

The Creation Of Feminist Consciousness

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The Creation of Feminist Consciousness: From the Middle ...
Here is a fascinating and liberating account of how women came to feminist consciousness over the last 2,500 years. It was not easy or straightforward, according to Gerda Lerner. Instead, the efforts of individual women to recognize the injustice of patriarchy and to organize against it flourished repeatedly as women were isolated from each other and kept in the historical dark.

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7. For women to develop a feminist consciousness, they need support networks of like-minded women (women-only spaces) and this required substantial numbers of women to be able to be economically independent of men. For most of patriarchy, the vast majority of women depended on male patronage for survival for themselves and their children. 8.

The Creation of Feminist Consciousness by Gerda Lerner ...
Now, in The Creation of Feminist Consciousness, the eagerly awaited concluding volume of Women and History, Lerner documents the twelve-hundred-year struggle of women to free their minds from patriarchal thought, to create Women's History, and to achieve a feminist consciousness.

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development in feminist consciousness involves the women of the Jena circle of the German Romantic movement. In the European salons of the time, these women interacted as intellectual equals with men but individual men's acceptance of these women's intelligence was insufficient to allow them to develop their full potential as thinkers and writers.

Lerner, Gerda. (1993). The Creation of Feminist ...
Now, in The Creation of Feminist Consciousness, the eagerly awaited concluding volume of Women and History, Lerner documents the twelve-hundred-year struggle of women to free their minds from patriarchal thought, to create Women's History, and to achieve a feminist consciousness.

The Creation of Feminist Consciousness - Gerda Lerner ...
The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-seventy The Creation of Patriarchy is a nonfiction book written by Gerda Lerner in 1986 as an explanation for the origins of misogyny in ancient Mesopotamia and the following Western societies .

The Creation of Patriarchy - Wikipedia
Now, in The Creation of Feminist Consciousness, the eagerly awaited concluding volume of Women and History, Lerner documents the twelve-hundred-year struggle of women to free their minds from patriarchal thought, to create Women's History, and to achieve a feminist consciousness.

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The Creation of Feminist Consciousness: From the Middle ...
The Creation of Feminist Consciousness Summary The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-seventy by Gerda Lerner A pioneer in women's studies and long-term activist for women's issues, and a past president of the Organization of American Historians, Gerda Lerner is one of the founders and foremost scholars of Women's History.

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The Creation of Feminist Consciousness: From the Middle ...
1993. When he was self-aware. A 1993 interview for New Zealand TV station Newshub, shows a rare glimmer of self-awareness in 47-year-old Trump - and makes a mockery of his claims, during the ...

"In its emphasis on the force of ideas, the struggle of women for inclusion in the concept of the Divine, the repeated attempts by women to form supportive networks, and its analysis of the preconditions for the formation of political theories of liberation, this brilliant work charts new ground for historical studies, the history of ideas, and feminist theory."--BOOK JACKET.

When precisely did the ideas, symbols and metaphors of patriarchy take hold of Western civilization? When were women, so central to the creation of society, moved on to the sidelines? Where is the evidence to support the notion that male dominance over women is a natural state of things? Gerda Lerner's radical review of Western civilization shows that male dominance over women has nothing to do with biology, and everything to do with cultural and historical habits. Dr Lerner draws her evidence from a host of archaeological, literary, and artistic sources, using them to pinpoint the critical turning points in the allocation of women's roles in society. She draws especially on archaeological evidence of the cultures of ancient Hebrew and Mesopotamian societies, cultures from which modern Western civilization has largely derived. This approach enables her to trace the ways in which men and women have been classified as essentially separate creatures - from ancient Greek philosophy onwards - and also to examine ways in which their experience of society differs, through the structures and symbols of class and religion. Most of all, by showing patriarchy as the result of an historical process, Lerner produces an irresistible argument that it can be altered, and ended, by similar means. In The Creation of Feminist Consciousness, the eagerly awaited concluding volume of Women and History, Lerner documents the twelve-hundred-year struggle of women to free their minds from patriarchal thought, to create Women's History, and to achieve a feminist consciousness. In a richly documented narrative filled with inspiring portraits of women, Lerner ranges from the Middle Ages to the late 19th century, tracing several important ways by which women strove for autonomy and equality. One of the most remarkable sections examines over twelve hundred years of feminist Bible criticism. Since objections to women's thinking, teaching, and speaking in public were based on biblical authority--most notably, passages from Genesis and the writings of St. Paul--women returned again and again to these texts, in an attempt to subvert patriarchal dominance and establish their equality with men. This survey of biblical criticism allows Lerner to illustrate her most important insight--the discontinuity of women's history. She describes how women's history was not passed on from generation to generation, forcing women in effect to reinvent the wheel over and over again. In a series of fascinating portraits of individual women who resisted patriarchal indoctrination, Lerner discusses women mystics such as Hildegard of Bingen, Julian of Norwich and later Protestant mystics, and brings to life the many women of great literary talent, from Christine de Pisan to Louise Labe to Emily Dickinson, who simply bypassed patriarchal thought and created alternate worlds for themselves.

In Fireweed, Gerda Lerner, a pioneer and leading scholar in women's history, tells her story of moral courage and commitment to social change with a novelist's skill and a historian's command of context. Lerner's memoir focuses on the formative experiences that made her an activist for social justice before her academic career began. The child of a well-to-do Viennese Jewish family, she was still a teenager when a fascist regime came to power in 1934, and she became involved in the underground resistance movement. The Nazi takeover of Austria cast her into prison, then forced her and her family into exile; she alone was able to leave Europe. Once in the United States, she experienced the harshness of the Depression and despair over the fate of her family. Still, she persisted in adapting to the new culture and to becoming a writer. Here she met and married her life-long partner, Carl Lerner, a film editor and director. Together they become deeply involved in left-wing activities, from struggling to unionize the film industry and resisting the blacklist in Hollywood to community organizing for peace, for an interracial civil rights movement, and for better schools in New York City. Lerner insists that her decades of grassroots organizing largely account for the theoretical insights she was later able to bring to the development of women's history. In Fireweed, Lerner presents her life in the context of the major historical events of the twentieth century and the repression of dissent. Hers is a gripping story about surviving hardship and summoning the courage to live according to one's convictions. Author note: Gerda Lerner, a past president of the Organization of American Historians, is Robinson-Edwards Professor of History, Emerita, at the University of Wisconsin-Madison. Her eleven books in history include Creation of Patriarchy, Creation of Feminist Consciousness, Why History Matters, and Black Women in White America: A Documentary History.

Often condemned as a form of oppression, fashion could and did allow women to express modern gender identities and promote feminist ideas. Einav Rabinovitch-Fox examines how clothes empowered women, and particularly women barred from positions of influence due to race or class. Moving from 1890s shirtwaists through the miniskirts and unisex styles of the 1970s, Rabinovitch-Fox shows how the rise of mass media culture made fashion a vehicle for women to assert claims over their bodies, femininity, and social roles. She also highlights how trends in women's sartorial practices expressed ideas of independence and equality. As women employed new clothing styles, they expanded feminist activism beyond formal organizations and movements and reclaimed fashion as a realm of pleasure, power, and feminist consciousness. A fascinating account of clothing as an everyday feminist practice, Dressed for Freedom brings fashion into discussions of American feminism during the long twentieth century.

When God Lost Her Tongue explores historical consciousness as captured through the Black feminist imagination that re-centers the perspectives of Black women in the African Diaspora, and revisits how Black women's transatlantic histories are re-imagined and politicized in our contemporary moment. Connecting select historical case studies – from the Caribbean, the African continent, North America, and Europe – while also examining the retelling of these histories in the work of present-day writers and artists, Janell Hobson utilizes a Black feminist lens to rescue the narratives of African-descended women, which have been marginalized, erased, forgotten, and/or mis-remembered. African goddesses crossing the Atlantic with captive Africans. Women leaders igniting the Haitian Revolution. Unnamed Black women in European paintings. African women on different sides of the “door of no return” during the era of the transatlantic slave trade. Even ubiquitous “Black queens” heralded and signified in a Beyoncé music video or a Janelle Monáe lyric. And then there are those whose names we will never forget, like the iconic Harriet Tubman. This critical interdisciplinary intervention will be key reading for students and researchers studying African American women, Black feminisms, feminist methodologies, Africana studies, and women and gender studies.

What is feminism? In this short, accessible primer, bell hooks explores the nature of feminism and its positive promise to eliminate sexism, sexist exploitation, and oppression. With her characteristic clarity and directness, hooks encourages readers to see how feminism can touch and change their lives—to see that feminism is for everybody.

An illustrated journal for feminists looking to raise their consciousness and strengthen their well-being in a positive, inclusive, and radical way. Grab a pen and notebook to follow along with this digital version! Fifty Feminist Mantras began as a weekly blog post and blossomed into a year-long project with the purpose of helping readers embrace feminism and themselves as feminists. Inside are fifty mantras—memorable phrases or words—arranged by week and season. Each mantra is paired with guided reflections and writing prompts, along with journal pages for readers to fill. Sample mantras: Grow Soft: As we consider soft power, I invite you to experiment with growing softer. How might this make you more powerful? Enact Your Emotions: Which of your emotions lead you toward other people and into action with them? (Does being angry rile you up the most? Being hurt? Falling in love? Feeling scammed?) How you can express those emotions with purpose?

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