



WOMEN
INFLUENCES
SS 2024

New Image For Women

Nicole Rafter



New Image For Women:

The New Image Claude Fayette Bragdon, 1928 Entering the Picture Jill Fields, 2012-02-27 In 1970 Judy Chicago and fifteen students founded the groundbreaking Feminist Art Program FAP at Fresno State Drawing upon the consciousness raising techniques of the women's liberation movement they created shocking new art forms depicting female experiences Collaborative work and performance art including the famous Cunt Cheerleaders were program hallmarks Moving to Los Angeles the FAP produced the first major feminist art installation Womanhouse 1972 Augmented by thirty seven illustrations and color plates this interdisciplinary collection of essays by artists and scholars many of whom were eye witnesses to landmark events relates how feminists produced vibrant bodies of art in Fresno and other locales where similar collaborations flourished Articles on topics such as African American artists in New York and Los Angeles San Francisco's Las Mujeres Muralistas and Asian American Women Artists Association and exhibitions in Taiwan and Italy showcase the artistic trajectories that destabilized traditional theories and practices and reshaped the art world An engaging editor's introduction explains how feminist art emerged within the powerful women's movement that transformed America *Entering the Picture* is an exciting collection about the provocative contributions of feminists to American art *The Visible Woman* Paula A. Treichler, Lisa Cartwright, Constance Penley, 1998-04 Introduction paradoxes of visibility Paula A Treichler Lisa Cartwright and Constance Penley A cultural anatomy of the visible human project Lisa Cartwright The end of the road gender the dissemination of knowledge and the American campaign against venereal disease during World War I Stacie A Colwell Maybe next year feminist silence and the AIDS epidemic Paula A Treichler and Catherine A Warren Beyond The Yentl syndrome making women visible in post 1990 women's health discourse Anne K Eckman Shooting the mother fetal photography and the politics of disappearance Carol Stabile Fetal exposures abortion politics and the optics of allusion Valerie Hartouni Mothers and authors Johnson v Calvert and the new children of our imaginations Mark Rose Lasers for ladies endo discourse and the inscription of science Ella Shohat Living on disability language and social policy in the wake of the ADA Michael B C rub c and Janet Lyon The empire strikes back a posttranssexual manifesto Sandy Stone Beating the meat surviving the text or How to get out of this century alive Vivian Sobchack Corporeal flows the immune system global economies of food and new implications for health Richard A Cone and Emily Martin Tales from the cyrpt contamination and quarantine in Todd Hayne's Safe Gaye Naismith **Asian Women and Intimate Work**, 2013-10-10 Winner of the 2014 Choice Outstanding Academic Title Award Asian women are often labelled with biased stereotypical images ranging from subordinate housewife to migrant domestic maid and overseas bride Asian women in fact are being constructed as women among women These feminine roles are related to the various activities that women perform for others in intimate relationships both within and outside the family This book comprises contributions from a distinguished group of international researchers who examine the historical development of new women and good wife wise mother women's roles

in socialist and transitional modernity and the transnational migration of domestic and sex workers as well as wives

Ryōsai Kenbo Shizuko Koyama, 2012-11-13 Winner of the 2013 Choice Outstanding Academic Title Award The famous ryōsai kenbo or good wife wise mother role of women was not after all a traditional Confucian view but a modern construct In fact its first appearance in Japan as Koyama Shizuko points out was in the latter half of the nineteenth century due principally to the influence of European ideas about women Girls at the time were proud to fulfill their new role of contributing to not just the family but to the formation of the state Koyama's discovery has transformed how we see modern women's history in Japan and the similar discoveries that have followed regarding China's wise wife good mother and Korea's wise mother good wife Previous studies have interpreted ryōsai kenbo thought which was widely recognized in nationally sanctioned educational standards as a backward feudal or even reactionary view of women and therefore peculiar to girls and women's education in prewar Japan As a result ryōsai kenbo thought was seen to be completely distinct from postwar views of women in Japan and Western Europe that have also emphasized the role of women as wives and mothers Here however ryōsai kenbo thought is examined as a mode of thought inseparable from such issues as the formation of the modern citizen state and the formation of the modern family Instead of reducing it to a specific pre World War II Japanese ideal of womanhood Koyama argues that ryōsai kenbo thought is in fact a modern mode of thought related to and having much in common with views of the qualities desirable in a woman both in postwar Japanese society as well as in modern Western nations and beyond

Women, Men and Persons Britt-Marie Thurén, 2005-06-06 Urban ethnography about gender change Madrid in the 1990s was a lively place This book presents ethnographic examples and analyses of the way gender meanings were changing The context is middle class comparisons are made with an earlier work in a working class area of Valencia The theoretical focus is on processes of cultural change using mainly speech in natural situations as the empirical base since talking is one form of doing The historical and social background is also described Madrilenian conversations were full of examples from all walks of life and personal situations The historical moment was one of change from an authoritarian society to a more democratic one These larger circumstances were often symbolized in terms of gender issues A common idea in Madrilenian discussions was that women should be or become persons This use of the concept person has little to do with individualism or psychology It was rather an everyday way of expressing opposition to essentialized and hierarchical categorizations The phrase meant that a person is an active human being who refuses to be categorized by others whereas a woman must look and behave so that her gender is clearly contrasted to that of a man And this it was thought places women at a disadvantage But there were also those who thought that a woman can only be a person if she is a woman first

The Forbidden Modern Nilüfer Göle, 1996 A prominent Turkish sociologist examines the veiling of young university women and the cultural cleavages between the Islamic and Western worlds

Revealing Reveiling Sherifa Zuhur, 1992-01-01 In modern Egypt the pace of Islamic resurgence has increased as in other Muslim societies Throughout the twentieth century

Egyptian women have fought fiercely for political participation and for legal and educational reform to improve their status. To many of them the adoption of a new form of the veil seemed retrogressive and ominous. This book explores the history of Muslim women and the debates over gender which have developed since the golden age of Islam. It considers the opinions, goals and ideals of fifty Egyptian women veiled and unveiled and compares their views to the gender ideology of the contemporary Islamists. Women's social backgrounds are examined in the context of the Egyptian state and its social policies.

The Beijing Young Women's Christian Association, 1927-1937 Aihua Zhang, 2021-11-16. By exploring the interplay among gender, religion and modernity, this book exposes the part Chinese Christian women played in China's quest for a strong nation in general and in Republican Beijing's modern transformation in particular. Focusing on the Beijing Young Women's Christian Association (YWCA), the author examines how the Association, guided by the Christian tenet to serve not to be served, tailored its Western models and devised new programs to meet the city's demands. Its enterprises ranged from providing women and child-oriented facilities to promoting constructive recreational activities and from reforming home and family to improving public health. Through an analysis of these endeavors, the author argues that the Chinese YW women's contribution to the city's modernity was a creative embodiment of the then socially targeted missionary movement known as the Social Gospel. In the process, they demonstrated their distinctive new ideals of womanhood featuring practicality, social service and broad cooperation. These qualities set them apart from both traditional women and other brands of the New Woman. While criticized as trivial, their efforts, however, pioneered modern social service in China and complemented what municipal authorities and other progressive groups undertook to modernize the city. *Partial Justice* Nicole Rafter, 2017-07-05. Contemporary research on crime, prisons and social control has largely ignored women. *Partial Justice*, the only full-scale study of the origins and development of women's prisons in the United States, traces their evolution from the late eighteenth century to the present day. It shows that the character of penal treatment was involved in the very definition of womanhood for incarcerated women, a definition that varied by race and social class. Rafter traces the evolution of women's prisons, showing that it followed two markedly different models. Custodial institutions for women literally grew out of men's penitentiaries, starting from a separate room for women. Eventually, women were housed in their own separate facilities, a development that ironically inaugurated a continuing history of inmate neglect. Then, later in the nineteenth century, women convicted of milder offenses such as morals charges were placed into a new kind of institution. The reformatory was a result of middle-class reform movements and it attempted to rehabilitate to a degree unknown in men's prisons. Tracing regional and racial variations in these two branches of institutions over time, Rafter finds that the criminal justice system has historically meted out partial justice to female inmates. Women have benefited in neither case. *Partial Justice* draws in first hand accounts, legislative documents, reports by investigatory commissions and, most importantly, the records of over 4,600 female prisoners taken from the original registers of five institutions. This second edition includes two new chapters that

bring the story into the present day and discusses measures now being used to challenge the partial justice women have historically experienced

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