

WOMENS MOVEMENT: SOCIAL AND PSYCHOLOGICAL PERSPECTIVES.

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1: Psychology of Women - Psychology - Oxford Bibliographies

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Women of all ages and classes demonstrated on a massive scale; the demonstrators were jailed, locked out of their meeting places, and thrown down the steps of Parliament. The ensuing mobilization by the WSPU of thousands of its members for voluntary participation in the war industries and support services was a highly influential factor in overcoming government resistance to WSPU aims. In the voting age was lowered to The ensuing campaign attracted many educated, wealthy, and influential women to the cause, with resultant political professionalism, increased funding, and the development of massive parades and demonstrations in the major cities. Such groups supported various types of liberal reforms related to the rights of both men and women. Three related conferencesâ€”in Mexico City ; Copenhagen ; and Nairobi, Kenya â€”did the same. That conference endorsed a nonbinding "Platform for Action. During the s a militant feminist trend emerged in the United States. More significantly, feminist political organizations arose that developed into a full feminist movement by the s. The ERA was approved by the U. House of Representatives in and by the Senate in On June 30, , however, ratification of the ERA fell three states short of the 38 needed by that deadline. Later congressional efforts to reintroduce the measure have failed, although a number of states have added equal-rights clauses to their constitutions. Women continue to make advances in the political field. Although she was defeated in the primaries by Sen. Women have made considerable gains in the other political arenas. In , there were 2 women serving in the U. Senate and 28 in the U. Following the elections 17 female senators and 75 female representatives were serving, including 3 nonvoting delegates. In January , Rep. She was chosen House minority leader after the Republican party won control of the House in Also, 6 women were governors in In January , Hillary Clinton succeeded Rice as secretary of state. How to Cite This Article:

2: A Brief History of Women's Rights Movements | Scholastic

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Introduction When men leave their villages for better-paid jobs in cities or abroad, women get saddled with the farm work as well as their domestic chores. When newly rich men dabble in vice, village girls get dragooned into prostitution and middle-aged matrons wind up divorced. Yet when fast-changing lifestyles provoke a traditionalist backlash, patriarchy reasserts itself with a vengeance. When inflation bids up dowries and social pressures depress birth rates, girl babies get aborted or murdered in their cribs to make way for male heirs. Many of these changes have been positive. Some, however, have strengthened the bonds of subordination and discrimination against women, restricting them from enjoyment of their economic and social rights. Internal conflicts and wars have led to displacement and destruction of property and livelihoods, which place women in an ever more vulnerable position. Military conflict also results in an increase in violence and crime, and women and girls become particular targets. Statistics show that the female labor force is the most affected. This decrease has had a disastrous impact on the quality of life of populations in general, and on disadvantaged communities, such as women, in particular. See Module 26 for more on this issue. Even in industrial countries, women are very poorly represented in scientific and technical study. Wage discrimination is also a feature of industrial countries: Women who are not in paid employment are, of course, far from idle. Indeed, they tend to work much longer hours than men. Differentiation based on gender male-female forms the core of gender ideology. Biological differences are real e. On the basis of sex differences, a superordinate-subordinate hierarchy is established, through which males have access to land holdings, inheritance, skills, productive employment and the associated high status. Women, on the other hand, receive poor nutrition and medical care, and inferior education; they suffer violence and are even denied life female infanticide. Employment of children and women in this industry is banned. A study on the tanning industry in the state found, however, that a large number of women are employed in contravention of the law. They are also involved in the most hazardous stage of production. Since their employment is illegal, it is hidden. They are never recorded as workers, so they have no rights or any form of protection under the existing industrial laws. The following are some examples: Right to Work and Rights at Work From a gender perspective, the meaning of work would be changed to include unpaid work at home, on the family farm, and elsewhere, work that is currently not valued by society. Women are currently relegated to low-paid and low-skilled jobs; this needs to be rectified. Rights at work would include protection from sexual harassment in the work place, trade unions and labor organizations. See Module 10 for more on the right to work and rights at work. Under the Zimbabwean constitution, Magaya had a right to the land. However, the court ruled unanimously that women should not be able to inherit land, " because of the consideration in the African society which, amongst other factors, was to the effect that women were not able to look after their original family of birth because of their commitment to the new family through marriage. This section recognizes exceptions to the general rule against discrimination when it involves adoption, marriage, divorce, burial, devolution of property on death or other matters of personal law and in applying African customary law. Essentially, by making this judgment, the Supreme Court elevated customary law beyond constitutional scrutiny. The following passage provides a useful summary of key issues: The heaviest burden of ill-health is borne by those who are most deprived, not just economically, but also in terms of capabilities, such as literacy levels and access to information. It therefore follows that gender is an important social determinant of health. Gender differences are observed in every stratum of society, and within every social group, across different castes, races, ethnic or religious groups. The sexual division of labour within the household, and labour market segregation by sex into predominantly male and female jobs, expose men and women to varying health risks. For example, their responsibility for cooking exposes poor women and girls to smoke from cooking fuels.

Differences in the way society values males and females, and accepted norms of male and female behaviour, influence the risk of developing specific health problems as well as health outcomes. Studies have indicated that son preference and the under-valuation of daughters skew the investment in feeding and in health care made for boys and girls. This has potentially serious negative health consequences for girls, including avoidable mortality. Women may not recognise the symptoms of a health problem, not treat them as serious or warranting medical help, and more commonly, not perceive themselves as entitled to invest in their wellbeing. Research, policy and services aiming to improve the health status of a population will have to examine, understand and address these differences. In the early part of this century, the right of women to receive an education, to obtain paid employment, to enter professions, to vote and to stand for elections were all highly contested issues. However, women in many parts of the world still face multiple obstacles in enjoying these rights. Discrimination based on gender ideology and patriarchy was not initially considered as part of the human rights agenda. Excluding sex discrimination and violence against women from the human rights agenda also results from a failure to see the oppression of women as political. Female subordination runs so deep that it is still viewed as inevitable or natural rather than as a politically constructed reality maintained by patriarchal interests, ideology, and institutions. A very early period of sex equality seems to have been followed by a long period of retrogression, then by efforts to regain some of the lost equality. Women martyrs are rarely known, but in every society, in every generation, there were women who led the way. For example, Fatimih Umm Salamih lived in Persia in the nineteenth century. She was born in and became known as Tahirih The Pure One. She challenged the rules of the time, which relegated women to inferiority, and championed equality between men and women. She was murdered in and her body was thrown into a well which was then filled with stones. She was killed but not silenced; her last words were recorded: The Rice Riots in Japan were triggered off when women port workers refused to load rice and were joined by other workers; this led to a long struggle and a political crisis. In China in many thousands of workers in 70 Shanghai silk factories went on strike, calling for increased wages and a ten hour working day; this was the first important strike by Chinese women workers. In India and Sri Lanka, in the years after World War I, women workers were active participants in militant industrial agitation and strikes. To give only one example from the region, the most militant activists of the Ceylon Labour Union, which led strikes in Sri Lanka in the s, were women factory workers in Colombo; they used to dress in red, were the most vociferous of the strikers and picketers, and formed a bodyguard for male trade union leaders during demonstrations. In Iran, Egypt and Turkey women were to join with men in the formation of left-wing political groups and trade unions, in spite of repression and adverse conditions for mobilizing the people. In the so-called private arena, the equal treatment of women remains extremely controversial. See Module 9 for further discussion on this point. Many customary practices, traditions and religious beliefs relegate women to a secondary status and sometimes even deny adult women their legal majority. In a world where conflicts based on differences and identities are rampant, the issue of cultural rights remains one of the most controversial and divisive. See Module 17 for a more in-depth discussion of cultural rights. The organization helped the child and her mother seek protection and also took legal action against the father. They charged that the organization was destroying the institution of the family and attacking Indian culture. It is one of the most backward districts in the State, known for its high degree of violence, including violence against women. The project was responding to the problem of water scarcity in the region. It began with teaching non-literate rural women to learn the skills of repairing handpumps. Acquiring a technical skill in a traditionally male domain was both a psychological and social breakthrough. In becoming handpump mechanics, they had built confidence in their ability to learn, broken stereotypes, and entered into a spiral of learning. Of the 45 women mechanics, Sumitra 35 and Chamela 36 were probably the most technically competent. The derisive laughter, scepticism and even hostility they had first encountered from the community as they performed their new role, had grudgingly turned into respect. They had gradually become trainers as well. Travelling to different parts of the country as trainers had given them a wider exposure than most women in their villages. These experiences were testimonies of changes in

their lives. Change for them was not just a distant possibility, but a concrete reality. They had many questions for which they wanted answers. For instance, while dealing with acute water shortage in summer, they wanted to understand why the depth of underground water varies in different areas or during different seasons in the year. Also, they became increasingly aware of quality of drinking water and health. They wanted more information on these inter-linkages. The following is a summary from the Preliminary Report by the Special Rapporteur on Violence against Women, which provides a useful perspective on the subject. Violence against women, in particular, has inhibited women as a group from enjoying the full benefits of human rights. Women have been vulnerable to acts of violence in the family, in the community and by States. Among the historical power relations responsible for violence against women are the economic and social forces which exploit female labour and the female body. As migrant workers, they often face innumerable hardships in foreign countries. Economic exploitation is an important aspect of modern female labour. Unless economic relations in a society are more equitable towards women, the problem of violence against women will continue. In the context of the historical power relations between men and women, women must also confront the problem that men control the knowledge systems of the world. Women have been excluded from the enterprise of creating symbolic systems or interpreting historical experience. It is this lack of control over knowledge systems which allows them not only to be victims of violence, but to be part of a discourse which often legitimizes or trivializes violence against women. Women are also denied access to knowledge because they are refused education in many parts of the world. The right to female education must therefore be the first step towards articulating a more sensitive history of violence against women. In addition to historical power relations, the causes of violence against women are also closely linked to the question of female sexuality. Violence is often used as an instrument to control female sexual behaviour. It is for this reason that violence against women often finds sexual expression. In many ideologies a traditional legitimacy is given to using violence against women in certain instances.

3: What Are Social Movements? A Sociological Perspective, Introduction

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The main feminist motivation for making this distinction was to counter biological determinism or the view that biology is destiny. A typical example of a biological determinist view is that of Geddes and Thompson who, in 1889, argued that social, psychological and behavioural traits were caused by metabolic state. It would be inappropriate to grant women political rights, as they are simply not suited to have those rights; it would also be futile since women due to their biology would simply not be interested in exercising their political rights. To counter this kind of biological determinism, feminists have argued that behavioural and psychological differences have social, rather than biological, causes. Commonly observed behavioural traits associated with women and men, then, are not caused by anatomy or chromosomes. Rather, they are culturally learned or acquired. Although biological determinism of the kind endorsed by Geddes and Thompson is nowadays uncommon, the idea that behavioural and psychological differences between women and men have biological causes has not disappeared. In the 1930s, sex differences were used to argue that women should not become airline pilots since they will be hormonally unstable once a month and, therefore, unable to perform their duties as well as men Rogers (1952). More recently, differences in male and female brains have been said to explain behavioural differences; in particular, the anatomy of corpus callosum, a bundle of nerves that connects the right and left cerebral hemispheres, is thought to be responsible for various psychological and behavioural differences. Anne Fausto-Sterling has questioned the idea that differences in corpus callosums cause behavioural and psychological differences. First, the corpus callosum is a highly variable piece of anatomy; as a result, generalisations about its size, shape and thickness that hold for women and men in general should be viewed with caution. Second, differences in adult human corpus callosums are not found in infants; this may suggest that physical brain differences actually develop as responses to differential treatment. Fausto-Sterling (1992), chapter 5. Psychologists writing on transsexuality were the first to employ gender terminology in this sense. Along with psychologists like Stoller, feminists found it useful to distinguish sex and gender. This enabled them to argue that many differences between women and men were socially produced and, therefore, changeable. That is, according to this interpretation, all humans are either male or female; their sex is fixed. But cultures interpret sexed bodies differently and project different norms on those bodies thereby creating feminine and masculine persons. Distinguishing sex and gender, however, also enables the two to come apart: So, this group of feminist arguments against biological determinism suggested that gender differences result from cultural practices and social expectations. Nowadays it is more common to denote this by saying that gender is socially constructed. But which social practices construct gender, what social construction is and what being of a certain gender amounts to are major feminist controversies. There is no consensus on these issues. See the entry on intersections between analytic and continental feminism for more on different ways to understand gender. Masculinity and femininity are thought to be products of nurture or how individuals are brought up. They are causally constructed Haslanger (1993). And the mechanism of construction is social learning. That is, feminists should aim to diminish the influence of socialisation. Social learning theorists hold that a huge array of different influences socialise us as women and men. This being the case, it is extremely difficult to counter gender socialisation. For instance, parents often unconsciously treat their female and male children differently. When parents have been asked to describe their hour old infants, they have done so using gender-stereotypic language: Some socialisation is more overt: This, again, makes countering gender socialisation difficult. According to Renzetti and Curran, parents labelled the overwhelming majority of gender-neutral characters masculine whereas those characters that fit feminine gender stereotypes for instance, by being helpful and caring were labelled feminine (1994). Socialising influences like these are still thought to send

implicit messages regarding how females and males should act and are expected to act shaping us into feminine and masculine persons. Instead, she holds that gender is a matter of having feminine and masculine personalities that develop in early infancy as responses to prevalent parenting practices. In particular, gendered personalities develop because women tend to be the primary caretakers of small children. Chodorow holds that because mothers or other prominent females tend to care for infants, infant male and female psychic development differs. This unconsciously prompts the mother to encourage her son to psychologically individuate himself from her thereby prompting him to develop well defined and rigid ego boundaries. However, the mother unconsciously discourages the daughter from individuating herself thereby prompting the daughter to develop flexible and blurry ego boundaries. Childhood gender socialisation further builds on and reinforces these unconsciously developed ego boundaries finally producing feminine and masculine persons, "Gendered personalities are supposedly manifested in common gender stereotypical behaviour. Women are stereotypically more emotional and emotionally dependent upon others around them, supposedly finding it difficult to distinguish their own interests and wellbeing from the interests and wellbeing of their children and partners. This is said to be because of their blurry and somewhat confused ego boundaries: By contrast, men are stereotypically emotionally detached, preferring a career where dispassionate and distanced thinking are virtues. Chodorow thinks that these gender differences should and can be changed. In order to correct the situation, both male and female parents should be equally involved in parenting Chodorow, This would help in ensuring that children develop sufficiently individuated senses of selves without becoming overly detached, which in turn helps to eradicate common gender stereotypical behaviours. Masculinity is defined as sexual dominance, femininity as sexual submissiveness: For MacKinnon, gender is constitutively constructed: As a result, genders are by definition hierarchical and this hierarchy is fundamentally tied to sexualised power relations. If sexuality ceased to be a manifestation of dominance, hierarchical genders that are defined in terms of sexuality would cease to exist. So, gender difference for MacKinnon is not a matter of having a particular psychological orientation or behavioural pattern; rather, it is a function of sexuality that is hierarchical in patriarchal societies. This is not to say that men are naturally disposed to sexually objectify women or that women are naturally submissive. Instead, male and female sexualities are socially conditioned: For MacKinnon, both female and male sexual desires are defined from a male point of view that is conditioned by pornography MacKinnon, chapter 7. And male dominance enforces this male version of sexuality onto women, sometimes by force. That is, socialized differences in masculine and feminine traits, behaviour, and roles are not responsible for power inequalities. Females and males roughly put are socialised differently because there are underlying power inequalities. The positions outlined above share an underlying metaphysical perspective on gender: All women are thought to differ from all men in this respect or respects. All women differ from all men in this respect. Being sexually objectified is constitutive of being a woman; a female who escapes sexual objectification, then, would not count as a woman. One may want to critique the three accounts outlined by rejecting the particular details of each account. A more thoroughgoing critique has been levelled at the general metaphysical perspective of gender realism that underlies these positions. It has come under sustained attack on two grounds: If gender were separable from, for example, race and class in this manner, all women would experience womanhood in the same way. And this is clearly false. In fact, the rape of a black woman was thought to be impossible Harris But she failed to realize that women from less privileged backgrounds, often poor and non-white, already worked outside the home to support their families. Spelman further holds that since social conditioning creates femininity and societies and sub-groups that condition it differ from one another, femininity must be differently conditioned in different societies. This line of thought has been extremely influential in feminist philosophy. For instance, Young holds that Spelman has definitively shown that gender realism is untenable, This is a form of political mobilization based on membership in some group e. Feminist identity politics, then, presupposes gender realism in that feminist politics is said to be mobilized around women as a group or category where membership in this group is fixed by some condition, experience or feature that women supposedly share and that defines their gender. In their

attempt to undercut biologically deterministic ways of defining what it means to be a woman, feminists inadvertently created new socially constructed accounts of supposedly shared femininity. For her, standard feminist accounts take gendered individuals to have some essential properties qua gendered individuals or a gender core by virtue of which one is either a man or a woman. But according to Butler this view is false: First, feminists are said to think that genders are socially constructed in that they have the following essential attributes Butler , These are the attributes necessary for gendered individuals and those that enable women and men to persist through time as women and men. Think back to what was said above: These gender cores, supposedly encoding the above traits, however, are nothing more than illusions created by ideals and practices that seek to render gender uniform through heterosexism, the view that heterosexuality is natural and homosexuality is deviant Butler , Gender cores are constructed as if they somehow naturally belong to women and men thereby creating gender dimorphism or the belief that one must be either a masculine male or a feminine female. But gender dimorphism only serves a heterosexist social order by implying that since women and men are sharply opposed, it is natural to sexually desire the opposite sex or gender. Butler denies this and holds that gender is really performative. Gender is not something one is, it is something one does; it is a sequence of acts, a doing rather than a being. Gender only comes into being through these gendering acts: This activity amongst others makes her gendered a woman. Our gendered classification scheme is a strong pragmatic construction: But, genders are true and real only to the extent that they are performed Butler , 9. And ultimately the aim should be to abolish norms that compel people to act in these gendering ways. For Butler, given that gender is performative, the appropriate response to feminist identity politics involves two things. Rather, feminists should focus on providing an account of how power functions and shapes our understandings of womanhood not only in the society at large but also within the feminist movement. Many people, including many feminists, have ordinarily taken sex ascriptions to be solely a matter of biology with no social or cultural dimension. It is commonplace to think that there are only two sexes and that biological sex classifications are utterly unproblematic. By contrast, some feminists have argued that sex classifications are not unproblematic and that they are not solely a matter of biology. In order to make sense of this, it is helpful to distinguish object- and idea-construction see Haslanger b for more: First, take the object-construction of sexed bodies.

4: MODULE 4: ECONOMIC, SOCIAL AND CULTURAL RIGHTS OF WOMEN

The Women's Movement: Social and Psychological Perspectives. The Women's Movement: Social and Psychological Perspectives. American Journal of Orthopsychiatry,

Sex differences in emotional intelligence A major topic of study within feminist psychology is that of gender differences in emotion. In general, feminist psychologists view emotion as culturally controlled and state that the differences lie in the expression of emotion rather than the actual experience. However, feminist psychologists point out that women are only viewed as experiencing passive emotions such as sadness, happiness, fear, and surprise more strongly. Conversely, men are viewed as more likely to express emotions of a more dominant nature, such as anger. From infancy mothers use more facial expression when speaking to female babies and use more emotion words in conversation with them as they get older. These signals include facial expression, tone of voice, and posture. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. April Learn how and when to remove this template message Social scientists in many disciplines study aspects of the "glass ceiling effect", the invisible yet powerful barriers that prevent many women from moving beyond a certain level in the workplace and other public institutions. In addition, women experience a "sticky floor effect". The sticky floor effect happens when women have no job path or ladder to higher positions. When women have children they experience a roadblock called the maternal wall. The maternal wall is when women receive fewer desirable assignments and fewer opportunities for advancement after they have a child. The patriarchy labels women as "nourishing facilitators" making them not mentally strong enough to take part in the aggressive male-dominated workforce without taking psychological and emotional hits Buhl, When women begin working at a company, their advancement can be limited by not having a senior level employee taking an active role in the development and career planning of junior employees. There are a lack of female mentors to assist new female employees because there are fewer women than men in higher level company positions. A woman with a male mentor could experience difficulty in gaining bonding and advice from out of work experiences. This is because men play basketball or golf and typically exclude women from these endeavors. Other factors limiting leadership for women are cultural differences, stereotypes, and perceived threats. If women show a small amount of sensitivity, they are stereotyped as being overly emotional. Generally, employers do not accept sensitive, soft people as being able to tackle tough decisions or handle leadership roles. However, if a woman displays male traits she is portrayed as mean, butch, and aggressive. Women are viewed as less competent when they showcase non-"feminine" traits and are not taken seriously. Career women, whose professional status depends on the appropriation of masculine traits, frequently suffer from depression Buhl, Another factor leading to discrimination and stress are cultural differences between managers and workers. For example, if a manager is white and has an employee of color, stress may be created if they do not understand or respect each other. Without trust and respect, advancement is unlikely. Our depiction of gender identity is white and middle class. White women are described as intelligent, manipulative, and privileged by Black women, who are described as strong, determined, and having attitude Burack, Regarding perceived threats at work, it is not a matter of sexual harassment or harassment in general. The threat is the fact that women could possibly take over. The more women working in a place of employment, the increased threat a man feels over job security. In a study of male managers, when asked to estimate the number of women working at their place of employment and whether or not they felt men were disadvantaged. Men who believed there were many women felt threatened about the security of their job Beaton et al. Alice Eagly and Blair Johnson discovered that men and women have different small differences in their styles of leadership. Women in power were seen as interpersonal and more democratic, whereas men were seen as task-oriented and more autocratic. In reality, men and women are equally effective in their styles of leadership. Feminists argue that gender-based violence occurs frequently in the forms of

domestic violence , sexual harassment , childhood sexual abuse , sexual assault , and rape. Violence towards women can be physical or psychological and is not limited by race, economic status, age, ethnicity, or location. Women can be abused by strangers but often the abuser is someone the woman knows. Violence can have both short- and long-term effects on women, and they react to the abuse in various ways. Some women express emotions such as fear, anxiety, and anger. Others choose to deny it occurred and conceal their feelings. Often, women blame themselves for what happened and try to justify that they somehow deserved it. Among victims of violence, psychological disorders such as post traumatic stress disorder and depression are common. In addition to the psychological ramifications, many women also sustain physical injuries from the violence that require medical attention. The main idea behind this therapy is that the psychological problems of women and minorities are often a symptom of larger problems in the social structure in which they live. There is a general agreement that women are more frequently diagnosed with internalizing disorders such as depression, anxiety , and eating disorders than men. While this is certainly a central component of feminist theory, feminist therapists are also sensitive to the impact of gender roles on individuals regardless of sex. Goldman found the connection between psychoanalysis and feminism as the recognition of sexuality as preeminent in the makeup of women as well as men. The goal of feminist therapy is the empowerment of the client. Generally, therapists avoid giving specific diagnoses or labels and instead focus on problems within the context of living in a sexist culture. Clients are sometimes trained to be more assertive and encouraged to understand their problems with the intent of changing or challenging their circumstances. Accordingly, the client-therapist relationship is meant to be as egalitarian as possible with both sides communicating on equal ground and sharing experiences. Feminist therapy incorporates political values to a greater extent than many other types of therapy. Also, feminist therapy encourages social change as well as personal change in order to improve the psychological state of the client and society. Inequality between the sexes and restrictions on sex roles are perpetuated by evolutionary psychology, but we could understand the role of gender in scientific communities by using feminist research strategies and admitting to gender bias Fehr, Androcentrism[edit] Traditional therapies are based on the assumption that being male is the norm. Principles of empowerment[edit] The personal is political[edit] This principle stems from the belief that psychological symptoms are caused by the environment. Egalitarian relationships[edit] Feminist therapists consider power inequalities to be a major contributing factor to the struggles of women, and as such criticize the traditional therapist role as an authority figure. Feminist therapists believe interpersonal relationships should be based in equality, and view the client as the "expert" in their own experiences. Value the female perspective[edit] The goal of feminist therapy is to re-value feminine characteristics and perspectives. Often, women are criticized for breaking gender norms while simultaneously being devalued for acting feminine. In order to break this double bind, therapists encourage women to value the female perspective and self-define themselves and their roles. From birth, women are taught which behaviors are appropriate, and face sanctions if they fail to conform. Before women can be free of these expectations, they need to gain an understanding of the social systems that molded and encouraged these gender stereotypes, and how this system impacted their mental health. Power analysis[edit] Power systems are organized groups that have legitimized status, that are sanctioned by custom or law, that have the power to set the standards for society. Types of power include the legal, physical, financial, and institutional ability to exert change. Often, men control direct power via concrete resources, while women are left to use indirect means and interpersonal resources. Assertiveness training[edit] Traditionally, assertiveness is a masculine trait, so frequently women struggle with learning to stand up for their rights. Application to other theories[edit] Cognitive-behavioral therapy[edit] The biggest feminist critique of cognitive-behavioral therapy is that the theory fails to focus on how behaviors are learned from society NetCE, Often, the focus is on encouraging women to change their "maladaptive" responses and conform to normative standards. Psychoanalytic therapy[edit] Many psychoanalytic concepts are considered by feminist therapists to be sexist and culturally-bound NetCE, However, feminist psychoanalysis adapts many of the ideas of traditional psychotherapy, including the focus on early childhood experiences and the

idea of transference. Specifically, therapists serve as a mother figure and help clients connect emotionally with others while maintaining an individuated sense of self. NetCE, Family systems therapy[edit] The main critique of family systems therapy is the endorsement of power imbalances and traditional gender roles. Feminist therapists strive to make the discussion of gender roles explicit in therapy, as well as focusing on the needs of and empowering the woman in her relationship. Braverman, Therapists help couples examine how gender role beliefs and power dynamics lead to conflict. Therapists help clients analyze societal messages about rape or domestic abuse that encourage a victim-blaming attitude, and try to help clients get past shame, guilt, and self-blame. Survivors often face negative reactions from others that lead to re-victimization when trying to seek help, so therapists can help the woman navigate the medical and legal services if she wishes. It is emphasized that any symptoms are in fact normal responses to the traumatic effect, and the woman is not pathologized. Career counseling[edit] Occupational choice is a main theme in feminist counseling. Several factors influence this career trajectory, including gender-role stereotyping of which jobs are appropriate for men and women. Institutionalized sexism in the educational system often encourages girls to study traditionally feminine subjects while discouraging them from studying math and science. When women do seek nontraditional employment, they are placed in a double bind, where they are expected to be competent at their job while simultaneously being feminine. Especially for women in male-dominated fields, trying to be competent and successful as a woman is difficult. Howard, Feminist therapists[edit] Feminist therapists work with women in search of counseling, as well as men, for help in alleviating a variety of mental health concerns. Currently, there are not many postdoctoral training programs in feminist psychology, but models for this training are being developed and modified for institutions to start offering them.

5: Feminist Perspectives on Sex and Gender (Stanford Encyclopedia of Philosophy)

The women's movement: social and psychological perspectives. Wortis H, Rabinowitz C. PMID: Social Change* Women*.

For example, feminist movements tend to be associated with the aspirations, and the opportunities, of middle-class women. The activists in feminine movements tend to be working-class women organizing to address problems of poverty and sexism and their devastating effects on the health and welfare of their families. Womanist, a term coined by the writer Alice Walker, refers to the confidence, strength, and wisdom of African-American women based in their cultures and long struggle to support their children and communities and to end racism and all forms of injustice. Its success lay, in part, in addressing both strategic and practical gender interests. Health care, nutrition and shelter, potable water, and secure livelihoods, vital to the more immediate survival of women and their families, typify the practical gender interests that women would hesitate to sacrifice for more long-term strategic gender interests Molyneux In Brazil, and Latin America generally, strategic gender interests inspire feminist movements, whereas feminine movements focus on practical gender interests Alvarez Middle-class, university-educated young women, including members of the militant opposition to the military government, and older professional women organized feminist movements around issues of economic discrimination against women workers, focusing their analyses on poor and working-class women. As feminine and feminist movement organizations became increasingly militant, they created umbrella organizations for allied campaigns e. Feminine groups took up such issues as reproductive rights, domestic violence, sexuality, and family relations, first raised publicly by feminist groups. Both protested the crime-of-passion defense of men who had murdered their allegedly unfaithful wives. The common language and philosophy of rights have facilitated cooperation and mutual progress among the various rights movements. Of the delegates, renowned black abolitionist Frederick Douglass and Elizabeth Cady Stanton, middle-class, white, feminist foremother, argued most strongly that women needed the right to vote in order to attain their other rights. The Civil Rights Act, which prohibited sex discrimination Giddings, was particularly important. Anthony proposed a resolution opposing the fifteenth amendment to the U. Constitution, which granted voting rights to Black men. Among these were the welfare rights movement, created by poor women for better public support for low-income families, and the Coalition of Labor Union Women, representing women in labor unions. As womanists, black feminists, and Third World feminists, women of color in the United States have developed independent movement organizations as well as multicultural coalitions. World Conference on Women in Dutt Nellie Mc-Clung and other, mostly middle-class, maternal feminists organized moral crusades for social reform based upon their roles as mothers of the nation, while equal rights feminists, under the leadership of Dr. Although Canadian women were given the right to vote in federal elections in and in the English-speaking provincial elections in the s, it was not until that Quebec enfranchised women Dumont Largely independent of political parties, many were organized into small consciousness-raising groups; single-issue regional organizations working for access to abortion, birth control, and daycare; as well as student and socialist-feminist groups. In, NAC began welcoming such grassroots groups and making its leadership more representative of Canada as a whole. Before the British colonized the region in, Yoruba and Igbo women in southern Nigeria had powerful political roles within dual-sex systems of female and male authority. Women were part of associations that were based on trade, age, and kinship. Grounded in their roles as mothers and provisioners of the family, women collectively defended their complementary sphere of authority within the extended family and wider community. It also accepts male members, thereby distinguishing itself from the traditional dual-sex approach to politics in which women operate within their own women-only organizations. WIN has also taken up individual cases of sexual harassment, rape, domestic violence, and sex discrimination Imam Its priorities are to create more economic and political opportunities for women by promoting their education and training, legal equality in the public

sphere, and proportional representation. Constrained by the necessity of developing consensual goals, NCWS has not addressed the issues of child custody, property rights, marriage, divorce, and sexuality. One of their priorities is challenging patriarchal religious practices, while at the same time respecting religious differences. Another is alleviating the poverty and insecurity of women and their families. Besides emphasizing education, they called for reform of the practices of widow remarriage, polygamy, purdah the veiling and seclusion of women, property rights, and sati the ritual suicide of widows. In 1930, when AIWC introduced a bill for equality in marriage, divorce, and property rights, they drew upon the nationalist rights discourse; and after independence in 1947, women were granted constitutional equality. However, the Hindu, Islamic, and other religious communities retained jurisdiction over family law Desai The groups in this movement were affiliated with grass-roots labor, peasant, and tribal movements as well as leftist opposition parties. They envision development that promotes equality between men and women and overcomes the economic and environmental ravages of the rural areas precipitated by large multinational corporations whose focus on short-term gains have created unsustainable forms of development Desai Since poverty and insecurity fan the flame of reactionary fears, the feminist strategy of promoting grassroots-based sustainable development is a double-edged one—it addresses both the economic independence of women and the long-term security and well-being of the whole community. It is explicitly nonpartisan and autonomous and has followed a strategy of promoting change through legislation. Founded in 1906, Kvindeligt Arbejderforbund Women Workers Union organized unskilled women workers to fight for better working conditions and wages. Most of the members were young, middle-class, university-educated women; many belonged to new left parties. However, they maintained the Redstockings as an autonomous socialist-feminist movement organization and criticized the state as a form of public patriarchy. The Redstocking Movement generated a national debate about the dominance of men over women in the family, the workplace, and political arena. Another result is that the state itself is less dominated by men. Danish women now make up 40% of the EU bureaucracy. The EU is a new international power center whose bureaucracy is far more distant and opaque than the Danish state. New strategies of international feminist organizing are required to address it effectively Walter Women have used the opportunities provided by the four U. World Conferences on Women in 1975, 1980, 1985, and 1990, the official ones and the alternative NGO forums, as arenas in which they could set goals, plan, network, and inspire one another to continue their work West They have seized upon the various U. These have focused on sex trafficking, issues of health and reproductive rights, female genital cutting also known as female circumcision and female genital mutilation, and violence against women. Conference coordinator Obioma Nnaemeka affirmed, "Our faith in possibilities will clear our vision, deepen mutual respect, and give us hope as we follow each other walking side-by-side."

6: The women's movement: social and psychological perspectives.

The Women's Movement: Social and Psychological Perspectives. Helen Wortis and Clara Robinowitz (Eds.). Helen Wortis and Clara Robinowitz (Eds.). New York: Halsted Press, pp.

The field of the psychology of women also encourages individuals to critically analyze all subareas in psychology for their portrayal of women. The psychology of women also is concerned with intersectionalities among sex, race, class, age, ability, sexual orientation and national origin. Empirical research in the psychology of women is used in policymaking on issues such as work-life integration, day care, violence against women, and child abductions and missing children. Researchers in the field of the psychology of women serve as expert witnesses in court cases on issues such as sexual harassment, race discrimination, child sexual abuse, rape, and intimate partner violence. The field of the psychology of women is also referred to as feminist psychology since the objective of this discipline is to understand the individual within the larger political and social aspects of society.

General Overviews The field of the psychology of women initially was focused on differences between the sexes with very little attention paid to intersectionality and also diversity because of race, ethnicity, sexual orientation, disabilities, and age Bardwick , Sherman , Unger and Denmark Theories and research in several subfields of psychology were based on boys and men only, e. In addition, gendercentrism has been evident in the discipline of psychology since separate paths of development are suggested for women and men as a result of the biological differences between them. The discipline of psychology has also been ethnocentric; psychological theories assume that development is identical for all individuals across all racial, ethnic, and socioeconomic class groups Chisholm and Green Furthermore, psychology has been heterosexist; theories and research assume that a heterosexual orientation is normative, while gay, lesbian, bisexual, transsexual, transgendered, or questioning individuals are deviations from the heterosexual norm. The first section of this bibliography introduces textbooks and journals on the psychology of women. Subsequent sections examine topics commonly addressed in the psychology of women: Classic readings in the psychology of women are presented in addition to more recent research and theories, illustrating the changes in ways the field has evolved since the reemergence of the feminist movement in the early s Chrisler and Smith The psychology of women: A study of bio-cultural conflicts. Chisholm, June, and Beverly Green. Perspectives on multiple identities in psychological theory, research and practice. In Psychology of women: A handbook of issues and theories. Edited by Florence L. Denmark and Michele A. Includes recommendations for mental health interventions to assist women of color who deal with the social marginalization as a consequence of multiple identities. Chrisler, Joan, and Christine Smith. In Praeger guide to the psychology of gender. Edited by Michele A. Addresses threats to feminist psychology, e. Argues that researchers had permitted their personal opinions about women and men to bias their research. Engendering the discipline of psychology refers to cultivating a discipline that is sensitive to gender and diversity. Presents reviews of textbooks and classroom pedagogy. Feminism as life raft. Psychology of Women Quarterly Addresses the relationship between being feminists and experiencing discrimination of women professors. Examines responses indicating feminism was not a provocation of discriminatory treatment in academia but rather a way to help women faculty cope with discriminatory treatment. On the psychology of women. One of the initial textbooks in the psychology of women. Focuses on differences between women and men in cognitive, social, and personality development. Unger, Rhoda, and Florence L. Dependent or independent variable. Psychology constructs the female: Or, the fantasy life of the male psychologist with some attention to the fantasies of his friends, the male biologist and the male anthropologist. Includes a call for placing equal respect for both women and men. Images of women in psychology. In Foundations for a feminist restructuring of the academic disciplines. Paludi and Gertrude Steuernagel, " Reviews gender stereotyping and theories of gender role development, including those of Sigmund Freud, Albert Bandura, and Erik Erikson. Includes a discussion of psychological androgyny. Provides recommendations for feminist psychotherapy. Users without

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7: Feminist psychology - Wikipedia

Women's Health: Psychological and Social Perspectives has a great deal to offer students, academics and practitioners in health and clinical psychology, as well as people working in women's studies, sociology, and social work. It is a thought-provoking text which left me feeling invigorated about carrying out research in this field.

To turn on or off thumbnails in the list of videosâ€¦ Social and Psychological Perspectives. Helen Wortis and Clara Robinowitz Eds. Welcome to PEP Web! Viewing the full text of this document requires a subscription to PEP Web. If you are coming in from a university from a registered IP address or secure referral page you should not need to log in. Contact your university librarian in the event of problems. If you have a personal subscription on your own account or through a Society or Institute please put your username and password in the box below. Any difficulties should be reported to your group administrator. Once there you need to fill in your email address this must be the email address that PEP has on record for you and click "Send. If this does not work for you please contact your group organizer. Not already a subscriber? Order a subscription today. Psychoanalytic Review, 61 4: Edith Schwartz This is a small soft-cover collection of brief, well-documented, though disparate, essays produced for the American Orthopsychiatric Association. The thirty-five-page bibliography, including a section under psychological issues and problems, is especially valuable. Throughout there are references that the family is outmoded. Although she is aware of changes in sex-role expectations, she emphatically states that it is impossible to assume that day care, maternity leave, pay, and opportunity will magically improve. She stresses that certain reactions are not necessarily based on personal problems but derive from larger social issues. There is an interesting review of Sisterhood Is Powerful: The full text of the document is available to subscribers.

8: Womens Movement | www.enganchecubano.com

The authors of Women and Sex Roles: A Social Psychological Perspective received their Ph. D.s from the University of California, Los Angeles. It was there that they developed the psychology of women course on which this book is based in part.

A Sociological Perspective The following project differs from others on this website in two ways: We encouraged Professor Roth to write this essay about women and social movements because we feel that a theoretical discussion of social movements can inform our historical understanding of specific historical examples of women and social movements. Theory can illuminate empirical evidence and empirical evidence can illuminate theory. History and sociology complement one another as scholarly disciplines because both are concerned with social structures and with the interpretation of social action. Yet these two disciplines also differ. Historians see their main task as the analysis of change over time and to do that they focus on the specific events in specific times and places. Sociologists seek generalizable explanations of social change, and base new generalizations on specific historical studies. Partly for these reasons historians tend to borrow generalizations from sociologists and apply them to specific contexts, while sociologists often build new generalizations on the basis of specific historical studies. It has three dimensions. These are questions that are difficult to answer in more than provisional terms. Movements are not themselves actors; movements are something that people create to press for social change. They are spaces that are made by people to allow relationships between them that can challenge power. Definitions of social movements by sociologists abound see Definitions. Sociological definitions of movements stress qualities like collective and innovative behavior, extra-institutionality, their network character and multicenteredness, the shifting and fluid boundaries of movement membership, and the willingness of members to disrupt order a little or a lot Gerlach and Hine For citations see the Bibliography. Industrialization and urbanization, technological advancements, and ongoing democraticization allowed people to push for change collectively from the margins of the polity, from outside of less-than-open institutions. American sociologists in the early- to mid-twentieth century characterized movements as being on a continuum of innovative collective behavior, as the organized end of a spectrum whose opposite pole was crowds and riots Blumer ; see also Turner and Killian For these scholars, known as collective behaviorists, social movements were highly organized but non-routine entities where people interacted to establish new meanings about politics and other subjects , and where they challenged power based on the making of these new meanings. Some variations on collective behavior theory emphasized the disorderly side of movement activism, seeing actors in movements as problematic for democracy. Instead, American sociologists analyzed movement participation as rational expressions of politics by other than institutional means. And resource mobilization paradigms coexisted with analyses of the political opportunity structure within which movements arose, seeing collective action not as a symptom of abnormal politics, but as the reasonable response of actors who took advantage of new institutional situations--elite splits, the formation of commissions and departments, new institutions, etc. By the beginning of the s, there was renewed emphasis among scholars of American social movements on the interactional processes involved in making social movements. In a very real way, theorizing about women in movements--particularly but not solely in feminist movements --contributed to new understandings about how movements came about. In a less teleological fashion, West and Blumberg made distinctions between the kinds of issues that drew women into social movement activism. Women have made their own movements or have been part of mixed-gender social movements because women are never just women. But it has also been the case that women have found both making their own movements and organizing within mixed-gender groups to be difficult because of their gender. The first problem, and the one common to women in their own movements or in mixed-gender movements, is the construction of the public sphere, and therefore the political sphere, as male. The ideology of separate spheres, and the identification of public political space as male certainly still exists, even if it has

less force with each female incursion into that space, and with each challenge to the ideology. Of course, participation in social activism by men can be life-changing--but such participation is a qualitatively different enterprise for women, who transgress not just the rules of politics as usual but the rules of gender as usual. In mixed-gender settings, social movement participation is different for women precisely because of gender role expectations, specifically the responsibilities that women have in reproducing daily life. Women have tended to be the ones running movement offices, typing reports, making flyers, walking neighborhoods with the flyers, staffing phone trees, taking minutes at late-night strategy sessions. They have been leaders, though often their greatest contributions have been as leaders behind the scenes see McNair Barnett , Payne , and Robnett on this point regarding women in the Black Civil Rights movement. Moreover, although social movement communities make boundaries between themselves and the rest of society, structural social inequality finds its way into oppositional communities Roth Gender inequality does not go away just because women mobilize with men on behalf of interests they have in common, and this endemic inequality becomes all the more problematic when women, in the course of social movement activism with men, discover the interests they might have as women. Inadvertently or on purpose, women often find themselves working toward their own liberation as women as they extend meaningful categories of liberation to cover liberation from gender oppression. The challenges that women face in movements, whether they work with men or on their own, have not diminished their capacity for action, as this website certainly shows. Women in movement politics, in the public arena, and in the disruptive fields of activism face the burdens of gender expectations and transcend these expectations. Women, as activists in movements far and wide, have been and continue to be a problem for power and authority, and thank goodness for that.

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