## On Top

#### They turn themselves saying language and the scholarship we use is key and then using the f word, this makes the worst impacts possible.

#### IN EVERY FORM THE F-WORD IS PATRIARCHAL AND HETEROSEXUALIZES POWER AND VIOLENCE

Johnson 05

[Allan G. Johnson (writer, Ph.D. in sociology from the University of Michigan) 2005

Gender Knot : Unraveling Our Patriarchal Legacy (Revised and Updated Edition), p 149, loghry]

The patriarchal form of heterosexuality is male dominated, male identified, male centered and organized around an obsession with control. As such, its social significance goes beyond sexuality per se, because it also serves as a general model for male dominance and for dominance and aggression in general. Whether the authority figure is a father, lover, husband, or employer, the underlying dynamic of control typically involves cultural themes tied to sexuality in one way or another. The common expression, “Fuck you!” for example, heterosexualizes aggression by identifying the aggressor with men who fuck and the object of aggression with women who are fucked. Similarly, being hurt or taken advantage of is often linked to heterosexual imagery, as in “I’ve been screwed,” “had,” “taken,” or “fucked.” 35 The language of warfare is full of heterosexual imagery, from ditties chanted by recruits in basic training (“This is my rifle, this [my penis] is my gun; this is for fighting, this is for fun”) to high command metaphors for nuclear destruction such as “going all the way” and “wargasm.” 36 Power is also heterosexualized, as in “screwing the competition,” the use of “fucking” as an adjective indicating something of awesome proportions (as in “fucking fantastic”), or the idea that men have the right to sexualize all women, including employees, co-workers, strangers on the street, and daughters. 37 There is a popular romanticized notion that fathers should guard the sexual integrity of their daughters and maintain their own proprietary interest until they turn it over, reluctantly and sometimes with displays of jealousy, to husbands. The film Father of the Bride, for example, shows how far a father will go to act out jealousy over his daughter’s impending marriage. We’re supposed to take this as cute foolishness in spite of its clear basis in cultural images of daughters as romantic sexual property, images rooted in core patriarchal ideas about heterosexuality and its relation to male privilege and women’s oppression.

#### REGARDLESS OF INTENTION, SEXIST LANGUAGE MAKES VIOLENCE AND DEHUMANIZATION INEVITABLE

Kleinman et al 09

[Sherryl Kleinman, et al (Sherryl Kleinman is Professor of Sociology at the University of North Carolina at Chapel Hill. Matthew B. Ezzell is a PhD candidate in Sociology at the University of North Carolina at Chapel Hill. A. Corey Frost received his B.A. in Sociology at the University of North Carolina at Chapel Hill) Spring 2009, “Reclaiming Critical Analysis: The Social Harms of “Bitch”” Sociological Analysis, Vol. 3, No. 1, loghry]

Words can elevate or deflate us, as children learn when they receive praise or blame from parents, teachers, and peers. Central to our analysis are the indirect effects of language. For example, despite people’s intentions, the telling of sexist and racist jokes can “sustain an environment in which people use sticks, stones, guns, or bombs against others” (Kleinman 2007: 13). Any terms that dehumanize others can make it easier for us to harm them (Schwalbe 2008). And words often precede action. Harsh words are exchanged and a fight breaks out. A speaker’s words move others to organize against injustice, or stop them from doing so. In addition, words are action: “With words as our daily tools, we can’t help but do things with them” (Kleinman 2007: 13). As these examples suggest, commonly used words can signify hierarchy. Words tell us, empirically, about: increases or decreases in inequality; old inequalities in new guises; false power among members of an oppressed group (more on that, later); unconscious sexism, racism, or other forms of inequality; subordinates’ resistance to injustice.