

Edited by Bonnie Kime Scott, Susan E. Cayleff,
Anne Donadey, and Irene Lara



WOMEN IN CULTURE

AN INTERSECTIONAL ANTHOLOGY FOR
GENDER AND WOMEN'S STUDIES

SECOND EDITION



WILEY Blackwell

Women in Culture

*An Intersectional Anthology for Gender
and Women's Studies*

Second Edition

Edited by

Bonnie Kime Scott, Susan E. Cayleff,
Anne Donadey, and Irene Lara

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General Introduction

What distinguishes this introductory text to Gender and Women's Studies from others currently available is its rich inclusion of the sort of humanities content that was vital to the emergence of the women's movement. Each chapter leads off with an outstanding piece of creative writing. Readings connect with and give voice to the lives of a diverse set of women and expressions of gender worldwide. The texts offer vibrant images, evocative language, and well-articulated ideas. Using these as models, students will find themselves better prepared to express their experience and frame their own arguments in service of the activism that is so central to Gender and Women's Studies. Social issues are addressed throughout, but without stressing quantitative, social science-based approaches. The reintegration of humanities content works to support interdisciplinary studies, which Women's Studies has fostered throughout its history.

The current anthology emerges from a thorough revision of the 1998 textbook, *Women in Culture: A Women's Studies Anthology*, edited by the late Lucinda Joy Peach. There was much to admire in this work, including its attention to feminist terminology and use of thematic sections, each with an introduction, exercises, and bibliography. These features are retained in the updated work. Discussion questions provided for each chapter encourage creative thought and activism in students, both in and beyond the classroom. Additional resources in the text are a historical timeline inclusive of major feminist writings and a glossary of key terms used in the readings, reflecting both past and present concerns of Women's Studies. In order to make standpoints clear, the names of many feminist thinkers included in our chapter introductions are preceded with identity labels, which are mostly drawn from identities the individuals have embraced themselves. Related to this, good topics for discussion are, first, that certain identities that have been dominant, such as heterosexual, white, or Euro-, are often not embraced in self-identifications; and second, that terms for identities are fluid and subject to change. Instructors will find supplemental materials focused on pedagogical approaches, as well as media

resources, and suggested assignments, by chapter, at the companion website www.wiley.com/go/scott/womeninculture.

Many of the foundational readings contained in the 1998 text were well worth retaining, but much of the feminist conversation has moved on from debates about various waves and theoretical schools of feminism, and Women's Studies has grown to support greater dialogue and diversity. The former edition placed an emphasis upon representations of women in "American culture." Though its US-based content remains strong and is representative of numerous communities, the new text works for greater intersections among women's cultures worldwide. Finally, for the updated version we found it essential to explore work related to racially diverse, LGBT (lesbian, gay, bisexual, and transgender)/queer/trans feminisms and masculinities that have continued to emerge in the last two decades.

The thematic chapters that comprise the body of this new text are designed as follows:

Our intention with the initial chapter, titled "Introduction to Feminist Concepts and Issues," is to define key terms that lay a foundation for all future work in Women's Studies. These include feminism(s); sex and gender; standpoint; social location, privilege, oppression, and resistance; intersectionality; transnational feminisms; interdisciplinarity; and representation.

The second chapter, "Stories of Identity and Community," includes personal narratives and scholarly essays about identities across differences and commonalities. These readings address the complexity of self-definition for individuals within families and communities, and the negotiation of group identities for shared activism.

Chapter 3, "Histories of Feminism," introduces feminist efforts to bring a diverse set of women back into history and historiography. We explore multiple versions of the history of feminism, ranging through time, as told from decentered, postcolonial, and transnational perspectives.

Chapter 4, "Representations of Women and Gender in Arts and Media," concerns cultural representations of women, both in traditional arts and in popular culture. It historicizes women's struggle for inclusion in artistic canons and display spaces and allows us to see women as creators of alternate self-defined images and genres.

Chapter 5, "Sexualities and Genders," promotes an understanding of the culturally constructed nature of LGBT and queer sexualities, gender identities, heterosexual privilege, transphobia, and homophobia. It redefines desire and the erotic across sexualities.

We move next to "Body Politics" in Chapter 6. This identifies ideas and expressions that alienate women from our bodies. Furthermore, the readings offer strategies for reclaiming the body and healing the mind/body/spirit split typical of Western thought. Concerns include racialized and gendered bodies, bodies with disabilities, and masculinities.

The seventh chapter, titled "Reproductive and Environmental Justice," presents women-led and conceptualized movements to sustain the wellbeing of women and the earth, both in the United States and internationally, with particular attention to ways women of color have assumed leadership in these movements.

Chapter 8, “Violence and Resistance,” documents women’s responses to culturally sanctioned, gendered violence and rape, which may range in location from intimate partners’ relationships to widespread contexts of war and colonial occupation.

Chapter 9, concerning “Healing and Spirituality,” draws on various cultural knowledges to present woman-centered perspectives on spirituality by healers, activists, ritualists, scholars, and creative writers. The readings present feminist critiques of racism, heteropatriarchal religions, and Eurocentric medical and other corporate-driven institutions. It also examines the meaning of life and death, wellness and illness, the relationships between people, land bases, and all living things, and the role of spirituality and healing in relation to social justice.

The final chapter, “Activism for the Future,” shows ways that Women’s Studies encourages activism both locally and globally, responding to continuing and new issues and challenges, and serving to further social justice.

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