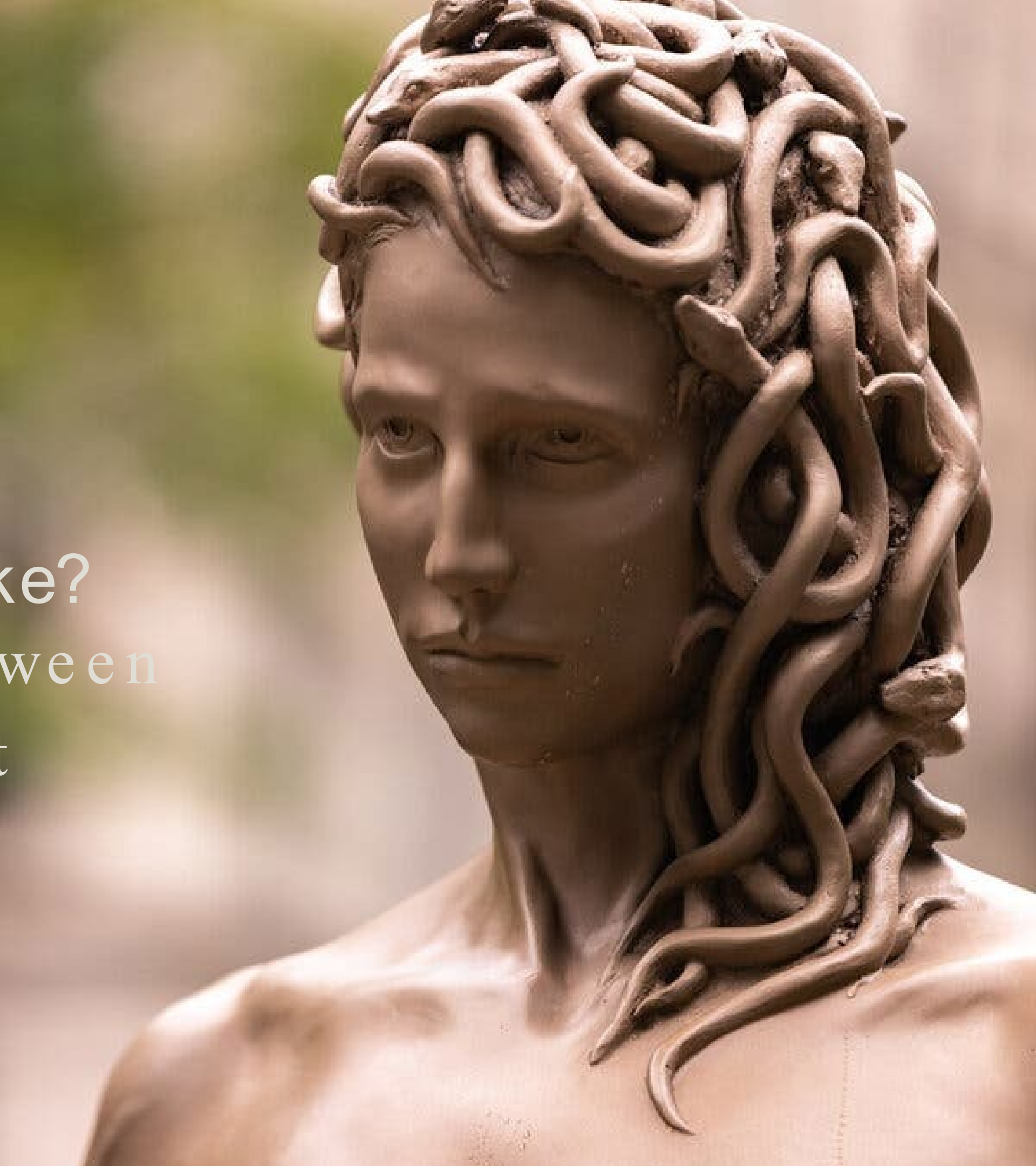


What does Medusa look like?
Reading race and gender between
antiquity and the present

AIMEE HINDS SCOTT



Intersectionality

- Kimberlé Crenshaw (1989; 1991) - legal framework
 - explores the gap created by the difference between what it means to be Black, to be a woman, and to be a Black woman.
 - blend of critical race theory and feminist theory to describe the concept of being multiply affected by exclusion
 - focused on Black women and legal injustices perpetuated against them
- Not a complete project!





3RD WORLD WOMEN
WE CANNOT LIVE
WITHOUT OUR LIVES

Black feminisms

‘Current assumptions see African-Americans as having race, White women as having gender, Black women as experiencing both race and gender, and White men experiencing neither’ (1998)

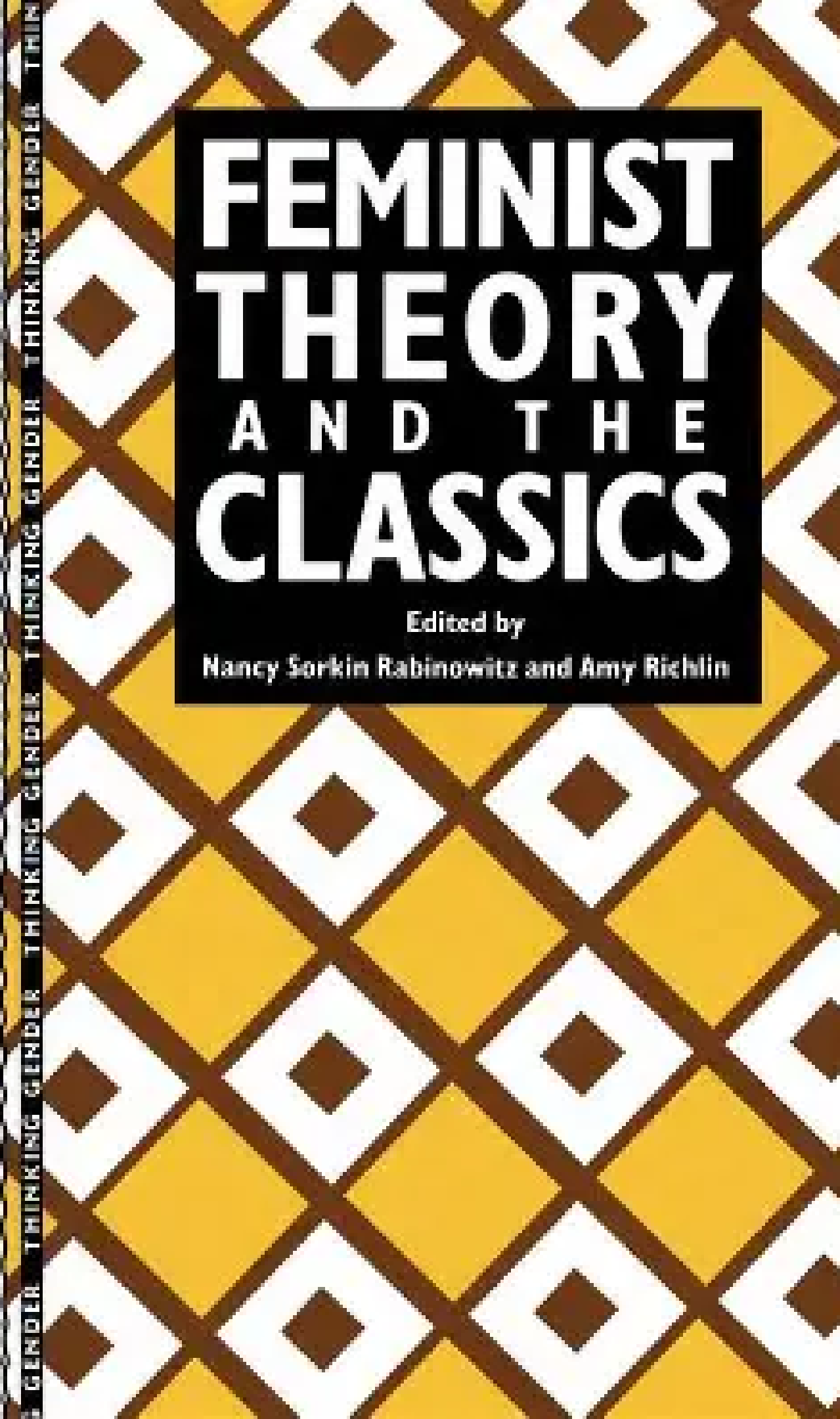
‘Black feminist thought fosters a fundamental paradigmatic shift that rejects additive approaches to oppression. Instead of starting with gender and then adding in other variables such as age, sexual orientation, race, social class, and religion, Black feminist thought sees these distinctive systems of oppression as being part of one overarching structure of domination’ (1990)



Intersectionality: criticisms and strengths

- Additive models
- Class and identity politics
- Visible and invisible identities
- Interaction of categories





FEMINIST THEORY AND THE CLASSICS

Edited by

Nancy Sorkin Rabinowitz and Amy Richlin

Why does it matter?

- Feminist theory has allowed us to see beyond the norm...
- But feminist theory itself can produce exclusionary research
- Intersectional approaches can reveal more about broader marginal groups and individuals



Who is
Medusa?

660 -500 BCE

ca. 660 BCE



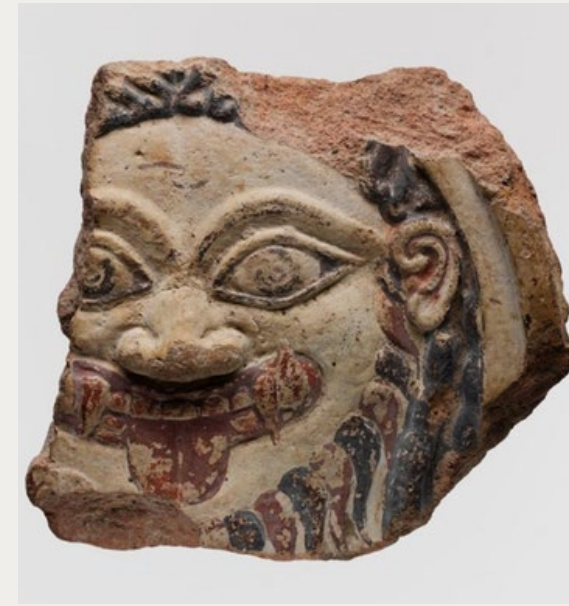
600-575 BCE



ca. 580 BCE



ca. 6th c. BCE



ca. 580-570 BCE



ca. 575 BCE



ca. 570 BCE



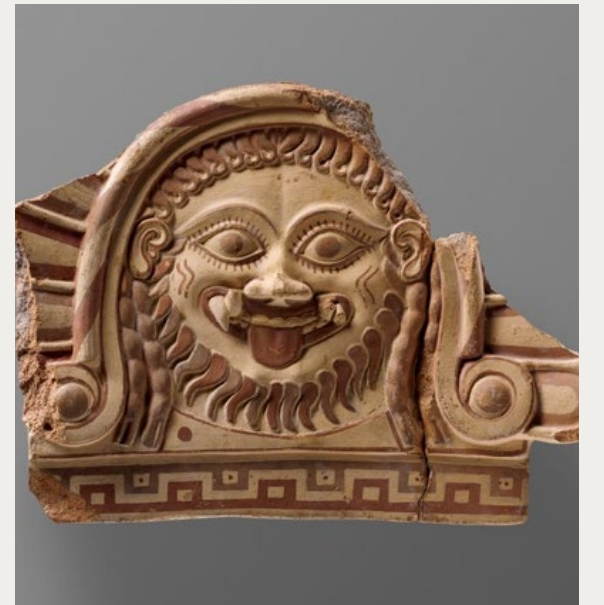
ca. 550-540 BCE



ca. 530 BCE



ca. 500 BCE



470 -100 BCE

470-460 BCE



450-440 BCE



450-400 BCE



4th c. BCE



4th c. BCE



late 4th - 3rd c.
BCE



c. 300 BCE



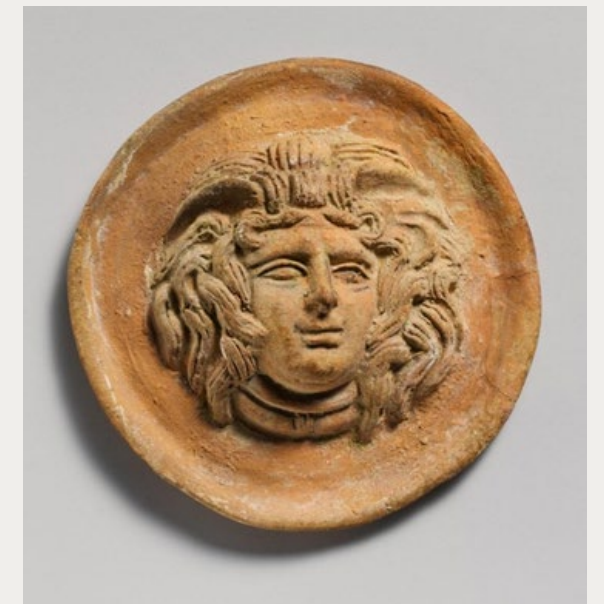
300-275 BCE



2nd c. BCE



2nd c. BCE



47 BCE-550 CE

47 BCE



50-75 CE



2nd c. CE



115-150 CE



150-235 CE



2nd c. CE



2nd c. CE



2nd-3rd c. CE



3rd c. CE

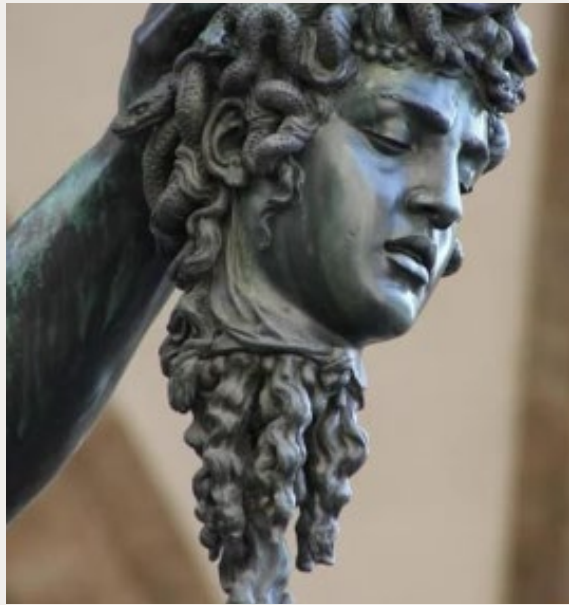


4th-6th c. CE



1545-1998

1545-55



1597



1680



1792



1878



1964



1977



1977



1981



1998



2008 -p r e s e n t

2008



2008



2012



2013



2013



2013



2018



2019



2020



2021



Defining Intersectionality

- Identity as social construction that contains within it social reality
- ‘reality of identities often comes from the fact that they are visibly marked on the body itself, guiding if not determining the way we perceive and judge others and are judged and perceived’ (Alcoff 2006)
- ‘Although people are intersectional subjects, many of them do not know it, for our discourse exaggerates the significance of some group memberships while discounting the significance of others’ (Meyers 2000).



Medusa with the Head of Perseus

2008, Luciano Garbati

- Is Medusa a woman?
- Does Medusa have a race?







660 -500 BCE



47 BCE-550 CE





- Is Medusa a woman?
 - Body of an 'every woman'
 - Who can have this body?
- Does Medusa have a race?
 - Colourlessness as erasure of polychromy
 - Phenotypical features



What does Medusa look like?

Thank you!

AIMEE HINDS SCOTT

