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Chapter 1 : The Open Syllabus Project

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Many modern style guides in the U. Gay especially refers to male homosexuality, [28] but may be used in a broader sense to refer to all LGBT people. In the context of sexuality, lesbian refers only to female homosexuality. The word lesbian is derived from the name of the Greek island Lesbos , where the poet Sappho wrote largely about her emotional relationships with young women. The term homosocial is now used to describe single-sex contexts that are not specifically sexual. There is also a word referring to same-sex love, homophilia. Some synonyms for same-sex attraction or sexual activity include men who have sex with men or MSM used in the medical community when specifically discussing sexual activity and homoerotic referring to works of art. The range of acceptable use for these terms depends on the context and speaker. LGBT history , Timeline of LGBT history , and History of homosexuality Societal attitudes towards same-sex relationships have varied over time and place, from expecting all males to engage in same-sex relationships, to casual integration, through acceptance, to seeing the practice as a minor sin, repressing it through law enforcement and judicial mechanisms, and to proscribing it under penalty of death. The condemnation of anal sex between males, however, predates Christian belief. It was frequent in ancient Greece; "unnatural" can be traced back to Plato. The debate divides those who believe that terms such as "gay" and "straight" refer to objective, culturally invariant properties of persons from those who believe that the experiences they name are artifacts of unique cultural and social processes. Homosexuality in ancient Egypt The first record of possible homosexual couple in history is commonly regarded as Khnumhotep and Niankhkhnum , an ancient Egyptian male couple, who lived around BCE. The pair are portrayed in a nose-kissing position, the most intimate pose in Egyptian art , surrounded by what appear to be their heirs. The anthropologists Stephen Murray and Will Roscoe reported that women in Lesotho engaged in socially sanctioned "long term, erotic relationships" called motsoalle. Evans-Pritchard also recorded that male Azande warriors in the northern Congo routinely took on young male lovers between the ages of twelve and twenty, who helped with household tasks and participated in intercrural sex with their older husbands. Homosexuality in ancient Peru Dance to the Berdache Sac and Fox Nation ceremonial dance to celebrate the two-spirit person. George Catlin " ; Smithsonian Institution, Washington, DC Among indigenous peoples of the Americas prior to European colonization, a common form of same-sex sexuality centered around the figure of the Two-Spirit individual. Typically, this individual was recognized early in life, given a choice by the parents to follow the path and, if the child accepted the role, raised in the appropriate manner, learning the customs of the gender it had chosen. Two-Spirit individuals were commonly shamans and were revered as having powers beyond those of ordinary shamans. Their sexual life was with the ordinary tribe members of the same sex. Hardwick that a state could criminalize sodomy , but, in , overturned itself in Lawrence v. Texas and thereby legalized homosexual activity throughout the United States of America. Same-sex marriage in the United States expanded from one state in to all fifty states in , through various state court rulings, state legislation, direct popular votes referenda and initiatives , and federal court rulings. East Asia A woman spying on a pair of male lovers. In East Asia , same-sex love has been referred to since the earliest recorded history. Homosexuality in China , known as the passions of the cut peach and various other euphemisms, has been recorded since approximately BCE. Homosexuality was mentioned in many famous works of Chinese literature. The instances of same-sex affection and sexual interactions described in the classical novel Dream of the Red Chamber seem as familiar to observers in the present as do equivalent stories of romances between heterosexual people during the same period. Confucianism , being primarily a social and political philosophy, focused little on sexuality, whether homosexual or heterosexual. Homosexuality in ancient Greece , Homosexuality in ancient Rome , Timeline of

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LGBT history in Britain , and Homosexuality in Medieval Europe The earliest Western documents in the form of literary works, art objects, and mythographic materials concerning same-sex relationships are derived from ancient Greece. Same-sex relationships were a social institution variously constructed over time and from one city to another. The formal practice, an erotic yet often restrained relationship between a free adult male and a free adolescent, was valued for its pedagogic benefits and as a means of population control, though occasionally blamed for causing disorder. Plato praised its benefits in his early writings [60] but in his late works proposed its prohibition. Little is known of female homosexuality in antiquity. Sappho , born on the island of Lesbos , was included by later Greeks in the canonical list of nine lyric poets. The adjectives deriving from her name and place of birth Sapphic and Lesbian came to be applied to female homosexuality beginning in the 19th century. The narrators of many of her poems speak of infatuations and love sometimes requited, sometimes not for various females, but descriptions of physical acts between women are few and subject to debate. In Ancient Rome the young male body remained a focus of male sexual attention, but relationships were between older free men and slaves or freed youths who took the receptive role in sex. The Hellenophile emperor Hadrian is renowned for his relationship with Antinous , but the Christian emperor Theodosius I decreed a law on 6 August , condemning passive males to be burned at the stake. Notwithstanding these regulations taxes on brothels with boys available for homosexual sex continued to be collected until the end of the reign of Anastasius I in Justinian , towards the end of his reign, expanded the proscription to the active partner as well in , warning that such conduct can lead to the destruction of cities through the "wrath of God". Renaissance During the Renaissance , wealthy cities in northern Italy – Florence and Venice in particular – were renowned for their widespread practice of same-sex love, engaged in by a considerable part of the male population and constructed along the classical pattern of Greece and Rome. From the second half of the 13th century, death was the punishment for male homosexuality in most of Europe. Modern period See also: Wilson was published in in England and was presumed by some modern scholars to be a novel. Also in , the earliest extended and serious defense of homosexuality in English, Ancient and Modern Pederasty Investigated and Exemplified, written by Thomas Cannon , was published, but was suppressed almost immediately. Desire is an amatory Impulse of the inmost human Parts. Between and Karl Heinrich Ulrichs published a series of twelve tracts, which he collectively titled Research on the Riddle of Man-Manly Love. In , he became the first self-proclaimed homosexual person to speak out publicly in defense of homosexuality when he pleaded at the Congress of German Jurists in Munich for a resolution urging the repeal of anti-homosexual laws. Beginning in with Homogenic Love, Socialist activist and poet Edward Carpenter wrote a string of pro-homosexual articles and pamphlets, and "came out" in in his book My Days and Dreams. In , Elisar von Kupffer published an anthology of homosexual literature from antiquity to his own time, Lieblingminne und Freundesliebe in der Weltliteratur. Middle East Further information: Homosexuality is illegal in almost all Muslim countries. However, the probable reason is that they keep their sexuality a secret for fear of government sanction or rejection by their families. By Muhammad Qasim Judaism and sexual orientation and Homosexuality in the bible In ancient Sumer , a set of priests known as gala worked in the temples of the goddess Inanna , where they performed elegies and lamentations. Some religious texts contain prayers for divine blessings on homosexual relationships. In the early Safavid dynasty – , male houses of prostitution amrad khane were legally recognized and paid taxes. Some scholars argue that there are examples of homosexual love in ancient literature, like in the Mesopotamian Epic of Gilgamesh as well as in the Biblical story of David and Jonathan. In the Epic of Gilgamesh, the relationship between the main protagonist Gilgamesh and the character Enkidu has been seen by some to be homosexual in nature. The Etoro and Marind-anim for example, viewed heterosexuality as sinful and celebrated homosexuality instead. In many traditional Melanesian cultures a prepubertal boy would be paired with an older adolescent who would become his mentor and who would "inseminate" him orally, anally, or topically, depending on the tribe over a number of years in order for the younger to also reach puberty. Many Melanesian societies, however, have become hostile towards same-sex relationships since the introduction of Christianity by European missionaries. This

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perspective is incomplete because sexual orientation is always defined in relational terms and necessarily involves relationships with other individuals. Sexual acts and romantic attractions are categorized as homosexual or heterosexual according to the biological sex of the individuals involved in them, relative to each other. Indeed, it is by acting or desiring to act with another person that individuals express their heterosexuality, homosexuality, or bisexuality. This includes actions as simple as holding hands with or kissing another person. Thus, sexual orientation is integrally linked to the intimate personal relationships that human beings form with others to meet their deeply felt needs for love, attachment, and intimacy. In addition to sexual behavior, these bonds encompass nonsexual physical affection between partners, shared goals and values, mutual support, and ongoing commitment. It uses a scale from 0, meaning exclusively heterosexual, to 6, meaning exclusively homosexual. In both the Male and Female volumes of the Kinsey Reports, an additional grade, listed as "X", has been interpreted by scholars to indicate asexuality. The first phase is that of "knowing oneself", and the realization emerges that one is open to same-sex relations. The third phase more generally involves living openly as an LGBT person. At this age, they may not trust or ask for help from others, especially when their orientation is not accepted in society. Sometimes their own families are not even informed. According to Rosario, Schrimshaw, Hunter, Braun, "the development of a lesbian, gay, or bisexual LGB sexual identity is a complex and often difficult process. Unlike members of other minority groups e. Rather, LGB individuals are often raised in communities that are either ignorant of or openly hostile toward homosexuality. Many commentators oppose the practice altogether, [] while some encourage outing public figures who use their positions of influence to harm other gay people. For information specific to female homosexuality, see Lesbian. This is the only major piece of research into female sexuality that has looked at how women understand being homosexual since Kinsey in Julie Bindel, a UK journalist, reaffirmed that "political lesbianism continues to make intrinsic sense because it reinforces the idea that sexuality is a choice, and we are not destined to a particular fate because of our chromosomes. For example, it was thought that a typical female-bodied person who is attracted to female-bodied persons would have masculine attributes, and vice versa.

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

Table of Contents for Latino lives: creating community / edited by David Carey and Robert Atkinson, available from the Library of Congress. Bibliographic record and links to related information available from the Library of Congress catalog.

Critique Modern philosophy in the West championed the individual. Extending into contemporary moral and political thought is this idea that the self is a free, rational chooser and actor—“an autonomous agent. The Kantian ethical subject uses reason to transcend cultural norms and to discover absolute moral truth, whereas homo economicus uses reason to rank desires in a coherent order and to figure out how to maximize desire satisfaction within the instrumental rationality of the marketplace. Both of these conceptions of the self isolate the individual from personal and social relationships and from biological and social forces. For the Kantian ethical subject, emotional and social bonds imperil objectivity and undermine rational commitment to duty. However, the decontextualized individualism and the abstraction of reason from other capacities inherent in these two dominant views trouble many feminist philosophers who have sought alternative perspectives on the self as a result. They eclipse family, friendship, passionate love, and community, and they reinforce a modern binary that divides the social sphere into autonomous agents and their dependents. While women are no longer classified as defective selves, the caregiving responsibilities that once defined their status as dependents on male heads of households continue to place a special burden on women for labor that is devalued in society. Likewise, these conceptions deny the complexity of the dynamic, intrapsychic world of unconscious fantasies, fears, and desires, and they overlook the ways in which such materials intrude upon conscious life. The modern philosophical construct of the rational subject projects a self that is not prey to ambivalence, anxiety, obsession, prejudice, hatred, or violence. A disembodied mind, the body is peripheral—a source of desires for homo economicus to weigh and a distracting temptation for the Kantian ethical subject. Age, looks, sexuality, biological composition, and physical competencies are considered extraneous to the self. Yet, as valuable as rational analysis and free choice undoubtedly are, feminists argue that these capacities do not operate apart from affective, biosocial, socio-economic and other heterogeneous forces that orchestrate the multilayered phenomenon that we call the self. Feminist philosophers have charged that these modernist views are both incomplete and fundamentally misleading. A political critique begins by questioning who provides the paradigm for these conceptions as their point of departure. Who models this free, rational self? Although represented as genderless, sexless, raceless, ageless, and classless, feminists argue that the Kantian ethical subject and homo economicus mask a white, healthy, youthfully middle-aged, middle- or upper-class, heterosexual, male citizen. On the Kantian view, he is an impartial judge or legislator reflecting on principles and deliberating about policies, while on the utilitarian view, he is a self-interested bargainer and contractor wheeling and dealing in the marketplace. It is no accident that politics and commerce are both domains from which women have historically been excluded. It is no accident, either, that the philosophers who originated these views of the self typically endorsed this exclusion. Deeming women emotional and unprincipled, these thinkers advocated confining women to the domestic sphere where their vices could be neutralized, even transformed into virtues, in the role of empathetic, supportive wife, vulnerable sexual partner, and nurturant mother. Feminist critics point out, furthermore, that this misogynist heritage cannot be remedied simply by condemning these traditional constraints and advocating equal rights for women. Rather, these very conceptions of the self are gendered. In western culture, the mind and reason are coded masculine, whereas the body and emotion are coded feminine Irigaray b; Lloyd To identify the self with the rational mind is, then, to masculinize the self. If selfhood is not impossible for women, it is only because they resemble men in certain essential respects—they are not altogether devoid of rational will. Yet, feminine selves are necessarily deficient, for they only mimic and approximate the masculine ideal. In addition, coverture deprived the wife of her right to bodily integrity, for rape within marriage was not recognized as a crime, nor was it illegal for a husband to beat his wife. She lost her right to property, as well, for her husband was entitled to control her

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earnings, and she was barred from making contracts in her own name. Lacking the right to vote or to serve on juries, she was a second-class citizen whose enfranchised husband purportedly represented her politically. For example, pregnant women remain vulnerable to legally sanctioned violations of their right to bodily integrity and legal autonomy, often unavoidably if they lack race and class privilege Brown Courts have forced pregnant women to submit to invasive medical procedures for the sake of the fetuses they were carrying, although no court would compel any other woman or man to undergo comparable procedures for the sake of a living individual, including a family member Bordo Moreover, the stereotype of feminine selflessness still thrives in the popular imagination. Despite the fact that it is no longer legally mandatory for wives to give up their maiden names, many women adhere to this custom and perpetuate this traditional gesture of self-renunciation. Problematic as well is the way these gendered conceptions of the self contribute to the valorization of the masculine and the stigmatization of the feminine. The masculine realm of rational selfhood is a realm of moral decency—principled respect for others and conscientious fidelity to duty—and of prudent good sense—adherence to shrewd, fulfilling, long-range life plans. However, femininity is associated with a sentimental attachment to family and friends that spawns favoritism and compromises principles. Likewise, femininity is associated with immersion in unpredictable domestic exigencies that forever jeopardize the best-laid plans and often necessitate resorting to hasty retreats or charting new directions. By comparison, the masculinized self appears to be a sturdy fortress of integrity. The self is essentially masculine, and the masculine self is essentially good and wise. Feminists object that this philosophical consolidation of the preeminence of the masculine over the feminine rests on untenable assumptions about the transparency of the self, the immunity of the self to social influences, and the reliability of reason as a corrective to distorted moral judgment. People grow up in social environments saturated with culturally normative prejudice and implicit biases, even in communities where overt forms of bigotry are strictly proscribed Meyers Although official cultural norms uphold the values of equality and tolerance, cultures continue to transmit camouflaged messages of the inferiority of historically subordinated social groups through stereotypes and other imagery. Fortified by culture and ensconced in the unconscious, such prejudice cannot be dispelled through rational reflection alone Meyers These oversights necessitate reconceptualizing the self in at least two respects. To account for the residual potency of this form of prejudice, feminists urge, the self must be understood as socially situated and radically heterogeneous. Complementing this line of argument, a number of feminists argue that conceptualizing the self as a seamless whole has invidious social consequences. To realize this ideal, it is necessary to repress inner diversity and conflict and to police the rigid boundaries of a purified self. Misogyny and other forms of bigotry are thus borne of the demand that the self be decisive, invulnerable, and unitary together with the impossibility of meeting this demand. Worse still, these irrational hatreds cannot be cured unless this demand is repudiated, but to repudiate this demand is to be resigned to a degraded, feminized self. Far from functioning as the guarantor of moral probity, the fictive Kantian subject is the condition of the possibility of intractable animosity and injustice. In an eerie suspension of biological reality, utilitarian selves are conceived as sufficient unto themselves. In dominant conceptions of the self, no one seems to be born and raised, for birth mothers and caregivers are driven offstage Irigaray b; Baier ; Code ; Held ; Benhabib ; Willett and ; Kittay ; LaChance Adams and Lundquist The self appears to materialize on its own, endowed with a starter set of basic desires, ready to select additional desires and construct overarching goals, and skilled in performing instrumental rationality tasks. Since dependency and vulnerability are denied, no morally significant pre-consensual or nonconsensual entanglements particularly salient at the beginning or the end of life need be acknowledged. All affiliations are to be freely chosen, and all transactions are to be freely negotiated. To achieve maximal fulfillment, homo economicus must organize his chosen pursuits into a rational life plan. He must decide which desires are most urgent, ensure that his desires are co-satisfiable, and ascertain the most efficient way to satisfy this set of desires. Not only is this vision of a life governed by a self-chosen plan distinctly middle- and upper-class, it is gendered Addelson ; Walker Uncertain of where they are ultimately headed and seldom sure how to achieve the goals they embrace as they go along, yet game for

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the adventure, the mother and lover transgress rigid, modernist norms of selfhood. A further problem with the traditional modernist view from a feminist standpoint is that it fails to furnish an adequate account of internalized oppression and the process of overcoming it. It is common for women to comport themselves in a feminine fashion, to scale down their aspirations, and to embrace gender-compliant goals Irigaray a; Bartky ; Babbitt ; Cudd ; Beauvoir Feminists account for this phenomenon by explaining that women internalize patriarchal values and norms—that is, these pernicious values and norms become integrated in the cognitive, emotional, and conative structure of the self. Women may contribute to their own oppression without realizing it. To maximize satisfaction of her desires, then, would be to collaborate in her own oppression. Paradoxically, the more completely she fulfills these desires, the worse off she becomes. Advantaged as he is, homo economicus can safely accept his desires as given and proceed without ado to orchestrate a plan to satisfy them. Feminist critique exposes the partiality of the ostensibly universal Kantian ethical subject and homo economicus. These conceptions of the self are: While the latter dimensions of these prevalent concepts of the self are explored more fully in other encyclopedia articles, these problems cannot be disentangled from the larger critique and efforts at reconceptualizing a self that do not duplicate the modernist Anglo-European structures of dominance. One corollary of this masculinized view of selfhood is that women are consigned to selflessness—that is, to invisibility, subservient passivity, and self-sacrificial altruism. These traditional images have a long history and remain salient today in reductive views of the maternal as the central axis of female identity. Yet apart from such challenges to the master narratives and classical binaries, feminists may risk perpetuating derogatory views of women as victims and men as agents. Excluded from careers, waiting to be chosen by their future husbands, taken over by natural forces during pregnancy, busy with tedious, repetitive housework, women never become transcendent agents. Indeed, they are content not to assume the burden of responsibility for their own freedom. This portrayal of women as abject victims of the patriarchal family has been challenged and modulated in contemporary feminist philosophy. We shall review three major reclamation strategies: The conventional view of pregnancy and birth classifies them as merely biological processes, while the conventional view of mothering classifies it as a merely instinctual activity. Feminists demonstrate that these assessments are sorely mistaken. Revaluing the significance of the mother and the early social bond have produced two overlapping philosophical approaches: While the care tradition grows out of a critical engagement with Anglo-American analytic and pragmatist philosophical traditions, the eros tradition draws centrally from Africana including African American pragmatist , Continental, and other sources. The social bond may reflect a dynamic of kinship, political solidarity, or community engagement outside of the nuclear family paradigm Collins ; Willett and ; Nzegwu Anglo-American care ethics traditions observe that already from the beginning of maternity, pregnancy requires difficult decisions such as whether to have an abortion Held , and strategies for waiting for the child and coping with routine pain Ruddick Black pragmatist traditions testify to the devaluation and surveillance of black and brown bodies in state-induced abortions and call for greater empowerment of women rather than the positive revaluation of vulnerability Brown In the last few decades, medical technologies, such as sonography and fetal and neonatal surgery, have raised new issues for pregnant women and sometimes confront them with wrenching choices that not only test their agential resilience and capacities to care but also challenge traditional binaries further by acknowledging intersexual identities Feder Cynthia Willett, expanding upon critical traditions of liberatory eros, argues that the laughing mother provides a subversive complement to the long suffering, self-sacrificing maternal ideal. In this respect, we begin to see a related feminist innovation —one that focuses on mothering in order to to grasp its social aims, its forms of thought, its ideal form, and its characteristic values and disvalues. Caring for a child imposes a set of demands—for preservation survival , growth development into a healthy adult , and acceptability enculturation that ensures fitting into a community Ruddick Meeting these demands involves a range of activities that are governed by a distinctive set of values: The aim of the psychological studies that first made the voice of care audible was to recognize and understand the capacities for moral judgment of women whose competency had been underrated. According to Gilligan, there are two paths of moral

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development: Many girls and women but almost no men follow the care trajectory Gilligan. Since earlier investigations first studied U. By repudiating the assumption that the masculine is the human norm and by studying girls and women, Gilligan discovered an alternative mode of moral cognition—the Care Perspective. The theme of human interconnectedness and the value of intersubjectivity are prominent in contemporary feminist ethics. In Anglo-American care traditions, emphasis is placed on a climate of trust that forms an indispensable background for all sorts of undertakings; no voluntaristic ethic can account for such trust Baier. The ability to empathize with other individuals and imaginatively reconstruct their unique subjective viewpoints is vital to moral insight and wise moral choice, but ethics that base moral judgment on a universal conception of the person or abstract rules marginalize this skill Meyers. Appreciating the inescapability of dependency and the need for care demonstrates the poverty of conceiving justice exclusively in terms of individual rights not to be interfered with and the urgency of developing a liberal theory of justice that includes provisions for care Kittay ; Nussbaum. In each instance, Anglo-American feminist moral theorists revalue that which is traditionally deemed feminine—feeling, intimacy, nurturance, and so forth.

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Chapter 3 : Fluid Borders by Lisa Garc a Bedolla - Paperback - University of California Press

-- *It's about dream building / Blanca Santiago* -- *I wanted to free myself / Adrian Bravo Chavez* -- *We're very united, all the Latinos / Ana Manza and Eliseo Brea* -- *Swimming in a different ocean / Laura Ochoa* -- *It's about community building / John Connors* -- *Answering the call / Virginia Marie Rinc n* -- *We left because of the war / Hern n.*

These first regional women-only events exposed audiences to feminist and openly lesbian artists, most of whom operated independently of the mainstream recording industry. Festival gatherings offered an alternative to urban bars, coffeehouses and protest marches, which were some of the few opportunities for lesbians to meet one another in the early s. The feminist separatism of the spaces was a direct outgrowth of and solidarity with the activism created by black power and other racial solidarity movements. I believe that womyn-born womyn WBW is a lived experience that constitutes its own distinct gender identity. Gradually, it added an acoustic stage and an August night open mic stage in addition to day stage and night stage programming. After much discussion, cement-paved walkways were added to ease access for women with mobility challenges and baby strollers. The s saw many unique challenges, including the production of a 10th anniversary double album in , the growth of the gathering to five days with new intensive workshops by , the extraordinary thunderstorms of the "Harmonic Convergence" year in , and an outbreak of shigella in the swift handling of which was praised by both local and national health inspectors. And what does that mean? It means she achieves a level of relaxation, physical, psychic, cellular, that she had never experienced before. She is free, sisters. Often for the first time in her life. And Eden  built by Eves. On April 21, Lisa Vogel announced via Facebook that it would also be the last festival. There have been struggles; there is no doubt about that. This is part of our truth, but it is not--and never has been--our defining story. The Festival has been the crucible for nearly every critical cultural and political issue the lesbian feminist community has grappled with for four decades. Those struggles have been a beautiful part of our collective strength; they have never been a weakness. Hundreds of women spent upwards of a month out on the land building the festival from the ground up because it was torn down after each event ended, leaving the land as close to how it was found as possible. Community service support included ASL translation at every performance, mental and physical health care, AA meetings, camping for disabled women, as well as a tent solely for women of color. While men were not allowed at the Festival, male children age 4 and under were allowed within the festival. Childcare for girls and boys aged 5 and under is provided by Sprouts, and for 5 and over girls the main venue is "Gaia Girls". There is also teen circle. Brother Sun Boys Camp was available for boys aged 5 to While many artists had earned mainstream success after their performance at the festival, the Festival supported diverse performances. It is a space wherein females  who have been subjected to all manner of degradation from the moment of their first breath  can unpack and put down the oppressions that are directly tied to that experience under patriarchy Equality Michigan has initiated a petition and call to action against the Festival based on misrepresentations, purposeful omissions, and selective editing of prior Festival statements on this issue. Over 20 years ago, we asked Nancy Burkholder, a trans woman, to leave the Land. That was wrong, and for that, we are sorry. We speak to you now in after two decades of evolution; an evolution grown from our willingness to stay in hard conversations, just as we do every year around issues of race, ability, class and gender. Since that single incident, Festival organizers have never asked a trans woman to leave the Festival. To label that as transphobic is, to me, as misplaced as saying the women-of-color tent is racist, or to say that a transsexual-only space, a gathering of folks of women who are born men is misogynist. I have always in my heart believed in the politics and the culture of separate time and space. Opponents contended that it constituted discrimination against transsexual and transgender people, many of whom identified as women and were legally female. In , a protest camp was created across the road from the Festival called Camp Trans [36] and later, "Son of Camp Trans". Many womyn producing and attending the Michigan Festival are gender variant womyn We strongly assert there is nothing transphobic with choosing to spend one week with womyn who were born as, and have

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lived their lives as, womyn Supporting womyn-born womyn space is no more inherently transphobic than supporting womyn of color space is racist. This is a false dichotomy and one that prevents progress and understanding. I believe in the integrity of autonomous space used to gather and celebrate for any group, whether that autonomous space is defined by age, race, ethnicity, sexual orientation, ability, gender, class or any other identity. Whatever spaces we carve out in our community to encourage healing and rejuvenation should be accepted, and we should support each other in this endeavor. Nobody should be asked to erase the need for autonomous spaces to demonstrate that they are sisters in struggle. Martin Lynne have created videos and other art celebrating the freeing experience of the "Land. After attending a festival in August and a pre-fest potluck, festie and entrepreneur, Lisa A. Snyder, was inspired to take the gatherings to the next level by creating a party that highlighted pieces of the festival in the middle of New York City. The worker community and festie community were encouraged to co-mingle and introduce new "festie virgins" to feel a slice of the festival energy, halfway to August.

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Chapter 4 : Project MUSE - Companeros

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Additional Information In lieu of an abstract, here is a brief excerpt of the content: References Allahyari, Rebecca A. Volunteer workers and moral community. University of California Press. The life story interview. Habits of the heart: Individualism and commitment in American life. The personal and the political: State University of New York Press. Brown, Phil, and Edwin J. Toxic waste, leukemia and community action. The role of structural availability in recruitment and participation process. The night is young: University of Chicago Press. Fighting for our lives: Gender, urban culture, and the making of the gay male world, " The reproduction of mothering: Psychoanalysis and the sociology of gender. The boundaries of blackness: AIDS and the breakdown of black politics. Cooper, Richard, and Richard David. Essays on AIDS and queer politics. Essays on theory, film, and fiction. Latino gay men and HIV: Culture, sexuality, and risk behavior. Social discrimination and health: The case of Latino gay men and HIV risk. Empirical validation of a social-psychological concept. AIDS, activism, and the politics of knowledge. Insult and the making of the gay self. Ewick, Patricia, and Susan Selby. Toward a sociology of narrative. A review of the literature. You are not currently authenticated. View freely available titles:

Chapter 5 : Homosexuality - Wikipedia

PDF | On Dec 1, , Carlos Eduardo Siqueira and others published Latino voices in New England edited by David Carey Jr and Robert Atkinson.

Chapter 6 : Michigan Womyn's Music Festival - Wikipedia

This innovative study points the way toward a better understanding of the Latino political experience, and how it differs from that of other racial groups, by situating it at the intersection of power, collective identity, and place.

Chapter 7 : Racial Identity Development | Student Development Theory Overview

Racial identity statuses or levels (formerly stages; Helms, this volume) are composed of corresponding attitudes, thoughts, feelings, and behaviors towards both oneself as a member of a racial group and.

Chapter 8 : latino politics in california | Download eBook pdf, epub, tuebl, mobi

In the United States, the one-drop rule lumped together anyone with any amount of "black blood" into one category, setting up an essentially binary racial system of black and white with little thought for other minorities, such as Asians or Native Americans.

Chapter 9 : The Savage Detectives by Roberto Bolaño

This page will review the following theories: Atkinson, Morten and Sue's Racial and Cultural Identity Development Cross and Fhagen-Smith's Model of Black Identity Development Helm's Model of White Identity Development Rowe, Bennett, and Atkinson's White Racial Consciousness Model Ferdman and Gallego's Model of Latino Identity Development Kim's Asian American Identify Development.