and unwilling to depend on others to take care of them. Some black women felt that their strength was necessitated by the challenges presented to them in a racist society. Further, a few participants perceived that black women needed to be strong to fill the void created by black men, who were viewed as being especially harmed by discrimination against black people in the US. And although participants largely accepted their perceived role in maintaining the black community, there was also acknowledgement of the pressure this creates. Being a black woman, I feel like we are the backbone. I really honesty think that black women are the only thing that is really kind of keeping this race together right now, and I think that is a huge burden. (26 year old black law student) The idea of inner strength was not raised by any of the white women, suggesting that this trait is unique to black women's self-conceptions. Although black women reflected on the importance and necessity of their strength, some of them simultaneously noted that the need to always be strong could be emotionally difficult.

- it was principally white women who described how being a woman encompassed having to make decisions about whether and how to combine work and family
- further, black women perceived inner strength to be an important characteristic
 - white women said they were on the "mommy track" at work
 - white women but not black women described experiences with coworkers and acquaintances in social settings that are sexual harassment, perhaps reflecting men's inappropriate and sexualized attempts to form relationships with them.
 - more black women than white women expressed concern about the negative sexualized portryal of women in the media, because most of the representations of black women in the media are negative (sexually promiscuous, welfare queen) this group may be particularly conscious of how all women are depicted.
 - despite the many similarities in the caretaking issues raised by participants, white women described more of the rewards of it, whereas black women the burdens. This contrast may reflect real differences in the lived experiences of these two groups: black women may be more likely to do "second shift" work because they are more likely to work while habing young children and black women's extended family networks may create more ties to maintain
- friendships and community seemed more salient tho white women
- perceived advantage may be ambivalent (ambivalence) because many of women's perceived advantages actually reflected sexist practices rather than any real advantage
- "strong black women" thereby explicitly linking this concepted to their intersected gender and racial status. Consistent with the stereotyped image, being a strong black women entailed certain behaviours and characteristics. For the participants, these traits acting as a sort of armour against a society in which black people have been historically mistreated and where racism is expected as a matter of course. Further, some participants felt that racism directed toward black men has made it more common for adult males to be absent from black households, furthering the need for black women to be strong and self reliant. Furthermore, some participants noted the emotional burden they experienced as a result of always having to be strong. The idea of the strong black woman has been termed the "super woman"

stereotype and is associated with emotional and psychological costs. For example, endorsement of the superwoman stereotype has been linked to unhealthy overeating (as a coping mechanism) and lower self esteem for black women. Thus, the internalization of the strong black woman stereotype may be practical defensive strategy for dealing with daily hassles and challenges, yet this inner strength can have negative psychological consequences for black women when their caring for others is done at the expense of their own needs.

- white women were of a higher social class than black women, which may explain why they perceived having more advantages as women as did black women. Although race and social class are confounded in our study, these differences reflect actual economic disparities between racial groups, thereby increasing the ecological validity of the results.

11. Be able to describe how the visibility of transgender identities challenges cultural norms of sex and gender (Rosenberg). (158)

- to those who consider ourselves transgender, there's a disconnect between the sex they were assigned at birth and the way they see or express themselves.
- Though some scholars like Butler consider gender largely a social construct, others increasingly see it as a complex interplay of biology, genes, hormones, and culture.
- Now as transgender people become more visible and challenge the old boundaries, they've given voice to another debate – whether gender comes in just two flavours. “The old categories that everybody's either biologically male or female, that there are two distinct categories and there's no overlap, that's beginning to break down” says Michael Kimmel. All of those old categories seem to be more fluid. Just the terminology can get confusing. “Transsexual” is an older term that usually refers to someone who wants to use hormones or surgery to change their sex. Transvestites now more politely called cross dressers occasionally wear clothes of the opposite sex. Transgender is an umbrella term that includes anyone whose gender identity or expression differs from the sex of their birth – whether they have surgery or not.
 - when word leaked in February 2007 that Steve Stanton, the Largo, Florida city manager of 14 years was planning to become a woman, the city erupted. At a public meeting over whether Stanton should be fired, one of many critics, Ron Sanders pastor of the Lighthouse Baptist church insisted that Jesus would want him terminated.
- Richards and other pioneers reflect the huge cultural shift over a generation of gender change. Now 70, Richards rejects the term transgender along with all the fluidity it conveys. “God didn't put us on this earth to have gender diversity” she says. “I don't like the kids that are experimenting. I didn't want to be something in between. I don't want to be trans anything. I wanted to be a man or woman.” But more young people are embracing something we would traditionally consider in between. Because of the expense, invasiveness, and mixed results, only 1000 to 2000 Americans a year get the reassignment surgery, a number that's on the rise.
- Many children try out different gender roles and eventually move on and accept their biological sex, often when they're exposed to a disapproving larger world of when they're influenced by the hormone surges of puberty. Only about 15 percent continue to show signs of gender identity problems into adulthood
- In the past, doctors often advised parents to direct their kids into more gender appropriate clothing and behaviour. Now the thinking is that kids should decide. If they want to be the other gender, doctors may prescribe hormone blockers to keep puberty away. But they're also increasingly willing to take lasting steps: Isaac Brown (formerly Lisa) began taking hormones at 16 and had a mastectomy at 17.
- Smith College in Northampton, Massachusetts where in 2004 students voted to remove

- pronouns from the student government constitution as a gesture to transgender students who were not “she” or “her”
- Gender identity first becomes an issue in early childhood, as any parent whose batched a toddler lunge for a truck or doll can tell you.
 - Little girls with penises, parents letting them live their lives as other gender
 - Studies have shown that parents treat boys and girl very differently – breast feeding boys longer but talking more to girls. That’s going on while the baby’s brain is engaged in a massive growth spurt.
 - For now, transgender issues are classified as “gender identity disorder: in the physicatric manual DSM-IV but gay rights activists spent years campaigning tohave homosexual removed from the manual
 - Cross dressing was common in ancient Greece and rome, as well as among native americans and many other indigenous societies
 - Our founding fathers wouldn’t be surprised to see men today with long hair or earrings, but would be puzzled to see a women in pants
 - Baptist minister john nemecek, 56 was surfing the web one weekend in 2003. Desperate for clues to his long suppressed feeling of femininity, he stumbled across an article about gender identity disorder on WebMD. The suggested remedy was sex reassignment surgery and he did it. His wife of 33 years stuck by him and employer of 15 years did not.
 - Karen kopriya, now 49, kept her job teaching high school when she shaved her beard and made the switch from ken
 - Companies like ibm and Kodak now cover trans-related medical care and 125 fortune 500 companies now protect transgender employees from job discrimination
 - The international Olympic committee ditched mandatory lab-based screening, too. We found that there is no scientifically sound lab-based technique that can differentiate between a man and a women, says arne ljungqvist, char of the IOC’s medical commission.
 - In 2004 the IOC issued regulations allowing transsexual athletes to compete in the Olympics if theyd had sex reassignment surgery and have taken hormones for two years. They figured the surgery and hormones would compensate for any hormonal or muscular advantages.
 - Renee Richards won a lawsuit in 1977 for the right to play tennis as a woman after her own sex reassignment surgery
 -

12. Be able to recognize the five different patterns between feminine and masculine speech.

First, in terms of speech patterns, feminine speech is more polite, less profane and uses more standard forms. More fillers like “um” hedges like “sort of” and “I guess” and intensifiers like “really” and “very” are used. in addition, feminine speech involves tag questions on statements like: “its hot today, isn’t it?” and often turns an imperative into a question: “would you mind opening the door?” rather than “open the door!” all these forms of speaking are less authoritative. Note again that although women in US society are more likely to use feminine speech and men to use masculine speech, anyone can learn these speech patterns and they also vary by membership in other identities and communities. Indeed, women are often trained in masculine speech to function effectively in authority positions or careers in which an assertive communication style is necessary or most productive.

Second, feminine speech tends to use different intonations with a higher pitch that is recognized as less credible and assertive then a lower pitch. This speech has more emotional affect and is more likely to end with a raised pitch that sounds like a question and gives a hesitant quality to speaking.

Third, feminine speech differs from masculine speech in that the latter involves more direct interruptions of other speakers. Listening to real people talking, we find that although men and

women interrupt at about the same rate in same-sex conversations, in mixed groups men interrupt other speakers more than women do, and men are more likely to change the subject in the process, whereas women tend to interrupt to add to the story with their own experiences and thoughts. Although there are cultural differences around interruptions, it is clear that who interrupts and who gets interrupted is about power.

Fourth, feminine speech patterns involve more confirmation and reinforcement, such as “yes go on” or “I hear you” or “uh huh”. Examples of nonverbal confirmation of the speaker might include leaning forward, eye contact, and nodding, although these behaviours may vary (as does all social interaction) among communities.

Finally, feminine speech and masculine speech fulfill different functions. Feminine speech tends to work toward maintaining relationships, developing rapport, avoiding conflict and maintaining cooperation. Masculine speech, on the other hand, is more likely oriented toward attracting and maintaining an audience, asserting power and dominance and giving information. Given these gendered differences in communication, it is easy to see how problems might arise in interpersonal interaction generally and in sexual relationships in particular, and how these issues are related to the give and take of interpersonal power.

13. Be able to distinguish between romance and love (hooks).

To return to love, to get the love we always wanted but never had, to have the love we want but are not prepared to give, we seek romantic relationships.

We believe these relationships, more than any other, will rescue and redeem us. True love does have the power to redeem but only if we are ready for redemption. Love saves us only if we want to be saved. So many seekers after love are taught in childhood to feel unworthy, that nobody could love them as they really are, and construct a false self. In adult life they meet people who fall in love with their false self. But this love does not last. At some point, glimpses of the real self emerge and disappointment comes. Few of us enter romantic relationships able to receive love. We fall into romantic attachments doomed to replay familiar family dramas. We are told at childhood no matter what we go through, romantic love will be ours. We believe that we will meet the girl of our dreams or our prince will come. Romantic love is destructive because that we come to love with no will and no capacity to choose. This illusion, perpetuated by so much romantic lore, stands in the way of our learning how to love. To sustain our fantasy we *substitute romance for love*. When romance is depicted as a project, or so the mass media would have us believe, women are the architects and the planners. Everyone likes to imagine that women are romantics, sentimental about love and that men follow where they lead. “fall in love” means we lack choice and decision when choosing a partner because when chemistry is present, it just happens and takes control. This way of thinking about love seems to be especially useful for men who are socialized via patriarchal notions of masculinity to be out of touch with what they feel. The expression to fall in love reflects a peculiar attitude toward love and life itself – a mixture of fear, awe, fascination and confusion. It implies suspicion, doubt, hesitation in the presence of something unavoidable, yet not fully reliable. If you do not know what you feel, then it is difficult to choose love, it is better to fall. Then you are not responsible for your actions. To love somebody is not just a strong feeling, it is a decision it is a judgement and a promise. If love were only a feeling, there would be no basis for the promise to love each other forever. A feeling comes and it may go. The desire to love is not itself love. Love is as love does. Love is an act of will, namely both an intention and an action. Will also implies choice. We do not have to love. We choose love.

Romantic longings – most people want a partner who is mature and intelligent, loyal and trustworthy, loving and attentive, sensitive and open, kind etc. No matter the intensity of this desire, few of us evaluate a prospective partner with the same objectivity we do a new car. We fear that evaluating our needs and then carefully choosing partners will reveal that there is no one

for us to love. Most of us prefer to have a partner who is lacking than no partner at all. What becomes apparent is that we may be more interested in finding a partner than in knowing love. Approaching romantic love from a foundation of care, knowledge and respect actually intensifies romance. By taking the time to communicate with a potential mate we are no longer trapped by the fear and anxiety underlying romantic interactions that take place without discussion or the sharing of intent or desire. Erotic attraction will stimulate an intimate relationship, but it is not a sign of love. Most males in our society are convinced that their erotic longing indicates who they can and should love. Like males, women often settle for lovelessness because we are attracted to other aspects of a partner's makeup. Couples who rarely or never have sex can know lifelong love. Sexual pleasure enhances the bonds of love, but they can exist and satisfy when sexual desire is absent. If men were socialized to desire love as much as they are taught to desire sex, we would see a cultural revolution. As it stands, most men are concerned about sexual performance and satisfaction then if they are capable of giving and receiving love. We fail at romantic love when we have not learned the art of loving. Often we confuse perfect passion with perfect love. A perfect passion happens when we meet someone who appears to have everything we have wanted to find in a partner. The intensity of that connection usually blinds us so we see what we want to see. The enchantment of romantic illusion has its place and that the soul thrives on ephemeral fantasies. While perfect passion provides us with its own particular pleasure and danger, for those of us seeking perfect love it can only every be a preliminary step in the process. We can only move from perfect passion to love when the illusions pass and we are able to use the energy and intensity generated by intense, overwhelming erotic bonding to heighten self discovery. Perfect passions usually end when we awaken from our enchantment and find only that we have been carried away from ourselves. It becomes perfect love when our passion gives us the courage to face reality, to embrace our true selves. Acknowledging this meaningful link between perfect passion and perfect love from the onset of a relationship can be the necessary inspiration that empowers us to choose love. When we love by intention and will, by showing care respect knowledge and responsibility, our love satisfies. Individuals who want to believe that there is no fulfillment in love, that true love does not exist, cling to these assumptions because this despair is actually easier to face than the reality that love is a real fact of life but it is absent from their lives.

14. Be able to distinguish between the objectification of women's bodies and the body as a site of identity, self-expression and performance.

Media images set standards for appearance and beauty that are internalized and affect how we feel about our own bodies. Bodies are like cultural artifacts; culture becomes embodied and is literally inscribed or represented on the body.

objectification: essential part in gendering of our bodies. Seeing the body as an object and separate from its context. Supported by the media and entertainment industries. The turning of women into objects is contextualized in what Andrea Smith calls a racist hetero-patriarchy. In other words, there is a broad institutional support for the objectification of multifaceted femininities in our culture. In ads, music videos, commercials and even sitcoms, the female body is objectified. Objectification occurs when a human is made into a thing with no value aside from its ability to be bought and sold. When our bodies or parts of our bodies become things, the objectified body is no longer being treated as fully human. Ads have transformed the female body into tables, beer cans, perfume bottles -- literally the body is made into a "thing" The scary part about objectification is how humans, when objectified, are targets of violence.

Ads are often laughed at or dismissed as a joke. The problem is that the ad conveys a meaning or a value that is played out in real relationships. Women are only beginning to see the connection between popular culture's depiction of the female body to their own poor self esteem and their overall status in society. This lecture looks at how the female body is interpreted depending on sexuality, race and age. We look at how women compete for beauty as though this were the only

means to achieve social, political and economic success. We also talk about how striving for beauty, as defined by popular culture, and how the meaning associated with this beauty ideal denies women their full humanity.

- bodies are polarized into binary “female” and “male”.

Trans bodies in particular illustrate not only the ways that bodies reflect and may subvert, social norms and practices, but they also show how bodies work as sites of *identity, self expression and performance*. As our lives become more complex and as we have less power over the way we live them, we are encouraged to focus more on the body as something we can control and as something we can use to express our identity. As a result, the body becomes something to be fashioned and controlled, at the same time, this control over body and the ability to shape clothe and express it, becomes synonymous with personal freedom. We might question whether the ability to change and adorn the body in new ways is really freedom as is political or economic freedom. Indeed they emphasize that the contemporary preoccupation with the body illustrates the way society encourages us to focus on the body and its management as a distraction from real economic and political concerns. Tattoos and piercing among young women are examples of a trend toward self expression in the context of a mass market consumerism having a tat or multiple tats traditionally is a masculine or an outlaw, rebellious act and is a form of self expression for women. Similarly, multiple piercing of many body parts, including erogenous and sexually charged areas of the body, can be seen as a form of rebellion against the constraints of gender and sexuality. This expression is certainly less rebellious from society’s point of view than activities for real social and political change, especially when trends involve the purchase of products and services that support the capitalist economy and make someone rich. Indeed, both tattooing and piercing can also be interpreted as reactionary trends and as examples of the many ways women are encouraged to mutilate and change parts of their bodies, note that these “rebellious” behaviours have now been appropriated as relatively ordinary fashion practices. You can buy nose and belly button rings that clip on without ever having to pierce anything, just as you can buy temporary tats. In fact, the self consciousness involved in the parody of the read thing is now a form of self expression all its own, this issue of body image and its consequences for womens lives is a central issue for third wave feminism, mobilizing many young women and men.

15. Be able to recognize the four points associated with the “beauty” ideal as discussed by the authors of your textbook. (220)

1) contemporary images of female beauty are changeable. What is considered beautiful in one society is different from the standards in others. Some societies encourage inserting objects into earlobes or jaw and others to lengthen necks. What is considered beautiful is culturally produced and changes across different cultures and historical periods.

2) second point regarding beauty ideals is that such ideals reflect various relations of power in society. Culture is constructed in complex ways, and groups with more power and influence tend to set the trends, create the options, and enforce the standards. Sizeism (against fat people) is the only truly socially acceptable form of discrimination. The standards about body size and beauty tend not to be created by the ordinary women whose lives these beauty ideals affect. In US culture, beauty standards are very much connected to the production and consumptions of various products. Many of these industries are controlled by white males or other individuals who have accepted what many scholars call ruling class politics. The main point is that most of us get offered beauty and fashion options suggested by other people. Slender body has been constructed

as a white aesthetic. In this way, beauty ideals reflect white, abled, and middle class standards, such standards of beauty can humiliate fat or non white as well as poor aged and disabled. These norms help enforce racism, classism, ableism, ageism and fat oppression as well as sexism generally. Many ethnic communities have alternative notions of feminine beauty and actively resist the normalizing standards of Anglo culture.

3) standards are enforced in complex ways. We adopt various standards and integrate them as “choices” we make for ourselves. Self objectification, seeing oneself through others’ eyes, impairs women’s body image. At the same time that young girls are sexualized and objectified by contemporary media, they also learn that their body is a project that must be altered before they can attract others. Girls and women police themselves and they also learn to police one another in a general sense. The surveillance of women by other women around body issues (such as imposing standards and sanctions like negative talk, withdrawing friendship or exclusion from a group) is an example of horizontal hostility. Norms of female beauty are produced by all forms of contemporary media and products. Beauty norms are internalized, and we receive various positive and negative responses for complying with or denying them. This is especially true with hair. Disciplinary body practices – the routine we do in the morning are disciplinary because they involve social control in the sense that we spend time, money, and effort and imbue meaning in these practices and it is practice because they involve taken-for-granted routinized behaviours like shaving. Weight control and smoking! Plastic surgery to fit the white standard. Labiaplasty can be related to the typically non-western practice of female genital cutting. Reality television takes women out of communities, isolates them, and then transforms bodies with surgery, cosmetics, and other technologies. These shows tell us how we should look. Removing our genital hair sends the message that the mature female body is gross and sexualizes children’s bodies.

4) while it shapes women’s bodies and lives, it is a huge aspect of corporate capitalism and US consumerism, enormous profits accrue to the fashion, cosmetics, beauty, and entertainment industries yearly. Huge weight loss industry in the US. Fat women have a harder time than fat men in our culture. Fat women have an especially difficult time because of the interaction between sexism and fat phobia that supports the weight loss industry, in this way the beauty ideal supports the industry and encourages looksism and fat oppression. At the very same time we see messages to be thin, the food industry in the US bombards us which leads us to weight gain!

16. Be able to discuss the influence of the bra on body image (Brumberg).

- garment industries in the US helped sexualize women’s breasts through their development of the bra
- many women in the 1920’s bought their first bra to achieve the kind of slim, boyish figure that the characteristic chemise (flapper dress) required. The first bras were to flatten, but they were superseded by others intended to shape and control the breasts. Our current cup sizes and the circular stitching to enhance roundness emerged in the 1930’s.
- the transition from homemade to mass produced bras was critical in how adolescent girls thought about their breasts. In general, mass produced clothing fostered autonomy in girls because it took matters of style and taste outside the dominion of the mother, who had traditionally made and supervised a girl’s wardrobe. When clothing was made at home, the item could be adjusted to the particular body intended to wear it. But with store bought clothes, the body was expected to fit. The ability to wear and fill a bra became central to an adolescent girl’s status and sense of self. 1952 wrote to seventeen – all my friends are tall and shapely while I am up and down. Made brassiere as critical as sanitary napkin. Concept of support. “trainer fitter” for girls who wanted a prettier bosom and smoother figure. Films told girls that they need appropriate foundation garments in youth and gave them scientific principles for needing them. In the 1950’s those who had ample bosoms seemed to float through halls so popular. Exercise programs and creams to grow the breasts. Padded bras to

hide their lack. Training bras sexualized their bodies earlier. Want a woman's body immediately. Because a bra shapes the breasts in accordance with fashion, it acts very much like an interpreter, translating functional anatomy into a sexual or erotic vocabulary. When we dress little girls in bras or bikinis, we imply adult behaviours, and unwittingly we mark them as sexual objects. The training bras of the 1950's loom large in the history of adolescent girls because they foreshadowed the ways in which the nation's entrepreneurs would accommodate and encourage precocious sexuality.

17. Be able to discuss the politics around hair in relationships (Weitz).

- Rapunzel and her hair

catching a man: hair plays a central role in romantic relationships, from start to finish. If we're in the mood for love or sex from the moment we meet someone, we begin an internal calculus, reckoning how attractive we find him and how attractive he seems to find us. If he finds us attractive, our power will increase for in any relationship, whoever wants it most holds the least power. Attractiveness, of course, means many different things. But when it comes to dating, especially first dates, pretty women, like pretty girls, usually come out ahead. The first step in getting a man is catching his eye. A classic way to do so is with the hair flip. Of course, the flip can be an innocent gesture, intended only to get the hair out of your eyes, or moving a sickly off the cheek. But often it's consciously used to get men's attention while on dates, in classes, red lights etc. if you want to see it in action, sit at any bar. Sooner or later a woman will look around the room, find a man who interests her, wait until he turns toward her, and then nonchalantly flip her hair. In a world that expects women to speak in a low tone, keep eyes down, and sit quietly with legs together and elbows tucked in, the hair flip says "look at me", even when a man finds neither hair nor flip inherently attractive, flipping hair can whet his interest. The gesture itself draws the eyes by taking up space and causing motion. Men also know that the flip is flirtation. The hair flip is especially aggravating for those black women whose hair will not grow long. In the same way they use the flip, they use the style and colour. using our hair to look attractive is particularly important for those of us whose femininity is sometimes questioned. Similar pressures weigh on black women because people think they're less attractive and feminine than white women so black women will try and make their hair long and straight with weaves. Black women teach men not to touch their hair. When black women date either white men or the rare black man who hasn't been properly trained, the women keep the men's hands away by covering their hair before coming to bed, relying on quick maneuvers to keep out of harm's way, or saying they don't want it ruined. Disabled women use their hair to feel attractive too. Disabled people can control their hair because they can't control their bodies.

hair in relationships: once we are in a relationship, hair can bring pleasure to our partners and ourselves. If our hair is long enough, we can drape it over our partner's chest to tease and caress him. And whether our hair is long or short, our partner can enjoy the pleasure of brushing it, washing it, smoothing his hands over it, or weaving his fingers through it. In addition, caring for our hair enables men in our lives to show their love and affection without having to put their feelings into words. Eva's relationship with her husband, Stanley epitomizes this dynamic. After more than forty years of marriage, it's clear that he's still smitten. While interviewing Eva, Stanley seems unable to stay out of the room. Once in the room, his eyes linger on her. His hand grazes her hair and keeps drifting to her shoulder. Although to me Eva's hair seems ordinary, he makes more than one comment about its beauty. Ever since he retired, Stanley has dyed Eva's hair for her. They describe this as a way to save time and money and I'm sure it does. But they're retired and wealthy so I'm convinced that Stanley cares for Eva's hair primarily as a way to care for Eva. Sometimes, though, the pleasures of hair turn to perils if our partners come to view our

18. Be able to discuss Iris Marion Young's Five Faces of Oppression.

Exploitation – “a steady process of the transfer of the results of the labor of one social group to benefit another”

* **Marginalization** – Described as being “...perhaps the most dangerous form oppression. A whole category of people is expelled from useful participation in social life and thus potentially subjected to severe material deprivation and even extermination”

Powerlessness – “The powerless are those who lack authority or power... those over whom power is exercised without their exercising it; the powerless are situated so that they must take orders and rarely have the right to give them” (p. 56). *

Cultural imperialism – “To experience cultural imperialism means to experience how the dominant meanings of a society render the particular perspective of one’s own group invisible at the same time as they stereotype one’s group and mark it out as the Other” (pp. 58-59).

- **Violence** – “members of some groups live with the knowledge that they must fear random, unprovoked attacks on their persons or property, which have no motive but to damage, humiliate, or destroy the person” (p. 61). Beatings, rape, killings, intimidation, and harassment are some of the examples used to define violence. Young defines social groups as “a collective of persons differentiated from at least one other group by cultural forms, practices, or way of life” (p. 43). However, she makes it clear that it is not solely characteristics that people share that makes a group, but that a sense of identity is what creates the feeling of belonging that makes a group a group. I believe that oppression is still a very real thing in the U.S. One example of a group of people that experience oppression are those of us in the GLBTQ community. Violence in the form of gay bashing and gay baiting are daily realities for many of us. The FBI came out with a 2006 study showing that the rate of all bias-motivated crimes increased 8% - hate crimes based on sexual orientation are the third most common type here in the U.S., behind race and religion. I think that another notable example of the GLBTQ community’s oppression may lie in cultural imperialism. Non-heterosexuals have been widely forced into this category of the Other, and the dominant culture, in this case being heterosexuals, reinforce their position of dominance because of this
- Gender, race and class: these describe relationships, identities and experiences that are shaped by and reinforcing of conditions of oppression. They also are sources of resistance and hope. A Presidential race where we have a strong African American candidate in a contest with a powerful woman candidate could provide us with openings for elevating an analysis of oppression that looks at how these identities and experiences intersect.
- As I noted in my previous blog, the media relishes ‘gender trumps race’ and/or ‘race trumps gender’ narratives. It is up to us to draw attention to less polarizing ways of understanding this historic moment.
- Social justice groups that have relationships with communities, workers, constituencies and congregations are in a position to turn this into a ‘teachable moment,’ to encourage a deeper analysis of race, gender and class. I encourage readers to take a look at Iris Marion Young’s framework -- the ‘Five Faces of Oppression’ -- as a way of exploring these intersections. GPP has adopted Young’s framework in our series of writings and workshops on democracy, difference and oppression (which you can find under ‘Democracy and Difference’ on this site). Here’s a condensed summary of the ‘five faces,’ as we describe them in our workshop materials.

· 1. **Exploitation.** Exploitation has to do with the difference between the wealth that workers create through their labor power and the actual wages that workers get paid. Exploitation is built into the market economy; bosses want to increase profits by lowering wages. The wage and wealth gap between the wealthy owners and managers, on the one hand, and the masses of working people, on the other, is an indication of the degree of exploitation that exists in a society. 2. **Marginalization.** This refers to being left out of the labor market. Those who are unable to get and keep steady employment – because of disabilities, education levels, age, historic discrimination, lack of jobs in neighborhoods, the conditions of poverty, etc. – are experiencing marginalization. 3. **Powerlessness.** In this particular context, ‘powerlessness’ refers to the way in which workers are divided and segmented into jobs with autonomy and authority and jobs with little or no autonomy and authority. Workers in lower-status jobs experience more powerlessness (both on the job and in the sphere of politics) than workers with professional jobs. At the same time, giving some workers a little bit of autonomy on the job can undermine a sense of solidarity that they might otherwise feel towards all workers. 4. **Cultural Dominance.** This refers to the way that one group’s experiences, cultural expressions and history are defined as superior to all other groups’ experiences and histories. It is not necessary for anyone to say: “my group’s culture is superior;” it simply has to be treated as universal — representing the best in all of humanity. It is considered ‘normal,’ which means that all others are either ‘strange,’ or ‘invisible’ or both. 5. **Violence.** Our nation’s history is full of examples where violence has been used to keep a group ‘in its place.’ State-sanctioned violence has been used to enforce racial segregation, to keep workers from organizing and to break up strikes. Everyday violence also reminds social groups of what happens when they resist oppressive conditions: Black youths straying into a white neighborhood, gay men harrassed and beaten outside of bars and clubs, women in the military being harrassed and sometimes raped -- these are examples of the brutality of everyday life for so many of us. And the ways in which violent crimes are dealt with often reflects social and cultural biases; crime is ‘contained’ within neighborhoods that law enforcement has written off.

· Each of these five forms of oppression overlaps with the other. Each is related to and reinforced by the many ideological ‘-isms’ and phobias that exist in our society: racism, classism, homophobia and heterosexism, xenophobia and extreme forms of nationalism, ageism, and more.

· Most people in society experience one or more of these forms of oppression at some point in their lives. Most, if not all, working people experience exploitation. Racism runs through each of these kinds of oppression, intensifying the experience of exploitation, powerlessness, cultural dominance and everyday violence. Gay men as a group experience cultural dominance and the threat of violence, but they may not necessarily experience other forms of oppression, depending on their class and occupational status. White professional women experience cultural dominance, fear of sexual violence and a degree of powerlessness -- especially if they constantly have to prove themselves worthy of their status. Black professional men also have to constantly prove themselves. Some people experience all five of these kinds of oppression. Their political powerlessness tends to render them invisible.

· These five ways of looking at oppression help us see that people cannot be divided neatly into the ‘oppressed’ and the ‘oppressor’ columns. We need to build upon people’s different as well as shared experiences of oppression to encourage them to get involved in collective action for social change, and to join with others, whose experiences with oppression may look somewhat different from their own.

· A structural analysis of oppression that looks at the intersections of race, gender and class allows us to unmask the ways in which these social and economic divisions reflect and reinforce existing power relations in society. It highlights the need for organizational and institutional allies who recognize their shared responsibility to fight oppression in all its forms.. Justice and the Politics of Difference. Princeton University Press; New Jersey, 1990.

19. Be able to discuss Aristotle's theory regarding the binary division of virtues and roles.

We need to return briefly to the ideas of Aristotle. Remember women and their bodies have long been framed in the negative. Aristotle believed that husband and wife binary were much like the master/slave binary. In this binary, he believed the male body is designed by nature to rule while the female body is created to serve or be ruled. Embedded in this equation, is the belief that the female is "naturally" inferior to the male with the primary function being one of reproduction. The only purpose of women is to reproduce the species. The female body is simply a passive receptacle whereas the male body is active. (See Moira Gatens, *Feminism and Philosophy*. Bloomington: Indiana University Press, 1991).

I imagine most of us would recognize how archaic Aristotle's ideas are, but the way in which women are often represented in popular culture makes me question if a residue of these ideas continues to permeate the ways in which we think about the genders.

According to Aristotle, the male held the highest of virtues and the female the lower ones. The male semen, according to Aristotle, provided the developing foetus with a soul. He argued that because political justice was possible only among equals, only free males (non slaves) could hold citizenship. Women were never included in the equation as though it would be foolish to imagine women being able to make valid contributions at a political level. Power in the polis and in the home was entirely in the hands of the men. Why this discrepancy? Aristotle based his exclusion on how he viewed the function of nature. He claimed, that nature would not be so imprudent as to assign females full rationality when their function as bearers of children and as housekeepers would not require thinking capacities.

Even today, the work of women is often viewed of lesser value than that of men's. Men's work outside the home is real work whereas women's work inside the home is given moral value but no real actual legitimacy. When we look at women's place in the paid work force we see a similar division.

Aristotle's ideas on men and women and their roles have taken on a variety of guises. In the 1950s, *Man the Hunter* theory became a popular tool for explaining the "naturalness" of women's place in the home. The theory attempted to justify women's seclusion in the household and their role in raising children by looking to prehistoric times. The "caveman" period, according to this theory, was organized around men hunting large animals while the women waited around the fire with the children for their "providers" to return. What are the implications of such a theory? This theory effectively "proved" that men must be the providers and women the recipient of men's work.

Our knowledge into prehistoric communities now contests many of these ideas, although they continue to permeate our own interpretation of ourselves. First, women were among the first agriculturalists and small animal raisers. The study of modern day hunter and gatherer societies tell us that women raise the animals and the crops needed for the survival of the community and not the men. Often women and children travel with men as the larger animals are hunted but that these large animal hunts do not sustain the community in itself. Historically, women have prepared the soil, seeded and harvested the crops for the family.

When we look at male/female binaries remember to question why we believe men are more rational or stronger, more aggressive, or more courageous. Look for those places where control over women is exerted and how power is exercised. As Virginia Woolf and Simone de Beauvoir did, test the "truth value" of statements and theories.

Sometimes, though, the pleasures of hair turn to perils if our partners come to view our hair as an object for their own pleasure. Learning to do so begins early, when boys realize they can pull girls' braids in schoolyards and classes and touch girls' hair against their will, with few if any repercussions. Once in relationships, some boys and men will come to think of their girlfriend's or wife's hair as their property or as a reflection on them. When this happens, our hair becomes an object for a man to critique or control. For example, when Debra met her first boyfriend, a couple of years before he died, her hair was waist-length. The boyfriend had previously dated a hairstylist who taught him how to style hair and gave him his own haircutting equipment. Although Debra wasn't happy about it, he quickly took charge of her hair and began cutting it shorter and shorter with each passing month. "It ended up being a control feature in our relationship," she says. "He always wanted it worn very spikey and short, and I hated that look." He also took control of dyeing her hair. "It ended up being a trust game," she recalls, "where he'd say, 'I'm going to go get a hair color and you're not going to know what color it is. So you have to trust me that I will not make you ugly.'" In retrospect, the relationship really was very controlling."

At the extreme, men's control of women's hair can become violent. In a recent study, the sociologist Kathryn Farr looked at thirty consecutive reported cases of woman-battering that escalated to attempted homicides. In three of those cases, the police noted in the record that the man had cut the women's hair by force during the attack. (The men may well have done so in additional cases without the police noting it.) The attitude of these men toward their wives and girlfriends comes through clearly in a fourth case that did not quite meet Farr's definition of attempted homicide. After the man in that case finished punching and kicking his girlfriend, he forced her to kneel on the floor and began cutting her hair. When she asked why he was doing this, he replied, "You belong to me and I can do anything I want".

In the same way we sometimes use our hair to attract men, we also use our hair to proclaim our independence from a particular man or from men in general. Darla first met her husband on a blind date in 1949, when she was fifteen. Normally before a date Darla would wash her hair, set it, and leave it to dry in curlers for three hours before combing it out and styling it. This time, though, to show that she "was not the kind of girl who went out on blind dates, [and] was just not impressed with that idea at all," she didn't set her hair until right before he arrived.

When the doorbell rang, Darla went to greet her date with her hair in curlers and wrapped in a bandanna. She immediately realized she'd made a big mistake:

Here was this young god standing there. Black wavy hair, way better [looking] than James Dean. And not only that, he was all dressed up. He had on a white shirt and tie. And there was nothing I could do about my hair.

To compensate for her hair faux pas, Darla excused herself so she could triple-check her makeup and swap her pedal-pushers for a pretty skirt. Then they went out, as if there were nothing unusual about going on a date wearing curlers:

He did not say anything [about my hair]. And he didn't seem to be turned off...I think he found me attractive...The fact that I had my hair up in curlers didn't seem to bother him at all, which impressed me

When he called for a second date, Darla made sure her hair looked great. They've now been married more than fifty years.

Although few of us would, like Darla, use our hair to signal our lack of interest in a man at the beginning of a relationship, many of us do so when a relationship breaks up. After Roxanne got divorced, she dated a man who loved her hair and who took great pleasure in braiding, brushing and especially washing it. But they had "a very bad breakup," leading Roxanne to decide to cut her hair. When I ask her why, she replies by singing the lyrics from *South Pacific*: "I'm gonna wash that man right out of my hair." As she explains, "I had to get rid of everything that he liked, and I started with my hair." She "felt great" afterward.

Although Roxanne used her hair to reject her former partners, she didn't want to reject men in general and continued to use her hair to attract men's attention. But other women use their hair, at least occasionally, to *reduce* men's interest in them. For example, LaDonna, a black woman who [has] described the attention her hair brought her as a child, usually enjoys the power her naturally long and wavy hair now gives her over black men. Nonetheless, her hair is a mixed blessing, because she can't control who will be attracted to it (her handsome neighbor or her married boss) or why (because he simple likes long hair or because he thinks hair that looks "white" is superior). As a result, she says, "it's kind of funny, because I know it [my hair] will get me attention, and I do things to make it look nice that I know will get me attention, but sometimes I don't wear my hair down because I *don't* want the attention. I don't feel like dealing with this"

Susan goes to even greater lengths to avoid male attention. She's probably the prettiest woman I interviewed, with the prettiest hair. Her blue eyes and cascade of naturally curling dark hair contrast attractively with her pale skin, giving her a girl-next-door sort of appeal that matches her outgoing nature. Susan met her husband, who is an Egyptian Muslim, when they were both studying in England. Once she began dating him, the other Arab men in the school seemed to consider her "fair game". SO long as her boyfriend was around she felt safe, but her fears grew when he left the school six weeks before she did. During those weeks, she recalled, "The Arab men were all over me, constantly bugging me...I was afraid I would get raped by one of them one night."

After they returned to the United States, Susan and her boyfriend married. As she began to learn more about Islam, her interest in it grew, and she decided to convert. A few months later they went to visit her husband's family home. Expecting the men there to treat her as they would any Muslim woman, she was appalled when they instead treated her as a "loose" American. To convince other that she was a chaste Muslim and to protect herself from sexual harassment or worse when her husband was absent, she began wearing a hijab (a traditional robe) and covering her hair in Muslim fashion. Her husband, aghast, told her that if he'd wanted a traditional Muslim bride, he would have married one. Moreover, in his city only the oldest women still wore head covering, which were now considered old fashioned, ugly, and "backward." It's not surprised then, that, as Susan describes, "He flipped out. He got so upset. He *wants* my hair to how, because he wants to show me off."

Still, feeling that her physical safety was at risk, Susan ignored his wishes, and began covering her head. Her strategy succeeded:

If you are not born Muslim and you are American, [and] you're not dressed the way they [Arab men] think is best for a Muslim women, and covering you head,. They'll think

you're loose [and] treat you disrespectfully... but when I put the hijab on and covered my head, everybody changed how they treated me.

After they got back to the United States, Susan decided to continue veiling. Like other Muslim-American women who veil, she enjoyed the sense of empowerment the veil brought her by reminding her of her religion and her God. And, even though she no longer felt physically at risk, she continued to appreciate the protection from men's eyes that the veil afforded her. Without the veil, she says, "You feel like you're naked... Men would look at me and smile and I'd know that they thought I was beautiful. I don't want that I just want my husband to think that."

Susan's husband objected even more vociferously to her desire to veil herself once they returned to the United States. After a series of fights, they compromised and agreed that she could cover most of her hair with a turban if he was with her in public, and could veil more completely if he wasn't.

For Susan, the fights and the eventual compromise were worth it. She recognizes that women gain rewards for displaying attractive hair, but feels that the power she gets from *covering* her hair is greater:

Men open doors for you. Not just Arabic men but, even more, American men. What must be going through their heads is exactly what you are trying to put across: that I am... a person of God, someone who is chaste. And they're very helpful, very respectful. And I don't think its that they think you are submissive, because I don't appear submissive. I talk, I stand tall. I'm by myself. It's not like I'm with my husband and I don't say anything.

Most tellingly, she notes, "It's hard for Americans to think that a woman could be empowered without using her body and beauty to do it. [But] my power comes from within."

At the same time, Susan has paid a price for her choice. Her husband remains unhappy about her veiling, which strains their marriage. She's also sentence herself to a hot, uncomfortable head covering, given up the pleasure of playing with personal ornamentation, and foresworn the myriad benefits –in addition to those that occur within intimate relationships- that come to those who look attractive to the world in general.

Still, because Susan is married and doesn't work outside the home, she can afford to make this choice. Women who have paid jobs, on the other hand, must style their hair in ways that balance relationship issues with career requirements – or pay the consequences.

There's no getting around it: As it was for Rapunzel, hair is central to our identities and our prospects. Whenever we cut our hair short or grow it long, cover the gray or leave it alone, dye it blonde or dye it turquoise, curl it or straighten it, we decide what image we want to present to the world. And the world responds in kind, deciding on who we are and how to treat us based in part on what our hair looks like.

At one level, this is perfectly natural. Whenever we first meet someone, we need to figure out what sort of person he or she is (a threat? A potential friend? A new boss? A new client?), and often need to do so quickly. As a result we use any clues available to decipher whether that person is wealthy, middleclass, or poor; friendly or aloof; athletic or bookish; and so on. Hair offers one of the most visible clues. This is why people who have no hair typically

look less individualistic; although their baldheads are distinctive, their faces often seem vaguely alike.

But for all its naturalness, this process of defining ourselves and others through hair is also a product of culture. As we've seen, girls have to be taught to consider their hair central to their identities and to use their hair to manipulate both their self-identity and the image they project to others. And although it's probably true that humans are innately attracted to beauty, the definition of beautiful hair varies across time and culture—how many beautiful women these days' sport six-inch-high beehives? –and so girls must learn how beauty is defined in their particular social world. Once they do, they quickly also learn that a wide variety of rewards accrue to those who most closely meet beauty norms.

In part because our hair plays such a large role in how we view ourselves and are viewed by others, it offers us many opportunities for pleasure. Each day our hair provides us with the means to create ourselves anew –at least until our perm, relaxer, or hair dye grows out. And in comparison, to losing weight, affording a better-looking wardrobe, or finding true love, changing our lives by changing our hair seems downright easy. Styling our hair also offers the artistic and, at times, intellectual pleasure of sculpting a highly malleable substance. Often, too, hairstyling is a community affair, involving friends, relatives, or stylists and bringing us the pleasures of laughing]