

WGS.101 Spring 2023 Class #7

Reminder: Oral Presentation Preferences due by the end of class 8

Due Class 8 before class: HW Questions on *The Yellow Wallpaper*

Small Group Discussion: *Ida B. Wells: Passion for Justice*: gender-conscious activism/women's rights activism, womanism, humanism: the politics of race, class and gender.

2. Frameworks for Understanding the Relationship of Gender, Class and Race in Social Movements: Beyond "Multiple Jeopardy"

Intertwined Activism: Race and Gender-Conscious Political Strategies (Wells)
Intersectionality- (Kimberle Crenshaw, 1989)

3. The Female Body and Mind: Contested Terrain in late 19th Century America
Backlash, Biological Essentialism/Determinism and Anti-Suffrage:
Challenges to 19th Century Women's Rights Discourse;
The Political Nature of Backlash (Susan Faludi, *Backlash*-1989)
Women's Rights: Simply "Not Natural"- Against the Natural Order of Things
Patriarchal Interpretations of the Bible
The Historical Pattern of Biological Determinist Backlash Arguments:
Creating a Bio-determinist argument: nearsightedness (myopia)
4. Dominant Medical Discourses of Womanhood in the 19th Century: Challenge to Female Entry into Higher Education, Employment and Citizenship Rights
- Male and Female Anti-Suffragists and "Woman's Place": arguments about jury service; anti-suffrage, race and class
 - Debates about Women's Place in Higher Education and the Professions- Edward Clarke, *Sex In Education* (1873)
 - Response: The Growth of U.S. Women's Colleges and Co-Education (Vassar- 1862, Wellesley-1875, Spelman-1884, Bryn Mawr-1885)
5. The Conflict Within: Last Sentiment of "Declaration of Sentiments..."
Madness, "Hysteria" and Women's Roles in 19th Century America
Smith-Rosenberg-Writing Exercise/Discussion
5. ***The Yellow Wallpaper*** (1892) - Charlotte Perkins Gilman (1860-1935)
- The Yellow Wallpaper*: autobiographically inspired fiction
 - Other works: e.g., *Women and Economics* (1898), *Human Work* (1904), *The Man-Made World* (1911), *Herland* (1915)
 - Interpretive debates around this text and around the question of women and madness; is this a "feminist" or "women's rights" text?
 - Meaning of this text for feminism post-1966

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