

# GLOBAL POLITICS OF THE BODY

## Learning Activities

1. Butts discusses the case of Frances Gage, who “fictionalized the text and the incidents the day” on which Sojourner Truth gave her famous speech. In Gage’s version of the speech, Truth says, “Ain’t I a woman?” But in the version of the speech that scholars consider to be the most accurate, Truth says, “I am a woman’s rights.” Using the terms and concepts from this chapter, consider the differences between the question, “Ain’t I a woman?” and the statement, “I am a woman’s rights.” Which seems more rhetorically powerful? Why? Why might Gage, a white woman, prefer her fictionalized version? Take a look at the website [TheSojournerTruthProject.com](http://TheSojournerTruthProject.com), which includes videos of Afro-Dutch women reading Truth’s speech in order to demonstrate to viewers what Truth might have sounded like. What do you learn about the speech when listening to it performed by Afro-Dutch speakers?
2. Butts discusses at length the ways that bodies are gendered and socialized as male or female, even before babies are born. What examples does she provide? Can you provide additional examples?
3. What are the implications of menstruation and menopause on women’s lives? Can you think of cultural representations of menstruation and menopause? What are they? What do they communicate about menstruating and/or postmenopausal women?
4. Butts discusses the ways that body politics are about controlling bodies. What examples does she provide? What examples can you add?
5. How are queer and trans bodies and voices represented in this discussion of body politics? Use the information you learned in this chapter to build on the discussion of queer and trans bodies from the previous chapter
6. Working in a small group, add these key terms to your glossary: body politics, body rules.