

Women Hold Up Half The Sky:

That's Hard To Do When Your Feet Are Bound

*From a deep appreciation of our interdependence,
the purpose of the second essay in this series is to acknowledge
the pervasiveness of the silencing of Yin energy,
and to call attention to how deeply embedded this silencing is
in our history and in our current reality.*

*The essay then highlights inspiring examples of women leaders and calls
All women to **Hold up Half the Sky**, utilizing the full potential and
unique perspectives and contributions of Yin energy.*

Barbara J. Spraker

January, 2009

*Women Hold Up Half The Sky:
That's Hard To Do When Your Feet Are Bound*

In the first essay in this series we explored the rich meaning of this image:

Women Hold Up Half The Sky. Utilizing the Taoist perspective of Yin and Yang energies, we affirmed that Yin energy:

- is primarily, though not exclusively, embodied in women,
- is a different and complementary energy to Yang,
- that both are necessary, and
- that it is the interplay of these two different forces that continually creates and recreates the world.

If this is so, how is it that we continue to create such a Yang world? A world where men are valued more and women are valued less?

- Why is it that the latest European Union report on pay equity notes that on average, women earn 15% less than men for every hour worked? (European Commission, Directorate-General for Employment, Social Affairs, and Equality, 2006)
- Why is it that in the U.S. we pay plumbers \$50 – 60 dollars an hour and child care workers an average of \$10.00 an hour? (Eisler, 2007).
- Why is it that there are only twelve female CEOs at Fortune 500 companies? (Mero, 2008).

In this second essay we will confront some of the profound ways Yin energy has been dominated, discounted and silenced, and also consider what is required to shift that reality. Other authors have engaged this topic, to be sure, but often as an attack on the dominant reality, and, ironically, reflecting the same consciousness which they are challenging. This “us against them” perspective is counterproductive to the healing and regeneration that is needed in the world today. The sustainability of this planet is at risk; the lives of millions of people hang in the balance each day for lack of food and water and because of the presence of disease and war. **All** gifts are needed if we are to create a world that can work for all. To put it plainly, this is not about men silencing women. This is about beliefs woven into our cultures so deeply that they are usually subconscious. Men, as well as women, suffer from the insidious assumption that one half of the citizens of the world is more valuable than the other half. As we identify and confront these assumptions we can make conscious choices and create a reality that welcomes and nourishes all gifts.

From a deep appreciation of our interdependence, the purpose of this essay is to acknowledge the pervasiveness of the silencing of Yin energy and to call attention to how deeply embedded this silencing is in our history and in our current reality. Women, as well as men, must awaken. As long as we ignore the profound nature of the silencing, our efforts to bring our gifts to holding up the sky will be inadequate. We will not have the patience or persistence to step into

our power. We will not have the boldness or the courage or the creativity necessary to step up to our responsibility as full, first class citizens of the world.

The image of women trying to contribute their gifts, to hold up half the sky, while their feet are bound, is a vivid, somatic message about the power of the silencing. Footbinding involves girls at a very young age, between three and five. All the toes except the big toe are pushed down and around under the ball of the foot. Until the girl has achieved her full growth at 13 – 15, her feet are bound in this position by long strips of cloth night and day. For the rest of their lives women must walk on the base of the heels, and then with difficulty. They can never run again and even standing can be uncomfortable. (Jackson, 1997)

There were many motivations for footbinding. Some scholars point to the ways it kept women dependent on men, unable to take their power. Others describe the perceived necessity of small feet for arranging a successful marriage and confirmation of high status. Dorothy Ko, in her recent book, *Cinderella's Sisters: A Revisionist History of Footbinding (2007)*, reminds us that women who could afford it bound their own and their daughters' feet to signal high status and self-respect. "Footbinding," she asserts, "was not merely an announcement of status and desirability to the outside world, but also a concrete embodiment of self-respect to the woman herself (p. 228).

How could foot binding continue for over a thousand years? Perhaps the answer is in how we keep our own feet bound through subconscious beliefs that hold us trapped in the status quo, men and women, in curtailing our potential and living small imitations of what our lives and our world can be. Silencing the Yin exists in many ways through history. Stories of witch hunts in Europe and later in the United States are chilling and haunting. Although references to 9 million women being burned at the stake have been common, contemporary historical scholars place the number of persons executed for witchcraft at no more than 100,000. They argue that the motivations involved are quite complex and that men, as well as women were victims. Nevertheless, the violence registers deep in our psyche. And, once again, we see that, while more women than men were victims, women also initiated witch trials, charging other women, finding a scapegoat for their own misfortunes.

Lyndal Roper, professor of Early Modern History at Balliol College at the University of Oxford, argues that "Witchcraft was a fantasy. This does not mean that it was trivial or unreal," she explains. "Rather, it had deep roots in the unconscious." (2004, p. 10) It was about fear. It gave structure to "wordless terrors and grief." This is a particularly important perspective as it reveals the power of what exists in our mind. It suggests that probing our subconscious assumptions and beliefs about what is true will help us to see what is keeping us stuck in old patterns.

The fact that women were not admitted to universities when they were established in Europe in the Middle Ages is another powerful reminder of the inferior role ascribed to women. Unable to attend the university meant that women could not be licensed or certified to practice their craft. They could not practice medicine. They could not preach in the churches. They could not be astronomers. They could participate in none of the “legitimate power” of either church or state.

The notion of fear arises again in this context. *In Life in the Medieval University*, a professor, Cardinal Estoutville, is described as insisting that “fear and reverence are the life-blood of scholastic discipline.” (p. 143) He insisted that students were to sit not on benches or raised seats, but on the floor, so as to be lower than the professors.

While it may be tempting to discount the impact of habits of thought and behavior so remote in time and place, it is impossible to overlook the reality of fear created today through the abuse and misuse of power over women. Current manifestation of silencing may be violent. Cindy Dyer, Director of the Office on Violence Against Women, an office of the U. S. Department of Justice indicates that sexual assault is a crime that affects one in six American women. (Dyer, 2008).

A 2005 Multi-country Study by the World Health Organization notes that “one of the most common forms of violence against women is that performed by a husband or male partner.” This research, based on data gathered from over 24,000 women in 10 countries, shows that “violence against women is widespread with far-reaching health consequences.” (García-Moreno, C., Jansen, H., Ellsberg, M., Heise, L., Watts, C.) The report calls on governments to take concerted action and makes recommendations for the health, education and criminal justice sectors to take the problem seriously.

Other forms of silencing are less physically aggressive, but often quite destructive. The World Economic Forum Report, “Women’s Empowerment: Measuring the Global Gender Gap,” (Lopez-Claros, Zahidi, 2005)) notes that “Countries that do not capitalize on the full potential of one half of their societies are misallocating their human resources and undermining their competitive potential.”(p. 2) This research indicates that “Although, as of 2000, women are wage-employed in roughly equal numbers with men worldwide, the number of women represented in managerial positions is much smaller.” (p. 4) The report also points out that women who are in managerial positions often need to make a painful choice between a successful career and family. A study in the United States found 49% of high-achieving women to be childless, as compared with only 19% of their male colleagues. (p. 4)

The intention of this World Economic Forum study is “to provide the impetus for policy-makers to strengthen their commitment to the idea of women’s

empowerment, and to concentrate the political will, energy and resources, in concert with aid agencies and civil society organizations, to make gender equality a reality. “ The study ranks countries on the basis of:

- Economic participation
- Economic opportunity
- Political empowerment
- Education attainment
- Health and well-being (p. 2)

It reveals interesting distinctions and areas for improvement for each country. While American women, for example, have generally high levels of economic participation, they also appear to be subject to a lack of opportunity for advancement in their careers, which seems to corroborate the much-discussed “glass ceiling.” It may be interesting to some that the United States ranked 17 overall out of 58 countries ranked (p. 8). The report also notes, “Given China’s labour policies, it will probably not surprise many that China ranks high in economic participation (9), but falls close to the bottom of the rankings in education (46) and political empowerment (40). With an overall rank of 33, the Chinese government’s much-touted gender equality objective still falls far short of expectations. Nonetheless, China remains the highest ranking nation in Asia, followed by Japan (38).” (p. 9)

Individual situations may be more subtle, hidden from statistical analysis, and absolutely as damaging. Nearing her 40th birthday, Nancy felt a deep desire to further her education and shift her work in the world. Wife, mother of two daughters, and science teacher at a private elementary school, she lived with her family in upstate New York. Nancy had an interesting professional background. She had worked in the airline industry for ten years and had helped her husband start a software company prior to her teaching. While she had enjoyed each of these experiences, they had each been prompted by external circumstances, with little specific intention on her part.

Now she felt a strong interest in working with organizations to help them create healthier work environments, fostering both greater productivity and personal satisfaction for individuals. In the fall of 2007 Nancy began a two-year master’s program to prepare herself for this work. The program was demanding, both in terms of the intellectual challenge and also in terms of the educational philosophy. Emphasis on collaborative learning teams and on reflective practice was far different than the focus on individual learning common in most university programs. She thrived in this learning context. However, balancing her work, her family life and her education created tension for her, and for her family. By the beginning of 2008, health issues were also complicating her life. Her doctors were recommending surgery.

While her husband had initially been supportive of her continuing her education, he had become increasingly irritated when she wasn't as available as she had been, or when she asked him to pick up the daughters at school, or when dinner was late. When Nancy shared the doctor's report with him, and talked about the need for surgery, he responded, "Oh, you know how those doctors are; they always exaggerate. You're doing just fine. You don't need surgery."

Nancy put off the surgery and dropped to half time in school so she would be more available to her family and husband.

If this story prompts us to blame the husband for his "self-centered expectations," or if it prompts us to blame Nancy for "not standing up to her husband," we are missing a deeper truth. This is 2008. This is the United States. What are the real roles and expectations. This trap not only causes individual men and women to suffer, it keeps us stuck, as a culture, in mechanistic patterns of control and limits. Author Elizabeth Dodson Gray calls it the trap of patriarchy, "a culture that is slanted so that men are valued a lot and women are valued less. . . ." (Gray, 1982).

Simone De Beauvoir, in her classic, *The Second Sex* (1989), shares her own experience of arriving at this perspective. For more than 20 years she was the companion of Jean Paul Sartre. Treated by Sartre and his friends in a quite egalitarian way and expected by her family to have a career, for a long time she did not relate to the feminist writers and activists of her day. However, as she was drawn to write about herself personally and as an existentialist, she says this thinking brought her to "the very profound and astonishing realization" that she was different from Sartre "because he was a man and I was only a woman." (p. x)

DeBeauvoir, a bold woman, ahead of her time, still felt constraints. She came to describe woman as "the other." "A man never begins by presenting himself as an individual of a certain sex; it goes without saying he is a man." (p. xxi) She challenged the idea that men and women could be seen as inseparable, continually interacting poles of a magnet. "In actuality the relation of the two sexes is not quite like that of two electrical poles, for man represents both the positive and the neutral, as indicated by the common use of *man* to designate human beings in general; whereas woman represents only the negative, defined by limiting criteria, without reciprocity." (ibid.) She illustrates her thinking with this story:

In the midst of an abstract discussion it is vexing to hear a man say: "You think thus and so because you are a woman"; but I know that my only defense is to reply: "I think thus and so because it is true," thereby removing my subjective self from the argument. It would be out of the question to reply: "And you think the contrary because you are a man," for it is understood that the fact of being a man is no peculiarity. (ibid.)

Women in the U.S. who were growing up in the sixties and seventies often describe how their teachers or their mothers taught them: “You can run just as fast as the boys”; “You are just as smart as any boy”; “You can play baseball as well as the boys”. Intended to remove constraints that they, themselves had experienced as girls, these teachers and mothers, nevertheless, were holding up the man, or the boy, as the standard.

This essay is a ***call to open our eyes, and see,
to open our hearts, and feel
to open our will, and act.***

It is a call to open our eyes to see what is, ***to see what is happening***. To actually see how women are still “silenced” in the workplace, in the school, in the church, in the home. It is also a challenge to see how Yin energy is silenced in men, keeping them from being whole persons. Current stereotypes ignore or discount gentleness and caring in men and expect them NOT to express their emotions. We must “see” the assumptions and beliefs that limit our perception, and keep our feet bound when we could be dancing for joy. What is it that you are not seeing? What would you be seeing if you allowed yourself to be open to it?

It is also a call for us to open our eyes and ***to SEE what we desire***, to clearly and vibrantly envision the reality we want to co-create for our daughters of the globe. To see the compelling new story, the interdependence of all of the world’s people, the potential of shared values and diverse gifts. What if you could really “see with new eyes?” What could you envision?

It is a call for us to open our eyes and ***to SEE our own path***, our own journey, to discern our own blind spots, to acknowledge, not only the collective strides women have made, but our own individual progress, to notice where we are now on our path and to open to the next steps. What if your vision of your journey was not constrained by what you think you “can do,” but was open to wholeheartedly giving your gifts wherever they can make the greatest contribution to the global community? In what ways are you already standing in your own power? Where are you using your strengths? How are you manifesting your vision? What if you were indeed dancing with universal Yin energy, what else would you be doing?

This essay is a call ***to open our hearts, and feel.***

It is a call to ***to feel the pain*** of the silencing that we have experienced through centuries.

- To feel the shame, frustration, anger at these words of Protestant Reformer, Martin Luther, in 1518,

- “Who can list all the histrionic, ridiculous, trivial, superstitious things pertaining to this sex, which is so eager to be seduced?’ he wrote. ‘Right from the start, from Eve, they have had an inborn inclination to be deceived and to be regarded as no more than a plaything’ (Decem Praecepta Wittenbergensi Praedicta Populo). Hence they need to be brought under control and above all need a purpose in life; and that purpose, he maintained, was not far to seek. If they were to devote themselves to being good wives and mothers under their husbands’ gentle (and he emphasized gentle) correction, their excesses would be restrained and their tendency to over-emotionalism brought into proper balance. This is pleasing to God and will protect them against the temptations laid before them by Satan.” (as cited in Maxwell-Stuart, 2001)

- To feel the rage of protest against Francis Bacon’s description of nature as a female, who had to be “hounded in her wanderings,” “bound into service,” and “made a slave.” She was to be “put in constraint,” and the aim of the scientist was to “torture nature’s secrets from her.” (as cited in Capra, 1983)

- To feel our hearts ache as the family on Kosrae, Micronesia, whose daughter was beaten to death by her husband, offers a second daughter, since the first one had been so displeasing as to have provoked the husband’s rage.

It is a call to feel the pressure of being held down, the pain of centuries of being silenced, the tightness and constriction of holding ourselves down.

Part of seeing is admitting the truth, acknowledging the reality. Current statistics give this reality a contemporary face. I invite you to pause and allow yourself to absorb the actuality of these conditions, not as a privileged woman in a comfortable situation, but as a member of the global community of women,

to see, and to feel.

- Every minute of every hour of every day, a woman meets her death during pregnancy or childbirth. (PLAN, p. 28)
- There are an estimated 100 million missing women because of the practice of aborting female fetuses. (PLAN, p. 24)
- The Afar women of Ethiopia do the majority of the work that keeps the family alive, even building the houses, yet they are not allowed to attend the meetings where elder males decide the rules that govern their community. The women’s response? “I’m just a woman. What do I know?” (Borges, 2007, p.11)
- On average women represent a mere seventeen percent of all elected legislators worldwide. (UNICEF “The State of the World’s Children,” 2007)

- Around 1.2 million children every year are victims of trafficking. Some 80 percent are girls and women. (PLAN, p. 97)
- Women produce half of the world's food, but own just one percent of its farmland. (CARE, "Women's Day Facts," 2008)
- In South Asia women and girls spend three to five hours more than men in a week on activities such as fetching wood and carrying water, and between 20 and 30 hours a week more on housework. (PLAN, p. 34)
 - An Australian study suggests that this domestic work is equivalent to 58 percent of GDP. (Ibid.)
- In the U.S. mothers or fathers who stay at home and care for the children are not paid, nor is that work reflected in any way in measures of economic performance. Salary.com estimates that a fair wage for a typical stay-at-home parent would be \$134,471 a year. (Eisler, 2007).
- In many cultures it is traditional for boys and men to eat first, and for girls and women to eat the leftovers. When food is short, this can mean that the females of the family have very little to eat or go without. (PLAN, p. 69)
- Studies have shown that as a country's primary education enrollment rate for girls increases, so too does its gross domestic product per capita. (PLAN, p. 52)

This essay is also a call *to feel the joy*, to feel the unrelenting, insistent power of new life, new energy, bursting forth within us,

- to feel the joy of being our full selves,
- of reveling in our connection with other women, next door, and around the globe
- of bowing in humility and deep gratitude to those courageous and creative women who have gone before us who have enabled us to be where we are today
- and of confidently bringing Yin power and energy to the task of holding up half the sky, celebrating our contributions and accomplishments.

Our emotions are powerful motivators. Making space in our lives to experience joy, and gratitude, to celebrate our individual and collective accomplishments nourishes our soul and evokes our will to act.

This essay is a call *to open our will, and act*,

To act on what we see and feel, to dance to the music we hear, to do whatever is ours to do. To follow our inner wisdom and give our gifts with joy and compassion. Part of seeing is recognizing that we are not helpless to help.

Believing ourselves helpless is one way we bind our own feet, limiting ourselves. Margaret Wheatley, at a workshop in Seattle, April, 2008, gave us this challenge, "Women, proceed until apprehended."

Inspiring stories abound. Stories of courageous and creative women reveal what can happen when we allow ourselves to see and feel and act:

- Gloria is widely respected as a leader in her community of Suipira, Ecuador. "At age 18, by sheer force of personality she convinced the fiercely independent members of her community to unite and fix their age-old water problem." (Borges, 2007). For years members of this community had suffered from water-borne illnesses, an inconsistent supply, and fights over access to the village's only spring. Gloria generated a workable budget and convinced CARE to donate the necessary materials for a sophisticated water treatment system. She organized more than seventy community work parties to dig miles of trenches and assemble the system. Suipira now has the most sophisticated water system in the area.
- In Gambia women who cannot read were trained, at the Barefoot College Tilonia (India) solar workshop, to assemble, install and maintain solar electricity. Solar energy systems can provide power in even the most remote rural areas. In addition, these Barefoot engineers supervised the construction of rooftop rainwater harvesting systems in five school to provide clean drinking water to the families in these communities. (Barefoot Newsletter, October, 2007)
- Abay was born into a culture in which girls are circumcised before age 12 (Borges, 2007). When it was time for her circumcision ceremony, she said, "no." When her mother insisted, Abay ran away to live with a sympathetic godfather. Eight years later she returned to her village working for CARE, supervising the opening of a primary school, a health clinic and the construction of a well. After five years, Abay convinced one of the women to let her film a circumcision ceremony. "She showed the film to the male leaders. They had never seen a female circumcision and were horrified. Two weeks later, the male leaders called a special meeting and voted fifteen to two to end female circumcision in their village." Haji Waldo one of the village leaders commented, "Now that I have seen this film, I could never let my granddaughters to go through this ceremony." (p. 24)
- In 2008 in Seattle a high school teacher enthusiastically described to parents of incoming freshmen students the English Literature class he would be teaching. There were no women authors in the list he provided to the parents. A mother's question, "Are there no women authors?" was all that was necessary for the teacher to rethink his topic and add women authors to the study.

- Your story

Women with bound feet had to care for them every day. What did that mean? How do we “care for” the limitations our culture has placed on us, the ones we have assumed for ourselves? How do we maintain those very realities we say we do not want? For example, every day in the English language we reinforce the idea that women are merely an attachment to men. The English pronouns to describe carriers of Yin energy are based on masculine pronouns – perSON, woMAN, huMAN, feMALE. None of these are me. I am not a son, a man or a male. Women who have participated in revising sexist language will verify the challenge of shifting to an inclusive language. And, you can verify that it can be done.

We are “caring for our bound feet” every time we accept others’ expectations of us without thinking, every time we fail to speak our own truth with respect, every time we make excuses for not acting on our own values, every time we avoid responsibility for the health of our community.

At the Seeds of Compassion event in Seattle, WA in April, 2008, the Dali Lama offered us this profound challenge, “Begin inner disarmament.” Perhaps we begin, with gentleness, patience and absolute persistence, to disarm our inner selves. Perhaps we become mindful of our language. A friend recently observed, “I may send someone an email, but I no longer ‘shoot an email’ to anyone. Nor do I ‘target’ particular groups of clients. This is a small action, but every time I say it or think it, I am reminded of the compassionate person I really am.”

Women who unbound their feet discovered how incredibly painful that was. There will be pain, too, as we let go of old familiar assumptions about ourselves, or men, or other women, or the world. There is something comfortable about the known, even when it is painful. These powerful examples, however, and many others, have already created a path.

Mindful of both the depth of our silencing, and also of the courage and vision of women and men who have created great change in the world, what do we do? How do we “unbind” our own limitations?

How do we shift subconscious beliefs that hold us trapped, men and women, in curtailing our potential and living small imitations of what our lives and our world can be?

There is no one starting place. In a global system we can start anyplace because whatever we think, and whatever we do, will influence the whole. Perhaps opening ourselves to feel the pain of women dying in childbirth will trigger a new vision of a world at peace where each person has basic needs met

for food, shelter, and health care. Perhaps it will prompt us to check out the health care poor women receive in our own community. Perhaps providing home stay to a student from another country will bring us face to face with some of our own assumptions that have constrained and limited us. Perhaps seeing ourselves as global citizens will cause us to make different decisions about how we use resources.

A decade long research project on transformation at the Institute of Noetic Sciences found that “dramatic and lasting change for the better springs from radically shifting your perspective of who you are.” (Schlitz, Vieten and Amorok, 2007) The most fundamental change, these researchers say “is within you; it is a profound shift in your perspective, where you direct your attention and your intention.” (p.2)

Michael Pollan, in a recent article entitled "Why Bother" that appeared in the April 20th NY Times, acknowledges the magnitude of climate change. He goes on to argue for individual responses as well as large scale systemic ones....a necessary both/and. He writes: “Sometimes you have to act as if acting will make a difference, even when you can’t prove that it will. That, after all, was precisely what happened in Communist Czechoslovakia and Poland, when a handful of individuals like Vaclav Havel and Adam Michnik resolved that they would simply conduct their lives “as if” they lived in a free society. That improbable bet created a tiny space of liberty that, in time, expanded to take in, and then help take down, the whole of the Eastern bloc.” One valid action, then is to “live as if” we lived in a world where women bring their full gifts, to live as if we absolutely, individually and collectively have the power to change the world.

Inspiring examples of women leaders abound - in every culture, at community, city and national levels, in government, education, and business, in science, engineering, health care and the arts.

However, we need to think of these persons not as rare, somehow especially gifted and courageous individuals, but rather as harbingers of what all women can become. And we need to create the environment where this can happen. We must settle for nothing less.

Women Hold Up Half The Sky – utilizing our full potential and our unique perspectives and contributions.

References

- Barefoot Newsletter (October, 2007). Retrieved March 18, 2008 from <http://www.barefootcollege.org/newslettersBarefootNewslettersOct2007.html>
- Borges, P. (2007). *Women empowered: Inspiring change in the emerging world*. New York, NY: Rizzoli International Publications, Inc.
- Capra, F. (1983). *The turning point: Science, society, and the rising culture*. New York, NY: Bantam Books.
- CARE. (2008). Women's Day Facts, 2008. Retrieved May 6, 2008 from http://www.care.org/newsroom/specialreports/women/womens_facts.asp
- Dryer, C. United States Department of Justice, Office of Violence Against Women. Retrieved April 21, 2008 from <http://www.ovw.usdoj.gov/>
- DeBeauvoir, S. (1989). *The second sex*. New York, NY: Random House.
- Eisler, R. (2007). *The real wealth of nations: Creating a caring economics*. San Francisco, CA: Berrett-Koehler.
- European Commission, Directorate-General for Employment, Social Affairs, and Equal Opportunities (2006) Report on equity between women and men. http://ec.europa.eu/employment_social/publications/2006/keaj06001_en.pdf
- García-Moreno, C., Jansen, H., Ellsberg, M., Heise, L., Watts, C. (2005). World Health Organization Multi-country Study on Women's Health and Domestic Violence against Women. Retrieved April 16, 2008 from <http://www.who.int/gender/violence/en>
- Gray, E. D. (1982). *Patriarchy as a conceptual trap*. Wellesley, MA: Roundtable Press
- Jackson, B. (1997). *Splendid Slippers*. Berkeley: Ten Speed Press.
- Ko, D. (2007). *Cinderella's sisters: A revisionist history of footbinding*. Berkeley, CA: University of California Press.
- Lopez-Claros, A., Zahidi, S. (2005). Women's empowerment: Measuring the global gender gap," World Economic Forum Report, Retrieved April 16 from <http://www.weforum.org/pddf/GlobalCompetitivenessReports/>

Reports/gendergap.pdf

Maxwell-Stuart, P. G. (2001). *Witchcraft in Europe and the New World, 1400 – 1800*. New York, NY: PALGRAVE.

Mero, J. (2008, April 24). Fortune 500 Women CEOs. *CNNMoney.com*. Retrieved July 21, 2008, from <http://money.cnn.com/galleries/2008/Fortune/0804/gallery.500womenceos.fortune/index.html>

PLAN, (2007). *Because I am a girl: The state of the world's girls 2007*. Woking, Surrey: Author.

Pollan, M. (2008, April 20). Why Bother? *NY Times Magazine*. Retrieved April 20, 2008, from: <http://www.nytimes.com/2008/04/20/magazine/20wwIn-lede-t.html>

Rait, R. S. (1912). *Life in the medieval university*. New York, NY: G. P. Putnam's Sons.

Roper, L. (2004). *Witch craze: Terror and fantasy in Baroque Germany*. New Haven and London: Yale University Press.

Schlitz, M., Vieten, C., Amorok, T. (2007). *Living deeply: The art and science of transformation in everyday life*. Oakland, CA: New Harbinger Publications, Inc.

UNICEF. (2007). The state of the world's children. Retrieved May 6, 2008 from http://www.unicef.org/sowc07/profiles/inequality_politics.php