• Feminism(s): no universal brand of feminism bc diff groups of women experience life differently; each sheds light on diff way of knowing, analyzes inequality, and pursues social change/justice
• Femst studies:
  Disabled women, trans women, colored women, women of all body types, no matter what they wear, across all geographic locations
• TA: Nancy Morales
  nmorales@umail.ucsb.edu

9/27
• Identity decided by society
• Discourses: how we talk about men & women (ex: bodies; anatomy)
• Institutions: formal rules & regulations that distinguish gender (ex: birth certificate; driver's license)
• Structures: physical spaces that mark gender divisions (ex: bathrooms; malls)
• Practices: men & women face different cultural expectations (ex: appearance; dating)
• *Space: public bathrooms segregated by sex but not in private homes
• ^ crucial analytic frameworks
• Discourse: way of talking, thinking, act, feeling about an idea or area of concern; describes what’s not/possible to say/do: ex: gender meanings, identities & knowledge
• Trans Language (Inclusive/Exclusive)
  No adequate terms to discuss trans gender issues & concerns
  Limited by language of “traditional categories of the world of men & women”
  Inclusive language project calls for challenging terms “he” and “she”
  *hir and s/he an adequate solution?
  Liberating for some transpersons/confining others to a social category?
  Possible to imagine ourselves out of categories?
• Institutions: set of relationships and/or practices- mainstream social values & beliefs (ex: family; education; legal; medical)
  Positions all individuals w/in society as either potentially/part of it or those who can’t won’t participate
  Marriage: traditional → change
  Institutions mostly uphold social values but can change
• Structures: material & physical world around us
  Spaces shape our social values & beliefs (ex: home; community; buildings)
  Positions all individuals w/in society as either included, excluded, having access to spaces or not
  Bathrooms- public inaccessible to some; decides who can walk into which bathroom (Gender is a structure)
• Practices: what we do; everyday activities & conduct
  Interactions w/other men & women inform our own identity & shape kinds of social relationships we have (ex: how we eat, where we sleep, who we date)
  Demonstrate how people fit or not into social structures & institutions
• Work at home (from w/in) to make U.S./EU policies more humane- support communities whose goals is to make Muslim women’s & men’s lives better- think in terms of respect to build alliances & coalitions (solidarity across difference)- “Pity & Rescue” aren’t actions of social justice
• Goals could be diff based on society (where/how you live)
• Abu-Lughod doesn’t want cultural relativism- privileged people should help but let Muslim women take the lead
• Discourse: ways we talk about something
• Language we use to talk about women & girls
  Taken-for-granted assumptions
  Commonplace/normal understandings about what women & girls are/should be
• Ex: women more suited to raising kids bc they gave birth; Muslim women oppressed & need rescuing bc they wear the veil; young women shouldn’t be sexually promiscuous bc it’s a sign of low self-worth (slut vs. good girl)
• Language limits what’s im/possible; dominant ways of talking about issue, event, or practice; sets conditions for how we think & feel
• Ways of talking → ways of thinking → ways of acting
• Discourses are part of who we are/how we experience ourselves and how we think, speak, and act/experience the world
• Love & Romance (seen as feminine)
  Discourse: heterosexual; white; Disney (Prince Charming); Shakespeare (R&J); get married & live happily ever after; Kennedy’s (marriage); woman is damsel in distress (woman abuses another woman) → man saves her
  Ex: Bachelor/Bachelorette: women competing w/each other
• Heterosexuality:
  IS NOT- biologically given; naturally occurring; only about being attracted to opposite sex
  IS- social invention; taken-for-granted social arrangement; learned social practice; way we organize & reinforce gender divisions; privileged status/form of entitlement
• Heterosexual: romantic view of heterosexuality- supports & constructs idea of happiness & well-being- prevents us from seeing how institutionalized heterosexuality works to organize gender- naturalizes gender relations between men & women- creates illusion that heterosexuality is fixed, universal, & exists across time & culture- operates thru ritualized sacred practices (ex: Valentine’s Day)
  For homo couples, which one is many or woman- Imaginary expanded
• Heteronormativity:
• Trans: trying to separate biology from gender/social categories
• Studies found “gay” gene- white gene, etc?
• Not born w/attractiveness at all- don’t even like chocolate when born
• Grown up in a society that’s promoted heterosexualism → more likely to be heterosexual
• Heterosexuality: dominant meaning system & much more than one’s sexual orientation; institutionalized (heterosexuals have more legal rights, more traditional homes, etc)
- SB 967 (CA): makes “yes” means “yes” the consent standard on college campuses to prevent sexual violence → prevention education during student orientation; increased access to counseling resources; training for adjudication panels
- Preserve evidence after being sexually assaulted: don’t bathe, douche, change clothing, use toilet, shower, or wash; if change clothes, put them in paper (not plastic) bag
- National Sexual Assault Hotline: 800-656-4673
- Place
  Physical: real, concrete, geographical location; material world where we’re situated & in which to navigate (ex: dwelling we live in campus dorm, off-campus apartment, house)
  Symbolic: reflect emotional attachments and history of experiences; set of associations & relationship to particular sites (ex: university we attend- 1st in family, freedom, discovery of ideas, party school/IV)
  Contested sites: spaces have multiple meanings, uses & interpretations; who belongs/excluded? Who has rights to which space? What responsibilities come with these spaces? (ex: sidewalks- pedestrians, skateboarders, dog walkers/strollers, art walk, cyclists)
- Public vs. private place (distinctly gendered): challenge exclusionary practices of public sphere
  Traditional western feminist view: private sphere → female/feminized space; domestic space, space of body itself, family, property, household
  Public sphere → male/masculinized sphere; marketplace, economy, politics, state
- Upper class, white women symbols of purity in 19th century; moral pillars of Victorian society; too fragile & innocent to partake in public life (private sphere of home & family); duties included raising upstanding kids & maintaining marital bliss; sex w/husband was reproductive requirement, not something to be enjoyed
- Working class women considered impure, “fallen women”; bottom of social hierarchy bc out in public mixing with “seedy types” (i.e. working-class men, immigrant, colored people, vagabonds, criminals); public regarded as realm where anything goes → realm of competition, danger, immorality & perversion; only men capable to brave outside world; upper-class white men engaged in sinful acts, they could return home & be restored by their wives’ virtue & purity
- Domestic space: privilege temporarily-abled bodies; disabled people experience home (place construed as sanctuary from outside world) as series of disembodied spaces
- Physical structure & architecture of housing excludes impaired bodies by design → amplify impairment
- “Alien” experience reduces quality of home life
- Idealized notions of home: place of rest, peace, security, comfort, healthy, wellness & expression of oneself
- Consequences of home: bodies feel “out of place”; lack of independence; loss of self-control; insecurity; third party caregiving; lack of personal privacy; unwanted attention social withdrawal
- Domestic spaces & usability: home life revolves around resolving issues of restrictive spaces; mobility & access issues; strategies of navigating home are race & class-based