

DOWNLOAD PDF THIS YEAR: FEMINISM, AMERICAN EXPLOITATION FILMS, AND NATURAL CHILDBIRTH.

Chapter 1 : Trying to Take Back Childbirth - ABC News

Sheila Kitzinger was the natural childbirth activist who taught generations of British women how to give birth. Here, in the final extract from her memoirs " completed just before her death in.

Email Pregnant with her first child, Julie Speier prepared to deliver with the help of a midwife at a New York City birthing center. But in June -- three weeks before the due date and miles from home -- her water broke. A small but growing number of women who seek to avoid aggressive medical techniques like induced labor, epidural blocks and Caesarean sections find they are a lone voice among their friends and doctors. Women want to avoid future complications of multiple vaginal births, like uterine or bladder collapse. Like the generation that pioneered the first wave of feminism in the s, women like Speier want to take an active role in their health care. They view childbirth a normal, healthy process that requires time, patience, strength and endurance. But in the decades since, new technologies, the rising cost of malpractice insurance and even the changing attitudes of women have all contributed to the near-demise of natural childbirth. Ben Sachs, chief of obstetrics at Tulane University in Louisiana. All agree they must take on more patients to keep their practices lucrative, giving them less time to wait out a long labor. Doctors more frequently induce labor, using synthetic hormones like pitocin to strengthen and quicken labor, an intervention that was once used only as a "last resort. And some say that, in turn, can delay the pushing mechanism and even trigger the need for a Caesarean. Induction rates rose 5 percent in to Caesarean deliveries have also jumped -- to more than 30 percent of all births, a 46 percent rise in the last decade and a 4 percent increase over the record. Hospital Costs Spiraling So, too, have hospital costs spiraled, and doctors say the first cuts are in obstetrical care. Hospitals in many parts of the country can now be sued for malpractice, further eroding support for what is perceived as the economic risk of natural childbirth. Many women are having their babies older, necessitating more Caesarean sections for high-risk pregnancies. There is a concentration on patient safety and reducing medical errors. The non-profit also said the rate of Caesareans is going up in all groups of birthing women. But, childbirth advocates say that for women with uncomplicated and low-risk pregnancies, a natural birth can be safe. About 6 percent of all births are attended by midwives, but those numbers are dropping as their liability insurance rises. Natural childbirth experts say they have seen a modest increase in interest in natural childbirth following a recent film by actress Ricki Lake, who gave birth at home with the help of a midwife. Lauren Streicher, an obstetrician gynecologist at Northwestern Memorial Hospital in Chicago, who said current medical practices are safe and what women want. But when her water broke weeks early, her anesthesiologist was on a ski holiday and her obstetrician was having a hysterectomy. Louis Weinstein, chair of the obstetrics and gynecology department at Thomas Jefferson University, points out that although the mortality rate is "very low," a Caesarean is 6 to 20 times more dangerous than a vaginal delivery. Though he will agree to an elective Caesaeon, he makes sure the woman is informed and understands all the risks. Weinstein also warned of the misuse of induction hormones, which he says studies show are the second most common source of medical errors. Still, he said the use of epidurals, which carries its own risks, is safe when properly administered. There, no pain medication in administered, but women receive the support of a trained midwife and an assistant, who work with doctors to ensure safety. A warm and intimate environment -- and sometimes hot tubs and whirlpools -- provide a soothing atmosphere to experience the birth naturally. They talk about the epidural and the whole system supports an unnatural birth. It was hard for them, but they stood back. Now ensconced in the joys of parenthood, Speier said she feels more empowered after going through the birth naturally.

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Chapter 2 : Health Activism, American Feminist | Jewish Women's Archive

1. *The Business of Being Raced* is one of the best-known films about childbirth. Produced by and featuring Ricki Lake, it weaves together the story of Ricki's second pregnancy, the work she.

August 11, Feminism is a topic that is completely saturated, involves a lot of he says she says, has a convoluted history, and a seemingly impossible solution. But through the extensive cornucopia that is consumerism, social media, marketing, news, and just "you know" living and being a human, we ingest so much information that intrinsically conditions us to think, feel, and behave in a certain way. The power players that control what we consume have tailored a movement that essentially comes from the minds of the oppressed. How is what we consume affecting us? Are we wired to be sexist? Is feminism just another product we are being sold and if so how is this marketing technique used to distract us? All day every day, something is being sold to us in one way or another. This theory crosses over into topics of materialist feminism and socialist feminism, which again aims to deconstruct capitalist structures that are attempting to integrate women into a framework that is inherently sexist. If you want to know more about this you can read a bit of his stuff here. By deconstructing the social hierarchy of men vs. Through the rise of feminism and female empowerment, we have seen the market shift from trying to sell a product, to using sex and hypersexualization to sell a product, to then using sexualization as a form of female empowerment and feminist body choices to try and sell a product. Has feminism sold its soul to capitalism? A brand that essentially was selling soap at the time, saw a gap in the market and used this commentary on societal standards to lift their brand. Since then, the company have built an empire tapping into the same market using this as their message. Walking down the street and seeing a girl or boy wearing a feminist t-shirt is an all too common occurrence. The number of products you can get that quite literally communicate your opinion on feminism has exploded in the last few years. Do we use this to buy validity or social acceptance within this particular movement? And can we consider this an ethical and reasonable form of advertising, or is it just plain exploitation? By associating so many different behaviours and symbols with female empowerment, we can see an attempt to change peoples opinions and way of thinking about women, by highlighting that being a woman is empowering enough. Take a look at this clever ad for tampons, portraying the modern woman in an empowering light. The brand is tapping into an ideal, projecting onto viewers images of women being strong, fearless, and brave. After being drowned in advertising portraying women on their periods being either uncomfortable and awkward, or twirling their hair with a happy expression as they rollerblade along the beach, an advertisement like this is a breath of fresh air. But we can see how the company is catering to a modern way of thinking, and to a certain extent exploiting that to elevate their brand. This one takes a slightly different approach, portraying periods in a more humorous light. What was once a radical and uphill battle, has transformed into a common and more widely accepted movement, which is starting to be taken on by all corners of media and advertising. The suffragettes would be rolling in their graves. Maybe next we will see veganism more widely portrayed and sold in modern media, because remember, the media moulds to their audience, not the other way around.

Chapter 3 : Natural Childbirth Options - Jukola Art Community

Since the s, feminist research has provided a powerful critique of biomedical models of childbirth. While this critique has been extremely important, it has to some extent led to the neglect of other forms of power.

In the nineteenth century the Popular Health Movements of the s and s focused on health education and the promotion of healthy lifestyles, emphasizing such things as proper diet, exercise and dress reform to eliminate corsets. These movements also included a reaction against the role of elitist, formally-trained physicians who advocated extreme treatments. Lay practitioners, including midwives, were promoted as a way of returning some degree of control to women. From the late s to the early s activists demanded informed consent and full partnership in their own health care, as well as full disclosure and scientific proof that benefits of their medical treatments outweighed the risks. But this new generation of professional activism began with a sincere focus on research, deriving its momentum from the lack of inclusion of women as research subjects in clinical studies. You do not know what to think, you do not want to guess, you do not want to know. Naming her program R2R, Reach to Recovery, Lasser adopted a practice of slipping into the hospital rooms of new mastectomy patients, exhorting them to rise from their beds and crawl the fingers of their affected arms up the wall. Lasser personally counseled thousands of patients. Thalidomide was a mild sedative, used in twenty countries, but at the FDA, Dr. Frances Oldham Kelsey stubbornly refused to approve it for distribution in the United States, arousing the ire of her supervisors. In November , when West Germany reported to the FDA that thalidomide had been associated with birth defects, Kelsey was not informed that her suspicions were correct. Kelsey with a medal. Enter Sherri Finkbine, the host of Romper Room, a franchised television show for pre-school children in Phoenix, the mother of four, once again pregnant, and a user of the thalidomide samples her doctor had provided. She confronted him and demanded a therapeutic termination of her pregnancy. At first the Phoenix hospital agreed to perform it, but then reneged. As time ran out, she flew to Sweden for a legal procedure. Lasser had protection, in the form of a wealthy and powerful husband, J. Lasser, the author of the perennial best-selling income tax guides, while Finkbine, a TV personality, had fans and friends in the media. Indeed it is the only thing that ever has. A year and a half later they self-published their findings in a page newsprint document, *Women and Their Bodies*, distributed by the New England Free Press. Demand grew and the name changed to *Our Bodies, Ourselves*. Since more than three and a half million copies have been printed in twelve different languages. Senator Gaylord Nelson called on her to help his staff prepare Senate hearings on whether women were given accurate information on the pill. Radical feminists disrupted the male-dominated hearing and demanded that women taking the pill be informed of all the potential dangers and side effects. They decided to attend the hearings. The issue was not the safety of the pill, for British studies had established deaths from strokes, heart attacks and blood-clotting. The issue was whether women understood these risks. In January , Wolfson was a seasoned veteran of the civil rights and anti-war movements who had participated in many demonstrations. In the Senate Hearing Room, her feminist soul connected with her long experience in civil disobedience. As she would write in her memoir three decades later: We left having started a social movement. All of the women here have suffered ill effects of the Pill. And we were told by doctors while suffering these effects, and afterwards, to go on taking the Pill. At times, the Senate guards were heartless too: That evening the Wolfson women were featured on the network news. Elizabeth Siegel Watkins, historian of science, described the impact of that first day of civil disobedience in her book *On The Pill*: Anyone who had not previously been aware of this growing controversy was immediately clued in by watching the evening news on January 14, The first minutes of televised news about the pill hearings portrayed several of the conflicts surrounding the oral contraceptives. First, the debate within the medical profession over the safety of the pill was highlighted with emphasis on the critics of oral contraception. Second, the confrontation between D. Over nine days of hearings, concluding on March 4, the Wolfson women devised strategies to scatter themselves around the hearing room, bringing in new recruits

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and new faces. You are murdering us for your profit and convenience. Her film includes dramatic newsreels of the dissent in the Senate, as does an earlier documentary also much honored produced by Erna Buffie for the Canadian Film Board. In June , the health feminists achieved a victory when the FDA mandated that all oral contraceptive packages must contain a patient warning, the first for any prescription drug. The three other co-founders were: Belita Cowan, publisher of *Herself Newspaper* in Ann Arbor, who exposed seriously flawed research on DES as a morning-after contraceptive that was conducted at the University of Michigan Health Service and published in *The Journal of the American Medical Association*; Mary Howell, first woman dean at Harvard Medical School, who helped to force medical schools to abandon their secret quotas against women though her underground broadside *Why Would a Girl Go into Medicine?* Of the five co-founders, all but Dr. Incorporation was celebrated with a demonstration. This time it was a memorial service on the steps of the FDA building for all the women who had died from the careless use of hormone products, including the pill, menopause estrogens and DES. Among the many feminist organizations that flourished in the s, those in the practice of health advocacy were the most multicultural, able to draw substantial numbers of minority women. For thirty years, NWHN has held to the promise expressed in its charterâ€”never to take any drug industry money. Like many others, Carol Downer was inspired by Alice Wolfson. The working-class mother of a large family, Downer was part of the abortion reform movement. Adult white women with money could obtain abortion, while young women, poor women and women of color had far less access. Downer pondered how California women might take this into their own hands. They discussed and examined abortion tools, some of them deciding to learn to perform abortions themselves. The Del-Em is a simple suction device consisting of a sterile plastic tube, the circumference of a pencil, which is inserted in the uterus to extract the contents into a small glass mason jar. A valve prevents air from being injected into the uterus. After observation, training and improvements in the Del-Em, the small group successfully performed early abortions and menstrual extractions in private homes. In , when *Roe v. Lorraine Rothman* was born in San Francisco in to parents who emigrated from the Ukraine. They were a large extended family with fifteen first cousins, all very close. Religiously, they were Conservative. Her father was a furniture maker. They wasted nothing, they knew how to repair almost anything. She and Downer shared a down-to-earth sense of humor. Kushner, who was given DES during her three pregnancies, became convinced that this was a likely cause of her illness. DES was an estrogen that was given to pregnant women from the s to s in the belief that it would prevent miscarriages. She was cared for by aunts who had little money and the highlight of her weekends was a social worker who visited with food and clothing. It was discovered that in their haste, pathologists had often made false positive diagnoses. In other words, because a too hasty diagnosis was made while she was on the operating table, at least one woman in fifteen or twenty who thought she had breast cancer actually did not. In the s breast cancer activism accelerated and could be found everywhere. Millions of women participated in the United States. A dedicated practitioner in Rockland County, he allowed his daughter to help him in his office and on weekends to go on calls with him. In the early years of her career she was a leader in the small corps of nurses who pressed for and won more humane obstetrics practices, such as families being present at childbirth, and the return to breastfeeding. As an academically distinguished Ph. Discovering that some mammography services were inadequate or even dangerous, she established oversight, as well as a Mammography Information Service for patients. As a child she was hyperactive and dyslexic and attended special education classes, where she helped look after the classmates who were severely handicapped. She overcame her problems and had a brilliant twenty-year career as director of the Center for Population Research at the National Institutes of Health. Her concern at the time was the lack of research in the areas of contraception and infertility, which had become extremely limited due to the political debates over abortion. She was a key figure in influencing the feminist-minded women in Congress to open up the issue of sexism in research for public scrutiny. Judith Lewis Herman, M. In , she published *Trauma and Recovery*, which clarified that domestic violence victims no longer denounced as masochists suffer from the same Post Traumatic Stress Disorder as war veterans and prisoners of war. Rebecca Gomperts, a Dutch gynecologist, is also certified in

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ship navigation. Her foundation, Women on Waves, has converted a ship into a reproductive health clinic which offers offshore abortions and other services in international waters to women who cannot obtain them legally in their home country. Gomperts is motivated by her anguish over unnecessary abortion deaths and her sense of justice. This is a medical calamity.

Chapter 4 : Battling Over Birth: Black Women and the Maternal Health Care Crisis |

When s feminism hit the United States, women demanded the right to natural childbirth and to have their husband or another support person in the delivery room. My mother gave birth to me during this time.

I became a childbirth educator because I have experienced first hand that our bodies were designed to give birth vaginally, spontaneously and naturally. I have four outstanding children. Mae was born naturally with a midwife and so was my second daughter Stella. My son Brooks was born five weeks early by cesarean section. Our goal is always healthy baby and healthy mama! As an educator I can say with certainty that a vaginal, natural, spontaneous birth is far less painful than having major abdominal surgery. Now my resume and family is complete! My passion for birth and babies is relentless. I enjoy researching and gathering any information I can get my hands on. Every time I start a class I am excited about the wonderful people I will get to spend my Monday and Tuesday nights and Saturday mornings with. I feel so fortunate that I am involved in one of their most sacred experiences. Excellent nutrition grams of protein a day , avoidance of drugs no drug has been proven safe for the unborn baby , natural abdominal breathing, relaxation, immediate and continuous contact with your baby, and being prepared for unexpected situations are some of what the goals for this class. During this twelve week class you will prepare a birth plan, watch birth films from around the world, and you and your partner will learn comfort measures and pain coping techniques for labor and birth. Hands on exercises and relaxation techniques are also incorporated into class. This class teaches techniques that can be used with a midwife or doctor and in any birth location This class is a fun, relaxing, non-judgmental, confidential environment. Couples enjoy spending quality time together and meeting people who share a lot of the same beliefs and concerns about birth. Many couples stay in touch long after class ends and their babies become friends as well. With the help of this class you gain the confidence and support you need to achieve your birth goal: Saturday morning class starts at 9: When my clients participate in her classes they approach their labors and births with confidence. They are knowledgeable, trusting in their bodies and open to their individual birth experiences. I highly recommend her class. Amy Brooks Murphy is a caring, knowledgeable, and gifted teacher! My husband and I learned so much invaluable information for before, during, and after the birth of our baby girl! The resources you pick up from the class really help you to customize your birth, no matter where the locationâ€™home, birth center, or hospital! We highly recommend this series of classes! We had read a lot of books and watched videos, but attending class with Amy answered all of our questions and helped us get to know other people who wanted similar childbirth experiences. We highly recommend this class! Amy is also a natural teacher who is incredibly informed. She has run the gamut of childbirth experiences herself and shares her knowledge in her own gentle style. If you hope to have a natural childbirth experience, taking this class is a great way to prepare yourself! After taking the class we felt prepared and ready for the whole birthing process. We appreciated the holistic approach and the information that it provided us with. Amy is genuine, caring and passionate about this topic and it makes the class that much better. She is a knowledgeable instructor who presents both sides of the information, is available and very willing to help or answer any questions. We felt cared for by her not just as students, but people. Even right before labor, during and after, she was available to answer questions and encourage us. The strength and knowledge that both of us gained from this class provided the essential foundation for us to have a natural birth. Knowledge is power and this class provided a safe, confidential environment for learning, asking questions, and participating in conversations and activities that helped us through our childbirth. We personally thank Amy for sharing her knowledge and experiences with us. I look forward to hearing from you!

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Chapter 5 : 6 Movies to Watch for Natural Childbirth Inspiration (VIDEO) | CafeMom

Business systematically critiques medicalization of birth in the US and presents midwifery-assisted homebirth as the solution. Call counters the dogma of necessary medical attention during childbirth by showing how midwifery dominated during the mid-twentieth century in a London neighborhood.

Place the cursor over the timeline to scroll up and down within the timeline itself. It looks like a small white disk with an up-arrow and a down-arrow attached to it. If you click on the dragger, you can move the whole timeline up or down, so you can see more of it. Click on one of the timeline entries and it will display a short description of the subject. It may also include an image, a video, or a link to more information within our website or on another website. Our timelines are also available in our Resource Library in non-interactive format. Timeline Legend Yellow bars mark entries that appear in every chapter This icon indicates a book This icon indicates a film Close The Click! A moment of truth. The shock of recognition. Those clicks are coming faster and faster. They were nearly audible last summer, which was a very angry summer for American women. Not redneck-angry from screaming because we are so frustrated and unfulfilled-angry, but clicking-things-into-place-angry, because we have suddenly and shockingly perceived the basic disorder in what has been believed to be the natural order of things. Magazine and in New York Magazine. Scroll, click and discover! Timeline How-To U. Rosie the Riveter National Historical Park. Planned Parenthood as it is commonly known operates health centers which provide birth control, testing and treatments for diseases, and abortions. Margaret Sanger archive, New York University. Margaret Sanger archive, Smith College. Most teams had disbanded by Women in trade unions began to challenge both gender and race discrimination. The book changed the way baby-boomers were raised. Sadie Alexander was a key member of the committee. Later, Ben wrote for the lesbian magazine The Ladder. Lisa Ben biography and videos. The books, while academic in nature, expanded the public discussion about sexuality. History of The Kinsey Institute. Review in New York Times. Margaret Mead exhibit, Library of Congress. Margaret Mead, Library of Congress. Video interview, Maria Pepe. Her initial surgeries were performed in Denmark. Jorgensen became a public advocate for transsexuals. Almost 55,000 copies, at 50 cents each, were sold. Katharina Dalton introduced the term premenstrual syndrome PMS in a co-authored British Medical Journal article and challenged the view that it was not biologically based. Her book, *Once a Month*, was a bestseller. Black women were leaders of much of this activism. Photos and case documents, University of Missouri. Background, Civil Rights Digital Library. Members published *The Ladder: A Lesbian Review*, the first national lesbian magazine. Collection guide, Phyllis Lyon and Del Martin papers. Women in the Homophile Movement, Cornell University. Martha Shelley biography and interview. The Montgomery Bus Boycott. Summary, National Humanities Center. The next year, after she won Wimbledon and the U. Nationals, she became the top-ranked woman tennis player. In 1960, she became the first Black woman to appear on the cover of Time magazine. Tennis Hall of Fame. Its first editor, Phyllis Lyon, was a cofounder of the Daughters of Bilitis est. The Ladder is considered the first national lesbian magazine. The Ladder Periodical Collection. Lesbian Herstory Archives video project. The series, known as *The Beebo Brinker Chronicles*, was published from 1975 to 1982 and the books are now considered lesbian classics. Bannan a pseudonym for Ann Weldy is recognized as a pioneering lesbian writer. Over 100 million Barbies were sold by the Mattel Company in 1960. The Ken Doll went on the market in 1961. However, Ruth Handler also invented the first breast prosthesis for mastectomy patients. Video, first television commercial for Barbie dolls. Erica Jong video interview, 50 Years of the Pill. Kennedy at the suggestion of Esther Peterson, the director of the U. State commissions were established nationwide by Department of Labor, PDF. In 1962, Brown became the editor-in-chief of *Cosmopolitan* magazine. Brown told the New York Times in 1985 Obituary, New York Times. She was forced to travel to Sweden because her local hospital refused to allow the abortion. Abortion Collection, Smith College. Rachel Carson papers, Yale University. Review of *Silent Spring*. History of United Farm Workers. The passage of the Lilly Ledbetter Fair Pay Act of 2009 demonstrates that work in this

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area is not complete. Text of the Equal Pay Act. Program of Events, ourdocuments. Plath committed suicide soon after the book was published. Reflections on her legacy. Review in NY Times, Review in The Atlantic, It now also prohibits discrimination based on pregnancy, age and disability. It is enforced by the Equal Employment Opportunity Commission, established in , and state agencies. Digitized images of Civil Rights Act. Their first public action was to picket the White House in to protest discriminatory laws. Case documents, Cornell University. Fact Sheet, Planned Parenthood. The miniskirt was a symbol of liberation for feminists. Both women compared sexism to racism. Issued by the U. PDF of original report. Text of report, U. Her race was unsanctioned, as women were not allowed to register. The next year, Gibb ran again. Bobbi Gibb, Boston Athletic Association. Masters and Virginia E. Johnson, who began working together in , published their pioneering study, Human Sexual Response, in The book was enormously popular and was followed by Human Sexual Inadequacy In , they formed the Masters and Johnson Institute. Masters and Johnson Collection, Kinsey Institute. NOW records, Schlesinger Library.

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Chapter 6 : Frida Kahlo and the birth of Fridolatry | Art and design | The Guardian

In the s, feminist scholars provided a powerful critique of the idea of 'natural childbirth' and deconstructed the 'natural childbirth' story line (see Cosslett, ; Treichler,) by exposing its roots in racist and patriarchal discourses. 6 Despite this critique, the power of this story line as a regulatory ideal continues.

You become a fat lazy person. Pain is there for a reason. Sorry babe, but nature decided things for us humans too for a reason. Come on, stop calling yourself feminist. Embrace who you are and you will flourish, no pain will be too strong and you will be proud to call yourself a woman, and people everywhere will see your power, energy and beauty. They have a right to that choice. And you do NOT have the right to belittle them for that. I am just explaining that Feminism has a latin root: Femina, which means litterally woman. On a dictionary woman is: Female means that you are born with female organs. Which means that you have the beautiful gift of giving birth between many others. Of course it comes with downsizes that we all know. Having said that if you want to be a Feminist, you should definitely embrace all the aforementioned things and of course be proud of it. Not trying to be like a man. This is what people like the writer of this article are doing. I am like a man, it means I am a woman with all the pros and contras and I will make everything that I can to be respected as such. Chi Dr Amy is not saying women need to be like men. Even though it is one of the greatest wins for feminism in our lifetime? It gives us control over our fertility, allowing us to enjoy sexual freedom without concerns about unwanted pregnancy. I think you need to go back to your yurt now. You cannot administrate your sexuality and you need a pill that will fuck up your hormones to take care of it. Have the pills been tested for more than years? Do we know the long run effects? No Good luck with the magic pill. Better get off it before something bad happens. Best stay in your little upper east side apartment and let the nanny do the dangerous stuff new for you. What are the longterm effects of staring at a computer screen and ranting nonsense at strangers on the internet? SporkParade Oh, so now you are transphobic. I felt so grateful to be at the hospital, giving birth between so many well trained professionals: You are a piece of shit. Embrace the power of pregnancy hormones and let it out. What she in the article calls slavery is simply the manifestation of mutual love that nature decided to happen between a lucky mother and son, and the sacrifice and miracle that only a woman can perform for her newborn. Of course we are free to replace our warm and soft embrace to a plastic titty and some powdered milk. Megan Um my child still gets a warm and soft embrace with her bottle. I smell a troll. I mean, no tits mean no real bonding. So fathers and adoptive parents never love their children as much as bio mothers who nursed. Just following your bullshit to its logical conclusion. Sullivan ThePoop Most people connect with their babies just fine no matter what they feed them. I understand that it may be difficult for some women to connect no matter what they do but you should not assume that is the case for us all. I am just saying that feminism has nothing to do with epidural. And Everyone burst on fire perpetual lurker No, you did not just say that. You said that women who get epidurals are not feminists, do not bond well with their children, and contribute to a loveless society. You are nothing but a misogynistic bully cloaked in organic-dyed hemp, spouting some moon cycle, red tent bullshit to try and pass off your narrow-mindedness as spiritual. Telling another woman she is less of a woman because she does not fit squarely with your worldview is NOT feminism. Maybe being a woman means more than what you can do with your genitalia. If I decide to adopt do you think I would not love those children as much as you do? Where did you take NOS from, a branch of a tree? Or maybe an apple? Chi So where is your computer and internet connection coming from? Sounds like you need to unplug and go hug a tree. It is the truth? Natural is not necessarily better, when so much of nature can and does kill. Every human was made by humans, just like every whale was made by whales. KarenJJ Humans are naturally very good at developing technology. Megan And vaccines and open heart surgery and treatment for cancerâ€and the Internet so you can have a platform to spew nonsense. If you hate technology so much then get off the Internet and retreat to your hut in the woods. Amy Tuteur, MD Anything you post under an alternate screen name will henceforth be deleted. Amy Tuteur,

MD Please stick to one screen name psilocyber This means that I am also a human, which gives me the benefit of being able to control my fertility and make infant feeding choices and medical decisions that promote the maximum happiness of my particular family unit. Or is fire too unnatural for you? SporkParade There is a connection between effort and reward. Pain is not effort. Pain is a physiological signal that something bad is happening. We have deforested our planet in the last years more than has been done in thousands, love is becoming a commodity, food is poisoned— should i continue? It is all connected with our spiritual ignorance. Pain is necessary to appreciate a painless state. But the West started to believe that pain is the enemy. It is out to get us. Diseases, famines, natural disasters etc. None of these things can be solved by us being more spiritual or loving the earth more or any of that. The only difference is that we have developed technology to keep her at bay. We have vaccines and medicine to help prevent and treat disease. We have warm houses with clean running water to prevent us from dying of exposure to the elements. And believe me, I had a natural childbirth with my baby, using only nitrous oxide gas. I honestly think that if someone claims to enjoy a natural, pain-med free birth, they are either a masochist or lying through their teeth. Because I would not wish the pain of labour on my worst enemy. You know what I mean? You are exactly talking about the problem I am talking about. Nature is stronger than you because you are part of Nature. Anyway, I got a life. If you give a diamond to a monkey, what the monkey will do? Smell it, bite it, then the monkey would throw it away. The monkey cannot see the value of a diamond. Just like that some of us cannot see the beauty of nature and the fact that human beings are part of it. We did destroy enough Cobalt Diamonds have no special value in nature. Roadstergal Diamonds in nature do look rather like rocks. They need to be cut and polished to be sparkling gems. And using them as cutting tools is also unnatural. Bombshellrisa You mean diamonds require interventions to be something more than just another rock? Diamonds are unnatural after all! Cobalt Are you implying that if you use pain relief in labor you get a different, less rewarding, baby? It happens so that an ever lasting bond is created between mom and child. Thank you moderator for erasing my post. Many mammals have actually rejected their babies after a difficult delivery because of the pain. The animal mother sees the infant as only the source of the pain and rejects or even kills it. Pain is a warning sign of damage to the body. If you touch a hot stove, pain warns you that tissue damage is occurring so you can respond and prevent further injury.

Chapter 7 : From Poverty Row To Exploitation And Showmanship - Independent Filmmaking

But it was most commonly employed from the s through the s as an exhibition strategy for sensationalistic exploitation films about childbirth, drug addiction, prostitution, and sexually transmitted diseases.

To explore this issue, I draw on concepts and terminologies from cyberfeminist and feminist disability studies. In using these methodologies, I bring attention to how pregnant bodies are perceived as medically disabled and highlight how Birth Without Fear both positively and negatively shapes rhetorics of pregnancy on the web. I am NOT broken! I trust my body. I trust my partner. In her book *What a Girl Wants? Online birthing communities like Birth Without Fear rewrite rhetorics of disempowerment and disability regarding pregnancy and in so doing, they operate as cyberfeminist spaces. In the introduction to the book Cyberfeminism 2. Although individuals in the Birth Without Fear community may not identify as cyberfeminists, I would argue that by rewriting rhetorics of disempowerment and disability, they promote cyberfeminist values intended to connect and empower women on the web and beyond. This is problematic because communities like Birth Without Fear are often viewed by participants as liberatory spaces, despite the fact that they embody values and practices that both empower and disempower women. I begin by examining how BWF operates as a Health 2. In the next section, I briefly discuss the Health 2. Although these sections do not deal overtly with how Birth Without Fear shapes conversations regarding disability and pregnancy, they provide a cultural and historical backdrop for my analysis. In the third and fourth sections, I move into the heart of my analysis by examining how Health 2. To explore these issues, I draw on concepts and terminologies from cyberfeminist and feminist disability studies. In using these methodologies, I bring attention to how pregnant bodies are perceived as physically disabled and highlight how BWF both positively and negatively shapes rhetorics of pregnancy on the web. Understanding this process is important as it brings critical attention to how feminism evolves in digital spaces, knowledge that can benefit individuals working in feminist studies, medical professions, classrooms, and communities within cyberspace and beyond. In addition to the blog, BWF consists of an affiliated Facebook site, Twitter feed, Pinterest board, and Instagram page and currently reaches over a quarter million people. My interest in Birth Without Fear began in when a friend emailed me a link to the blog. Her message came at a time when my scholarly interests in pregnancy rhetorics and my own fascination with non-medicalized childbirth were coalescing. After reading dozens of birth stories on the blog and seeing how the community uses the affordances of Web 2. The analysis I present here, then, is undertaken neither entirely for academic nor personal reasons. It instead embodies my multilayered perspective as a woman, scholar, feminist, daughter, and potential mother. This is because these are the facets of the community I am most engaged in and because they receive considerable traffic in the form of status updates, stories, and comments. I used participant-observer research methods to collect and analyze data over a fourteen-month period. I collected dozens of artifacts such as social media posts, videos, images, and birthing stories during this time frame. I then selected materials that best demonstrate how BWF both positively and negatively shapes rhetorics of pregnancy on the web. Because all content from the BWF community discussed in this article is available publicly on the web, I did not change avatar or screen names. Examining this relationship is essential as it provides context for understanding the cultural, historical, and socio-economic conditions the community operates within. Not surprisingly, we increasingly see the web as a resource that can provide answers to our health questions. One of the most important features of Health 2. These features can help users feel empowered by the information they find on the site and by their relationships to other users. Another—and, I contend, more dynamic—brand of Health 2. Although numerous birthing blogs exist, Birth Without Fear is an example of a dynamic blogging community that strives to support women in their birthing choices and to create an online space where women can be empowered by birth and motherhood, qualities that make it an important cyberfeminist space. Although informal exchanges like this do not constitute nor are intended to replace formal medical advice, they reveal that participants see BWF as a space where*

health-related issues can be dialogically addressed. Since that time, the self-help industry has continued to grow in the United States and the annual sales of self-improvement books, magazines, and guides are in the billions of dollars. This is a staggering number, especially considering that marked the beginning of the U. Since the first commercial edition was published in , OBOS has sold over four million copies and gone through six major updates. The latest edition appeared in Davis 2 Both the historic and modern success of female-authored health guides like OBOS point to two important ways women have influenced and continue to influence self-help culture and the Health 2. For one, many women in Western countries now have the authority to speak about their health, bodies, and life experiences. It is essential to note, however, that while many women have gained the ability to speak about their bodies and health, such access comes at a price. Issues regarding race, poverty, and access to healthcare have long been at the center of feminist debate, as demonstrated by activists like Angela Davis, Dorothy Roberts, and Barbara Smith as well as by organizations like the Combahee River Collective and the National Latina Institute for Reproductive Health. No longer was pregnancy a natural occurrence, but rather it was a medical condition that required supervision and control. Moreover, the medicalization of birth encouraged women to fear birth and to place their trust in medical professionals and the systems they had built, rather than in centuries of woman- and community-oriented midwifery care that viewed childbirth as a non-pathological experience. A major by-product of this movement was the adoption of a medicalized attitude toward birth that conceived of and treated the pregnant body as disabled Seigel Unfortunately, this attitude toward pregnancy and childbirth is still with us today. Despite this, nearly one-third of women in the U. An individual with a permanent disability might argue that a pregnant woman is only temporarily perceived as disabled and is therefore not truly disabled. It is also important to recognize that many disabled individuals experience social stigmas in ways that pregnant women do not. While I find feminist disability theory as theorized by scholars such as Rosemarie Garland-Thomson, Susan Wendell, and Helen Meekosha useful for understanding how pregnant bodies are medically constructed as disabled, I am aware that there are other perhaps contradictory applications for this theory. The connection between pregnancy and feminist disability studies takes on a new dimension when considered in the context of participatory Health 2. I am strong, and it was the first time I could honestly say I am proud of my body. The community therefore uses Health 2. Just as importantly, communities like Birth Without Fear help women connect in a Health 2. She proudly tells readers: This exchange is just one example of how women use the affordances of the Birth Without Fear Health 2. Moreover, narratives like these give members opportunities to voice their empowerment as women and mothers. Such moments, however, are not always sustainable and sometimes marginalize the very individuals they seek to empower, a complex phenomenon I explore in the next section. Reinscribing a New Normal: She begins her story by sharing her grief over having a medically mediated birth that made her feel disabled, broken, and betrayed. She tells readers that: Moreover, her narrative is an example of how some women equate their reproductive abilities with empowerment and success. The above story, like so many others, brings attention to how Health 2. Such impossibly high standards for birthing and motherhood leave many women feeling powerless and physically disabled when their experiences do not conform to the ideal. This is a dangerous mentality as it can cause some women to perceive themselves as disabled when they do not achieve an idealized birth; it can also pressure women who need medical interventions into resisting certain types of assistance. It is important, then, to recognize how Health 2. As I describe in the previous section on self-help culture, many women are acculturated to believe that they are solely responsible for their health and well-being. As a result, when a medical intervention becomes necessary, they sometimes internalize this experience as reflective of their own failures at childbirth. Birth rape can be anything from a doctor forcing a C-section on a patient to a midwife performing an unsolicited membrane sweep. Many women who experience birth rape report feelings of invasion and helplessness. The new normal for natural birth, however, has redefined the framework for what constitutes birth rape. Commonplace medical procedures such as routine ultrasounds or cervical exams are now considered intrusive by some natural birth advocates. Women who experience birth rape often describe their

experiences using language similar to how one might describe a physical or psychological disability. In an excerpt from the above post one mother tells readers that, despite advocating for a natural birth, healthcare professionals pressured her into a medicalized birth in which she was given drugs, induced, and subjected to a painful exam. This terminology emphasizes that women who experience birth rape are often left with emotional scars as well as the belief that they are physically disabled, a response that can be exacerbated by romanticized birthing standards. Natural birth communities like Birth Without Fear, then, are both the problem and the solution. An important feature of a Health 2. Community members, for example, can easily distribute content across multiple online platforms in a short period of time. They can also comment on the dominant narratives of the community, thereby reinforcing and reinscribing them. To return to the above story regarding birth rape, this post at present has received comments over a four-year period in which readers share their own experiences with and attitudes toward birth rape. Unlike a print-based environment where content and knowledge moves slowly by comparison, the affordances of real-time, participatory Health 2. While the collaborative nature of these spaces connects community members in positive ways, it can also enable hostile exchanges. In one comment, for example, a community participant tells another commenter that: Pull your head out, woman. It is therefore critical that those of us who work with and participate in cyberfeminist communities pay attention to the Janus-faced nature of Web 2. This supportive attitude is embraced by the many members of the BWF community who often leave comments on both the blog and Facebook page that celebrate rather than shame women who have had birthing experiences that do not embody the new normal reinscribed by the community. While understanding how sites like BWF empower women is essential, the work of feminist studies cannot stop here. Doing so is essential not only for feminist studies, but also for individuals working in and affected by healthcare systems. While the analysis I present here offers insights into an understudied area of cyberfeminist and feminist disability studies, there remain unanswered questions. I wonder, for instance, about how and to what extent cyberfeminist communities like Birth Without Fear reimagine pregnancy and childbirth as experiences that can be codified and consumed within capitalistic economies and what impact this process might have on poor women and women of color. I have touched on this issue throughout this essay, but further analysis is needed. While the scope of this essay prohibits an in-depth analysis of these important areas, I hope to explore these issues and others in future research. Acknowledgments I would like to thank Pamela Thoma, Kristin Arola, and Dani Bowlden for providing feedback on early versions of this manuscript. Last, but not least, I would like to thank Shannon Walters and Beck Wise, both of whom offered helpful comments on this manuscript during the Feminist Scholars Digital Workshop. *The Medicalization of Pregnancy. Communities, Pedagogies, and Social Action. The Johns Hopkins UP, The Making of Our Bodies, Ourselves:*

Chapter 8 : Experimental film - Wikipedia

The lack of feminist discourse and activism surrounding issues of childbirth may attest to the hegemony in the modern American birth ritual of increasing medical intervention from obstetricians in hospital settings.

A straightforward vaginal birth without pharmaceutical pain relief. In other words, to use the language of midwives, doulas and prenatal yoga instructors everywhere, a "natural" or "normal" birth. As opposed to the other kinds of birth involving drugs or, worst of all, surgery, which are considered, by extension, unnatural, abnormal and the most feared term of all medicalized. Story continues below advertisement I am not saying unmedicated birth is bad – a woman should be free to have triplets while somersaulting in a field of daisies if she wishes, so long as it poses no undue risks to her or her child – but what is bad is exaggerating the benefits of a birth method and later a way of feeding and caring for a baby that is often impractical, unpleasant and impossible for many women. Especially when there is little hard evidence to recommend that method, apart from a yearning nostalgia for the Stone Age hardly a golden era for maternal health or infant mortality, by the way. But this is what the natural birth industry has done over the past 30 years: Natural birthing, breastfeeding and attachment parenting are, for the growing number of people who work in this field, big business – and this is why the claims of their benefits have, over the past couple of decades, been grossly and, indeed, irresponsibly overstated. This strategy has worked enormously well because, guess what? Of course, like many covertly pernicious movements, the push for natural birth started from a place of real need. In the s, most women in North America gave birth unconscious, under general anesthetic, and fathers were not even allowed in the delivery room. According to Amy Tuteur, M. Guilt in the Age of Natural Parenting, the natural childbirth movement made great gains in the early second half of the last century. They should have congratulated themselves on a job well done, packed up their placards and headed home," she told me in a phone interview from her home in Boston this week. Here are just a few surprising – and empirically incontrovertible – facts you will learn from it: Withstanding labour pain is just as medically beneficial as withstanding pain during the "natural" passing of a kidney stone. History shows that precisely the opposite is true: Most medical interventions during birth can be classified as preventative medicine. The most exhaustive landmark study on breastfeeding published in found that there are no proven long-term benefits to breastfeeding. Story continues below advertisement Story continues below advertisement 4 Attachment parenting i. Now submit, obey and sublimate your own desires – or else. In retrospect, this was the ultimate bourgeois indulgence – and one that could easily have cost my son his long-term health or even his life. Slip into the birth pool and enjoy her excellent massage techniques whilst moaning deeply into the lavender-scented water and preparing to meet my baby. And here is what actually happened: Story continues below advertisement 1 First stage of labour – wake up in the middle of the night from escalating contractions and spend the next five to six hours crying, screaming and vomiting from spectacular pain far beyond anything previously known or imagined. So it all worked out – except for my own unresolved expectations, which left me feeling guilty and bereft for months over the fact that I had failed to give birth in the socially sanctioned way. For my next birth, my plan is simple: Follow Leah McLaren on Twitter leahmclaren.

Chapter 9 : Giving Birth in America - Every Mother Counts - Alanis Morissette

In the first phase , which began in early , we traced the histories of a number of organisations . Based primarily on documentary-archival analysis, we systematically tracked the organisations' historical trajectories along a number of dimensions (e.g. cause, constituency and web of relations).

Mondo film Mondo films, often called shockumentaries, are quasi-documentary films about sensationalized topics like exotic customs from around the world or gruesome death footage. The goal of mondo films, as of shock exploitation, is to shock the audience by dealing with taboo subject matter. Monster movies[edit] These "nature-run-amok" films focus on an animal or group of animals, far larger and more aggressive than usual for their species, terrorizing humans while another group of humans tries to fight back. This genre began in the s, when concern over nuclear weapons testing made movies about giant monsters popular. These were typically either giant prehistoric creatures awakened by atomic explosions or ordinary animals mutated by radiation. The trend was revived in the s as awareness of pollution increased and corporate greed and military irresponsibility were blamed for destruction of the environment. Roger Corman was a major producer of these films in both decades. Nazi exploitation Nazi exploitation films, also called "nazisploitation" films, or "il sadiconazista", focus on Nazis torturing prisoners in death camps and brothels during World War II. The tortures are often sexual, and the prisoners, who are often female, are nude. The progenitor of this subgenre was Love Camp 7 The archetype of the genre, which established its popularity and its typical themes, was Ilsa, She Wolf of the SS , about the buxom, nymphomaniacal dominatrix Ilsa torturing prisoners in a Stalag. Nudity in film Nudist films originated in the s as films that skirted the Hays Code restrictions on nudity by purportedly depicting the naturist lifestyle. New York Board of Regents that onscreen nudity is not obscene. Teas , which has been credited as the first film to place its exploitation elements unapologetically at the forefront instead of pretending to carry a moral or educational message. This development paved the way for the more explicit exploitation films of the s and s and made the nudist genre obsolete€”ironically, since the nudist film Garden of Eden was the subject of the court case. After this, the nudist genre split into subgenres such as the "nudie-cutie", which featured nudity but no touching, and the "roughie", which included nudity and violent, antisocial behavior. They depicted a lifestyle unbound by the restrictions of clothing, yet this depiction was restricted by the requirement that genitals should not be shown. Still, there was a subversive element to them, as the nudist camps inherently rejected modern society and its values regarding the human body. One scene in The Unashamed makes a point about the artificiality of clothing and its related values through a mocking portrayal of a group of nude artists who paint fully clothed subjects. Ozploitation The term "Ozploitation" refers broadly to Australian horror, erotic or crime films of the s and s. Often an internationally recognised actor but of waning notability would be hired to play a lead role. Laconic characters and desert scenes feature in many Ozploitation films, but the term has been used for a variety of Australian films of the era that relied on shocking or titilating their audiences. A documentary about the genre was Not Quite Hollywood: The Wild, Untold Story of Ozploitation! They typically have rural or outback settings, presenting the Australian landscape and environment as an almost spiritually malign force that alienates white Australians and frustrates both their personal ambitions and activities and their attempts to subdue it.