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Intersectionality is one of the woman's libbers and the most propogative conception of the critical race theory. Women of color formations are compelled to address Intersectionality and the mutual and complex interactions of race, class, gender and sexuality (Lowe & Lloyd, 1997, p. 310). Many feminists debate that a kind consideration of intersectionality is an important element to gain equality in politics and community, and also to improve the autonomous system.

Queer Liberalism

Queer epistemology rethinks intersectionality not just of radical, sexual, or class simultaneity but as a meeting of two streets, and in a landscape long given over to automotivitya place of particular hazard for the pedestrian. The queer knowledge theory considers that the queers of all categories in the society can pose a problem to the society, and if allowed they can be a threat to the community. The combination of queers was supposed to be a risk to the society politically and economically. There are a few risks associated with Queer liberalism and as stated (TransnationalQueer of Color Critique, Nov 05 2013, p. 29) they are the lesbian rights are being reconstituted as a type of identity politics and global consequence, and to misidentify with queer liberalism the gays and lesbians should have the rights, recognitions and privileges.

Homo-nationalism and Homo-normativity

The intersecting force observed by Puar was the homo-nationalism and exceptionalism.

According to Puar, Homo-nationalism is an agreement between

homosexuality and American nationalism, and its compatibility with gay independence (TransnationalQueer of Color Critique, Nov 05 2013, p. 33). Puar observed many gays and queers identified as victims of terrorism by naming gay and queer-bashing a form of terrorism; some claimed it was imperative to support the war on terrorism in order to liberate homosexuals in the Middle East. Duggan labeled homonormativity as the gay and lesbian liberal platform supporting gay marriage, while remapping freedom in terms of privacy, and the unrestricted ability to consume in the 'free' market (as quoted in Eng et al, 1997, p. 11). Puar suggests moving from intersectionality to assemblage as there is no entity and no queer identity, and queerness comes forth at us from all directions (as quoted in Eng et al, 1997, p. 127).

Sexuality is Intersectional

As stated by (Puar, 2006, p. 71) the body of work collectively underscores heteronormativity as a prerequisite for both legal and cultural citizenship, much of it also fails to theorize the class-, race-, and gender-specific dimensions of this heteronormativity; heteronormativity is held as temporally and spatially stable, uninflected, and transparent. The world is marked with differences of others and to support Eng et. al on sexuality is intersectional it is important to take responsibility of the entirety of the world, place the people of color in a rich de-centered way and promote the spirits of the ethics of humility.

The liberation for gays and lesbians originated from the police raids in a Manhattan gay bar and this revolutionized the freedom of sexuality

everywhere. As stated by Manalansan IV, this revolution developed new forms in the same sex bonds without being structured around particular age or gender categories (Lowe & Lloyd, 1997, p. 488). Manalansan quotes an example on sexuality is intersectional that took place in Manhattan after the Stonewall revolution, and the agenda of International Lesbian, Gay, Bisexual, Trans and Intersex Association (ILGA) was to discuss on the people of color, and the participants were limited to people of color. The assumptions that practices are not organized around visibility are “ closeted” and the interpretation that lack of explicitly gay identified people in the public arena signifies that a homophobic attitude is prevalent in the culture (Lowe & Lloyd, 1997, p. 490). Efforts to confront marginality within the gay and lesbian community to fix and rectify racial differences led ILGA to create boundaries and promote marginalization (Lowe & Lloyd, 1997, p. 490). Manalansan also informs that the Filipino Bakla community is inflected with race and immigration status and their practices go beyond the strictures of transvestism and same-sex marriage (Lowe & Lloyd, 1997, p. 492).

Feminists developing gendered nature of Globalization

Feminist scholars are generating exploratory and speculative thoughts on women. As stated by Mendoza the Transnational Feminist theory constitutes of economic and cultural issues along with more significance to political solidarity (Theory’s Emergence, Genealogy and Epistemology, Sept 06 2013, p. 13). It is important to bring forth the feminist theories to understand transnationalism as the unawareness of transnational developments does not speak about solving the issues of race, globalization, immigration and

geopolitics.

Lisa Lowe tries to fill in the gaps by the transnational theory that speaks about capitalism; transnational capitalism. Capitalism cannot exist without Colonialism-Racism (Theorizing Economic (In) Justice, Nov 25 2013, p. 23). Lowe argues on rethinking Marxism and reclaiming utopia. Narrative utopia is perhaps one of the most important genres of modernity and it has a central role in the Marxist critique of capitalism (Lowe, 2001, p. 11-12). The exploitation of women labor class was marginalized by political resistance, subjectivity and practice. Lowe provides an example of the uneven status of working women in U. S and U. S-Mexican border who undergo sexual harassment at work. The patriarchal societies and its modes of gender discipline maximize its exploitation of female labor, and transnational capital damages the imitation of patriarchies by taking out women from one circle of gendered social control to another (Lowe, 2001, p. 16).

Glenn makes a point to discuss about the daily struggles of racial ethnic women and brings out the visibility in the social science and humanities. Glenn's feminist theory is to develop a theoretical and conceptual framework to analyze the interaction of race and gender stratification (Glenn, 1985, p. 87). Glenn provides examples on the difference of paid and unpaid work of Chinese, Mexican-American, and black women from the 19th century till the 21st century by comparing them to the white women.

Sussan's feminist theory focuses on the counter geographies of globalization involving women born on a foreign land. Sussan discusses about the work, money making and survival strategy and major conditions associated with economic globalization of developing countries. As quoted by Sussan (2000,

p. 506):

Prostitution, labor migration, and illegal trafficking in women for the sex industry is growing as profit-making activity and women are the majority group in prostitution and trafficking for the sex industry as they are becoming a majority in migration of labor.

In search to make a livelihood many women migrate to the western countries and the poverty

stricken women fall prey to illegal trafficking and grow as part of the sex industry. Women in the sex industry are a kind of economy, a crucial link supporting the expansion of the entertainment industry and thereby tourism as a development strategy that in turn is a source of government revenue (Sussan 2000, p. 519). As stated in (Theorizing Economic (In) Justice, Nov 25 2013, p. 23) trafficked women are not likely to be “treated as victims of abuse but as violators of laws”.

Dimensions of Transnational

The scope of transnational clogs up the fixed aspect of modernity, acts as a guide to end the political and economic condition of the nation and the state, overemphasizes movement, confiscates the conservative globalization, and helps colonialism growth. Globalization is understood as a masculinist restoration of Marxism and post structuralism. The postcolonial feminists argue that the male transnational thought leaves out the masculine nature of the declining nation state, and the trust on the exploitation of Third World female labor of the global economy (Theory's Emergence, Genealogy and Epistemology, Sept 06 2013, p. 11). Glenn notifies that racial ethnic labor

was cheaper as they were paid less when economy of nation expanded and were removed when economy was low. The counter-geographies of globalization are not represented as globalization as they operate outside in violation of laws and treaties that cause economic injustice (Sassen, 2000, p. 523). Lowe states that political emancipation helped U. S economy to emerge as the citizenship for women works mask the inequalities.

Dimensions of Women of Color Feminist

As stated by AD (quoted in Theory's Emergence, Genealogy and Epistemology, Sept 06 2013, p. 29) the most exciting potential of women of color formations resides in the possibility of basing the identity on politics rather than the politics on identity. Women of color are theorized as a political project.

Intersection also relates to social work, special education identification, education service delivery, and people of color's right of entry to a reasonable schooling. As intersectionality is a vital hypothesis in sociology, it must be utilized to its complete capability. The feminists must explore the ways to racialize structures and social developments that are formed by gender, race, sexuality and geographic location.

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