

# Outline CNC Ep 13 - Tyranny of Tolerance

Intro:

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June 10, 1963 - Kennedy Equal Pay Act:

<https://www.eeoc.gov/statutes/equal-pay-act-1963>

## **Prohibition of sex discrimination**

### Prohibition of sex discrimination

No employer having employees subject to any provisions of this section shall discriminate, within any establishment in which such employees are employed, between employees on the basis of sex by paying wages to employees in such establishment at a rate less than the rate at which he pays wages to employees of the opposite sex in such establishment for equal work on jobs the performance of which requires equal skill, effort, and responsibility, and which are performed under similar working conditions, except where such payment is made pursuant to (i) a seniority system; (ii) a merit system; (iii) a system which measures earnings by quantity or quality of production; or (iv) a differential based on any other factor other than sex: *Provided*, That an employer who is paying a wage rate differential in violation of this subsection shall not, in order to comply with the provisions of this subsection, reduce the wage rate of any employee.

### An Act

To prohibit discrimination on account of sex in the payment of wages by employers engaged in commerce or in the production of goods for commerce.

The Congress hereby finds that the existence in industries engaged in commerce or in the production of goods for commerce of wage differentials based on sex-

(1) depresses wages and living standards for employees necessary for their health and efficiency;

(2) prevents the maximum utilization of the available labor

resources;

(3) tends to cause labor disputes, thereby burdening, affecting, and obstructing commerce;

(4) burdens commerce and the free flow of goods in commerce; and

(5) constitutes an unfair method of competition.

Approved June 10, 1963, 12 m.

^ the feminists were not happy

<https://www.usnews.com/news/articles/2010/03/09/the-1960s-a-decade-of-promise-and-heartbreak>

In sum, writes sociologist Todd Gitlin in *The Sixties: Years of Hope, Days of Rage*: "The genies that the Sixties let loose are still abroad in the land, inspiring and unsettling and offending, making trouble. For the civil rights and antiwar and countercultural and women's and the rest of that decade's movements forced upon us central issues for Western civilization—fundamental questions of value, fundamental divides of culture, fundamental debates about the nature of the good life."

<https://www.usnews.com/news/articles/2010/03/10/gains-in-the-1960s-made-obamas-election-possible>

<https://www.usnews.com/news/articles/2010/03/12/the-1960s-a-decade-of-change-for-women>

By the end of the Sixties, more than 80 percent of wives of childbearing age were using contraception after the federal government in 1960 approved a birth control pill. This freed many women from unwanted pregnancy and gave them many more choices, and freedom, in their personal lives.

Gradually, Americans came to accept some of the basic goals of the Sixties feminists: equal pay for equal work, an end to domestic violence, curtailment of severe limits on women in managerial jobs, an end to sexual harassment, and sharing of responsibility for housework and child rearing

One in 5 women with children under 6 and nearly one fourth of women whose children were over 16 held paid jobs in the Sixties. Their pay, however, was 60 percent of the male rate. Though equal pay legislation passed in 1963, that did not solve the problem of low pay in jobs that were classed as female."

<https://www.usnews.com/news/articles/2010/03/12/the-1960s-polarization-cynicism-and-the-youth-rebellionredirect>

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<https://www.history.com/news/feminism-four-waves>

The first organized movement aimed at gaining rights for American women effectively began in July 1848, with the convention organized by [Elizabeth Cady Stanton](#) and [Lucretia Mott](#) at [Seneca Falls](#), New York. Attendees signed the Declaration of Sentiments, which affirmed women's equality with men, and passed a dozen resolutions calling for various specific rights, including the right to vote.

Although the early women's rights movement was linked to abolitionism, passage of the [15th Amendment](#) in 1870 angered some women's rights leaders who resented Black men being granted suffrage before white women. Similarly, the [women's suffrage movement](#) also largely marginalized or excluded Black feminists like [Sojourner Truth](#) and [Ida B. Wells](#). Though ratification of the [19th Amendment](#) in 1920 fulfilled the principal goal of feminism's first wave—guaranteeing white women the right to vote—Black women and other women of color [faced continued obstacles](#) until passage of the [Voting Rights Act of 1965](#).

In 1963, [Betty Friedan](#) published *The Feminine Mystique*, which argued that women were chafing against the confines of their roles as wives and mothers... second-wave feminists called for a reevaluation of traditional gender roles in society and an end to sexist discrimination. Friedan, [Gloria Steinem](#) and [Bella Abzug](#) founded the National Women's Political Caucus in 1971. High points of the second wave included passage of the [Equal Pay Act](#) and the landmark Supreme Court decisions in *Griswold v. Connecticut* (1965) and [Roe v. Wade](#) (1973) related to reproductive freedom. But while Congress passed the Equal Rights Amendment in 1972, a [conservative backlash](#) ensured it [fell short of the number of states needed for](#)

[ratification](#). Like the suffrage movement, second-wave feminism drew criticism for centering privileged white women, and some Black women formed their own feminist organizations, including the National Black Feminist Organization (NBFO). Despite its achievements, the women's liberation movement had begun to lose momentum by 1980

1990s focused on tackling problems that still existed, including [sexual harassment in the workplace](#) and a shortage of women in positions of power. [Rebecca Walker](#), the mixed-race daughter of second-wave leader [Alice Walker](#), announced the arrival of feminism's "third wave" Third wave feminism also sought to be more inclusive when it came to race and gender. The work of scholar and theorist Kimberlé Crenshaw on the concept of "intersectionality," or how types of oppression (based on race, class, gender, etc.) can overlap, was particularly influential in this area. Third-wave feminists also drew on the work of gender theorist Judith Butler, including support for trans rights in this type of [intersectional feminism](#).

1) <https://www.thoughtco.com/seneca-falls-womens-rights-convention-3530488>

The roots of the Seneca Falls Women's Rights Convention, the first women's rights convention in history, go back to 1840, when Lucretia Mott and Elizabeth Cady Stanton were attending the World's Anti-Slavery Convention in London as delegates, as were their husbands.

On the first day of the Seneca Falls convention, with over 300 people in attendance, the participants discussed women's rights. Forty of the participants at Seneca Falls were men, and the women quickly made the decision to allow them to participate fully, asking them only to be silent on the first day which had been meant to be "exclusively" for women.

On the second day of the Seneca Falls convention, James Mott, Lucretia Mott's husband, presided. Ten of the eleven resolutions passed quickly. The resolution on voting, however, saw more opposition and resistance. Elizabeth Cady Stanton continued to defend that resolution, but its passage was in doubt until an ardent

speech by formerly enslaved man and newspaper owner, Frederick Douglass, on its behalf. The closing of the second day included readings of Blackstone's Commentaries on the status of women and speeches by several including Frederick Douglass. A resolution offered by Lucretia Mott passed unanimously:

"The speedy success of our cause depends upon the zealous and untiring efforts of both men and women, for the overthrow of the monopoly of the pulpit, and for securing to women of equal participation with men in the various trades, professions, and commerce."

The debate about men's signatures on the document was resolved by permitting men to sign, but below the women's signatures. Of about 300 people present, 100 signed the document. Amelia Bloomer was among those who did not; she had arrived late and had spent the day in the gallery because there were no seats left on the floor. Of the signatures, 68 were of women and 32 were of men.

<https://www.thoughtco.com/feminism-in-the-united-states-721310>

There have been multiple feminisms representing the efforts of women to live to their full humanity in a world shaped by and for men, but not a capital-F feminism that has dominated the history of feminist thought.

Moreover, it tends to correspond with the goals of upper-class heterosexual White women who have traditionally been given and still tend to have disproportionate power to spread their message. But the movement is much more than that, and it dates back centuries.

The 19th-century feminist movement had its roots in the abolitionist movement. It was, in fact, at a global abolitionists' meeting that the Seneca Falls organizers got their idea for a convention.

Still, despite their efforts, the central question of 19th-century feminism was whether it was acceptable to promote Black civil rights over women's rights.

This divide obviously leaves out Black women, whose basic rights were compromised both because they were Black and because they were women.

As 4 million young men were drafted to serve as U.S. troops in World War I, women took over many jobs traditionally held by men in the United States.

The women's suffrage movement experienced a resurgence that dovetailed with the growing antiwar movement at the same time.

The result: Finally, some 72 years after Seneca Falls, the U.S. government ratified the 19th Amendment.

As 16 million American men went off to fight, women essentially took over the maintenance of the U.S. economy.

Some 6 million women were recruited to work in military factories, producing munitions and other military goods. They were symbolized by the War Department's "Rosie the Riveter" poster.

When the war was over, it became clear that American women could work just as hard and effectively as American men, and the second wave of American feminism was born.

Rep. Shirley Chisholm (Democrat-New York) was not the first woman to run for nomination for U.S. president with a major party. That was Sen. Margaret Chase Smith (Republican-Maine) in 1964. But Chisholm was the first to make a serious, hard run.

Her candidacy provided an opportunity for the women's liberation movement to organize around the first major-party radical feminist candidate for the nation's highest office.

Chisholm's campaign slogan, "Unbought and Unbossed," was more than a motto.

She alienated many with her radical vision of a more just society, but then she also befriended infamous segregationist George Wallace while he was in the hospital after being wounded by a would-be assassin in his own run for president against her in the Democratic primaries.

She was completely committed to her core values and she didn't care who she ticked off in the process.

<https://www.thoughtco.com/national-womans-rights-conventions-3530485>

The 1848 Seneca Falls Women's Rights Convention, which was called on short notice and was more of a regional meeting, called for "a series of conventions, embracing every part of the country." The 1848 regional event held in upstate New York was followed by other regional Woman's Rights Conventions in Ohio, Indiana, and Pennsylvania. That meeting's resolutions called for woman suffrage (the right to vote), and later conventions also included this call. But each meeting included other women's rights issues as well.

<https://www.womenshistory.org/exhibits/feminism-second-wave>

<https://www.britannica.com/topic/feminism/The-third-wave-of-feminism>

The third wave of feminism emerged in the mid-1990s. It was led by so-called [Generation Xers](#) who, born in the 1960s and '70s in the developed world, came of age in a media-saturated and culturally and economically [diverse milieu](#). Although they benefited significantly from the legal rights and protections that had been obtained by first- and second-wave feminists, they also [critiqued](#) the positions and what they felt was unfinished work of second-wave feminism. These women and others like them grew up with the expectation of achievement and examples of female success as well as an awareness of the barriers presented by [sexism](#), [racism](#), and classism. They chose to battle such obstacles by inverting sexist, racist, and classist symbols, fighting [patriarchy](#) with [irony](#), answering violence with stories of survival, and combating continued exclusion with grassroots activism and [radical democracy](#). Rather than becoming part of the "machine," third wavers began both sabotaging and rebuilding the machine itself.

In expressing their concerns, third-wave feminists actively subverted, co-opted, and played on seemingly sexist images and symbols. This was evident in the double entendre and irony of the language commonly adopted by people in their self-presentations.



The third wave was much more **inclusive** of women and girls of colour than the first or second waves had been. In reaction and opposition to stereotypical images of women as passive, weak, virginal, and faithful, or alternatively as domineering, demanding, slutty, and **emasculating**, the third wave redefined women and girls as **assertive**, powerful, and in control of their own sexuality.

<https://www.thoughtco.com/top-feminist-organizations-of-the-1970s-3528928>

<https://www.c-span.org/video/?459603-3/women-politics-1920s-today>

<https://www.c-span.org/video/?150467-1/good-guys-award-dinner>

“Democracy” that we hear about today is a product of feminism.

[Democracy Is Feminist | TIME](#)

The suffragettes co-opted the free negro initiative in the 1800s, when blacks were up for acknowledgement the non negro women said “what about our rights” - Even to the lengths of black women getting involved and having to fight alongside women as “doubly oppressed” individuals.

Throughout the 1960’s the racial movement overshadowed the feminist movement, due to this the feminist second wave aligned for a third, darker wave of the 1990s that brought up individuals like Kimberle Crenshaw; Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics  
At this point, feminism has been opened to not only women, but anyone who feels they are at the intersection of “less than”.

[Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics \(uchicago.edu\)](#)