

DOWNLOAD PDF SECTION III: CHALLENGES TO FEMINISM AND FEMINIST LIBERALISM

Chapter 1 : Project MUSE - Feminism and International Law: Theory, Methodology, and Substantive Reform

Two main categories of feminist thought are then distinguished. The first group is referred to as equality, liberal or first wave feminists. They want to keep the basic structures of our culture in place and improve the status of women.

There is disagreement among liberal feminists, however, about the role of personal autonomy in the good life, the appropriate role of the state, and how liberal feminism is to be justified. That is, they hold that women should live lives of their own choosing. These accounts suggest that to say women should enjoy personal autonomy means they are entitled to a broad range of autonomy-enabling conditions. The following list of enabling conditions is representative. Being free of violence and the threat of violence: In some cases violence fractures the self and takes from women their sense of self-respect Brison The feminist literature on violence against women documents the particular role that violence and the threat of violence play in unfairly disempowering and limiting women Cudd , 85” Being free of the limits set by patriarchal paternalistic and moralistic laws: Think for example of laws that prohibit or restrict prostitution or abortion, or laws that favor certain kinds of sexual expression or family forms Cornell ; Brake Together, patriarchal paternalistic and moralistic laws steer women into socially preferred ways of life. But see Chambers , ” for liberal feminist uses of paternalism. Having access to options: On the liberal feminist view, women are entitled to access to options Alstott , Other sources of unfairly reduced options for women are stereotyping and sex discrimination in education and employment Smith ; Rhode Such stereotyping and discrimination affects some racial, ethnic and cultural groups in particularly pernicious ways. These internal enabling conditions are related to the external ones. Violence and the threat of violence, stereotyping and discrimination, material deprivation, and cultural homogeneity all can have the effect of closing down reflection and imagination. On the liberal feminist view, the state has an important role to play in promoting these conditions see sections 1. But there is much that cannot be done by the state Cudd , Some critics argue that freedom is of limited value because, even when enabling conditions like these are in place, women may choose limiting and disadvantaging social arrangements. Some point to the phenomenon of deformed preferences: This phenomenon makes changing preferences through increased freedom problematic, and leads some feminists to reject theories that prioritize free choice Yuracko Advocates of procedural accounts of autonomy concede that the enabling conditions do not rule out that a woman could choose, for example, to undergo clitorrectomy Meyers , or become a pornographic model Cudd , Individuals and groups will make various experiments in living that we cannot now precisely imagine. But they must be freed up to find their own way. Moreover, one should expect autonomous lives to take diverse forms in diverse cultural contexts. Jean Hampton draws on the contractualist tradition in moral and political philosophy to describe one way in which heterosexual intimate relationships often fail to be fair or just Hampton For more on feminist uses of contractualism, see section 1. Of course, many women choose to enter or remain in relationships in part because of affective benefits; for example women often get satisfaction from satisfying others or fulfilling a duty. Why set aside these affective benefits, as Hampton recommends, when evaluating the fairness of a relationship? For criticism of Hampton, see Sample As Linda Radzik explains in her defense of Hampton, a relationship is fair or just if the benefits that flow from each to the other are on par, that is, if each gives as much as she gets When one party gets from the other significantly more than he gives, he is denying the other her legitimate entitlement to reciprocation. Injustice of this sort is not uncommon. Procedural accounts of personal autonomy see section 1. According to procedural accounts, it is possible that a choice to enter or remain in a personal relationship in which one gives more than she gets from the other can be autonomous. Therefore, according to procedural accounts, liberal feminists should focus on ensuring that women are not pressured into or unable to exit them. This reminder enhances personal autonomy by broadening the imagination. Echoing procedural accounts of personal autonomy section 1. These functionings include, among other things, bodily health and integrity, affiliation, and political participation 41” But personal autonomy is not prioritized. A good life is one in which one is

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able to enjoy all of the major human functionings, that is, to flourish. To be sure, some may choose lives that do not include the actual exercise of some of the functionings— an ascetic may choose to compromise bodily health. But, Nussbaum explains, one must be able to function in each of these ways. Social arrangements are to be criticized if they render their participants unable to function in the valued ways regardless of their preferences. Nussbaum holds that her account is compatible with global moral pluralism and thus may function as a foundation for a global feminism. Nussbaum a, These approaches avoid directly judging the substance of the choices women make or the arrangements that result. They leave it to individuals and groups to fashion new, diverse, non-oppressive ways of life. There is also substantial agreement among liberal feminists concerning what the state should do. There is disagreement about some hard cases, however, that pit liberal values against one another. Liberal feminists hold that the state must effectively protect women from violence, regardless of where that violence takes place Cudd , 85— ; Rhode , — They also hold that sexist paternalistic and moralistic laws are an unjust use of state power. Laws restricting access to abortion are of particular import in this context because they take an extremely momentous choice away from women, and together with the cultural assignment of caregiving duties to women, steer women into the social role of mother. Women must have a legal right to abortion and meaningful access to abortion services. In addition, liberal feminists hold that the state must not grant preferential treatment to particular family forms Brake , ; Lloyd , ; McClain , Some argue that this means giving gay and lesbian partnerships the same recognition currently available to heterosexuals McClain , 6; Hartley and Watson Liberals tend to reject laws prohibiting prostitution. They support the right to collective bargaining to secure decent wages and working conditions Cornell , 57; Cudd , , as well as a guaranteed minimum income Cudd , They also support laws against sex discrimination in education, employment, and public accommodations. According to liberal feminists, the refusal to hire or promote a woman or do business with her because she is a woman is a morally objectionable limit on her options. So are workplaces that are hostile to women. Liberal feminists argue that laws prohibiting sexual harassment, and requiring affirmative action and comparable worth policies are often called for to remedy past and ongoing sex discrimination Williams , Women, and increasingly men, do not fit this model. The effect of not fitting the model is dramatic. Alstott and others argue that the state must ensure that the socially essential work of providing care to dependents does not unreasonably interfere with the personal autonomy of caregivers. Policies proposed to ensure sufficient personal autonomy for caregivers include parental leave, state subsidized, high quality day care, and flexible work schedules Cudd , ; Okin , But workplaces fail to accommodate the socially essential caregiving work of their employees in various ways. Williams recommends, if necessary, legal action alleging failure to recognize this right as an incentive to employers to accommodate caregivers Williams , There is disagreement among liberal feminists about some hard cases that pit liberal values against one another. Liberal feminists tend to reject legal limits on pornography Cornell , 57— But some hold that arguments for restricting violent pornography are not unreasonable Laden , —; Watson , ; for what such a not unreasonable argument might look like, see Eaton , and that the best arguments for freedom of expression fail to show that it should not be limited Brison Indeed some argue that violent pornography can undermine the autonomy of viewers Scoccia and the status of women as equal citizens Spaulding — Other hard cases concern the role of the state in family life. Family life has dramatic effects on the personal autonomy of its adult members. Some hold that the state should promote justice in the family—for example, the sharing of paid and unpaid labor by its adult members Okin , Others hold that the state may not be guided by a substantive ideal of family life Alstott , ; see also Nussbaum , —; and Wolf-Devine Liberal feminists hold that the state must protect and promote the development of autonomy capacities in children, especially girls. For example they hold that child-marriage should be legally prohibited McClain , 79 ; girls should have access to abortion without parental consent or notification Rhode , ; girls must receive a formal education free of sexist stereotyping, including instruction in the legal equality of women McClain , 81; Lloyd , , including autonomy-promoting sex education McClain , 57—58 , and ensuring that girls are prepared to be economically independent Lloyd , Some use contractualist political

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theory to argue that the state should ensure that the basic structure of society satisfies principles of justice that women, as well as men, could endorse. Others argue that the democratic legitimacy of the basic conditions under which citizens live depends on the inclusion of women in the processes of public deliberation and electoral politics. They argue that the basic structure currently distributes benefits and burdens unfairly, in part due to the gender system, or the patriarchal nature of inherited traditions and institutions. As Rawls puts it, the basic structure of society is: By major institutions I understand the political constitution and the principal economic and social arrangementsâ€. Competitive markets and the monogamous family [are] examples of major social institutionsâ€. The basic structure is the primary subject of justice because its effects are so profound and present from the start. The intuitive notion here is that this structure contains various social positions and that men born into different positions have different expectations of life determined, in part, by the political system as well as by economic and social circumstances. The veil of ignorance blocks from the parties knowledge of their place in society: Rawls argues that parties behind the veil of ignorance would choose two principles: None of the institutions of the basic structure, including the family, could assign roles according to sex. But Okin argues that this applies to the family as well. Gender blindness must play the same role in the family that it plays in these institutions. That is, families must be just. Okin offers a second argument to support the claim that families must be just. Rawls explains that a society based on his two principles of justice can be stable because within it citizens develop a sense of justice Rawls , ff. For our purposes consider that citizens must develop the conviction that citizens generally are due the rights of equal citizenship. Instead, girls and boys and may grow to believe that women are not entitled to equal citizenship. Okin endorses measures for the workplace, for example state subsidized daycare, parental leave, and flextime , These accommodations make it possible for women and men to choose against traditional roles. She argues instead that the state may and should promote a particular ideal of family life. Accommodations by employers may be understood, then, not only as a way of making options available to women, but as a way of encouraging the sharing of paid and unpaid work by spouses. Another way the state may encourage such egalitarianism is through autonomy-promoting education, especially for girls

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Chapter 2 : A reader's Guide to

Sarah Clark Miller Section III: Challenges to Feminism and Feminist Liberalism 7. Hiking Boots and Wheelchairs: Ecofeminism, the Body, and Physical Disability Alison Kafer 8. A Feminist Critique of Nussbaum's Liberalism: Towards an Alternative Feminist Methodology Lisa H. Schwartzman 9.

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

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unbiased.

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Chapter 3 : The Feminist Challenge to Men

Some comprehensive liberal feminists (see section) argue that the public political values on which feminist political liberalism relies render the latter insufficiently critical of precisely those hierarchies and forms of disadvantage liberal feminism aims to criticize and undermine (Abbey ; Baehr ; Chambers , 12,

Messenger Feminism is back in fashion. Read almost any online article about feminism and the comments will soon devolve into a debate about choice. This provides a neat diversion from talking about the larger power structures and social norms that restrict women, in many different ways, all around the world. Which, conveniently, fits in very nicely with their own business plan, of course. The limits of liberal feminism. Yes, we make choices, but these are shaped and constrained by the unequal conditions in which we live. It would only make sense to uncritically celebrate choice in a post-patriarchal world. Second, the idea that more choices automatically equate to more freedom is a falsehood. This is essentially just selling neo-liberalism with a feminist twist. You obviously made the wrong choice. As sociologist Natalie Jovanovski points out in her Freedom Fallacy chapter, it is not surprising this kind of liberal feminism has risen to prominence. Basically, it asks nothing of you and delivers nothing in return. Sexual harassment has been reframed as harmless banter that women can enjoy. Marriage is reconstructed as a pro-feminist love-in. Labiaplasty is seen as helpful cosmetic enhancement. Pornography is rebranded as sexual emancipation. Objectification is the new empowerment. The importance of a structural-level analysis has been almost completely lost in popular understandings of feminism. By way of comparison, it would seem quite ludicrous to suggest that by critiquing capitalism a Marxist was attacking wage labourers. It would similarly seem very odd to suggest that those critiquing Big Pharma hate people who work in pharmaceutical factories. Or that those who question our cultural reliance on fast-food have it in for the kids behind the counter at McDonalds. But the fight is not over. Many women are reasserting that feminism is a necessary social movement for the equality and liberation of all women, not just platitudes about choices for some. The limits of liberal feminism was launched in Australia in March. It is also available internationally. Post your questions in the comments section below.

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Chapter 4 : Governance Feminism: Notes from the Field – University of Minnesota Press

Feminist Theory and International Relations: The Feminist Challenge to Realism and Liberalism Tricia Ruiz Since the end of the Cold War and the increased interdependence resulting from the globalization.

Taking Money for Bodily Services" Platonic Love and Colorado Law Sex, Truth, and Solitude The introduction tells the reader where the essays will lead. The opening stories lead to a claim on p. Dignity is a core idea, and it is a core liberal idea. Where do these questions about dignity take us? What are the five? What, exactly, are these? Why should a perspective be internationalist? Why is this part of her method? Note the quick connection to justice, and to development economics. Her humanism is, in part, a response to relativist accounts of human well-being, searching instead for objective standards of well-being. What is the problem she sees with cultural relativism? Why the emphasis on women? Note this section leads directly to a defense of political liberalism. What is the core liberal idea? What does it mean to say that preferences are socially shaped? Notice that she lists several thinkers, including Adam Smith, that walked this path before her. What did Smith say about this, for example? The way we treat preferences turns out to be an important step in building a world view. In this brief introduction she says they have been the subject of disagreement among feminists. What are the different camps she describes? Note where she takes the argument: What is the connection? A central question here: Is feminism a threat to the nuclear family? How should we go about answering that question? She gives an answer at the top of p. What kind of an argument is this? Mill that sexual desire is socially shaped, so our distinction between sexual and nonsexual aspects of life is not sharply drawn. The next section begins with what she says are common oversimplifications of feminism. But look where she goes with this section. This is about liberty. The legal guarantees offered by the liberal state create a framework for agency, the basic condition for liberty. What is the content of the guarantees offered to liberal individuals? What should they be able to demand from their society? In this section Nussbaum implies that the Lockean limit on these guarantees may not be the last word. What are the boundaries between the public and the private realms? How is this connected to the liberal values of toleration and equality? Why does she make a distinction between law and moral argument here? As she says on p. The special cases of pornography and prostitution are introduced in the last paragraphs here. The last section of the chapter is mainly methodological, and important because of it. Why does Nussbaum want to ground her argument in a tradition? Who are the main figures in that tradition? Where is she going to look for evidence about claims raised in the book? Women and Cultural Universals. You can look ahead to the last para. Do keep track of the people described in the chapter such as Metha Bai ; Nussbaum will refer to them later. It is fairly easy to recognize the traditions in a society; Nussbaum refers, for example, to Supreme Court opinion for evidence of widespread opinions on the proper sphere of women. Near the bottom of p. Nussbaum argues that most approaches to the development of poorer parts of the world ignore this she refers to them as the Becker and standard utilitarian approaches , and that the Rawlsian approach too is insufficient. It is perhaps the main idea in the book. To a conception of a good life? Are there any particular parts of the list that strike you as particularly interesting or problematic? In the rest of this section she describes other consequences of the approach. In the next section starting on p. Is it not possible to defend some division of labor along gender lines? She outlines two possible positions, and labels them A and B. Are the objections convincing? The Feminist Critique of Liberalism. As she note on p. Who are the family members? Among liberalisms, it seems easier to disagree on economic distributions than on, say, the role of religion and speech. Egoism and moral self-sufficiency are connected to arguments about the family, as she notes on But liberals can, insists Nussbaum, be other-regarding If that is the case, what does it mean to begin political theory by focusing on individuals? Notice how, by the bottom of p. The next two pages briefly describe a conflict within liberalism that will reappear throughout the book. How does she rely on Mill? This section also contains a kernel of the argument about socially shaped preferences, which will be described more thoroughly in the last section and in

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chapter five pp. But those wider concerns are beyond this brief section; for now, she claims that entails a radical program. The section that starts on p. What is this second feminist critique of liberalism? What is the difference? The point also is useful in understanding communitarian objections, as she describes in the rest of this section. The last section of the chapter, beginning on p. The argument is complicated. Do the classic liberal thinkers simply dismiss emotions? The point of liberalism in this matter is summed on the top of p. Yet that poses a further problem we have encountered before, described further down the page, that of socially shaped preferences. Does this idea have much of a history in liberalism? This chapter examines the ways a basic freedom of conscience, religion, presents tensions with liberalism. The tensions are introduced on Many restrictions on liberties stem from religious claims. What should liberals do? The big problem arises when religions have been permitted to make law. Chapter 4 directly addresses the problem of judging other cultures. Nussbaum addresses this problem from a human rights perspective, introduced on p. Which appear to be most obviously violations of human rights? Which seem to be more reasonable limits? Why do the items you select belong on each list? The difficult point in the argument is on page Do you accept the claim that, in essence, the rights she discusses are prior to, or more important than, claims coming from particular religions? She makes the normative claim directly after the subtitle on As Nussbaum says on , it is in places like India where we can most clearly see the liberal dilemma over religion. Why does she reject it? Nussbaum makes it clear the dilemma will not go away.

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Chapter 5 : PHL Feminist Thought Course Syllabus

7 Reasons Why Was a Great Year for Feminism The 3 Biggest Feminist Women Moving Millions Marks First 'International Day of the Girl' with Bold Challenge.

The 3 Biggest Feminist Concerns About The College Experience by Julie Zeilinger I like so many others went off to college my freshman year under the impression that I was headed toward the greatest experience of my life. Rather, it turns out that just like in society at large we have a long way to go before we can claim gender equality in college. I concluded my freshman year wondering why our culture is so committed to projecting such an idealistic version of the college experience and remaining silent about the reality. So, with the help of other college women and experts, I decided to do something about it by writing *College*. *College* seeks to dispel some of the biggest myths about college, especially the ones targeted at women and the ones which obscure the ways in which feminism and feminist activism are still very necessary in the world of higher education. My hope is that rising freshmen, armed with knowledge, can make the most of their college experience. The following are just a few of the biggest feminist concerns about the college experience of which rising freshmen should be aware. But these issues often manifest in specifically gendered ways. For example, while women unfortunately face a myriad of issues related to body image and eating long before they even consider taking the SATs, these often manifest in uniquely troubling ways while in college. Much attention has been paid to the "Freshman 15" and though it is, in fact, a myth a study revealed that the average female only gains about 3. Every freshman will deal with these changes in her own way, but the reality is that eating disorders are still rampant on college campuses: Freshmen should be aware that, along with their mind and spirit, they may experience a physical transformation their first year of college. Freshmen should focus on eating in a way that makes them feel healthy and whole, beyond any kind of number on a scale or nutrition label. But there are also negative aspects of sex in college: Rising freshmen should be aware that college is not just about academic growth and enlightenment, but a time and place that offers plenty of opportunities for novel embodied experiences. Rather than feel defeated by what can often feel like a lot of overwhelming changes, though, freshmen women should focus on embracing the experiences to get to know themselves, their desires and their bodies better to set themselves up for a lifetime of health and fulfillment. Until relatively recently, women had no access to their own money and remained completely financially dependent on men. The truth is that the vast majority of women will be solely responsible for making their own financial decisions at some point in their lives and paying for college is likely one of the first, and certainly one of the most impactful, financial decisions women will make. Thus, rising college women should take the financial responsibility of paying for and making their way through college seriously. Scholarships, loans and financial aid options should all be thoroughly researched and options carefully weighed. College women should consider taking on the responsibility of a job while in school as well as budget and make wise choices about spending during those four years. Financial autonomy and responsibility is an issue we undoubtedly need to own as women on the greater level of pursuing equality and success for our gender, but at the end of the day, it is also an intimately personal thing. You are the only person who will answer for your debt. Feminist ideals aside, student loans and debt necessitate that you own being strong, independent, savvy, and confident in yourself. Sexism manifests in many ways on college campuses, including pervasive double standards as well as violent power dynamics. Bro culture is one such gendered double standard apparent on campuses across the country. Currently, about four out of five college students consume alcohol and half of all college students engage in binge drinking. While excessive drinking has long been a stereotypical cornerstone of the college experience, bro culture extends beyond mere social standards and represents a version of "equality" that ultimately just reinforces sexism: Collegiate women are now expected to be both feminine and sexually attractive, as well as "one of the guys" who can drink and party as much as their male friends can. News and World Report noted , binge drinking may have increased among women not because they have a

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gender-based alcohol problem, but because they are likely consuming drinks one for one with their male friends. But in doing so, because female hormonal and metabolic differences decrease our tolerance for alcohol compared to men, women meet the standard of binge drinking far before their male counterparts. Conforming to male social standards is seen by many college women as a better alternative to submitting to rigid female gender roles. Ultimately, equality and authenticity are completely elided while a male-dominated model prevails. And "bro culture" is just one example. Many college women experience sexual double standards, in which men are considered "players" and lauded for hooking up with numerous women while women are shamed for the same behavior and labeled "sluts. At the end of the day, just like in our culture at large, sexism is still evident on college campuses across the country. However, instead of feeling defeated by this inequality, freshmen can take the opportunity to educate their peers about these issues, proudly expound on their feminist ideals and rally and organize for change. While none of us may be able to alter this reality of pervasive sexism alone, by being open and honest with each other about our experiences and starting a dialogue, we can offer each other the support necessary to work towards solutions. Julie is the founder and editor of The FBomb www. Julie is on the Advisory Board of Feminist. Follow her on twitter [juliezeilinger](https://twitter.com/juliezeilinger). Her website is www. Author photo by Eric Mull. Related links at Feminist.

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Chapter 6 : Men in feminism - Wikipedia

/ Sarah Clark Miller -- Section III: Challenges to feminism and feminist liberalism -- Hiking boots and wheelchairs: ecofeminism, the body, and physical disability / Alison Kafer -- A feminist critique of Nussbaum's liberalism: towards an alternative feminist methodology / Lisa H. Schwartzman -- Reclaiming the ideal of equality / Michele.

History[edit] Parker Pillsbury and other abolitionist men held feminist views and openly identified as feminist, using their influence to promote the rights of women and slaves respectively. Liberals, such as the utilitarian Jeremy Bentham , demanded equal rights for women in every sense, as people increasingly came to believe that women were treated unfairly under the law. Although his efforts focused on the problems of married women, it was an acknowledgment that marriage for Victorian women was predicated upon a sacrifice of liberty, rights, and property. Supporters of the women attending argued that it was hypocritical to forbid women and men from sitting together at this convention to end slavery; they cited similar segregationist arguments in the United States that were used to separate whites and blacks. When women were still denied to join in the proceedings, abolitionists William Lloyd Garrison , Charles Lenox Remond , Nathaniel Peabody Rogers , and Henry Stanton , all elected to sit silently with the women. Abolitionist Thomas Wentworth Higginson argued against this, stating: I do not see how any woman can avoid a thrill of indignation when she first opens her eyes to the fact that it is really contempt, not reverence, that has so long kept her sex from an equal share of legal, political, and educational rights She needs them, not as an angel, but as a fraction of humanity. Most significantly, this movement intended to make it acceptable for men to be open about their emotions while maintaining their masculinity. This sharply contrasted with sex role theory which viewed gender as something determined by biological differences between the sexes. Thus, second-wave profeminist writers [11] were able to explore the interactions between social practices and institutions, and ideas of gender. This argument was also echoed in religious circles with the Muscular Christianity movement. The campaign has generally had the most success achieving legal reform in family law, particularly regarding child custody. Activists argue that the American judicial system discriminates against fathers in child custody hearings since mothers are typically viewed as the main caregivers. They claim that the economic burden of the breadwinner role has made it more difficult for men to take part in child rearing, and that court decisions rarely account for this obstacle. For instance, this group argues that custody rights in favor of women discriminate against men because they are based on the belief that women are naturally more nurturing and better caregivers than men. Thus, groups such as NCFM promote awareness, resources, support, and openings for discussion for these issues. Some feminists, like Simone de Beauvoir in her seminal text *The Second Sex* , argue that men cannot be feminists because of the intrinsic differences between the sexes, [17] Separatist feminists also hold this view, arguing that only by rejecting the masculine perspective entirely can feminism allow women to define themselves on their own terms, and that the involvement of men in the feminist movement will inculcate the values of patriarchy into any social change. A number of feminist writers maintain that identifying as a feminist is the strongest stand men can take in the struggle against sexism against women. They have argued that men should be allowed, or even encouraged, to participate in the feminist movement. One example of this is that some African American men have been unable to carry over the fundamental principles and lessons of the struggle for civil rights into a meaningful contribution to the struggle to end sexist oppression. However, at a more primary level, the bonds formed in the civil rights movement established valuable solidarity among African American women and men. Making these important connections understood by women and men might greatly benefit feminism. As described in the theory of strategic intersectionality, [25] utilizing the experiences of one part of our identity that intersects with another provides insightful tools to further improve the available tactics of the feminist movement. They assert that men are granted inherent privileges that prevent them from fundamentally identifying with feminist struggles and thus make it impossible for them to identify with feminists. This idea asserts that until men share equal responsibility for struggling to end sexism

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against women, the feminist movement will reflect the very sexist contradiction it wishes to eradicate. Also, the prefix "pro" characterizes the term as more proactive and positive. There has been some debate regarding the use of the hyphen identifying as a " pro-feminist " as opposed to a profeminist , claiming that it distances the term too much from feminism proper. Justin Trudeau[edit] In Canadian Prime Minister Justin Trudeau made international headlines for establishing the first gender-balanced cabinet in Canada. Until it is met with a shrug. A photo series featuring many A-list stars wearing the shirts was released. She also requested a little more money to make up for the years of work where she was making less. He spoke in support of equal work for equal pay, health care, Planned Parenthood and unifying the country. Since the launch of HeForShe campaign in , UN Women ambassadors alongside Emma Watson and thousands of men across the globe are committed to the goal of gender equality. Therefore, the more we work together, the better our society will be. Jackson Katz suggests that we have a responsibility to help youths to create a society that will prevent future generations from experiencing the current issues regarding gender equality. Katz believes that when both genders work together, there is a change that the next generation can use to avoid suffering similar tragedies. We, that have a choice, have an opportunity and a responsibility to them. Four in five men refused to identify themselves as feminist, but when a specific definition is given the number fell to two in five. The participants would classify feminism and feminists as either "good" or "monstrous".

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Chapter 7 : Feminist Philosophy (Stanford Encyclopedia of Philosophy)

/ Sarah Clark Miller --Section III: Challenges to feminism and feminist liberalism --Hiking boots and wheelchairs: ecofeminism, the body, and physical disability / Alison Kafer --A feminist critique of Nussbaum's liberalism: towards an alternative feminist methodology / Lisa H. Schwartzman --Reclaiming the ideal of equality / Michele Moody.

Introduction As this entry describes, feminism is both an intellectual commitment and a political movement that seeks justice for women and the end of sexism in all forms. Motivated by the quest for social justice, feminist inquiry provides a wide range of perspectives on social, cultural, economic, and political phenomena. Yet despite many overall shared commitments, there are numerous differences among feminist philosophers regarding philosophical orientation whether, for example, Continental or analytic, ontological commitments such as the category of woman, and what kind of political and moral remedies should be sought. Contemporary feminist philosophical scholarship emerged in the 1970s as more women began careers in higher education, including philosophy. As they did so, they also began taking up matters from their own experience for philosophical scrutiny. These scholars were influenced both by feminist movements in their midst as well as by their philosophical training, which was anything but feminist. Additionally, feminist philosophical scholarship increasingly focused on the very same types of issues philosophers had been and were dealing with. Feminist philosophical scholarship begins with attention to women, to their roles and locations. What are women doing? How do their activities compare to those of men? Are the activities or exclusions of some groups of women different from those of other groups and why? What do the various roles and locations of women allow or preclude? How have their roles been valued or devalued? To this we add attention to the experiences and concerns of women. How might attention to these transform our current methods or values? And from here we move to the realm of the symbolic. How is the feminine instantiated and constructed within the texts of philosophy? What role does the feminine play in forming, either through its absence or its presence, the central concepts of philosophy? Feminist philosophers brought their philosophical tools to bear on these questions. And since these feminist philosophers employed the philosophical tools they knew best and found most promising, feminist philosophy began to emerge from all the traditions of Western philosophy prevalent at the end of the twentieth century including analytic, Continental, and classical American philosophy. It should come as no surprise then that the thematic focus of their work was often influenced by the topics and questions highlighted by these traditions. Hence, as a result, a given question can be taken up and addressed from an array of views, sometimes, as discussed below, with quite contradictory answers. Hence feminist philosophical scholarship is not homogeneous either in methods or in conclusions. Indeed, there has been significant debate within feminist philosophical circles concerning the effectiveness of particular methods within philosophy for feminist goals. Some, for example, have found the methods of analytic philosophy to provide clarity of both form and argumentation not found in some schools of Continental philosophy, while others have argued that such alleged clarity comes at the expense of rhetorical styles and methodological approaches that provide insights into affective, psychic, or embodied components of human experience. Other feminists find approaches within American pragmatism to provide the clarity of form and argumentation sometimes missing in Continental approaches and the connection to real world concerns sometimes missing in analytic approaches. Founded in 1981 as a venue for feminist philosophical scholarship, *Hypatia: A Journal of Feminist Philosophy* has embraced a diversity of methodological approaches in feminist philosophy, publishing work from all three traditions. Feminist scholarship in each of these traditions is also advanced and supported through scholarly exchange at various professional societies, including the Society for Women in Philosophy, founded in the United States in 1982. Additionally, the Society for Analytical Feminism, founded in 1983, promotes the study of issues in feminism by methods broadly construed as analytic, to examine the use of analytic methods as applied to feminist issues, and to provide a means by which those interested in analytical feminism can meet and exchange ideas. The Society for the Study of

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Women Philosophers was established in to promote the study of the contributions of women to the history of philosophy. Similar organizations and journals on many continents continue to advance scholarship in feminist philosophy. Many of the ways in which feminist philosophy is not monolithic will be discussed below. Nevertheless, it is worth noting here at the start that although feminist philosophers have intended that their work “unlike the traditional philosophy they criticize” be applicable to all women and reflect the diverse experiences of women, in practice it has not always been the case. One important limitation that feminist philosophers are trying to overcome is their insufficient attention to the many interacting ways that human beings are oppressed, for example, along lines of race, sexuality, ability, class, religion, and nationality. Feminist philosophy strives for inclusivity and pluralism, even if it falls short. So, for example, it makes sense to ask whether Plato was a feminist, given his view that some women should be trained to rule Republic, Book V, even though he was an exception in his historical context see, e. Our goal here is not to survey the history of feminism “as a set of ideas or as a series of political movements” but rather to sketch some of the central uses of the term that are most relevant to those interested in contemporary feminist philosophy. The references we provide below are only a small sample of the work available on the topics in question; more complete bibliographies are available at the specific topical entries and also at the end of this entry. In this second wave, feminists pushed beyond the early quest for political rights to fight for greater equality across the board, e. Third Wave feminists often critique Second Wave feminism for its lack of attention to the differences among women due to race, ethnicity, class, nationality, religion see Section 2. One strategy for solving these problems would be to identify feminism in terms of a set of ideas or beliefs rather than participation in any particular political movement. As we saw above, this also has the advantage of allowing us to locate isolated feminists whose work was not understood or appreciated during their time. But how should we go about identifying a core set of feminist beliefs? Some would suggest that we should focus on the political ideas that the term was apparently coined to capture, viz. But this too raises controversy, for it frames feminism within a broadly liberal approach to political and economic life. Although most feminists would probably agree that there is some sense of rights on which achieving equal rights for women is a necessary condition for feminism to succeed, most would also argue that this would not be sufficient. Is there any point, then, to asking what feminism is? Given the controversies over the term and the politics of circumscribing the boundaries of a social movement, it is sometimes tempting to think that the best we can do is to articulate a set of disjuncts that capture a range of feminist beliefs. However, at the same time it can be both intellectually and politically valuable to have a schematic framework that enables us to map at least some of our points of agreement and disagreement. The normative claims concern how women ought or ought not to be viewed and treated and draw on a background conception of justice or broad moral position; the descriptive claims concern how women are, as a matter of fact, viewed and treated, alleging that they are not being treated in accordance with the standards of justice or morality invoked in the normative claims. Together the normative and descriptive claims provide reasons for working to change the way things are; hence, feminism is not just an intellectual but also a political movement. So, for example, a liberal approach of the kind already mentioned might define feminism rather simplistically here in terms of two claims: Normative Men and women are entitled to equal rights and respect. Descriptive Women are currently disadvantaged with respect to rights and respect, compared with men [“in such and such respects and due to such and such conditions”]. On this account, that women and men ought to have equal rights and respect is the normative claim; and that women are denied equal rights and respect functions here as the descriptive claim. However, our point here is simply that claims of this sort concern what is the case not what ought to be the case. Moreover, as indicated by the ellipsis above, the descriptive component of a substantive feminist view will not be articulable in a single claim, but will involve an account of the specific social mechanisms that deprive women of, e. Engels; Okin Or is it her role in the labor market? Brownmiller; MacKinnon Disagreements within feminism can occur with respect to either the descriptive or normative claims, e. Disagreements may also lie in the explanations of the injustice: Disagreements between feminists and non-feminists can occur with respect to both the normative and

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descriptive claims as well, e. Others disagree about the background moral or political views. In an effort to suggest a schematic account of feminism, Susan James characterizes feminism as follows: Feminism is grounded on the belief that women are oppressed or disadvantaged by comparison with men, and that their oppression is in some way illegitimate or unjustified. Under the umbrella of this general characterization there are, however, many interpretations of women and their oppression, so that it is a mistake to think of feminism as a single philosophical doctrine, or as implying an agreed political program. Some might prefer to define feminism in terms of a normative claim alone: Of course this qualification might be and is used for various purposes, but one persistent usage seems to follow the qualification with some claim that is hard to distinguish from claims that feminists are wont to make. Or one might be willing to acknowledge in a very general way that equality for women is a good thing, without being committed to interpreting particular everyday situations as unjust especially if it is unclear how far these interpretations would have to extend. Feminists, however, at least according to popular discourse, are ready to both adopt a broad account of what justice for women would require and interpret everyday situations as unjust by the standards of that account. Those who explicitly cancel their commitment to feminism may then be happy to endorse some part of the view but are unwilling to endorse what they find to be a problematic package. As mentioned above, there is considerable debate within feminism concerning the normative question: What is the nature of the wrong that feminism seeks to address? For example, is the wrong that women have been deprived equal rights? Is it that women have been denied equal respect for their differences? Is it all of the above and more? What framework should we employ to identify and address the issues? Feminist philosophers in particular have asked: Do the standard philosophical accounts of justice and morality provide us adequate resources to theorize male domination, or do we need distinctively feminist accounts? Note, however, that by phrasing the task as one of identifying the wrongs women suffer and have suffered, there is an implicit suggestion that women as a group can be usefully compared against men as a group with respect to their standing or position in society; and this seems to suggest that women as a group are treated in the same way, or that they all suffer the same injustices, and men as a group all reap the same advantages. But of course this is not the case, or at least not straightforwardly so. As bell hooks so vividly pointed out, in when Betty Friedan urged women to reconsider the role of housewife and demanded greater opportunities for women to enter the workforce Friedan, Friedan was not speaking for working class women or most women of color hooks Neither was she speaking for lesbians. Women as a group experience many different forms of injustice, and the sexism they encounter interacts in complex ways with other systems of oppression. In contemporary terms, this is known as the problem of intersectionality Crenshaw, Botts But given more recent work on trans issues such a gender-specific term would today raise many more problems than it would solve. Very broadly, then, one might characterize the goal of feminism to be ending the oppression of women. But if we also acknowledge that women are oppressed not just by sexism, but in many ways, e. And some feminists have adopted this interpretation e. Note, however, that not all agree with such an expansive definition of feminism. One might agree that feminists ought to work to end all forms of oppression—oppression is unjust and feminists, like everyone else, have a moral obligation to fight injustice—without maintaining that it is the mission of feminism to end all oppression. In other words, opposing oppression in its many forms may be instrumental to, even a necessary means to, feminism, but not intrinsic to it. For example, bell hooks argues: Feminism, as liberation struggle, must exist apart from and as a part of the larger struggle to eradicate domination in all its forms. We must understand that patriarchal domination shares an ideological foundation with racism and other forms of group oppression, and that there is no hope that it can be eradicated while these systems remain intact. This knowledge should consistently inform the direction of feminist theory and practice. Unlike many feminist comrades, I believe women and men must share a common understanding—a basic knowledge of what feminism is—if it is ever to be a powerful mass-based political movement.

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Chapter 8 : College The 3 Biggest Feminist Concerns About The College Experience By Julie Zeilinger

Feminist activists have established a range of feminist businesses, including women's bookstores, feminist credit unions, feminist presses, feminist mail-order catalogs, and feminist restaurants. These businesses flourished as part of the second and third-waves of feminism in the 1970s, 1980s, and 1990s.

Tue, 21 Aug Especially welcome would be writings by second wave feminists. Best to all at the start of a new semester! Although it is focused on pornography, it is actually a book about masculinity in this culture and its relationship to dominance and power. Jensen applies a radical feminist analysis to the wider issues of how gender works in this culture and then goes into the ways that pornography both produces and reproduces gender inequality. I had an advance copy last semester and the students loved it. If the mind can imagine it, the mind can make it so Dr. Byrd, which includes historical pieces written by Frederick Douglass and W. DuBois in support of feminism and a statement from Men Stopping Violence. But he does get under the skin, so to speak, of masculinity and how it is socially constructed through practices and institutions. Also, his own story of how he was socialized into masculinity engages students and gets them to think about their own lives, or the lives of men they know. In both cases, one should question what is the larger context and whether students are being asked to think for themselves or to embrace extremist views. One could just as easily present only negative stereotypes about femininity and demand that it be "eradicated. Personally i have travelled a journey of exploring my own masculinity and its construction in the social and cultural arenas in a effort to prove how destructive the idea of masculinity was to my own sens of identity; however on that journey i ahve found that it is the way masculinity is performed and practiced in soiety be it by individuals or institutions that is "negative". I used both books last semester and found them challenging and welcoming to all of the students in the class. I have tremendous respect for Jensen and his work, but asking undergrad men to consider eradicating their masculinity reads as not only extremist, but "old school" hate to admit it. That seems to reaffirm old essentialisms. Take a look around: Take back the night is yesterday. Men wearing anti-rape bracelets in their fraternities is today. The entire novel takes place as he waits in the bathroom doorway with his girlfriend for the results of the home pregnancy test. Connell on hegemonic vs. The memoir is an excellent inroad to a rich discussion of the psychology of college-age men. Lisa Johnson mjohnson AT usc upstate. Judith Kegan Gardiner, ed. Masculinity Studies and Feminist Theory. Men and Feminism Hi, Everyone. I was going to wait awhile to post this announcement, but given the current discussion about men and feminism it seems to make sense to share this information now. Further information is included below, as well as a link to an excerpt from the introduction to the book. This excerpt appears in the magazine Voice Male, which may be a useful resource for those of you interested in men and feminism. And since the interrelations between gender, race, class, and sexuality are central to feminism, Men Speak Out prioritizes such issues. These authors tackle the issues of feminism, growing up male, recognizing masculine privilege, taking action to change the imbalance of power and privilege, and the constraints that men experience in confronting sexism. They describe their successes and challenges in bucking patriarchal systems in a culture that can be unsupportive of -- or downright hostile to -- a profeminist perspective. In these chapters, a diverse group of men reflect on growing up, share moments in their day-to-day lives, and pose serious questions about being a profeminist male living, thinking, and learning in a sexist society. Masculinity and Identity 1. Beyond Beats and Rhymes, Byron Hurt 2. Resisting Sexism, Ewuare X. Stepping Out of Bounds, Nathan Einschlag 7. Trying to Be Sexy and Anti-Sexist Darker Shades of Queer: Race and Sexuality at the Margins, Chong-suk Han Let Us Be Seen: Men, Gender, and Sexual Assault, B. Army Marshall Thompson Preaching to the Choir , Matthue Roth The Starbucks Intervention, Greg Bortnichak From Oppressor to Activist: Reflections of a Feminist Journey, Amit Taneja Points and Perspectives Learning From Women, Bob Lamm Playground Vertigo, Jeremy Adam Smith Taking Action, Making Change Violation, Eli Hastings Steel-Toed Boots, Tal Peretz Being a Social Justice Ally: How Can I Be Sexist? Wed, 22 Aug I wonder if I could appeal to the list for suggestions for

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readings? Views on Gender, Sex, and Power. Routledge forthcoming --I have read segments and heard Shira present material from the anthology and think it would be a really good addition to a course like Michael described. While members were thinking along these lines I thought it would be good to mention it so folks who are interested can keep an eye out for it. He published a book last year through Jist ; details and more info about his work nationally and in Mexico can be found at www. When I speak to students, I often use an exercise where the women of the group get to put up a number of questions they have about men, things that puzzle them about masculine behaviour, values. An illustration of how long this one-sided conversation has been going on. A fact that always seems to get lost in the revisionist frenzy is that many men - certainly the best - choose to opt out of the masculinity construct, just as many women shuck off the constraints of femininity. But in a male-supremacist society, there seems to be more of a taboo in acknowledging male dissidence and its reasons. Tell your friendly librarian Pornography and the End of Masculinity begins with the simple demand of the culture: In our culture, porn makes the man. Pornography is a thriving multi-billion dollar industry. So powerful it drives the direction of much media technology. In addition to being big business -- just one click away! These days, anti-porn arguments are assumed to be "anti-sex" and thus a critical debate is silenced before it has a chance to get off the ground. This book breaks that silence. At once alarming and thought-provoking, Getting Off asks tough but crucial questions about pornography, manhood, and the way toward genuine social justice. He is the author of The Heart of Whiteness: He can be reached at rjensen@AT.uts.edu. Best wishes, michael flood. Men, Masculinities, and Gender: Key resources Readings on men and gender issues XYonline is a website on men and gender issues, at <http://www>: It includes a substantial collection of over accessible articles on men, gender, masculinity, and sexuality, here: <http://www> It is free at: Thu, 23 Aug A reminder that, today, feminist messages often seem only acceptable if taken up by men and somewhat coopted by a subtextual message of male morality. I am wondering if anyone has put readings in the hands of students without the gender of the author being known. Rowling made a conscious decision or maybe her publishers to appear gender neutral. Students, especially the non-majors, look at article titles more than author and their credentials. In feminist readings, how interesting it might be to have students read the ideas and discuss articles without knowing the gender of the author. Why should that matter except for the fact that they may assume any author who uses first initials only is a male -- one of those hidden assumptions we all try to question in the discussion of the ideas raised? Has anyone tried something like this before? If so which readings did you use? Kathy Labadorf University of Connecticut kathy. As well as, true enough, numerous works by men. On the up side, this provides a great teaching moment. My request turned up several great recommendations, some of which I was aware; others not. Plus a request to write a book review. Now if only one of you would volunteer to convert my diss. This is a level class with heavy prereqs. That happens in my other classes.

Chapter 9 : Liberal Feminism (Stanford Encyclopedia of Philosophy)

Several contributions highlight the political, strategic, and ethical challenges that feminists and LGBT activists must negotiate to play on the governmental field. The book concludes with a focus on feminist interventions in postcolonial legal and political orders, looking at new policy spaces opened up by conflict, postconflict, and occupation.