

# *How Feminism Opens Varying Perspectives & The Consciousness Of Ourselves In The Material World*

## *1. A Scenario 2 - 3*

*Socially Constructed Gender To Maintain An Economy*

*Neoliberalism, traditional family structure and the division of labour generates binarism, cissexism, and kyriarchy.*

## *2. A Response 4*

*Cyberfeminism. Post-Structural Feminism & The Identification Of The Self*

*Neglecting feminity to dismantle patriarchy as first and second-wave feminism.*

## *3. A Design-Led Practice 5 - 6*

*Ecofeminism. Lipstick Feminism. & Afro-Futurist Feminism*

*Using feminity to lessen authority, passivity, and desensitization as third-wave feminism.*

## *4. A Consequence & Conclusion 7*

*Exploring Gender For Well-Being*

*Struggle between embracing womanliness and neglecting it for the greater good; contradictory complex nature of feminism underpins the exact immense scale of it.*

## *5. Bibliography 8 - 10*

## Socially Constructed Gender To Maintain An Economy: A Scenario

“The very injunction to be given gender takes place through discursive routes: to be a good mother, to be a heterosexually desirable object, to be a fit worker, in sum, to signify a multiplicity of guarantees in response to a variety of different demands all at once”<sup>1</sup>. The discussion of social constructionism and material feminism opens analysis of the objectivism deduced by practical notions of knowledge<sup>2</sup> and questions why gender roles have been manifested, why must people of certain sexes act a determined way<sup>3</sup>, and why our hormones have been amplified and converted into objects, colours, textures, and smells.

The initial difficulty with “doing gender”<sup>4</sup> is that it creates power and hierarchy which usually benefits only one gender role; generating economic inequalities (tackled by first-wave feminism)<sup>5</sup> and widespread social inequalities<sup>6</sup>, identification extremity and anxiety<sup>7</sup>, and as a whole, sex-discrimination<sup>8</sup>. It also fabricates binarism, cissexism,<sup>9</sup> and gender polarisation<sup>10</sup>, which dis-acknowledges the spectrum of genders between the two main roles (femininity and masculinity)<sup>11</sup>.

Sydney McClary summarised gender stereotypes by categories of personality traits, domestic behaviours, occupations, and physical appearances<sup>12</sup>:

- Men are in charge, lazy and/or messy, good at math/science/engineering/other technical fields, strong, loud.
- Women cook and do housework, have “clean jobs” (secretaries/teachers/librarians), raise children, are damsel in distress, never in charge, flirty, supposed to look pretty and be looked at, quiet, submissive, delicate.

These roles compliment each other within family household structures<sup>13</sup> through the responsibilities of the husband and wife. Single and cis-gendered men and women have taken up these roles in order to manufacture themselves to be desirable for the opposite sex through magnetism<sup>14</sup>, in order to have a family, to not be alone.

Karl Marx states that “functions of the family, which just as much as a society based on the production of commodities, possesses a spontaneously developed system of division of labour”<sup>15</sup>. Economic structure and order within the household is largely maintained by gender

---

<sup>1</sup> Judith Butler, *Gender Trouble: Feminism And The Subversion Of Identity*, (Routledge, 2011) *Conclusion: From Parody To Politics* p. 145

<sup>2</sup> Kenneth J. Gergen, *The Social Constructionist Movement In Modern Psychology* (Swarthmore College, 1985)

<sup>3</sup> Mark Kirby, *Sociology in Perspective* (Heinemann, 2000)

<sup>4</sup> Candace West, Don H. Zimmerman, *Doing Gender* (University of California, Santa Cruz & Santa Barbara 1987)

<sup>5</sup> Michael Kimmel, *The Gendered Society* (3<sup>rd</sup> Edition, OUP, 2008)

<sup>6</sup> Vianello Mino, Renata Siemienska, *Gender Inequality: A Comparative Study of Discrimination and Participation* (Newbury Park, California: SAGE Publications Ltd., 1990)

<sup>7</sup> M. Katherine Shear, Ulrike Feske, Catherine Greeno, Edited by Ellen Frank, *Gender And Its Effects On Psychopathy: Gender Difference in Anxiety Disorders: Clinical Implications* (American Psychiatric Press Inc., Washington, DC, 2000) Chapter 8

<sup>8</sup> Lawrence Solotoff, Henry S. Kramer, *Sex Discrimination and Sexual Harassment in the Work Place* (Law Journal Press: New York, NY, 1994)

<sup>9</sup> *Anger Is Justified*, “Definitions! For Cissexism and Binarism! For Google!” (December, 2010): Accessed April 19<sup>th</sup> 2015 <https://angerisjustified.wordpress.com/2010/12/27/definitions-cissexism-and-binarism-for-google/>

<sup>10</sup> Phyllis Moen, Donna Dempster-McClain, Henry A. Walker, *A Nation Divided: Diversity, Inequality, and Community in American Society: Gender, Sexuality and Inequality: When Many Become One, Who is the One and What Happens to the Others?* (Cornell University Press, 1999) p. 78

<sup>11</sup> Marjorie Garber, *Vested Interests: Cross-dressing and Cultural Anxiety* (Psychology Press, 1997) p. 2, 10, 14 – 16, 47

<sup>12</sup> Sydney McClary, “Sexism and Gender Stereotypes” *Office of Diversity* (2013) Accessed 19<sup>th</sup> April 2015 <https://www.indstate.edu/diversity/docs/Sexism%20and%20Gender%20Stereotypes%20Final1.pdf>

<sup>13</sup> Read by President Gordon B. Hinckley as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah “The Family: A Proclamation to the World,” *The Church of Jesus Christ by Latter-Day Saints* <https://www.lds.org/topics/family-proclamation> “By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners.”

<sup>14</sup> Cathy Holding “The science of magnetism” *The Independent* (September, 2008): Accessed April 19<sup>th</sup> 2015 <http://www.independent.co.uk/life-style/love-sex/attraction/the-science-of-magnetism-926693.html>

<sup>15</sup> Karl Marx, *Capital: A Critique Of Political Economy, Volume 1: The Process Of Capitalist Production* (Rise of Douai, 2015) <https://books.google.ee/books?id=XTJ3BgAAQBAJ&printsec=frontcover#v=onepage&q&f=false> p. 38

stereotypes (as Angela McRobbie puts it; “Human Capital at Home”<sup>16</sup>), where, for instance, the woman works at home so that the man may earn a full-time income outside, resulting in a prosperous and efficient lifestyle.

Binarism also creates an economy that revolves around two products; one for a man, and the other for a woman<sup>17</sup>. For example, instead of selling only one type of bag, we are supplied with a feminine one and a masculine one, which are both structured around the established guidelines of gendered colour<sup>18</sup> and texture<sup>19</sup>. It is economically beneficial due to price differences between these two products that are initially the same, but ultimately very different. Certain product’s pricing fluctuates depending on them being aimed at a man or a woman<sup>20</sup>, but it would still be unlikely for, per say, a cis-gendered man to buy a woman’s handbag even though it is less expensive and does the same job.

Gendered economics within women also relies on cosmetics, beauty products, and other accessories<sup>21</sup>. These socially constructed commodities that are unnecessary to essential welfare, health and prosperity, are also prevalent in a man’s materialism, but exhibit “opposite” smells, textures, and visuals. Notice that this economic cycle of buying and selling gender-based products is purely manufactured by social constructionism.

Since feminism as whole questions binarism<sup>22</sup>, we become conscious of what our necessities are within materialism and whether we need to be constantly targeted<sup>23</sup>, as the power of a neo-liberalist economy<sup>16 24</sup> makes it hard to pinpoint the antagonist. Marxist, socialist, and generally second-wave feminism begins to help us interrogate the de-humanisation of ourselves within capitalism<sup>25</sup> and how it generalises our identity through oppressive constructionism such as kyriarchy and gender-determined economic placement.

---

<sup>16</sup> “Angela McRobbie – Feminism, Neoliberalism and family: Human Capital at Home” youtube video, 57:49 posted by “McMaster Humanities”, April 24, 2012 <https://www.youtube.com/watch?v=bv8a4V8CE6c>

<sup>17</sup> James W. Gentry, Mildred Doering, Terrence V. O'Brien, *Masculinity and Femininity Factors in Product Perception and Self Image: Advances in Consumer Research, Volume 5* (1978)

<sup>18</sup> Mark Wilson “How Pink And Blue Became Gender Specific” *Fast Company* (June, 2013): Accessed 19<sup>th</sup> April 2015 <http://www.fastcodesign.com/1672751/how-pink-and-blue-became-gender-specific>

<sup>19</sup> Diane Donato, *Clothes Encounters Of The Divine Kind: Where Image Reflects The Truth* (Balboa Press, 2014) p. 115

<sup>20</sup> Hilary Osborne “Is It Cheaper To Be A Woman – Or A Man?” *The Guardian* (December, 2012): Accessed April 19<sup>th</sup> 2015 <http://www.theguardian.com/money/2012/dec/14/cheaper-man-or-woman>

<sup>21</sup> Heidi Moore “Retailers Like Lululemon Know How To Make Money: Make Women Feel Bad” *The Guardian* (December 2013): Accessed April 19<sup>th</sup> 2015 <http://www.theguardian.com/commentisfree/2013/dec/13/lululemon-yoga-women-profits-body-image>

<sup>22</sup> Vivatofu “Binary” *A Feminist Theory Dictionary* (July, 2007): Accessed 19<sup>th</sup> April 2015 <https://afeministtheorydictionary.wordpress.com/category/binary/>

<sup>23</sup> Martha E. Gimenez “What’s Material About Materialist Feminism? A Marxist Feminist Critique” *Radical Feminism and Colorado.edu* (University of Colorado at Boulder, 2000): Accessed 20<sup>th</sup> April 2015 <http://www.colorado.edu/Sociology/gimenez/work/rphil.html>

<sup>24</sup> Rahila Gupta “Has neo-liberalism knocked feminism sideways?” *Open Democracy* (January 2012): Accessed April 20<sup>th</sup> 2015 <https://www.opendemocracy.net/5050/rahila-gupta/has-neoliberalism-knocked-feminism-sideways>

<sup>25</sup> Nancy Fraser, *Feminism, Capitalism, And The Cunning Of History* (August 2012)

## Cyberfeminism, Post-Structural Feminism & The Identification of the Self: A Response

As post-structural feminism heavily focuses on the criticism of kyriarchy, it stresses the absolute significance of “the contingent and discursive nature of *all* identities”<sup>26</sup> by identifying and authenticating “that there are no universal, single categories that define ‘man’ or ‘woman’”<sup>27</sup>.

In the same way, Cyberfeminism also emphasizes the dissolution of sex and gender through the expansive digital realm of technology<sup>ibid</sup>. The rise of cyberspace catalyzed a new use to technology by exerting the Internet as a platform of self-expression<sup>28</sup>, social observation<sup>29</sup>, and self-identification<sup>30</sup> as we use it as a tool to transcend limitations of our body. When Susan Cox recently stated, “Cyberfeminism envisioned the Internet as a new frontier beyond the oppressive bodily boundaries of race and gender”<sup>31</sup> we begin to notice this movement as a profound response to the socially constructed binarism and oppressive traditionalism, as there is no real material world and we do not need our bodies and/or our genitals to establish who we are or how we should behave.

The utopian view of such futurist feminism is portrayed through Donna

Haraway’s famous “Cyborg Manifesto” where we become “a cybernetic organism, a hybrid of machine and organism”<sup>32</sup> and encourages “a world without gender, which is perhaps a world without genesis, but maybe also a world without end”<sup>ibid</sup>. Her theory and manifesto focuses on the fact that these post-humanistic cyborgs “are about consciousness”<sup>ibid</sup> as their identity relies on anonymity, ubiquity, and invisibility.

Haraway writes about how she agrees with Hilary Klein when she states that Marx’s “concepts of labour and of individuation and gender formation depend on the plot of original unity out of which difference must be produced and enlisted in a drama of escalating domination of woman/nature”<sup>33</sup>. We realise that Haraway’s cyberfeminism views capitalist labour as “the fundamental position of the human in the world”<sup>ibid</sup> and that capitalism is necessary in order to “make ourselves individually and collectively in a constant interaction with all that has yet not been humanised”<sup>ibid</sup>. While cyberfeminism dismisses Marxism because it supports the structure of capitalism, it views the free market as progressive and necessary for the achievement of equality. Haraway later adds that “the cyborg skips the step of original unity, of identification with nature in the ‘Western’ sense” and focuses on how we view ourselves in relation to what we do (such as labour), and not what we are/look like, or where we came from<sup>34</sup>.

While Haraway’s cyberfeminism seeks to use economic activity and neo-liberalism to dismantle all of gender, other cyberfeminists such as Rosi Braidotti disagree<sup>35</sup>. Braidotti voices theories that are, in fact, similar to post-structural and material feminism, yearning to demolish structures of any economic hierarchy in order to discredit gender constructionism, claiming that “late capitalism has no teleological purpose, no definite direction, nothing except the brutality of self-perpetuation”<sup>ibid</sup>.

---

<sup>26</sup> David Marsh, Gerry Stoker, *Theory and Methods in Political Science: Third Edition: Feminism* (Palgrave Macmillan, 2010) p. 116

<sup>27</sup> Teamrocketing, “Feminist Theory Masterpost” tumblr text post, February 2015

<http://teamrocketing.tumblr.com/post/111593637976/feminist-theory-masterpost>

<sup>28</sup> Susan Hawthorne, Renate Klein, *Cyberfeminism: Connectivity, Critique And Creativity* (Spinifex Press, January 1999) Page 99

<sup>29</sup> Sarah Kember, *Meaning Of Life Part 1: The New Biology: Cyberfeminism And Artificial Life* (Routledge, 2003) p. 36

<sup>30</sup> Jesse Daniels *Rethinking Cyberfeminism(s): Race, Gender, And Embodiment: The Allure Of Identity Tourism And Disembodiment: Women, Science, And Technology: A Reader In Feminist Science Studies* (The Feminist Press 2009) p. 359 - 360

<sup>31</sup> Susan Cox “Facebook has totally reinvented human identity: why it’s even worse than you think” *SALON* (2014): accessed January 8, 2015, [http://www.salon.com/2014/10/26/facebook\\_has\\_totally\\_reinvented\\_human\\_identity\\_why\\_its\\_even\\_worse\\_than\\_you\\_think/](http://www.salon.com/2014/10/26/facebook_has_totally_reinvented_human_identity_why_its_even_worse_than_you_think/)

<sup>32</sup> Donna J. Haraway “A Cyborg Manifesto, Science, Technology, and Socialist-feminist In the Late Twentieth Century,” in *Simians, Cyborgs and Women: The Reinvention of Nature* (New York; Routledge, 1991), pp. 149 – 181, accessed January 8, 2015, <http://www.egs.edu/faculty/donna-haraway/articles/donna-haraway-a-cyborg-manifesto/>

<sup>33</sup> Donna J. Haraway, *Simians, Cyborgs And Women: The Reinvention of Nature: A Political Psychology Of Dominance* (Routledge, New York, 1991) p. 10

<sup>34</sup> Stella Minahan, Julie Wolfram, *Journal Of Material Culture: Stich-nbitch: Cyberfeminism, A Third Place And New Materiality* (Sage Publications: California, 2007) <http://mcu.sagepub.com/cgi/content/abstract/12/1/5>

<sup>35</sup> Rosi Braidotti, *Cyberfeminism With A Difference: Introduction: Postmodernity* ([http://www.let.uu.nl/womens\\_studies/rosi/cyberfem.htm#par1](http://www.let.uu.nl/womens_studies/rosi/cyberfem.htm#par1) (1996) p. 239 – 240

## Ecofeminism, Lipstick Feminism, & Afro-Futurist Feminism: A Design-Led Practice

Instead of neglecting gender roles, there are types of feminism that focuses on establishing the original and biological differences between men and women<sup>36</sup> such as difference feminism, lipstick feminism, ecofeminism, afro-futurist women, new feminism, separatist feminism, and even radical feminism.

While movements such as new feminism which state how the sex's dissimilarities "serve to compliment each other"<sup>29</sup> are very different to separatist and radical feminism ("man cannot meaningfully contribute to [feminism], and even their well-meaning participation replicates the dynamics of the patriarchy"<sup>ibid</sup>) since one emphasized that our differences our bad, and the other that our differences are good. New feminism almost seems very similar to the Marxist theory of how the natural polarity of men and women assist each other as this "developed system of division of labour"<sup>17</sup>.

Princess Nokia, a New York Based Puerto Rican hip-hop artist and a "Nuyorican urban feminist"<sup>37</sup> hosts a podcast show on Know Wave Radio every Thursday called Smart Girls Club where she talks about being an urban feminist ("weird but soulful at the same time"<sup>38</sup>), spiritual mysticism<sup>33</sup>, and applies relatable music with her best friend Milah Libin. Her "artistry fuses sci-fi feminist afro-futurist, indigenous inspiration, and urban witch's' sound"<sup>ibid</sup>. She also tends to open up about the notion of; encircling womanliness, femininity's sensitivity, the effeminate connection to nature, and the female's inherent protection and nourishment of all things environmentally birthed. She recently spoke about a current critical piece concerning the "Disturbing New Feminist Trend: Free-Bleeding"<sup>39</sup> and how it's "an article that makes women hate themselves", later adding that it is, in fact contrastingly, absolutely brilliant when "women reclaim their femininity, sexuality, beauty"<sup>34</sup> (an allusion to lipstick feminism). Nokia questions, "why women are so harsh to each other"<sup>ibid</sup> which results in her encouraging the glorification of menstruations (a "beautiful lunar cycle" - the emergence of how women release eggs and have children in the first place<sup>ibid</sup>), which have been socially constructed under intersectional oppression to be considered a "disgusting taboo"<sup>ibid</sup>.

This free-bleeding topic and women's sexuality<sup>40</sup> is one of the many examples of sex-discrimination in the modern day that regards third-wave feminism<sup>41</sup>. Ecofeminism emphasises Nokia's statement and the woman's inherent and "lunar"<sup>34</sup> connection "with nature. Therefore women and nature must together be liberated from the patriarchy"<sup>25</sup>. It signifies, similarly to postcolonial feminism, that the patriarchal dominance of nature and land has a perfect historic time correlation with the man's domination of women<sup>42</sup>. Ecofeminism also roots to anarcho-feminism where all relations of the hierarchy must be opposed including the gradation of the food chain as we are also equal to animals<sup>43 44</sup>.

Citing Missy Elliot's sound and the new genre of "hip-hop sci-fi"<sup>45</sup> Ivie Ani writes, "Afrofuturism is an ideology and movement grounded in the re-envisioning of the past, present, and future of black people's positioning in the material world"<sup>46</sup>. Princess Nokia's new urban feminism perfectly evokes not just Elliot's music aesthetics but also artists such as "Octavia Butler, Afrika Bambaataa, John Coltrane, Outkast, Flying Lotus, Janelle Monae, Sun Ra, [and] Starchild's alter ego

<sup>36</sup> Patricia Gowaty, *Feminism and Evolutionary Biology: Boundaries, Intersections and Frontiers* (Springer Science & Business Media, 1997)

<sup>37</sup> The Hutchins Center for African and African American Research "A Harvard University Encounter with Princess Nokia's Afro-Futurism and Urban Feminism" *Hiphop Archive & Research Institute at the Hutchins Center* (March 10, 2015 - 4:30pm): Accessed April 20<sup>th</sup> 2015 <http://hutchinscenter.fas.harvard.edu/events-lectures/events/march-10-2015-430pm/harvard-university-encounter-princess-nokia%E2%80%99s-afro-futurism>

<sup>38</sup> "Smart Girls Club "Witch Guts" – February 19<sup>th</sup> 2015" soundcloud audio, 1:56:40, posted by "KNOW-WAVE", February 19<sup>th</sup> 2015 <https://soundcloud.com/know-wave/smart-girls-club-witch-guts-february-19th-2015>

<sup>39</sup> Adora Bull, "Disturbing New Feminist Trend: Free-Bleeding" *Modern Woman Digest* (February 2<sup>nd</sup> 2014): Accessed 20<sup>th</sup> April 2015 <http://modernwomandigest.com/disturbing-new-feminist-trend-free-bleeding/>

<sup>40</sup> Lisa Duggan, *Sex Wars: Sexual Dissent and Political Culture* (Routledge, 1995) p. 6

<sup>41</sup> Rebecca Walker, *Becoming The Third Wave* (Ms. Magazine, 1992)

<sup>42</sup> Vanda Shiva, Maria Mies, *Ecofeminism: Critique. Influence. Change.* (Zed Books, Second Edition, New Edition, 2014)

<sup>43</sup> Greta Gaard "Ecofeminism Now!" Documentary, 37:17, *Culture Unplugged* <http://www.cultureunplugged.com/documentary/watch-online/play/11776/Ecofeminism-Now->

<sup>44</sup> Roger Yates, "Dehumanisation: 'Using' The Species Barrier" *The Social Construction Of Human Beings And Other Animals In Human-Nonhuman Relations*, (2004): Accessed 21<sup>st</sup> April 2015 <http://roger.rbgj.net/dehumanisation.html>

<sup>45</sup> Touré, "I Live in the Hiphop Nation" *The New York Times* (1999): Accessed 21<sup>st</sup> April 2015

<sup>46</sup> Ivie Ani, "Missy Elliott: Black to the Future" *Cypher League* (20<sup>th</sup> February 2015): Accessed 21<sup>st</sup> April 2015 <http://www.cypherleague.com/features/missy-elliott-black-to-the-future/>

who spoke of ‘certified Afronauts, capable of funkiting galaxies’<sup>47</sup>” as they explore themes like “unrefined black culture, women’s issues, feminist ideology, staunch sexuality”<sup>46</sup>, and the “otherworldly mentality”<sup>ibid</sup> which focuses on the black and originally alienated culture interacting with the material world.

Princess Nokia creates urban and ecofeminist designs which is not only her music or radio show but in particular her ‘Goddesses & Witches, Coven of Light, Sister in Healing’<sup>48</sup> 3 hour workshop that fortifies “all of the women to just dance and release their demons through spiritual dancing, healing and feminist gathering”<sup>36</sup>. She believes that “dance, music, and poem is a big part of spiritual healing especially for the psyche of the female”<sup>ibid</sup>. It not only encourages “the relationships of female unity to evolve”<sup>ibid</sup> but also spontaneously criticises “capitalism and the patriarchy [that] are the primary means of maintaining inequality of the sexes, races and economic classes”<sup>25</sup>. This is due to her invigoration of distancing ourselves from the de-humanising labour values<sup>49</sup> and instead focusing on spiritually supporting, protecting, and healing each other<sup>50</sup>, which is interestingly very reminiscent of material feminism and almost the complete opposite to the capitalist and gender-invalidating cyberfeminism.

The woman’s psychological gender antitheses (to embrace your womanliness or not embrace your womanliness) and its’ interactions with the material world can be portrayed in this particular poem<sup>51</sup>:

### Woman's Shame

Shame of liking sex too much  
 Shame of not liking it enough  
 Shame of having too many children  
 Having none, or too many abortions  
 Shame of bleeding  
 Shame of not bleeding anymore  
 Shame of a mother who works a job  
 Shame of one who stays home  
 Shame of being a married possession  
 Shame of being an ugly duckling  
 Shame of being full-breasted  
 Shame of being flat-chested  
 Shame of being too submissive  
 Shame of being too aggressive  
 Madonna or Whore  
 is a too tight shoe to wear  
 And shame is a blame game  
 that I'm not playing

- Colleen Redman, 1998

<sup>47</sup> Mark Dery, *Flame Wars: The Discourse of Cyberculture* (Duke University Press, 1994) which “kick-started the academic interest in cyberfeminism and afrofuturism, a term Dery coined in his trailblazing essay “Black to the Future” (included in *Flame Wars*) and a key theoretical concept driving the now-established study of black technoculture.” - [http://monoskop.org/Mark\\_Dery\\_Monoskop](http://monoskop.org/Mark_Dery_Monoskop), September 2007

<sup>48</sup> Princess Nokia, Twitter post, 17<sup>th</sup> March 2015, 2:56pm, [https://twitter.com/princess\\_nokia/status/577951664352595968](https://twitter.com/princess_nokia/status/577951664352595968)

<sup>49</sup> Jasmin Sydee, Sharon Beder, “Ecofeminism and Globalisation: A Critical Appraisal” *Democracy Nature* (July 2001): Accessed 21<sup>st</sup> April 2015 [http://www.democracynature.org/vol7/beder\\_sydee\\_globalisation.htm](http://www.democracynature.org/vol7/beder_sydee_globalisation.htm)

<sup>50</sup> “Smart Girls Club – March 19<sup>th</sup> 2015” soundcloud audio, 1:53:23, posted by “KNOW-WAVE”, March 19<sup>th</sup> 2015 <https://soundcloud.com/know-wave/smart-girls-club-march-19th-2015>

<sup>51</sup> Colleen Redman, “Words of Wisdom From Women: Woman’s Shame” *Words of Gaia Wisdom* (1998): Accessed 17<sup>th</sup> April 2015 <http://gaiasword.tripod.com/id12.html>

## Exploring Gender For Well-Being: A Consequence & Conclusion

This ebb-and-flow style of dialect within feminism portrays the grand scheme of this movement as I have touched upon subjects of feminism that are only among many others. The very complexity and contradictory nature of the topic and name of feminism suggests the vastness of it, and why it must be discussed more. This conflicting essence shows that female liberation is not the same as egalitarianism<sup>52</sup>. In reference to Fig.1:

- Post-structural feminism is similar to cyberfeminism in relation to gender (dismantling all of it), but contradict each other in terms of capitalism.
- Post-structural feminism is similar to ecofeminism in terms of capitalism (dismantling it), but they contradict each other in regard to gender.
- Cyberfeminism contradicts ecofeminism in both topics of gender and capitalism.

While cyberfeminism (I am only referring to Haraway’s cyberfeminism<sup>32</sup>) believes in the correlation of capitalist growth and the growth of a genderless nation, it is heavily entwined with first-wave feminism that looks at empowering women through labour, and dismissing femininity to beat damaging patriarchy.

Contrastingly, ecofeminism and post-structural feminism believes in the correlation of capitalist growth and the growth of (cis-)sexism and racism. Eco, afro-futurist, and lipstick feminism is reminiscent of third-wave feminism, which focuses on embracing the female gender and using femininity to lessen authority, passivity, and desensitisation, while post-structural and material feminism links the issue of gender roles to the problems of capitalism.

Princess Nokia uses feminism and her political agenda once she has used her “platform that [she has] gained with music”<sup>49</sup> and believes that “when you show your opinion and your stance on feminism, regardless of your art, you’re setting a good example, because you’re then defending women”<sup>ibid</sup>. In this sense, although the interchanging conversation within feminism that has occurred throughout this essay can be contradictory, it still does not demean the profound nature of feminism<sup>53</sup>, and perhaps even maintains an antithetical but healthy and sustainable mind-set that allows people to constantly question the origins of issues that lie within the everyday.

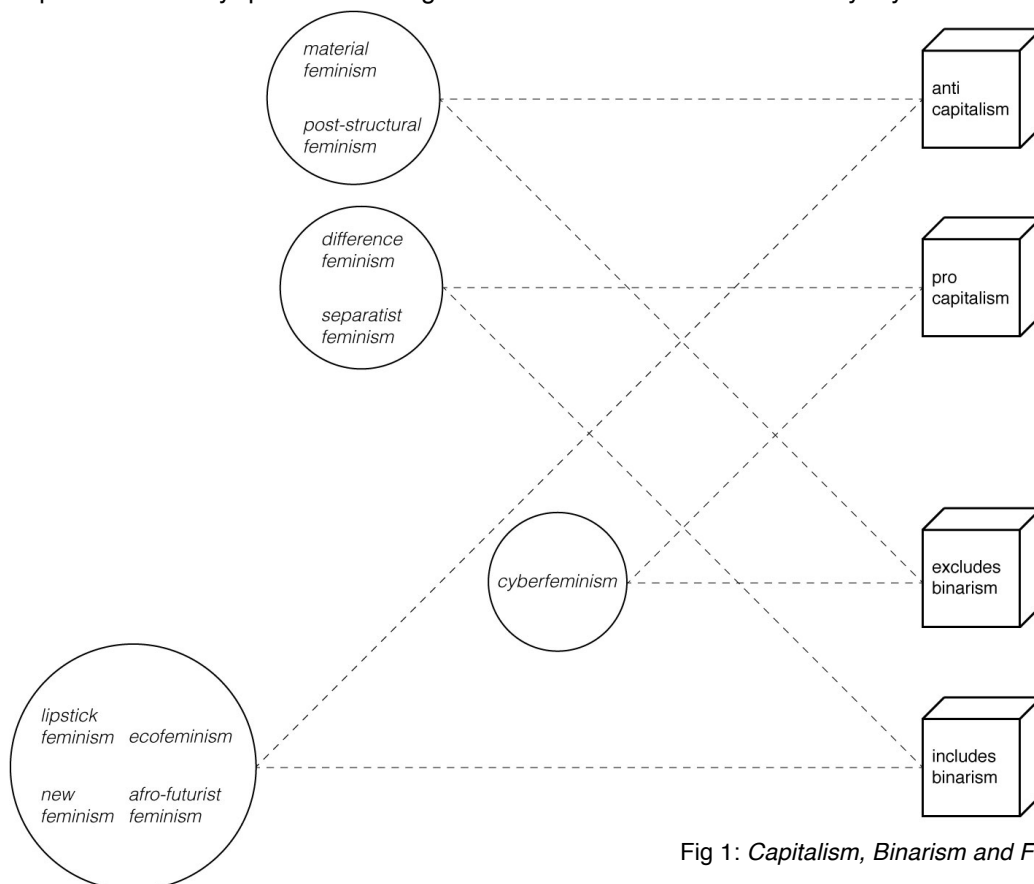


Fig 1: Capitalism, Binarism and Feminism

<sup>52</sup> Aurelie Wielchuda, “Why I Call Myself A Feminist And Not An Egalitarian” *Union Solidarity International* (November, 2014): Accessed 21<sup>st</sup> April 2015 <http://usilive.org/opinions/why-i-call-myself-a-feminist-and-not-an-egalitarian/>

<sup>53</sup> Delia D. Aguilar, “Feminism: Its Promises and Contradictions” *SOLIDARITY*, (September-October, 1994): Accessed 21<sup>st</sup> April 2015 <https://solidarity-us.org/node/2984>

## Bibliography

1. Adora Bull, "Disturbing New Feminist Trend: Free-Bleeding" *Modern Woman Digest* (February 2<sup>nd</sup> 2014): Accessed 20<sup>th</sup> April 2015 <http://modernwomandigest.com/disturbing-new-feminist-trend-free-bleeding/>
2. "Angela McRobbie – Feminism, Neoliberalism and family: Human Capital at Home" youtube video, 57:49 posted by "McMaster Humanities", April 24, 2012 <https://www.youtube.com/watch?v=bv8a4V8CE6c>
3. *Anger Is Justified*, "Definitions! For Cissexism and Binarism! For Google!" (December, 2010): Accessed April 19<sup>th</sup> 2015 <https://angerisjustified.wordpress.com/2010/12/27/definitions-cissexism-and-binarism-for-google/>
4. Aurelie Wielchuda, "Why I Call Myself A Feminist And Not An Egalitarian" *Union Solidarity International* (November, 2914): Accessed 21<sup>st</sup> April 2015 <http://usilive.org/opinions/why-i-call-myself-a-feminist-and-not-an-egalitarian/>
5. Candace West, Don H. Zimmerman, *Doing Gender* (University of California, Santa Cruz & Santa Barbara 1987)
6. Cathy Holding "The science of magnetism" *The Independent* (September, 2008): Accessed April 19<sup>th</sup> 2015 <http://www.independent.co.uk/life-style/love-sex/attraction/the-science-of-magnetism-926693.html>
7. Colleen Redman, "Words of Wisdom From Women: Woman's Shame" *Words of Gaia Wisdom* (1998): Accessed 17<sup>th</sup> April 2015 <http://gaiasword.tripod.com/id12.html>
8. David Marsh, Gerry Stoker, *Theory and Methods in Political Science: Third Edition: Feminism* (Palgrave Macmillan, 2010) p. 116
9. Diane Donato, *Clothes Encounters Of The Divine Kind: Where Image Reflects The Truth* (Balboa Press, 2014) p. 115
10. Delia D. Aguilar, "Feminism: Its Promises and Contradictions" *SOLIDARITY*, (September-October, 1994): Accessed 21<sup>st</sup> April 2015 <https://solidarity-us.org/node/2984>
11. Donna J. Haraway "A Cyborg Manifesto, Science, Technology, and Socialist-feminist In the Late Twentieth Century," in *Simians, Cyborgs and Women: The Reinvention of Nature* (New York; Routledge, 1991), pp. 149 – 181, accessed January 8, 2015, <http://www.egs.edu/faculty/donna-haraway/articles/donna-haraway-a-cyborg-manifesto/>
12. Donna J. Haraway, *Simians, Cyborgs And Women: The Reinvention of Nature: A Political Psychology Of Dominance* (Routledge, New York, 1991) p. 10
13. Gordon B. Hinckley as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah "The Family: A Proclamation to the World," *The Church of Jesus Christ by Latter-Day Saints* <https://www.lds.org/topics/family-proclamation>
14. Greta Gaard "Ecofeminism Now!" Documentary, 37:17, *Culture Unplugged* <http://www.cultureunplugged.com/documentary/watch-online/play/11776/Ecofeminism-Now->
15. Heidi Moore "Retailers Like Lululemon Know How To Make Money: Make Women Feel Bad" *The Guardian* (December 2013): Accessed April 19<sup>th</sup> 2015 <http://www.theguardian.com/commentisfree/2013/dec/13/lululemon-yoga-women-profits-body-image>
16. Hilary Osborne "Is It Cheaper To Be A Woman – Or A Man?" *The Guardian* (December, 2012): Accessed April 19<sup>th</sup> 2015 <http://www.theguardian.com/money/2012/dec/14/cheaper-man-or-woman>
17. Hutchins Center for African and African American Research "A Harvard University Encounter with Princess Nokia's Afro-Futurism and Urban Feminism" *Hiphop Archive & Research Institute at the Hutchins Center* (March 10, 2015 - 4:30pm): Accessed April 20<sup>th</sup> 2015 <http://hutchinscenter.fas.harvard.edu/events-lectures/events/march-10-2015-430pm/harvard-university-encounter-princess-nokia%E2%80%99s-afro->



18. Ivie Ani, "Missy Elliott: Black to the Future" *Cypher League* (20<sup>th</sup> February 2015): Accessed 21<sup>st</sup> April 2015 <http://www.cypherleague.com/features/missy-elliott-black-to-the-future/>
19. James W. Gentry, Mildred Doering, Terrence V. O'Brien, *Masculinity and Femininity Factors in Product Perception and Self Image: Advances in Consumer Research, Volume 5* (1978)
20. Jasmin Sydee, Sharon Beder, "Ecofeminism and Globalisation: A Critical Appraisal" *Democracy Nature* (July 2001): Accessed 21<sup>st</sup> April 2015 [http://www.democracynature.org/vol7/beder\\_sydee\\_globalisation.htm](http://www.democracynature.org/vol7/beder_sydee_globalisation.htm)
21. Jesse Daniels *Rethinking Cyberfeminism(s): Race, Gender, And Embodiment: The Allure Of Identity Tourism And Disembodiment: Women, Science, And Technology: A Reader In Feminist Science Studies* (The Feminist Press 2009) p. 359 – 360
22. Judith Butler, *Gender Trouble: Feminism And The Subversion Of Identity*, (Routledge, 2011) *Conclusion: From Parody To Politics* p. 145
23. Karl Marx, *Capital: A critique Of Political Economy, Volume 1: The Process Of Capitalist Production* (Rise of Douai, 2015) <https://books.google.ee/books?id=XTJ3BgAAQBAJ&printsec=frontcover#v=onepage&q&f=false> p. 38
24. Kenneth J. Gergen, *The Social Constructionist Movement In Modern Psychology* (Swarthmore College, 1985)
25. Lawrence Solotoff, Henry S. Kramer, *Sex Discrimination and Sexual Harassment in the Work Place* (Law Journal Press: New York, NY, 1994)
26. Lisa Duggan, *Sex Wars: Sexual Dissent and Political Culture* (Routledge, 1995) p. 6
27. Marjorie Garber, *Vested Interests: Cross-dressing and Cultural Anxiety* (Psychology Press, 1997) p. 2, 10, 14 – 16, 47
28. Mark Dery, *Flame Wars: The Discourse of Cyberculture* (Duke University Pree, 1994)
29. "Mark Dery" *Monoskop* (September 2007): Accessed 21<sup>st</sup> April 2015 [http://monoskop.org/Mark\\_Dery](http://monoskop.org/Mark_Dery)
30. Mark Kirby, *Sociology in Perspective* (Heinemann, 2000)
31. Mark Wilson "How Pink And Blue Became Gender Specific" *Fast Company* (June, 2013): Accessed 19<sup>th</sup> April 2015 <http://www.fastcodesign.com/1672751/how-pink-and-blue-became-gender-specific>
32. Martha E. Gimenez "What's Material About Materialist Feminism? A Marxist Feminist Critique" *Radical Feminism* and *Colorado.edu* (University of Colorado at Boulder, 2000): Accessed 20<sup>th</sup> April 2015 <http://www.colorado.edu/Sociology/gimenez/work/rphil.html>
33. Michael Kimmel, *The Gendered Society* (3<sup>rd</sup> Edition, OUP, 2008)
34. M. Katherine Shear, Ulrike Feske, Catherine Greeno, Edited by Ellen Frank, *Gender And Its Effects On Psychopathy: Gender Difference in Anxiety Disorders: Clinical Implications* (American Psychiatric Press Inc., Washington, DC, 2000) Chapter 8
35. Nancy Fraser, *Feminism, Capitalism, And The Cunning Of History* (August 2012)
36. Patricia Gowaty, *Feminism and Evolutionary Biology: Boundaries, Intersections and Frontiers* (Springer Science & Business Media, 1997)
37. Phyllis Moen, Donna Dempster-McClain, Henry A. Walker, *A Nation Divided: Diversity, Inequality, and Community in American Society: Gender, Sexuality and Inequality: When Many Become One, Who is the One and What Happens to the Others?* (Cornell University Press, 1999) p. 78
38. Princess Nokia, Twitter post, 17<sup>th</sup> March 2015, 2:56pm, [https://twitter.com/princess\\_nokia/status/577951664352595968](https://twitter.com/princess_nokia/status/577951664352595968)

39. Rahila Gupta “Has neo-liberalism knocked feminism sideways?” *Open Democracy* (January 2012): Accessed April 20<sup>th</sup> 2015 <https://www.opendemocracy.net/5050/rahila-gupta/has-neoliberalism-knocked-feminism-sideways>
40. Rebecca Walker, *Becoming The Third Wave* (Ms. Magazine, 1992)
41. Roger Yates, “Dehumanisation: ‘Using’ The Species Barrier” *The Social Construction Of Human Beings And Other Animals In Human-Nonhuman Relations*, (2004): Accessed 21<sup>st</sup> April 2015 <http://roger.rbgi.net/dehumanisation.html>
42. Rosi Braidotti, *Cyberfeminism With A Difference: Introduction: Postmodernity* ([http://www.let.uu.nl/womens\\_studies/rosi/cyberfem.htm#par1](http://www.let.uu.nl/womens_studies/rosi/cyberfem.htm#par1)) (1996) p. 239 – 240
43. Sarah Kember, *Meaning Of Life Part 1: The New Biology: Cyberfeminism And Artificial Life* (Routledge, 2003) p. 36
44. “Smart Girls Club – March 19<sup>th</sup> 2015” soundcloud audio, 1:53:23, posted by “KNOW-WAVE”, March 19<sup>th</sup> 2015 <https://soundcloud.com/know-wave/smart-girls-club-march-19th-2015>
45. “Smart Girls Club “Witch Guts” – February 19<sup>th</sup> 2015” soundcloud audio, 1:56:40, posted by “KNOW-WAVE”, February 19<sup>th</sup> 2015 <https://soundcloud.com/know-wave/smart-girls-club-witch-guts-february-19th-2015>
46. Stella Minahan, Julie Wolfram, *Journal Of Material Culture: Stich-nbitch: Cyberfeminism, A Third Place And New Materiality* (Sage Publications: California, 2007) <http://mcu.sagepub.com/cgi/content/abstract/12/1/5>
47. Susan Cox “Facebook has totally reinvented human identity: why it’s even worse than you think” *SALON* (2014): accessed January 8, 2015, [http://www.salon.com/2014/10/26/facebook\\_has\\_totally\\_reinvented\\_human\\_identity\\_why\\_its\\_even\\_worse\\_than\\_you\\_think/](http://www.salon.com/2014/10/26/facebook_has_totally_reinvented_human_identity_why_its_even_worse_than_you_think/)
48. Susan Hawthorne, Renate Klein, *Cyberfeminism: Connectivity, Critique And Creativity* (Spinifex Press, January 1999) Page 99
49. Sydney McClary, “Sexism and Gender Stereotypes” *Office of Diversity* (2013) Accessed 19<sup>th</sup> April 2015 <https://www.indstate.edu/diversity/docs/Sexism%20and%20Gender%20Stereotypes%20Final1.pdf>
50. Teamrocketing, “Feminist Theory Masterpost” tumblr text post, February 2015 <http://teamrocketing.tumblr.com/post/111593637976/feminist-theory-masterpost>
51. Touré, “I Live in the Hiphop Nation” *The New York Times* (1999): Accessed 21<sup>st</sup> April 2015
52. Vanda Shiva, Maria Mies, *Ecofeminism: Critique. Influence. Change.* (Zed Books, Second Edition, New Edition, 2014)
53. Vianello Mino, Renata Siemienska, *Gender Inequality: A Comparative Study of Discrimination and Participation* (Newbury Park, California: SAGE Publications Ltd., 1990)
54. Vivatofu “Binary” *A Feminist Theory Dictionary* (July, 2007): Accessed 19<sup>th</sup> April 2015 <https://afeministtheorydictionary.wordpress.com/category/binary/>