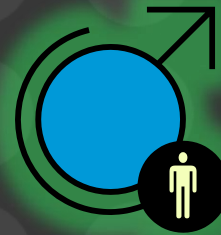
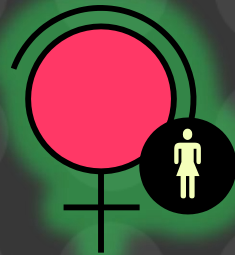
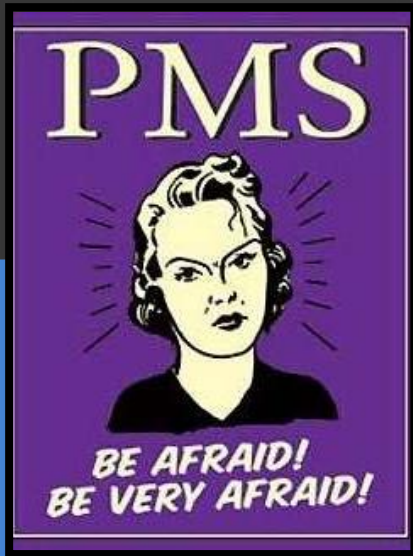


PATRIARCHY & OPPRESSION OF WOMEN

OPPRESSION & JUSTICE (FALL 2013)
LAURA GUIDRY-GRIMES

WHAT ARE SOME GENDER NORMS FOR WOMEN AND MEN?



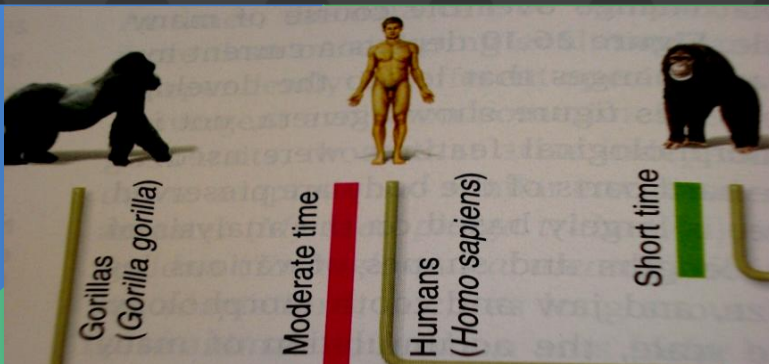
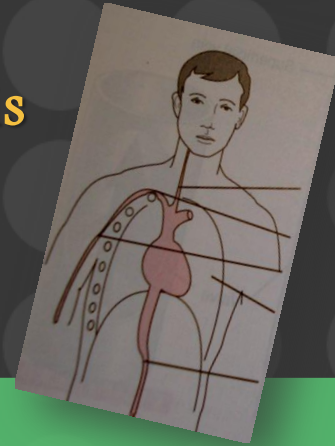
✧ Patriarchy

- ◆ “set of social relations between men, which have a material base, and which, though hierarchical, establish or create interdependence among men than enable them to dominate women” (Hartmann 143, emphasis added)



✧ Androcentrism

- ◆ “man is treated as the tacit standard for human. he is the measuring stick, the unstated point of reference, for what is paradigmatic of or normal for humans” (Little 2)



KEY TERMS

✦ Sex

- ◆ Based on *biological* factors (e.g., chromosomes, sex organs, hormones)

✦ Gender

- ◆ Based on *social* factors (e.g., role, behavior, position)

✦ Sexism

- ◆ Oppression due to being identified as a woman

✦ Misogyny

- ◆ Explicit or implicit hatred of women

Problem of false dualisms

May or may not identify with gender associated with sex

KEY TERMS

Reformist

Revolutionary

Liberal

Marxist-socialist

Psychoanalytic

Existentialist

Postmodern

Multicultural

Ecological

UNIFIED AGAINST SEXISM

Moderate

Radical

Common concerns:

Lack of representation

Employment/wages

Sexual/reproductive freedom

Voting

Gender violence

And many other things!

✦ Feminism: Intellectual and political movement to end sexism

THE 'F' WORD

✧ First Wave

- ◆ Late 19th – early 20th century
- ◆ Focus on suffrage, challenging “cult of domesticity”

✧ Second Wave

- ◆ 1960s–1990s
- ◆ Focus on challenging oppressive feminine norms, promoting equal civil rights; more radical movements

✧ Third Wave

- ◆ mid-1990s onward
- ◆ Focus on empowerment and giving positive meaning to different gender expressions (inc. feminine ones); more global

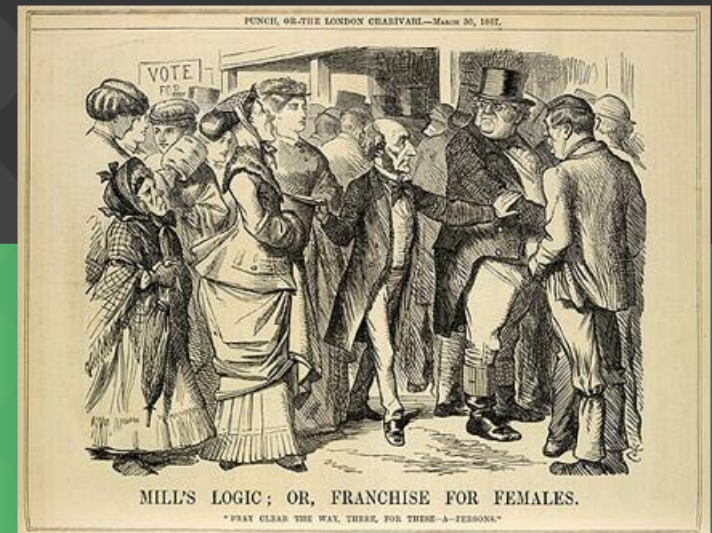
THE ‘F’ WORD

- ✦ Advocated to reform social position of women
 - ◆ Supported suffrage, expanding opportunities
 - ◆ Utilitarianism: an act is right only insofar as it maximizes net happiness and minimizes net unhappiness
 - Harm principle: Justifiable to intervene with another's liberty if and only if doing so prevents (non-trivial) harm to others

JOHN STUART MILL

1806-1873

“The Subjection of Women” (1869)



“the legal subordination of one sex to the other—is wrong in itself, and now one of the chief hindrances to human improvement”

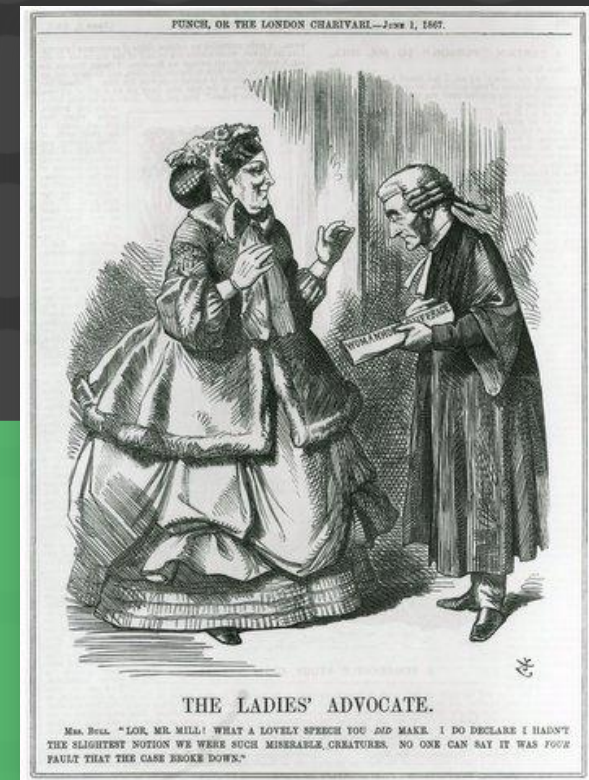
“Every one of the subjects lives under the very eye and [...] in the hands, of one of the masters—in closer intimacy with him than with of her fellow-subjects [...] with the strongest motives for seeking his favour and avoiding to give him offence”

J.S. MILL

✦ Why does sexist oppression persist?

- ◆ Support of popular sentiment
- ◆ Permeates structures, institutions, everyday relations
- ◆ Myth of “natural place”, “natural order” of the sexes
- ◆ Lack of women in powerful, influential positions (unheard voices)
- ◆ Modified, made less visible
- ◆ Inherited power
- ◆ ...anything else?

J.S. MILL



- ✦ Epistemic barriers to knowing the “true” nature of women (if there is such a thing) or what they would want in a just society
 - ◆ Only familiar with patriarchal and sexist relations
 - Arose from power of might and domination
 - Limited/nonexistent opportunities to compete, to flourish
 - ◆ Women prevented and intimidated in voicing their desires and interests or forming emboldening relationships with other women
 - ◆ Enslaving of women’s minds → servility, self-abnegation

J.S. MILL

- ✦ Does utilitarianism seem to offer a promising philosophical strategy for promoting social justice (for women and others)?
- ✦ What responsibilities does Mill identify that *men* have in virtue of their privilege in this regard? Do you agree that men have these obligations?
- ✦ Is Mill right to have faith in a freely competitive society for fixing oppression and exclusion?
- ✦ Do you think a reformist or revolutionary approach to sexism is more warranted? Why?

DISCUSSION

QUESTIONS? COMMENTS?