

Chapter 1 : Gender Reader, The, 2nd Edition

Nods That Silence Lynet Uttal have participated regularly in Anglo feminist groups and Women of Color feminist groups for almost a decade now, and I am still won.

Balanced selection of essays encourages students to form their own opinions through a presentation of pro and con and male and female points of view on specific gender issues. Readings are both classic and contemporary. A variety of lengths, levels, and styles facilitate instructor flexibility. Two sets of study questions follow each reading, and each is designed to encourage students to think critically and write analytically. Selections and apparatus make the text particularly useful in courses focusing on argument and research. Fourteen new essays provide more contemporary selections. Five new chapters offer material for discussion on recent topics. Increased multicultural orientation is reflected in new discussions on race and gender. Virginia Adams, *Male and Female*; Pamela Weintraub, *The Brain*; Sayers, *Are Women Human?*; Herb Goldberg, *In Harness*; Simone de Beauvoir, *Woman as Other*. Naomi Weisstein, *Psychology Constructs the Female*. Gender and Sexual Identity. Edmund White, *Sexual Culture*. Homophobia, Masculinity, and Threatened Identities. *Voices From and About the Past*. Kate Millett, *Sexual Politics: A Manifesto for Revolution*. *Women and Equal Rights*. Frederick Douglass, *The Rights of Women*. Charlotte Perkins Gilman, from *Women and Economics*. Margaret Sanger, *Awakening and Revolt*. *Confronting Race and Sex*. Reflections of an Asian American Woman. Bell Hooks, *Racism and Feminism*. Alleen Pace Nilsen, *Sexism in English*; Gloria Steinem, *Men and Women Talking*. Carey Thomas, *Educated Woman*. Judy Syfers, *I Want a Wife*. *Women in the Workplace*.

I really liked Lynet Uttal's essay Nods that www.nxgvision.com this essay she discusses the difficulty of dealing with the delicate issues of race and sex, even among other like minded feminists.

Photo by Scott Witter. Kruger divides a photograph of a woman vertically, half in black and white, half in negative, light and dark reversed; an aesthetic of conflict. In the diversity of multimodal forms the Solidarity Texts offers a structural reflection of the historical conditions of value pluralism, offering a new and necessary democratic poetic form. When Kruger campaigned in identity politics dominated leftist theoretical discourse as the key to tackling social injustice. Since the s, feminist theorists have called identity politics into question. Alongside this critique the notion of solidarity has been redefined. The Solidarity Texts create new forms of textual solidarity through experimental composition that aesthetically voice components of reflective solidarity. Jodi Dean is at the forefront of rethinking solidarity. In her study Solidarity of Strangers: Uttal worked both in Anglo feminist groups and feminist groups of color. Therefore the tendency of conventional solidarities to underpin unity with historical contexts of core values particular to a specific group is a questionable temporality. The demand for loyalty to a particular group results in a failure to take account of the needs and experiences of those outside the group, and an accompanying neglect to acknowledge the possibility of injustice. For Dean, the Clarence Thomas hearings that took place in reveal the problematics of such a demand for loyalty, and more widely the crisis facing conventional solidarities. In pursuing allegations of sexual harassment against Clarence Thomas, Anita Hill was seen as transgressing conventional black solidarity: A similar openness is at work in the experimental form and content of the Solidarity Texts. Each text in the collection is unique and independent, yet part of an intersubjective assemblage in which each component is connected through resistance to the political climate in the US. In one solidarity text, M. NourbeSe Philip ruminates on poetic form as a vehicle for thinking through the political crisis. For instance, what happens when the content of the poem overwhelms cannibalizes perhaps? Am thinking of the office of the President as the external and pre-established form, like a haiku, and wondering what happens when the form cannot contain the poem, when, in fact, the poem seems intent on consuming the form. What strategies do we, as poets, employ implore? The risk of decomposition appears on the horizon if the structure is not adhered to. In Solidarity Texts content is in harmony with fragmentary form, rather than in tension. Like reflective solidarity, the new democratic poetic form of the collection embraces plurality and difference, which are solidary elements that bring together voices and build heterogeneous rather than homogenous relations. Spaces of accountability As a textual site, the collection opens up spaces of responsibility. In the center of the piece, following these lines, a fragment of a newspaper article cites Chad Dion Lassiter, president of the Black Men at Penn School of Social Work: The subsequent lines invoke a communicative yet nonhomogenous collective: The concrete that eclipses the image of the iron bridge in the right corner of the page has a crude aesthetic weight that subsumes the poetic lines and accentuates the smallness of the newspaper font. A number of the texts explicitly appeal to solidarity. For Dean, action and solidarity are inseparable, and attention to the contexts in which appeals to solidarity are made is essential. Articulating the ethical position of reflective solidarity, she states: Above a photograph of the collage comprising female figurines and numerous photographs of women, Hillman states: The women will stay strong. Her physical movement into and out of groups gives her a perspective from which to evaluate group norms and expectations. Adopting the perspective of a situated third enables solidary bound members to discard the elements of homogeneity and isolation from other groups characteristic of conventional solidarities as they bridge the gap between insider and outsider. Our solidary reflection may never enable us to fully include the voices and experiences we exclude. Pronouns are never ascribed to a particular homogenous group but instead take communicative forms and bridge identity and universality. The starlings came over. They fill a place. They make a crowd. I will be part of a crowd moved by the world. I will lose my way. My way will change toward what I learn. My way will change me. Remember to let it change you. The world and I will wheel and turn. We inhabit the air together. And later we lie on the ground, all world. Remember to dwell in this with me. I will remember to

dwell in this with you. The perspective of the situated hypothetical third is also found in a different form in the voice of Rosamond S. The poem unequivocally appeals to the political responsibility embodied in solidarity:

Chapter 3 : Allyn & Bacon/Longman: Catalog: Gender Reader, The

The Work and Family Researchers Network (formerly the Sloan Network) is an international membership organization of interdisciplinary work and family researchers.

I got here last night after flying through the remnants of a storm out of Vancouver. It is fitting that this is where I am staying here. The primary reason for my trip is Palimpsests 2, a conference that brings together Filipinx Studies scholars largely from the Philippines, Canada and the United States to talk about the myriad and intersectional issues that affect our lives in equally intimate and global ways. As a child of the Filipinx diaspora with relatives strewn all over the Pacific Rim and beyond, it is really comforting to know that I can go places and see faces that are familiar or at least familial. I am very thankful that my Aunt Bing, Uncle Nestor and my cousins are in San Diego and that I can stay with them while attending this conference. I get to visit and catch up with them while also saving a little bit of money by not having to stay in a hotel. Their hospitality and generosity are much appreciated! I am very excited to be part of Palimpsests 2. To be with largely Filipinx scholars, talking about our lives in lived and embodied ways, is not an opportunity that I get a lot. There will be senior scholars here who I have read and admired from a distance. Their works have shaped me and my understanding of my place in the diaspora, and the structural and often violent processes through which I experience my location in the world. Some of these scholars have become friends and mentors, their overwhelmingly big minds matched only by their beautifully big hearts. There will also be junior scholars here, who I imagine will be some of my peers and interlocutors and hopefully familiar faces, even friends for years to come. I am very excited. The conference format is relatively untraditional. Instead of conference papers, we are all slotted into roundtables and given 5 minutes to speak to a common topic based on our research and activism. It will be like a chikahan, a storytelling or even gossip circle! Very queer and very Filipinx. I am on the Hybridity panel with my co-collaborator really, co-conspirator May Farrales. May is unable to come to San Diego, so I will be presenting for the both of us. I will be sharing our mutually shaped thoughts on the functions of indigeneity for Filipinx diaspora identity formation and political community formation. What might it mean for me, as a diasporic Pangasinense descended Filipinx, to lay claim to the tattoo traditions of the Kalinga people or to the gender and sexual concepts of various indigenous nations of the Visayan region? Difficult questions with no easy answers. The conversations will flow. People might get upset. To be in a room where I can see myself reflected, in both demographic and analytical terms, is very exciting!

Chapter 4 : Solidarity of Strangers

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Most discussions, moreover, focus on teacher-student relationships and not student-student let alone teacher-teacher relationships. Yet we know that classroom relationships are vital to the classroom experience. The focus of the course, therefore, is on studying phenomenological cross-race and intra-race patterns and asking questions about whiteness as an organizing structure. The course will seek to unsettle familiar ideas about the relational qualities that count as organic, comfortable, natural, or appropriate in the classroom. Much but not all of the course will focus on white students in relation with students of color. For many well-meaning whites, what is hardest to call into question in our relationships with people of color is our sense of what it means to be a good white person. Our views of virtue and justice, our sense of what it means to be fair, to be a good person, to listen, and to make sense, are all bound up with our sense of integrity – but also with our investments in whiteness. Ironically, therefore, what many whites assume to be an unproblematic and universal moral stance may itself present an obstacle to cross-race relations. Addressing some of the political and personal issues that are at stake in anti-racist cross-race relationships – whether between friends, fellow students, colleagues, teachers and parents, fellow members of a faith, relatives, neighbors, fellow activists, or fellow citizens – this course considers the limitations and possibilities of some of the ways of listening and responding that whites learn in different social settings. In order to understand the possibilities and limitations of cross-race relationships, we need to be aware of the asymmetry in the situations of whites and people of color. Accordingly, in addition to drawing on materials specifically addressed to listening and responding in cross-race relations, this course draws on research regarding the differing material and discursive situations of people of color and whites. A central theoretical framework in the course will be whiteness theory, which is intended to make white cultural and political assumptions and privileges visible so that whites do not assume that their own position is neutral or normal. Although in many ways consistent with the aims of multicultural theory, whiteness theory is also distinct from mainstream multiculturalism. Mainstream multicultural theory usually seeks to foster an appreciation of cultures other than the dominant culture; in its more radical forms, multiculturalism also involves problematizing the assumptions of the dominant culture. But because such approaches are primarily concerned with developing a more pluralistic approach to understanding non-dominant cultures, they usually do not concentrate on how white power operates to foster and maintain white privilege. Whiteness theory focuses specifically on whiteness as a political and cultural position – a position and an identity that, to a considerable extent, are gained at the expense of people of color. In a racist society, all relations are organized by the dominant racial hierarchy, and no one is innocent of racial assumptions or investments although people will be very differently affected. Because whiteness is symbolic rather than literal, it need not be a property of a relation to organize the relation. Some of the hardest questions that need to be asked, therefore, include how whiteness organizes relations that might not literally include whites for example, relations between Mexican Americans and Cuban Americans, or relations between African Americans and Asian Americans. This course does not claim to offer definitive answers, but it does try to ask the hard questions. Structure The class will meet once a week, each time discussing the readings on the syllabus. To participate actively in class, it is essential that you read carefully, prepare questions, and jot down any issues you wish to discuss. I will make short presentations to provide necessary background information. My primary role, however, will be to ask questions, clarify points raised in our discussions, and summarize the important issues that we discuss. Racism in the Classroom from Kindergarten to College Philadelphia: Temple University Press, Teachers College Press, The articles will be available on electronic reserve at the Marriott Library or in a few cases as handouts or as links on the electronic version of the syllabus. There is no final exam. In taking up the assigned questions, your journal entries do not need to include every reading for that class session, but they should grapple with and be importantly informed by at least one of the readings. The journal entries should not be primarily expository but should serve as a response

to the readings in light of the assigned question. The journal entries should be typed double-spaced and are to be turned in for comments. Make your journal entries as useful as possible: The entries do not have to be highly crafted, but they should not be sloppy. Use complete sentences, proofread your entries, and write in language that is vivid and specific enough to invite further exploration. This project borrowed from Dr. You will choose a particular time period on which to focus – it could be during the time of your childhood, earlier, or later. Katherine Holvoet, a librarian at the Marriott Library, will be helping our class with the project. See handouts on grading criteria and resources. The paper is to be pages long and may be primarily descriptive. You also will be asked to give a preliminary oral report on your project. The final paper is to be pages long and should 1 provide an analysis of cross-race relationships in a particular setting, using whiteness theory as a lens or 2 provide an analysis regarding some aspect of how cross-race relationships in particular institutions are framed asymmetrically. It should be distinctively a paper for this course, not a paper from another course that you have tweaked or padded with references to the course readings. The final paper must be centrally informed by the course readings, lectures, and discussions. Clarifications, Cautions, and Ground Rules This course will ask you to look at how whiteness and cross-race asymmetries affect various relationships and situations. Whiteness has an enormous organizing effect on other forms of power and privilege. Accordingly, we will be talking about how race, ethnicity, class, gender, sexuality, and other positionalities interlock to create, maintain, and support white privilege. You will be asked to look at the nuances of relationships, at various privileging mechanisms, and at specific racialized patterns; it will not be enough to talk about privilege in sweeping or absolute terms. Thus, we will not be ranking the various kinds of privilege and oppression but will be talking about white privilege in context. If you are homeless, it is not much consolation if you are a member of the elite category of straight white males. Yet your whiteness might be relevant to the chances of your avoiding arrest, for example. We will be looking at ways to problematize and interrupt privilege and ways to reconsider listening and responsiveness in asymmetrical relations. Whiteness theory does not address whiteness as a question of racial guilt or innocence based on skin color but as a system of dominance and privilege that is maintained discursively, institutionally, and materially as well as in other ways. What this means is that all of us are likely to participate in maintaining the codes of whiteness in various ways. For many whites, whiteness as privilege is a new idea and it is difficult to avoid being defensive. Also remember that no one in academia, regardless of color, escapes whiteness altogether: If you have made it this far, you are participating in some of the privileges of whiteness, even if you are a person of color. I will be asking everyone to think like educators: If you feel threatened by particular people in the class, think about how to address them so as to get past the impasse: Thinking as educators means attending to the conditions of learning as well as to whether everyone is learning. Regardless of your situation, it is likely that you will at times find yourself uncomfortable with the arguments and analyses you encounter in a course such as this, and in some cases you may find the theories intimidating. Not only are such experiences unavoidable but they are desirable insofar as they are part of unsettling what we think we know about ourselves and others. It takes time and study to move beyond anxious discomfort. While the course will not attempt to eliminate discomfort, it will try to make your discomfort interesting. Schedule of Class Topics and Reading Wed. Languages of Race Readings: How do you think you have learned to code issues of race? In what contexts have you done so or been expected to do so, and what do you think was at stake? Race, Ethnicity, and Conflict Readings: Race and Place Readings:

Chapter 5 : Pearson Education - Higher and Professional Education Bookshop

Lynet Uttal; *Nods That Silence Making Faces, Making Soul: Haciendo Caras*, edited by Gloria Anzaldua. Uttal, Lynet. "Nods That Silence." Pp. in *Making Faces, Making Soul: Haciendo*.

Chapter 6 : The Gender Reader by Gary A. Olson, Merry G. Perry and Evelyn Ashton-Jones (, Paperback)

Lynet Uttal, "Nods that Silence," in *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by*

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Women of Color, ed. Gloria Anzaldúa (San Francisco: Aunt Lute Foundation Books,),

Chapter 7 : Women of Color Journal

Nods that silence / Lynet Uttal -- I am your sister: black women organizing across sexualities / Audre Lorde -- Recognizing, accepting and celebrating our differences / Papusa Molina.

Chapter 8 : Whiteness in Cross-Race Classroom Relationships

Nods that silence / Lynet Uttal I am your sister: black women organizing across sexualities / Audre Lorde Recognizing, accepting and celebrating our differences / Papusa Molina.

Chapter 9 : Making Face, Making Soul/Haciendo Caras (edition) | Open Library

Dean takes Lynet Uttal's short essay "Nods that Silence," published in , as indicative of the differences between conventional and reflective solidarities. Uttal worked both in Anglo feminist groups and feminist groups of color.