

## 1: Feminist Philosophy of Law (Stanford Encyclopedia of Philosophy)

*An examination of the contact between organized women's groups and organized labor, women's organizations within the labor movement, and feminist labor organizing shows that when feminists and unions worked together, both benefited.*

Fundamental Themes in Feminist Legal Philosophy In philosophy of law, as in feminist theory more generally, methods, presumptions, and approaches vary considerably. Radical, socialist and Marxist, postcolonial, transnational, relational, cultural, postmodern, dominance, difference, pragmatist, liberal, and neoliberal approaches to feminism are all represented in and provide differing contributions to feminist legal philosophy. Moreover, feminist legal theory has developed over time, with concerns such as equality, liberty, dominance and difference, and diversity and globalization prevailing at different points Chamallas Despite all these differences of focus, emphasis, or approach, certain themes are common. Normative assumptions include the equal moral worth of all human beings and perhaps of some non-human animals as well and the entitlement of beings of such moral worth to equal treatment under the law, however this might be understood. Feminist philosophers of law also share certain basic criticisms of traditional views of the nature of law and legal reasoning, of patriarchal assumptions as reflected in law, and of the problems that women have in securing equal justice under law Smith, , ch. They are attuned to the ways that power in society is shaped by the shortcomings of various legal systems as well as to the complexities of improving these systems, including how to decide the meaning of equal treatment under law and how it might be achieved. For example, feminist philosophers of law may disagree about the extent to which law should attempt to prevent dominance within intimate relationships and is complicit in oppression if it does not. Neoliberal views emphasize liberty and consent; criticisms of neoliberalism include the practical difficulties of choice under circumstances of patriarchy or economic constraints. To take another example, difference feminists and liberal feminists struggle with the meaning of equality under law and whether achieving equality might in some circumstances require different treatment. The coherence of any particular legal system can always be challenged, but on this approach an aspiration of any legal system is coherence. And at a minimum the appearance or illusion of coherence is maintained by requirements of consistency, including following precedent, treating like cases alike, and maintaining judicial impartiality. Feminist critics point out that conceptualizing the rule of law in terms of coherence and consistency tends to reinforce and legitimate the status quo and existing power relationships Scales ; MacKinnon Indeed, one primary purpose of law as traditionally understood is to promote stability and order by reinforcing adherence to predominant norms, representing them not only as the official values of a society, but even as universal, natural, and inevitable. Law is thus seen as setting the official standard of evaluation for what is normal and acceptedâ€”what is required, prohibited, protected, enabled, or permitted. It is accordingly represented as objectiveâ€”for example, as compelled by precedent and not just a matter of opinion see, e. Violations, wrongs, injustices, harms, or infractions are by definition deviations from law, and typically also deviations from the status quo. The status quo is the invisible default standard of law. From these observations, feminist philosophers of law have concluded that law makes systemic bias as opposed to personal biases of particular individuals invisible, normal, entrenched, and thus difficult to identify and to oppose Minow ; Rhode ; MacKinnon Such systemic bias may be accepted not only by actors within the legal system such as judges but also by its victims as well as its beneficiaries. Primary tasks of feminist philosophy of law are to identify such bias wherever it occurs within the legal system, through methodologies such as genealogical analysis, conceptual analysis, or normative critique e. Feminist philosophers of law judge the status quo thus enforced as patriarchal, reflecting ancient and almost universal presumptions of gender inequality. This is not a conceptual necessity; law need not be patriarchal. Law does, however, reflect power relationships within societies. Throughout history, and in virtually every society, men and women have been viewed not only as different, but also as unequal in status and in power. Women were typically cast as opposites to men within an overarching set of dichotomies: Versions of this set of assumptions have been widely and pervasively incorporated in long-standing institutions from politics and

economic arrangements to educational and religious institutions, to aesthetic standards and personal relations”and law is no exception MacKinnon ; ; Smith ; ; Olsen For liberal feminists, a primary task is achieving the principle of procedural equality articulated by Aristotle that like cases should be treated alike and different cases differently in proportion to their differences. For other feminists, this focus on procedural justice raises the question of whether there are differences between men and women that the law may justifiably take into account. For many centuries men and women have been viewed as significantly different, and since they are different it has been thought appropriate and justified to treat them differently in law. Indeed, one of the reasons for the entrenchment of sexual inequality is precisely the observation that some differences between men and women are real: Historically, feminists contend in a variety of ways, such differences were greatly exaggerated, as was their significance and the extent to which they could be attributed to biology rather than being socially constructed. For feminist philosophers of law, an ongoing set of issues has concerned which differences, if any, law may take into account consistently with equal treatment. There are biological differences, such as pregnancy and birth. There are statistical differences: There are historical differences: Women are much more at risk to be raped. Women are much more likely to be responsible for caregiving in the family. Women are likely to earn less for the same work, and likely to be segregated in jobs that pay less than work that is male dominated. The feminist challenge is whether and how to acknowledge certain differences without entrenching stereotypes, reinforcing detrimental customs, promoting sexist socialization, or incurring backlash Rhode ; Minow “and without compromising equality. The structure of a difference dilemma is this: Taking this difference into account seems required for equal treatment: But taking this difference into account also seems to instantiate unequal treatment, giving women special benefits time off work, fast-track promotions men do not have. So it seems there is no way to achieve equality in the face of differences such as these. Countering a difference dilemma requires undermining the way the issue was initially formulated more accurately, mal-formulated. Feminist critics of the view that pregnancy leave is a special benefit, for example, point out that the only way these benefits can be judged special is if the norm against which they are being evaluated is male. If the standard was female, or even human, such benefits could not be considered special or even unusual since they are far more commonly needed than, say, benefits for a broken leg, or prostate cancer neither of which are considered special benefits. The underlying male standard is invisible because it is traditional for most workplaces, and pregnancy leave would require a change to these norms; but in the view of feminist critics, this underlying standard needs to be exposed as male because in fact it is not equal. If the need for correction is taken seriously, then legal recognition of difference cannot by itself imply unequal treatment. An assertion of difference is a factual assessment. Equality is a political or moral standard. One does not automatically follow from the other. Thus formulation of the debate in terms of sameness or difference must be transcended by understanding equality. Smith ; Rhode ; Minow In areas of the law from criminal law would a reasonable person believe that the threat of harm was sufficient to require the use of force in self-defense? Traditionally, the standard was that of the average reasonable man, a formulation that overtly indicated its gendered nature. Today, the standard is more likely to be formulated as that of a reasonable person, but feminists continue to demonstrate how this standard reflects male norms. A particular area of current controversy is interactions with the police, where feminists join with many others such as the Black Lives Matter movement or disability rights groups to reveal the biases in what is judged reasonable for police to do and what responses to police conduct are thought to be reasonable Cuevas and Jacobi Feminists have also proposed the standard of an average reasonable woman, which achieved one success in court, *Ellison v. Brady* , F. However, the presence of a separate legal standard may be criticized as unfair or as fragmenting the law into a variety of subjective perspectives”although this conclusion is also subject to critique as an illustration of the difference dilemma. More recent feminist attention has been directed towards de-legitimizing masculinist perspectives of reasonableness and achieving equality in the understanding of reasonableness Chamallas Areas of law such as tort Chamallas and Wriggins and contract Threedy have been reassessed as reflecting bias in their structure, the types of claims they recognize, their understanding of injury, and the compensation they provide. To summarize, a persistent theme in feminist philosophy of law is uncovering how masculinist, ableist, or white norms are reflected in law. For liberals, including liberal

feminists, there remains a domain of private life that should be reserved for individual choice. Radical feminists raise the concerns that patriarchy and sexual dominance pervade private relationships and there are no clear lines to be drawn between actions that primarily affect the individual and actions that affect others more broadly. Legal structures that permit or reinforce dominance within intimate relationships are thus deeply problematic and must be overturned. One area where this debate has taken shape among feminists is the law of prostitution see the discussion in the entry on feminist perspectives on sex markets ; some liberals claim that when prostitution is fully voluntary, it should be legally permitted, and the role of law is to prohibit coercive forms of the practice. Other feminists argue that legalized prostitution simply allows sex trafficking to flourish in its shadow Dempsey or more comprehensively that paid sex can never be fully voluntary Miriam

Other continuing areas of theoretical exploration among feminists are the weight and scope to be given to any distinction between the public and the private in reproduction, family structures, work arrangements, sexual relationships, domestic violence, and the like; these issues are discussed further in later sections of this essay. By the end of the 20th century many societies had officially rejected sexual inequality in law, at least as a matter of basic human rights. Feminists hail these developments but remain concerned that in many societies commitments to human rights are shallow and laws reflecting patriarchal environments and cultures continue to thrive and flourish. In addition, some feminists are directly critical of the role of rights. Feminists associated with the critical legal studies movement, for example, see rights as potentially masking underlying relationships of power and domination Scales Other feminists, such as those associated with critical race theory, voice concerns that dominance feminists assume an essentialism that silences the voices of African-American women Harris and that rights may provide crucial protection to victims of discrimination and oppression Williams Similar debates concern rights in international law with liberal feminists defending the gains achieved through the international recognition of human rights and critical theorists joining with some third world feminists to decry the structural bias of international law and the role of rights in continuing to mask oppression Engle ; Otto Feminist epistemological accounts of epistemic injustice and the social nature of knowledge are especially salient to many questions about and within law McKinnon Trials, after all, depend on testimony. Fricker considers both testimonial injustice and hermeneutical injustice. Testimonial injustice occurs when people are discounted as credible because of stereotypes such as those rooted in sex or race; it may also occur when people are assessed as overly credible for similar reasons, likely to the detriment of the credibility accorded others Medina To take another example, claims of asylum seekers about threats they face in their home countries may be disbelieved. Hermeneutical injustice occurs when others do not even have the concepts to understand what someone is saying, as when a victim of sex trafficking claims she was coerced but police or immigration authorities can only visualize her as an economic migrant. Work of African-American feminists such as Dotson present especially powerful accounts of race-based epistemic injustice. An additional illustration of the importance of feminist epistemology is the development of understanding of first person standpoints. This work has informed discussions of victim protection, for example Schroeder Work in relational metaphysics has helped in analysis of how legal institutions should reflect connections among people, including care relationships McClain ; West Many feminist writers in this tradition have taken pains to distance themselves from simplistic essentialist assumptions about the way women think or the role of women as caregivers, emphasizing instead the importance of context to understanding. Feminist scholarship on human rightsâ€”viewed in the abstract as universalâ€”has also emphasized the importance of lived experiences in context Halley et al. Debate about whether all forms of prostitution should be prohibited, or whether there is room for a liberal view that would distinguish coerced trafficking from voluntary sex work, is but one illustration of such scholarship. Legal archaeology, understood as exploration of cases in their full context, is a method developed by Thredy and others for criticizing the formalism of much legal analysis and revealing the extent to which gendered norms permeate legal doctrines such as defenses in contract law. Intersectionality theory is an especially important recent development in feminist methodology of relevance to philosophy of law. Feminists using an analysis of intersections between race, sex, and other identity categories discern essentialist tendencies that gloss the complexities of identity in the work of both radical and liberal feminists Crenshaw , Harris Intersectionality theorizes how locations in

multiple socially constructed categories such as gender, race, class, or disability affect how people live Jones , Haslanger Theorizing without intersectionality made women of color and other multiply oppressed people invisible; keeping categories such as race and sex separate made it more difficult to achieve justice for persons who were multiply oppressed. Intersectionality creates interlocking and superimposed axes of privilege or disadvantage Haslanger An illustration can be found in ways that prison violence arguably tracks intersections between vulnerability and identity categories, with images of female vulnerability both reinforcing sexist thinking and contributing to the oppression inflicted by the racist carceral state Gilson The idea was that women are entitled to be free and equal citizensâ€”as free as men to participate in their societies, to pursue their ambitions and determine their own lives. A starting place for achieving equal citizenship was political equality. And it remains a deeply contested concept nearly 75 years later.

### 2: Feminism - Wikipedia

*Reform, labor, and feminism* by Elizabeth Anne Payne, , University of Illinois Press edition, in English.

In West Virginia, as in the rest of the country, teaching is a profession dominated by women, and the strike reflected this reality. This was a women-led movement, advocating for a predominantly female rank-and-file. Since the West Virginia strike began in late February, teachers have led militant actions in Oklahoma and Kentucky, and Arizona and Colorado could soon follow. Working-class people are not predominantly white men in the extractive or manufacturing industries. Many work in the service or retail sector, are non-white, undocumented, or, due to the gender wage gap, female. A majority of the minimum-wage workforce is comprised of women. Over the last 40 years, public and service sector unions—including in healthcare, public employment, food services and public education—have become the fastest growing unionized sectors. Collectively, they have shaped the course and composition of the labor movement. Much ink has been spilled on the limits of mainstream feminism, especially its reproduction of capitalist values like competition, scarcity and individualism. The decline of welfare and the social safety net has only exacerbated this need, as childcare costs have soared and many women can no longer rely on the state to help balance the responsibilities of work and home. But in the grand sweep of 20th-century feminism, an alliance with the corporate class is relatively new. Johanna Brenner has pointed out that this shift was less a matter of choice than it was a means of survival. While far from militant or radical, it advocated for an expansion of the welfare state and called for policies like a guaranteed minimum income for single mothers and socialized childcare. The conservative assault on the working class starting in the 1980s dealt a major blow to second wave social welfare feminism. Democrats also played a key role in its demise. But this shift was, and continues to be, relentlessly contested. From the welfare rights movement of the 1960s and 70s to the Combahee River Collective to the domestic workers movement which continues to this day, working class and women of color feminists have mounted powerful challenges to the hegemonic forces of neoliberalism and global capitalism. The Janus decision is just the latest chapter in a decades-long effort by the Koch-funded Right to crush unions and specifically public sector unions, which boast the largest rate of unionization in the country today. These attacks have detrimental effects on women and African Americans, who are disproportionately represented in public-sector employment. Women of color, who represent the majority of union-represented public sector workers of color, have been hit particularly hard. While the private sector has begun to slowly recover jobs lost during the financial crisis, the public sector continues to downsize at an alarming clip. But all is not lost. As we saw in West Virginia, the very sector that has been hardest hit by union-busting and austerity has, in recent years, demonstrated strength and resourcefulness in the face of adversity. Organizing by nurses, a workforce that is over 90 percent female, also shows the radical potential of organizing in traditionally female occupations. The CNA has a long history as a militant outsider in the labor movement. In 2012, the union passed a strict nurse-to-patient law, the very first legislative victory on the issue of hospital understaffing. Its members have also been on the front lines of climate justice organizing, which they see as a public health crisis. If feminism has any chance of upending the status quo, it must also challenge the construction of work itself, and especially its function as a precondition for receiving government assistance. Recent history makes this clear. Punitive welfare policies have played a historic role in maintaining a steady supply of low wage female workers. At the same time, restrictive immigration policies excluded immigrant and undocumented women from welfare, compelling them to accept any job they can find—typically work that is low paid, non-unionized and unsafe. Ten years later, welfare reform completely excluded undocumented and in some cases, legal immigrants, from receiving cash assistance. This decline has particularly harmed single mothers. Child exclusions in the welfare bill, for instance, gave states the option to establish caps on financial assistance if the recipient had more children while receiving aid. Eight in ten New Jersey children living in poverty receive no public cash assistance. These could all serve as short-term demands for a renewed feminism in the United States. But there are still major barriers to systemic change. And yet, this moment feels different. While the full impact of the MeToo movement remains to be seen, it has unleashed a wave of

activism against sexual harassment, assault, and the gender pay gap—issues that speak to the everyday lived experience of the vast majority of women. Meanwhile, in the weeks following the West Virginia strike, teachers across the country have risen up to demand fair pay and dignity on the job. As the labor regime falls apart, and the center increasingly cannot hold, perhaps there is no vanguard better suited to that task. Rachel Johnson is a writer based in Chicago. More by Rachel Johnson.

### 3: Women Reformers in the Progressive Era

*Get this from a library! Reform, labor, and feminism: Margaret Dreier Robins and the Women's Trade Union League. [Elizabeth Anne Payne].*

I am interested in the story of feminist activism aimed at reform of Muslim personal status law. I look mainly at feminist activism in Egypt, a country with the longest history of independent organized feminist activism in the Arab world stretching back to the early in the 20th century. Egypt was in the vanguard of progressive gender thinking and the site of many landmark advances in the public arena in the Arab and Muslim worlds and maintained a preeminent position for most of the 20th century. Looking back from our vantage point in we see that changes in the Muslim Personal Status Code in Egypt have been paltry: This is especially strikingly when we note the major overhaul of the Moroccan personal status, or family law, the Mudawwana effected in Moroccan feminists, and other reformers, had fought the battle for the reform of their family law in the latter decades of the 20th century, and in relatively short time could claim a victory in the form of a major transformation of family law. This was a victory that Egyptians could not achieve after a century of demands and activist efforts. While I focus on the Egyptian case and evoke its feminist history, many of the same cultural, religious, political, and legal issues-similar challenges and conundrums-have been found in other Arab, Middle East, and Muslim societies, but always in specific social and political contexts. Brief historical background I would like to provide some historical context concerning the Egyptian experience. Modernization--social, economic, and technological transformation--during the 19th century and continuing into the 20th century, altered the ways Egyptians, men and women, and different classes, lived their lives. It was in the midst of such change in the late 19th century that women of the social and educated elite in Egypt developed a "feminist consciousness" as they saw ways they as women were held back from enjoying new experiences that modernity held out which men of their families and circumstances were free to access. The issues of wife and child support have been perennial problems that feminists and the legal authorities of the state have grappled with and that decades and decades of court records confirm. Meanwhile, secularization processes in 19th century Egypt led to the transfer of law-commercial, criminal, etc. In the public or secular sphere, an egalitarian model in constructing citizenship operated with the equality of male and female citizens becoming the declared ideal. In the private or family sphere ruled by religiously inspired law, a patriarchal model of the family was sustained, upholding gender complementarity also called equity -not gender equality--with rights, duties, and obligations differentially distributed to women and men. The model of the patriarchal family re-enforced by the Muslim Personal Status Code has prevailed to this day. This is not to say that there have been no modifications but these changes-and they have been limited--have occurred within the framework of the patriarchal construction of the family. Rise of feminist activism From the rise of organized feminist activism in the early s, legal reform in general was a central concern to women and especially reform of the Muslim Personal Status Code. While headway has been achieved in other areas of the law, forward movement on the Muslim Personal Status Code has been minimal, as just noted and the urgency for reform persists to this day. In the aftermath of achieving partial independence from British colonial rule Egyptian women as feminist and nationalist activists, who had played vital roles in the national liberation movement, distributed a pamphlet called *The Demands of Egyptian Women*-a nationalist cum feminist map for restructuring the Egyptian state and society" to members of parliament and to government officials on the occasion of the inauguration of the new, post-independence Parliament, from which they had been barred as members and even as guests at the inaugural celebration. Following quasi independence from colonial rule, the legal structure of state had to be recast As women had played major roles in the struggle for national independence they also insisted upon being active participants in creating a modern, independent, democratic polity wherein all citizens were equal under the law. The new Constitution affirmed the equality of all Egyptians irrespective of race, creed, and gender. However, many laws governing the public arena or the lives of Egyptians as citizens did not express this equality, and many even if they did, were not applied. The most glaring example of inequality expressed in statutory law that negated the Constitution as the supreme law of

the land was the Electoral Law of that withheld electoral rights from women. Restricting electoral rights to men demonstrated the inequities of secular law or, to put it another way, it reflected the power of secular patriarchy. Let me pause to define Egyptian feminism. It has been often referred to as "secular feminism" connoting a feminism that was not formulated exclusively within a religious framework but within the secular framework of the nation-state and which, like the state, accorded space for religion. It was a feminism that Muslim and Christian together as Egyptian citizens created—a feminism that reflected the Egyptian polity wherein all citizens irrespective of religion were equal. Secular feminism is a composite of three discourses: Secular feminism has prevailed as a force from the early 20th century to this day. Muslim secular feminists who observed this new phenomenon named it "Islamic feminism. They made demands for revision of secular laws governing state and society such as the electoral law, labor law, etc. Revising the Personal Status Code was an urgent concern of Muslim activist women as it had implications that touched the core of their everyday existence. However, secular feminists did not challenge the patriarchal paradigm of the family but operated within it, calling for reform of the patriarchal family in legal and behavior terms. It appears that the pioneering feminists believed the patriarchal or complimentary model of the family to be Islamicly ordained. The long feminist struggle to reform family law If women as feminists grasped that the that the lynchpin of patriarchy in Egypt was the family and that the Muslim Personal Status Code shored up the patriarchal family, men across the spectrum from secular and religious conservatives to liberals understood this equally well and put up resistance. Feminists demanded that men—husbands and fathers fulfill their expected roles and act as the protectors of women by providing for them and their children. According to personal testimony conveyed to me by first wave feminist informants, failure to achieve legal reform in these two areas was the greatest disappointment to pioneering feminists. The feminist demand for the extension of *hadana* or custody of children was won—and with it more responsibility for women, which men did not appear loathe to concede. The lack of significant change Muslim Personal Status Code in the 20th century, and considerable resistance to attempts to effect change, reveal that this bastion of patriarchy would not be demolished by men in power. The socialist state in the 50s and 60s headed by President Nasser which made massive transformations dismantling the class system and integrating women of all classes more into the educational and economic sectors, and which granted suffrage to women in 1956, three decades after feminists had first demanded it --and which did not shrink from impinging upon the religious establishment--did not instigate any changes in the Muslim Personal Status Code. Only after vociferous feminist protest in the run-up to Conference at the end of the UN Decade of Women in Nairobi, where Egyptian activists were showing up in full force, did the government of Egypt, not wanting to risk adverse publicity abroad, re-instate the law but in a watered-down version. Feminists and Islam The story of feminist activism and ongoing quest for legal reform in Egypt entered a new phase at the end of the 20th century. The fruits of their work rapidly circulated via Internet as their articulations of an egalitarian Islam resonated with women and with the rising generations. Patriarchal thinking and practice with its inequalities and injustices had intruded into Islam making it appear to be patriarchal when the religion had come to eradicate the inequalities and injustices of patriarchy. Fiqh or Islamic jurisprudence, consolidated by four major schools by the 10th century CE constructed a patriarchal conception of the family reflecting the mindset and social institutions and practices of the time. Interestingly in the realm of *hudud* or criminal offenses and punishment fiqh displayed a more gender egalitarian model. With the rise of political Islam in the 70s after the end of the Socialist state and its spread in the 80s, patriarchal Islamists also called fundamentalists tried to roll back gains that women had made on many fronts as seen in their call for the rescinding of the revised Muslim Personal Status Law of 1979 and in their insistent calls for women to retreat from the public sphere—however, they later reversed this position for strategic reasons. In 1980, a group of lawyers and other professional women issued a booklet titled *The Legal Rights of the Egyptian Woman: Theory and Practice* reminding women of rights accorded them in the Constitution and in a host of laws and protesting infractions of the law to the detriment of women. In the early 80s when President Nasser forced Al-Azhar to introduce secular subjects and accept women students in an attempt to make inroads into this revered Islamic institution, he unwittingly inaugurated the preparation of women religious scholars who, by the 80s and 90s were respected authorities and professors with this premier religious institution. Egyptian

secular feminists and religious scholars collaborated in pushing for reforms pooling their respective resources in organizing and campaigning, and in advancing stringent arguments solidly grounded in fiqh. Some of the activists and scholars were members of the National Council of Women and as such were bridges between state and society. After decades of demands by feminists to extend the ability of women of to initiate a divorce and that women be appointed judges, finally early in the 21st century two important gains were achieved: This law modest step forward for women elicited considerable outrage on the part of society, and 2 in , women became eligible to be judges with a woman was appointed as a judge to the Supreme Constitutional Court. Both actions were firmly grounded in Islamic religious sources and held to be compatible with the shariah. When asked the reasons for these delayed gains and about their timing, analysts and informants explained that it was a politically auspicious moment for the state: Meanwhile, the ground had been well prepared by secular feminist activists who included a variety of professionals including many lawyers and by women religious scholars. The arguments against women performing as judges were threadbare and this was becoming widely understood. In the midst of democratization-real or feigned-it is increasingly hard to sustain inequalities among citizens. The weakest points in the democratic fabric, and certainly the most highly glaring, concern gender and inequalities and injustices, as Islamic feminists and women religious scholars point out can no longer be sustained in the name of Islam. Family law in Egypt and Morocco in the 21st century I end with a brief comparative look at Egypt and Morocco. Two events in the push for reform of family law occurred in In Morocco a major transformation of its family law, the Mudawana was effected. The revised Moroccan family law is based upon an egalitarian Islam, strikingly displayed in the affirmation of the dual headship of the family by the male and female spouse. The Egyptian Personal Status Law perpetuates a patriarchal model of the family. Analysts point to political circumstances. In Morocco the revision of the Mudawwana appeared with the advent of the new king who was promoting massive reform. It also came in the aftermath of the Casablanca bombings at the hands of Islamic extremists and sent a strong signal to religious extremists. In Egypt, a republic, the political authority and the religious authority are separate entities. There is no major movement of Islamic reform underway and without this there will be no overhaul of the Muslim family law as found in Morocco. As I conclude this presentation I would like to make a general observation. In the push for greater democratization, non-religious patriarchy or patriarchy masquerading as Islam remains an obstacle. In the reformation of Islamic thinking and practice, non-religious patriarchy must be excised. This is what Muslim women as feminists have been trying to achieve. The breakthroughs of Islamic feminism have been monumental, enacting a shift by Muslim women as feminists, secular and Islamic feminists alike, from working within a patriarchal family model to working within an egalitarian family model. Islam is a template for equality. It can no longer be used an excuse for patriarchy. The discourse of Islamic feminism articulates this well while the revised Mudawwana sets the example for an egalitarian shariah-backed family law.

### 4: Labor feminism - Wikipedia

*A fine signed hardbound copy, bound in burgundy cloth with silver lettering to spine. Author has signed and inscribed the front end paper. Dj has a slight chip at the spine top, but Dj is now in a protective mylar cover.*

Women Reformers in the Progressive Era Judith McDonough Looking at women activists of the Progressive Era can provide insights into both the problems of the period and the emerging role of women in public life. As the country moved into the twentieth century, society had to confront the effects of industrialization, the growing concentration of economic power, urbanization, and a great wave of immigration. These dramatic changes produced fears that traditional values were being undermined by the influence of wealth at the top and radicalism at the bottom. The desire to modify the harsher aspects of industrialization and to make government more responsive to the people resulted in the Progressive Movement. The growth of big business opened new fields for women, such as saleswoman and clerk, as well as bringing more women into the factory system. Mass production introduced household conveniences, which allowed more leisure time for middle class women. Educational opportunities expanded and a new generation of college graduates sought fulfillment in the world outside the home. However, women often found their efforts thwarted by a male-dominated society and a Victorian view of the female role. In most states, women could not vote, and in some states married women could not sign contracts without the consent of their husbands. As women tried to address the social problems of the day, they had to contend with the rather entrenched view that women were intellectually and emotionally inferior to men. The following sections depict how women organized to support social reform and to redefine the role of women at the last turn of the century.

**Settlement House Workers** Many women resented the restraints society placed on them. Jane Addams, founder of Hull House in Chicago, typified the attitudes of the first group of college-educated women. Since family structures limited their freedom, many of these ambitious and socially-conscious women chose to defer marriage or remain single. Hull House provided an opportunity for these women to achieve personal satisfaction. Located in the center of an immigrant neighborhood, Hull House provided many services to the surrounding community. Its social workers offered classes and operated a gymnasium, playground, theater, and cooperative boarding house. Many women worked at Hull House, some remaining for several years, others staying a few years before leaving to get married. Similar communities, mostly run by women, sprang up all over the country. Living in urban, immigrant communities they came to realize that the complex problems they were dealing with transcended local solutions. They became social reformers and championed legislation to end child labor, improve working conditions, address the problems of the cities, and support immigrants. Hull House became a center where reformers and radicals of every persuasion went to discuss their ideas. Labor agitators, anarchists and socialists visited Hull House, and free expression made it one of the intellectual centers of the Progressive Era. She subsequently became the first factory inspector in the state. The League included both working class and middle class women who supported unionization. Julia Lathrop campaigned against child labor and pushed for a government agency to deal with the matter. Lathrop became its first administrator and filled her staff with graduates of Hull House. She supported an independent nursing profession and a public health service. They finally achieved their goal with the ratification of the Nineteenth Amendment in . Nevertheless, the movement remained largely segregated because white women feared alienating the South and many shared the prejudicial attitudes of the time. Wells-Barnett founded the first African American women suffrage organization, and both she and Terrell worked hard to gain support for the amendment. Catt was president from , when she resigned to care for her ill husband. Anna Howard Shaw, an ordained Methodist minister and gifted orator, took over from . Although Shaw worked hard, she was not an efficient administrator, and the NAWSA lost momentum during her term of office. The movement was revitalized through formation of the Congressional Union in . Alice Paul and Lucy Burns spearheaded the change, which was influenced by the more radical methods of the British suffrage movement. The new suffragettes picketed the White House and chained themselves to fences. Arrested for their actions, some protested by going on hunger strikes and suffered the ordeal of forced feeding as a result. Their tactics and the resulting publicity brought sympathy and renewed interest in the movement.

Opponents of the amendment were highly organized and well financed. Businessmen, Southern congressmen, Catholic clergymen and some upper class women were among the groups most strongly opposed. When the amendment came to a vote in the House of Representatives in 1907, everyone knew it would be close. Working as a nurse in the Lower East Side of New York, Sanger witnessed the pain of botched abortions and the suffering associated with unwanted pregnancies. She pushed for the legalization of birth control, and opened the first clinic to advise women on birth control techniques in 1913. Her subsequent arrest for violating a federal law against the dissemination of birth control literature brought the movement national attention. Sanger continued the fight, and in 1916 she organized the American Birth Control League, which later became the Planned Parenthood Federation of America. In 1911, Gilman wrote *Women and Economics*, espousing the view that women would neither reach personal fulfillment nor progress in society until they were free to pursue careers outside of the home. Like-minded women could be found in the Heterodoxy Club of Greenwich Village. In 1917, she spent 15 days in a workhouse for her speech advocating birth control. Usually under police surveillance of some sort, Goldman was arrested for interfering with the draft and sentenced to two years in jail during World War I. Coal mining conditions at the time were deplorable: The annual death toll from explosions and mine cave-ins alone was tremendous. But in the conflict between coal companies and labor organizers, most of the weapons were on one side. When miners went on strike, they were commonly evicted from company housing and spent the remainder of the strike in tent communities. Coal companies hired detectives and mine guards ostensibly to protect their property, but in reality to break the strike. They brought in strike breakers, often new immigrants in search of work. And, they called on willing courts to issue blanket injunctions to prevent almost any union activity. Mother Jones was in her eighties when she participated in the West Virginia strike of 1920 and the Colorado strike of 1903. Both times she was arrested. Two mothers and eleven children died as a result of that attack. Congressional investigations of both strikes criticized the company use of guards and detectives, and cited their brutality as the major factor in the escalation of violence. Founded in 1905, the IWW hoped to form one union composed of workers throughout the world. Since they were refused admittance to company property, they tried to reach the workers at transportation centers. In retaliation, cities of the region passed ordinances prohibiting public speaking on the streets. Flynn and the IWW then led a free speech campaign, some of whose participants were beaten and jailed for violating city laws. Although the IWW failed to organize the lumbermen, it did win a major strike of mill workers in Lawrence, Massachusetts, in 1912. The strike demonstrates the interconnections established among women Progressives. But when the children attempted to leave Lawrence, the police attacked parents and children. The resultant publicity generated sympathy for the mill workers, and the company settled. Although the IWW encouraged workers to participate in civil disobedience but not violence, it never could shake its image of radicalism and was constantly under attack. Flynn managed to stay out of jail at the time, but for joining the Communist Party in 1934, she was sentenced to two years in jail under the Smith Act during the 1950s. But her own main efforts were on behalf of the Socialist Party. Muckrakers

The Progressive Era introduced muckraking journalism. Ida Tarbell and Ida Wells-Barnett were examples among women. Although, for the most part, the Progressive Era neglected African Americans, Ida Wells-Barnett became prominent for her attacks on Jim Crow America, black voter disenfranchisement, and lynching. When a mob in Memphis hanged three of her friends, Wells-Barnett began a one-woman crusade to end the practice of lynching that defined the parameters of life for black Americans in the South. She believed her friends were lynched not for the usual reason given of protecting white womanhood, but because they were successfully competing with white store owners in the community. She researched lynchings and published her findings in muckraking journals. With the outbreak of World War I, more women entered the movement as peace groups proliferated and their focus changed. A silent parade of 1,000 women down Fifth Avenue in New York City in 1917 marked the birth of the modern peace movement. They viewed the search for peace as a natural extension of the reform movement. In 1915, Lillian Wald and Paul Kellogg, editor of the journal *Survey*, established the American Union Against Militarists, the foremost opponent of military preparedness. It advocated calling upon neutral countries to mediate peace between the warring nations of Europe, and sent delegates to the International Congress of Women. This Congress proposed the voiding of secret treaties, the nationalization of armament industries, and the end of government protection of overseas investments. During

the period of U. Many peace proponents supported the ideals that drew America into the war, and felt the war would bring about a better society both domestically and internationally. Carrie Chapman Catt pulled the suffragettes out of the WPP in , and encouraged women to actively support the war effort in order to help them win the vote. Jane Addams and a few other ardent pacifists refused to sanction the war, but remained relatively silent, and Addams worked for the Department of Food Administration directed by Herbert Hoover. The Bolshevik Revolution in Russia increased fears of radicalism, and any leftist orientation now became suspect. Overall, the war sounded the death knell of the Progressive Movement as superpatriotism became the order of the day. Despite the changed atmosphere, women re-activated the peace movement after the war ended. Alice Hamilton toured Germany with members of the American Friends Society, and returned home to help organize the first private food shipments to the vanquished nation. Conclusion This overview of women in the Progressive Era has provided only a glimpse at how women attempted to reform society and simultaneously change ideas about the role of women at the last turn of the century. The multiple interests of these women reflect various aspects of the social unrest that characterized the period. Helping students to reflect on the perspectives and achievements of women of the Progressive Era can broaden their understanding of gender, race, and class issues during that historical period. The subject also invites comparisons of the position of women then and now, as we stand on the brink of the 21st century. Oxford University Press, , The Macmillan Company , Rosaland Rosenberg, *Divided Lives*:

## 5: FEMINISM AND THE LABOR MOVEMENT: A Century of Collaboration and Conflict

*Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.*

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 unbiased.

### 6: - Reform, Labor Feminism (Women in American History) by Elizabeth Payne

*Labor feminism is a term used for a movement in the United States that emerged after women gained the right to vote. Labor feminists advocated for protectionist legislation and special benefits for women.*

The ERA was bitterly opposed by the social feminists who saw it as undermining many of the gains they had made in the treatment of women workers. For example, they felt that state laws that put in place wage floors and hour ceilings benefited women. In addition to state wage laws, they sought to expand maternity leave, health coverage during childbirth, and disability and unemployment coverage for mothers. Their view was that women had different needs than men and should not be penalized for performing the function of motherhood. Department of Labor to advance their social reform agenda. This included equal pay for comparable work, shorter workdays for women and men, and social welfare support for childbearing and childrearing. Their version of the bill, which was different than what passed in , advocated for equal pay for comparable work in addition to same work because employers often undervalued the contributions of women in roles that women tended to occupy. They viewed union organization as an effective way to pressure employers to close the gender wage gap. The PCSW had been established by President Kennedy in to examine the gains of women and role of government in addressing the changing needs of women and their families. Their report *American Women* published in expressed a desire for the elimination of gender difference, but not where it would remove protections for working-class women. Many labor feminists, including Peterson, believed that legislation could promote equality and special benefits for women and did not see these as incompatible. First, they argued that this would be problematic from an application standpoint. Legislation that afforded privileges to women that were not available to men would be valid, but disabilities imposed on women because of their sex would be invalidated. Legal constructions of difference reinforced cultural stereotypes and limited the definition of the role of women. The passage of the Equal Pay Act in without the desired comparable pay language represented a significant defeat for labor feminists and shifted the terms of the debate with equal rights feminists. ERA supporters had opposed the language out of a desire for true equality. The rapidly changing economic and cultural landscape of the s contributed to the successes of equal rights feminists over labor feminists. One of the biggest opponents of comparable pay language had been American businesses. US business leaders opposed government support for people not in the labor force and government intervention in the labor force. In the backdrop of the Cold War, American politicians and the public interpreted this economic success as validation of American ideals of individualism and free enterprise, which provided further justification for the emerging corporate welfare state and opposition toward socialist measures. Some labor feminists hoped that the movement could regroup around an agenda of equal rights and equal opportunity. In , Peterson also changed her mind, reasoning that history was moving in this direction.

### 7: Reform, labor, and feminism ( edition) | Open Library

*Labor Feminism Before the s: The Women's Trade Union League. The years surrounding 's Triangle Shirtwaist Fire saw significant and broad-based collaboration between labor activists and middle- to upper-class feminists in the United States.*

In West Virginia, as in the rest of the country, teaching is a profession dominated by women, and the strike reflected this reality. This was a women-led movement , advocating for a predominantly female rank-and-file. Since the West Virginia strike began in late February, teachers have led militant actions in Oklahoma and Kentucky, and Arizona and Colorado could soon follow. Working-class people are not predominantly white men in the extractive or manufacturing industries. Many work in the service or retail sector, are non-white, undocumented, or, due to the gender wage gap, female. A majority of the minimum-wage workforce is comprised of women. Over the last 40 years, public and service sector unionsâ€™including in healthcare, public employment, food services and public educationâ€™have become the fastest growing unionized sectors. Collectively, they have shaped the course and composition of the labor movement. Much ink has been spilled on the limits of mainstream feminism, especially its reproduction of capitalist values like competition, scarcity and individualism. The decline of welfare and the social safety net has only exacerbated this need, as childcare costs have soared and many women can no longer rely on the state to help balance the responsibilities of work and home. But in the grand sweep of 20th-century feminism, an alliance with the corporate class is relatively new. Johanna Brenner has pointed out that this shift was less a matter of choice than it was a means of survival. While far from militant or radical, it advocated for an expansion of the welfare state and called for policies like a guaranteed minimum income for single mothers and socialized childcare. The conservative assault on the working class starting in the s dealt a major blow to second wave social welfare feminism. Democrats also played a key role in its demise. But this shift was, and continues to be, relentlessly contested. From the welfare rights movement of the s and s to the Combahee River Collective to the domestic workers movement which continues to this day, working class and women of color feminists have mounted powerful challenges to the hegemonic forces of neoliberalism and global capitalism. The Janus decision is just the latest chapter in a decades-long effort by the Koch-funded Right to crush unions and specifically public sector unions, which boast the largest rate of unionization in the country today. These attacks have detrimental effects on women and African Americans, who are disproportionately represented in public-sector employment. Women of color, who represent the majority of union-represented public sector workers of color , have been hit particularly hard. While the private sector has begun to slowly recover jobs lost during the financial crisis, the public sector continues to downsize at an alarming clip. But all is not lost. As we saw in West Virginia, the very sector that has been hardest hit by union-busting and austerity has, in recent years, demonstrated strength and resourcefulness in the face of adversity. Organizing by nurses, a workforce that is over 90 percent female, also shows the radical potential of organizing in traditionally female occupations. The CNA has a long history as a militant outsider in the labor movement. In , the union passed a strict nurse-to-patient law, the very first legislative victory on the issue of hospital understaffing. Its members have also been on the front lines of climate justice organizing, which they see as a public health crisis. If feminism has any chance of upending the status quo, it must also challenge the construction of work itself, and especially its function as a precondition for receiving government assistance. Recent history makes this clear. Punitive welfare policies have played a historic role in maintaining a steady supply of low wage female workers. At the same time, restrictive immigration policies excluded immigrant and undocumented women from welfare, compelling them to accept any job they can findâ€™typically work that is low paid, non-unionized and unsafe. Ten years later, welfare reform completely excluded undocumented and in some cases, legal immigrants, from receiving cash assistance. This decline has particularly harmed single mothers. Child exclusions in the welfare bill, for instance, gave states the option to establish caps on financial assistance if the recipient had more children while receiving aid. Eight in ten New Jersey children living in poverty receive no public cash assistance. These could all serve as short-term demands for a renewed

feminism in the United States. But there are still major barriers to systemic change. And yet, this moment feels different. While the full impact of the MeToo movement remains to be seen, it has unleashed a wave of activism against sexual harassment, assault, and the gender pay gap—issues that speak to the everyday lived experience of the vast majority of women. Meanwhile, in the weeks following the West Virginia strike, teachers across the country have risen up to demand fair pay and dignity on the job. As the neoliberal regime falls apart, and the center increasingly cannot hold, perhaps there is no vanguard better suited to that task. This is the world we cover. Because of people like you, another world is possible. There are many battles to be won, but we will battle them together—all of us. Common Dreams is not your normal news site. We want the world to be a better place. If you can help today—because every gift of every size matters—please do.

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*Reform, Labor, and Feminism: Margaret Dreier Robins and the Women's Trade Union League.* By Elizabeth Anne Payne. (Urbana: University of Illinois Press, xiv + pp. \$).

### 9: Library Resource Finder: Staff View for: Reform, labor, and feminism : Margaret D

*Pro-feminism is the support of feminism without implying that the supporter is a member of the feminist movement. The term is most often used in reference to men who are actively supportive of feminism.*

*The British compendium THREE: PATTERN OF DEVELOPMENT The Ice Bears Cave Precarious dependencies 13. An Era of Reform, 1891-1920 324 Girls Who Said Yes Movies and allegories of ambivalence Adrienne L. McLean Alfreds Basic Group Piano Course, Book 1 (Alfreds Basic Piano Library) Theory of Nonclassical States of Light Kaplan GED strategies for success Tacos recipes and provocations Education at a crossroads: What works and whats wasted in teacher training programs Fishing the Pacific Out of many ap edition 6th edition Encyclopedia of invasive species Careers in Biotech and Pharmaceuticals Task force meeting of Assembly Coastal New Jersey Evacuation Task Force Polly and her pals Spontaneous Shrines and the Public Memorialization of Death The allais paradox and its immediate consequences for expected utility theory Sophie Jallais and Pierre-C Whisper of Protest A Kate Wagner Mystery (Kate Wagner Mysteries) Macmillan dictionary of contemporary phrase fable. Press review magazine Air conditioning system basics Gujrat samachar epaper Have You Found the Gift Sent You Years Ago? Crime and its social context Incredibly loud and extremely close book Modern Challenges in Quantum Optics Quilt a travel souvenir Speculum astronomiae and its enigma Scholia Demosthenica, vol. I How to recognize the real culprit: your internal critic A comparison of stochastic separated flow models for particle dispersion in turbulent flows Massively Multiplayer Online Role-Playing Games Between Two Fathers What Happens When Children Pray Amsco us history textbook Yuck, a love story Accommodation for breeding pairs*