

Yzing Oppression

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In this lesson, students will familiarize themselves with the concept of intersectionality 'how intersecting identities and oppressions shape perspectives and experiences'. Through the close reading and discussion of the article. Age, Race, Class, and Sex: Women Redefining Difference featured in the influential book Sister Outsider: Essays and Speeches by Audre Lorde, students will think critically about how multiple identities and systems of oppressions impact the relationships people have with each other as well as with institutions. Audre Lorde, Black lesbian poet and feminist writer, signed a contract with The Crossing Press on November 19, 1982 to publish her monumental book Sister Outsider: Essays and Speeches. Sister Outsider is celebrated as a historic piece of literature exploring the intersections of race, sexuality, gender, poverty, and politics.

Analyzing Oppression presents a new, integrated theory of social oppression, which tackles the fundamental question that no theory of oppression has satisfactorily answered: if there is no natural hierarchy among humans, why are some cases of oppression so persistent? Cudd argues that the explanation lies in the coercive co-opting of the oppressed to join in their own oppression. This answer sets the stage for analysis throughout the book, as it explores the questions of how and why the oppressed join in their oppression. Cudd argues that oppression is an institutionally structured harm perpetrated on social groups by other groups using direct and indirect material, economic, and psychological force. Among the most important and insidious of the indirect forces is an economic force that operates through oppressed persons' own rational choices. This force constitutes the central feature of analysis, and the book argues that this force is especially insidious because it conceals the fact of oppression from the oppressed and from others who would be sympathetic to their plight. The oppressed come to believe that they suffer personal failings and this belief appears to absolve society from responsibility. While on Cudd's view oppression is grounded in material exploitation and physical deprivation, it cannot be long sustained without corresponding psychological forces. Cudd examines the direct and indirect psychological forces that generate and sustain oppression. She discusses strategies that groups have used to resist oppression and argues that all persons have a moral responsibility to resist in some way. In the concluding chapter Cudd proposes a concept of freedom that would be possible for humans in a world that is actively opposing oppression, arguing that freedom for each individual is only possible when we achieve freedom for all others.

The remarkable French thinker Simone Weil is one of the leading intellectual and spiritual figures of the twentieth century. A legendary essayist, political philosopher and member of the French resistance, her literary output belied her tragically short life. Most of her work was published posthumously, to widespread acclaim. Always concerned with the nature of individual freedom, Weil explores in Oppression and Liberty its political and social implications. Analyzing the causes of oppression, its mechanisms and forms, she questions revolutionary responses and presents a prophetic view of a way forward. If, as she noted elsewhere, 'the future is made of the same stuff as the present', then there will always be a need to continue to listen to Simone Weil.

Deliver Us From Evil explores the history of resistance to racial and gender oppression—from a slave woman in nineteenth-century America to a woman patient of Sigmund Freud—and traces the failed promises of the American Revolution in the oppression of subordinate groups. Poling reviews resistance by analyzing communities that understand evil as the abuse of power. Also treated are definitions of evil and debates between womanist and feminist theologians. Jesus emerges as a model for marginalized and oppressed people, as Poling calls for prophetic acts of solidarity to create new possibilities for healing and justice.

My aim in this dissertation is to analyze Black oppression and White domination. I attempt to show how social systems unjustly diminish Black Americans' opportunities to form and pursue their conceptions of good lives and unjustly strengthen White Americans' opportunities for the same. I believe that the accounts of Black oppression and White domination I offer are more adept at identifying the expansive and varied wrongs of Black oppression in America, analyzing the relationship between theorizing oppression and addressing oppression through social and political change in America, and demonstrating the ways that Whites benefit from and are incentivized to maintain oppressive systems in America, than the accounts put forward by other theorists. In Chapter 1, I begin by discussing why I frame my project in terms of oppressive "wrongs" rather than "harms". I worry the term 'harm' may be taken to imply that one has experienced subjective suffering or a measurable loss, whereas I am concerned with instantiations of oppressive systems even when they don't cause the person subject to the oppressive system to experience a measurable loss or subjective suffering. In an effort to describe how I identify wrongs, I then argue that in virtue of the deep importance of freely pursuing one's chosen life plan, any barriers one faces in pursuing his or her life plan must be justifiable. Barriers one experiences in virtue of his or her race are typically not justifiable. On this basis, I argue for my principle of racial injustice, which states that individuals are prima facie wronged by socially constructed barriers to their abilities to form and seek their conception of a good life if those barriers exist in virtue of their race.

Political philosophy and feminist theory have rarely examined in detail how capitalism affects the lives of women. Ann Cudd and Nancy Holmstrom take up opposing sides of the issue, debating whether capitalism is valuable as an ideal and whether as an actually existing economic system it is good for women. In a discussion covering a broad range of social and economic issues, including unequal pay, industrial reforms and sweatshops, they examine how these and other issues relate to women and how effectively to analyze what constitutes 'capitalism' and 'women's interests'. Each author also responds to the opposing arguments, providing a thorough debate of the topics covered. The resulting volume will interest a wide range of readers in philosophy, political theory, women's studies and global affairs.

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