Annotated Bibliography


*Clothing, Identity and the Embodiment of Age*

*Julia Twigg*

Julia Twigg is a professor at the University of Kent’s School of Social Policy, Sociology and Social Research, Canterbury campus. The main focus of her current work is clothing and age. She has a series of interconnected projects that explore the role of clothing and dress in the changing constitution of age. Julia Twigg joined the teaching department at Kent in 1996. Her education consists of a PhD in Sociology and MSc (Econ) Sociology with conversion year at the London School of Economics and a BA Honours in History at the University of Durham.

The primary theme or issue that this material expresses is based on clothing and age. Identity and dress are intimately linked. Julia Twigg expresses how clothes display, express and shape identity. That clothing offers a useful lens through which to explore the possibly changing ways in which older identities are constituted in modern culture. It is a way to show us that clothing is also used to tell stories of people, in a more silenced way. “Clothes have long been used to hide sexual difference in its strong biological sense, at the same time to pointing up and signaling it through assumptions concerning gender in clothing codes." Clothing mediates between the naked body and the social world, the self and society, presenting a means whereby social expectations in relation to social categories act upon and are made manifest in the body. This paper sheds light on older women who are particularly not fashion obsessed but who still wear clothes and make certain choices about the clothes that they wear.
Young, Marion Iris. *On Female Body Experience: “Throwing Like a Girl and Other Essays.”*

Iris Marion Young (1949-2006) was a Professor of Political Science at the University of Chicago, and was associated with the Center for Gender Studies and the Human Rights program at the University of Chicago. Iris Marion Young was awarded a PhD in philosophy in 1974. Her writings have been translated into several languages such as, German, Italian, and Portuguese etc. She lectured widely in North America, Europe, Australia and South Africa.

The material that this is being presented in is in the form of a book intended for the audience towards women who are not only victims of male-controlled objectification but also to those who resist this oppression, so that the same experiences may sometimes be the site for multiple lived meanings and need to be read through different lenses. It is also of interest to scholars, being that this collection also provides organized work that can be read as an introduction to questions of lived bodily experiences from a feminist’s perspective. In “Throwing Like a Girl,” she says that fashion “constructs habits of the feminine body comportment in the male-dominated society, and their implications for the sense of agency and power of persons who inhabit these body modalities” (Young). The gaze that the person has is masculine and that upon which it gazes at is feminine. As this author states that, “if women are to achieve any subjectivity it can only be through adopting this position of the male subject who takes pleasure in the objectification of women” (Young).
Terry Davidson is a writer for the Toronto Sun Newspaper who works out of the QMI agency. A man named Al-Haashim Kamena Atangana, 33, an Islamic convert, called the QMI agency for an interview who called for legal change in response to recent sex attacks at York University. The intended audience for this article can be mostly directed to students who attend York University, and to all those who live in Canada. As this article discusses the idea of a man who suggests women should start to wear clothes like the women who are Muslim. That the reason these sexual assaults occur is because of the fact that women dress “inappropriately” and that it is the woman’s fault as to why these attacks occur, that it appeals to the man’s gaze. Although this idea that Al-Haashim has is completely not valid and does not have any statistics to prove his reasons as to why Canada should impose the law for women to dress from head to toe. “According to a 2008 report from the Egyptian Center for Women's Rights, 83% of Egyptian women had experienced some form of sexual harassment or assault at some point. And around 70% wore veils of some kind, particularly head scarves." As Terry Davidson rebuttals with the thought that, "These results disprove the belief that sexual harassment is linked to the way women dress," the report states. "This confirms that the stereotypical ideas of a patriarchal culture that blames women even if they are victims, is opposite to reality."

Amanda Marie Marcotte is an American blogger best known for her writing on feminism and politics. Amanda Marcotte is more of an observer of a community, especially in the direction that involves women, where she will stand her ground and portray her message harshly if it is a means of getting a word across. Time magazine described her in 2007 as "an outspoken voice of the left," and said "there is a welcome wonkishness to Marcotte, who, unlike some star bloggers, is not afraid to parse policy with her readers"—while also describing her blogging as "provocative and profanity-laced" (Wikipedia).

Amanda Marcotte suggests that there is no evidence whatsoever that wrapping women up in more clothes defeats feelings of lust. Although, the fact those men just decide to rearrange their understanding of normal, being that instead of a preview of a woman’s upper thigh, that a quick glimpse of an ankle does it for them. The main theme in this article is that without a doubt, men have the capacity to control themselves. If a man has lust towards a woman, there is definitely nothing wrong with that idea, but because some men feel that it will not be reciprocated gives them the urge to attack onto women, which is the assumption that the man or whomever believes that lust has to be naughty and that the women should take the responsibility for the mans’ thought. Ultimately, the responsibility lies in the man’s head, not on women.
Brandi Wall is a blogger for the Chicago Now which is an online community made for Chicagoans. Chicago Now is part of the Chicago Tribune, but Chicago now is aimed more to certain communities within that area and aim to different audiences within the community.

The audience intended by this article seems to be directed towards both men and women who are curious as to other people’s opinions about whether or not clothes do matter in the reason of men wanting to rape women.

As Brandi Wall does make a good statement as to why people hardly ever think that the victim is ever the bad person or for some people think it was her fault for the reasons I will list below. Not many people ever ask themselves when a sexual assault happens, well what was she wearing? Was she drunk? Was she flirting with the man before-hand? Was she on any drugs? And so forth. Most of the time in cases such as sexual assaults or rape, she is taken to the hospital, or asked a million questions by the police officers as if she is lying that she was attacked, making her out to seem like she is completely insane. Why does it have to matter if the girl was wearing something sexy, or if she was drunk, those are not reasons for giving the man an excuse to sexually assault her? There are many laws worldwide now that ban women from wearing certain types of clothing to “prevent” future assaults. For example, “in India, some schools banned short dresses, shirts, and jeans from students under 19 to protect women from harassment from the men.” As I see it and as many others see it, rape has been around for ages, even in the Victorian times where nothing was shown at all on a woman.


