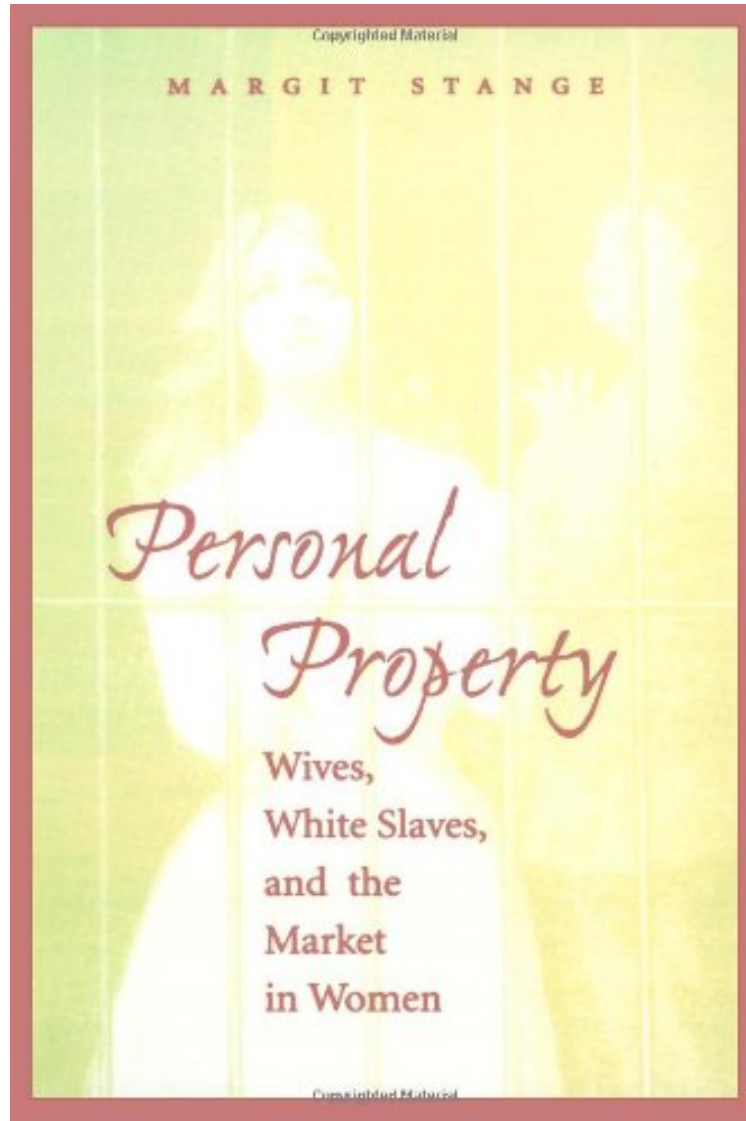


(Download) Personal Property: Wives, White Slaves, and the Market in Women

Personal Property: Wives, White Slaves, and the Market in Women

Professor Margit Stange

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Professor Margit Stange : Personal Property: Wives, White Slaves, and the Market in Women before purchasing it in order to gage whether or not it would be worth my time, and all praised Personal Property: Wives, White Slaves, and the Market in Women:

3 of 6 people found the following review helpful. Not Just About Female TraffickingBy Patricia B. RossThe perception which permits males to traffic women, as opposed to women who volunteer their own services in prostitution is the key and central issue of debate that is the overlapping result of primogeniture laws that govern both women and children, apparently hard habits to break. It would not be too harsh an extension of this philosophy to

suggest that the idea of housekeepers, babysitters, or waitresses are merely a modern day reflection of these same attitudes. The worst result of allowing the attitudes to go unchallenged are that the idea of sexual services as well as the image of domestic services are fused into a perception of wives as the "subservients" if not servants, they become where male superiority is allowed to reign and take root. The self indulgence at the expense of females comes not from birthing but conditioning after they are birthed which condones the subrogation of all women, particularly those deemed marriageable, and in fact, because they are subservient to male desires. The ideal mate becomes therefore not a companion, but a servant who is permitted to communicate with her "master and commander," and forced to suffer the indignities of perhaps also being subject to violence outbursts if she is not properly submissive, or silent. The evolution of female social and economic privileges have actually been reduced or sacrificed as a result of trading the Victorian respect of females with regard to property rights into disrespect of females because they are capable of being judged to have property rights. This divisive personal choice of women having to trade their dignity for property rights is one never reached in most women's literature, and remains a contentious sore spot in gender rights and equity, usually resulting in the refusal to recognize women's economic rights of advancement for the subtle discriminatory effects of female oppression as a choice by men, aided by the second tier scrutiny of gender discrimination rather than first tier scrutiny of minority rights. Since perception permits the use of women in this manner by male society generally, all other women's participation rights and privileges flow from this attitude, and their expectations with regard to men.

In *Personal Property*, Margit Stange analyzes white slavery literature in relation to other key American writings of the time by Charlotte Perkins Gilman, Edith Wharton, Jane Addams, and Kate Chopin. The anthropological theory of the exchange of women developed by nineteenth-century anthropologists -- in whose view, as Thorstein Veblen put it, woman is the original private property -- informs white slavery depictions of racialized, enslaved female bodies. Similarly, Stange argues, this theory is reflected in literature, in journalism, and in the feminist and Progressivist reform rhetoric of the early twentieth century, when social relations were transformed by capitalist expansion. She explores Progressive Era nativist and anti-business reactions, anxieties about the seductive pull of consumerism, the "social housekeeping" movement, and women's struggle for identity and professional stature in the U.S. marketplace economy of the early twentieth century.

"*Personal Property* represents a valuable and insightful contribution to the study of gender, commodity marketing, and aesthetics, and of their complex interplay during the first two decades in the twentieth-century United States." -- Eric Henderson, *American Literature* "Stange has successfully brought literary and sociological works of the early twentieth century into dialogue with the White Slave scare -- the unsubstantiated fear that white women were being abducted into enslaved prostitution -- and used both to understand the relationship between white women and the market and, through that relationship, the ways in which citizenship and political equity are intrinsically gendered." -- Priscilla Wald, University of Washington

About the Author
Margit Stange is an independent scholar.