

Intersectionality, intimacy and inequality: repartnering, class and race/ethnicity among divorced women in the 'second phase' of life

Sarah Milton & Kaveri Qureshi


Article

Sociology

Intersectional Inequalities and Intimate Relationships: Dating, Class and 'Race/Ethnicity' among Divorced Women in the 'Second Phase' of Life

Sarah Milton
King's College London, UK

Kaveri Qureshi
University of Edinburgh, UK

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Affiliation	University of Sunderland		
Address	School of Social Sciences University of Sunderland Reg Vardy Building Room 403 St Peters Way Sunderland SR6ODD		
Tel	Quaid: 01915153251 Hugman: 01228616147	Email	Sheila.quaid@sunderland.ac.uk Catriona.hugman@cumbria.ac.uk

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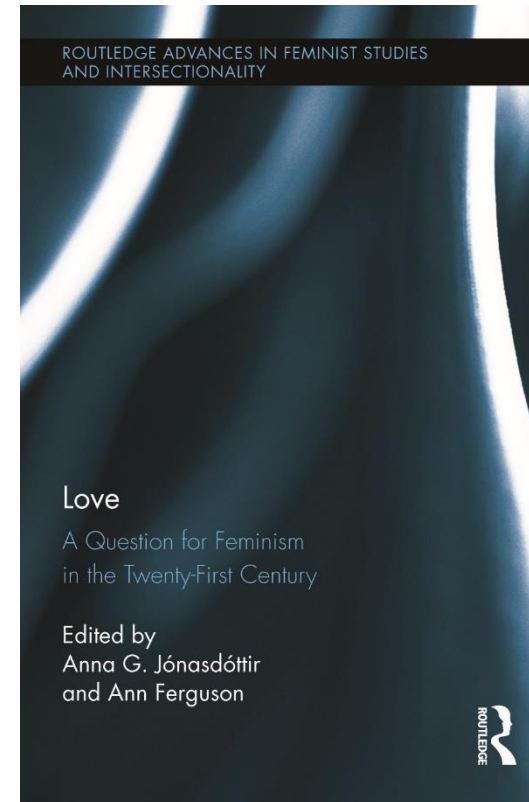
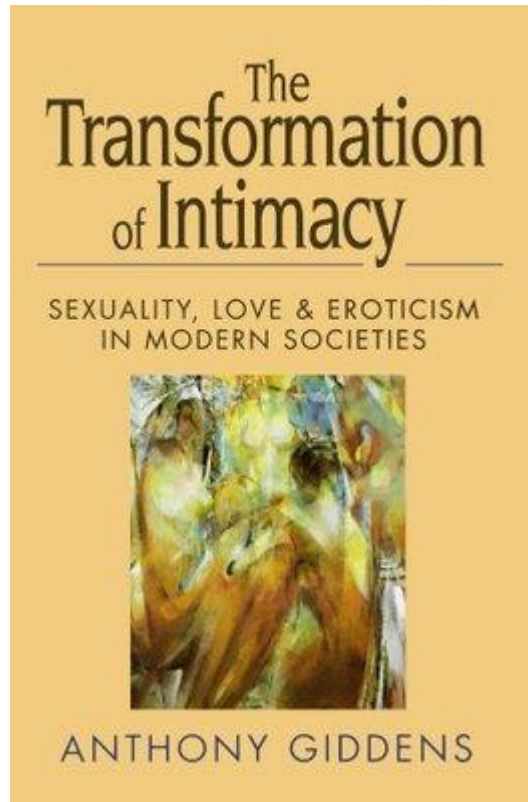


Reclaiming the Second Phase of Life? Intersectionality, Empowerment and Respectability in Midlife Romance

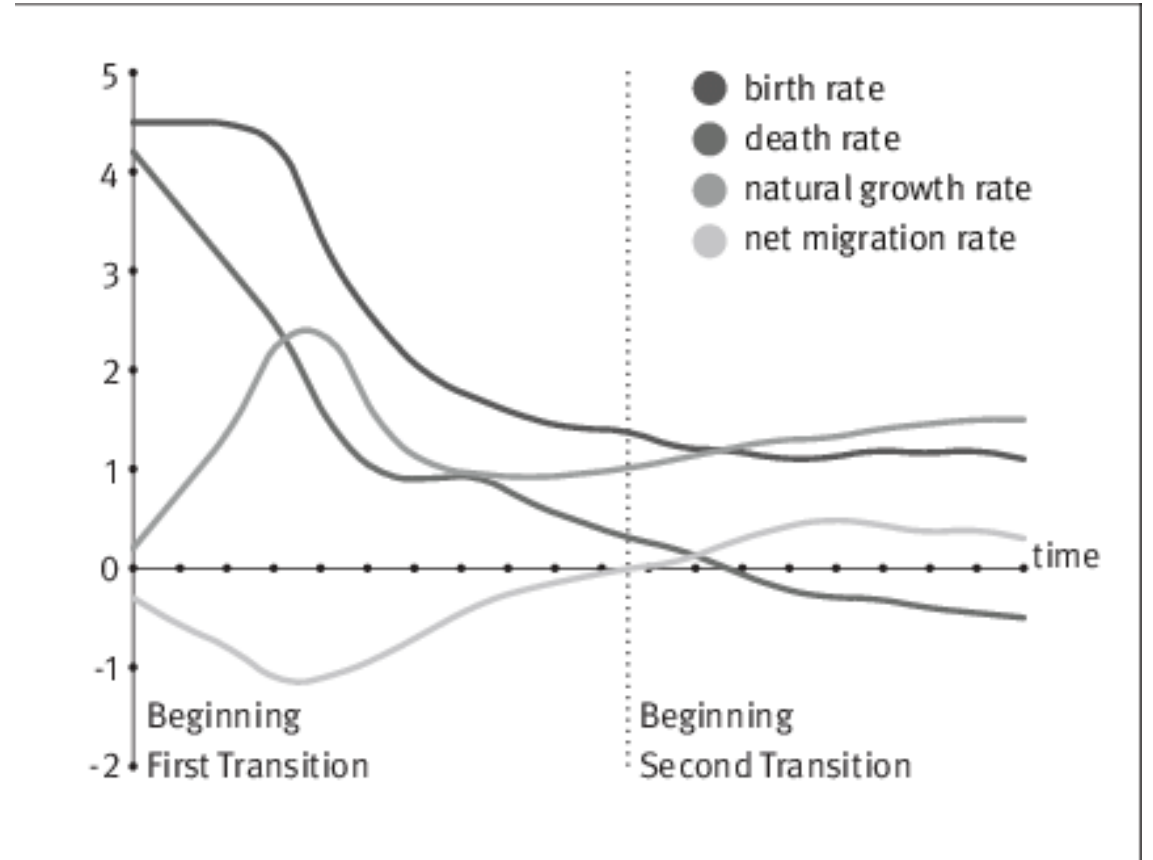
Sarah Milton
King's College London, UK

Kaveri Qureshi
University of Edinburgh, UK

Intimacy and inequality



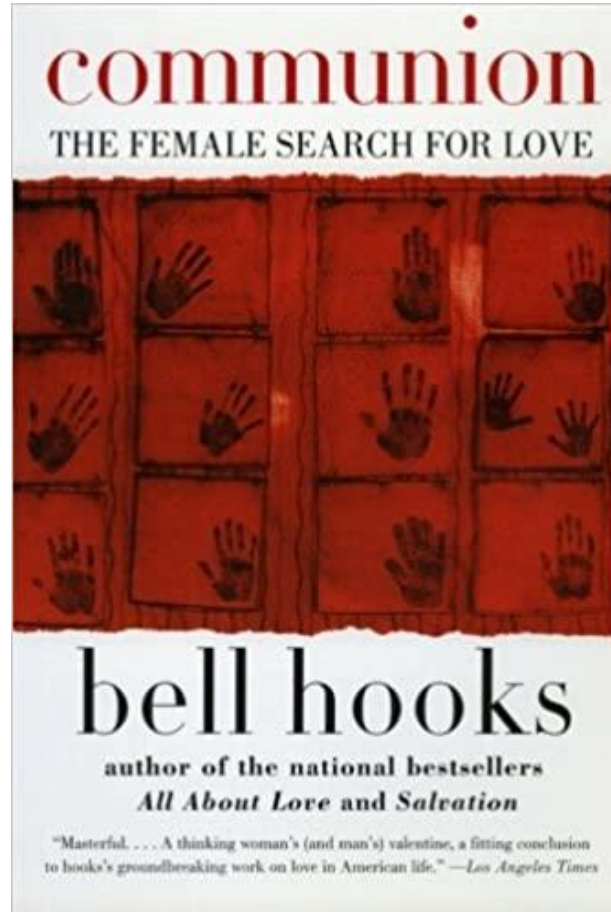
The 'greying' of sexual health



The 'second phase' of life



bell hooks



Empowerment and the 'second phase'

Tiina Vares

University of Canterbury, New Zealand

Reading the 'Sexy Oldie': Gender, Age(ing) and Embodiment

Until the 1990s, sexuality and old age were primarily understood as contradictory, oppositional or incompatible (Gott, 2005; Calasanti and Slevin, 2006). With the dominant framing of later life as 'asexual', popular cultural portrayals of sexually active or engaged older people were generally confined to 'humorous' greeting cards in which the 'joke' played on notions of seniors as not sexually desirable, not sexually desirous and not sexually capable (Calasanti and Slevin, 2006). The absence of portrayals

Firming the Floppy Penis

*Age, Class, and Gender Relations
in the Lives of Old Men*

TONI CALASANTI

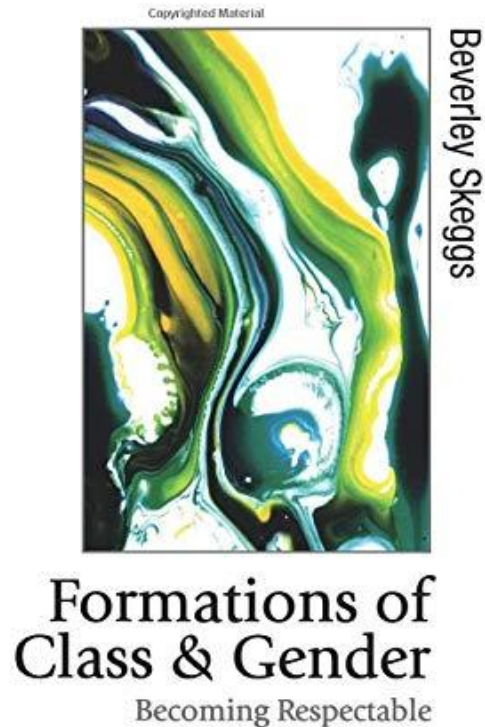
Virginia Polytechnic Institute and State University

NEAL KING

Virginia Polytechnic Institute and State University

Studies of manhood neglect the old just as social gerontology avoids theorizing masculinity, but theories of age relations have much to offer to the scholarship of men. Preliminary study of a mass-marketed program of "successful aging" suggests that old men with money to spend can consume images of themselves as young again. The authors analyze both the ageism of such a consumer regimen and its implications for old manhood in the contexts of men's endangered physical health, unequal access to wealth, heterosexual dominance, and fears of impotency.

Gender – age – class – race/ethnicity



The British Journal of Sociology 2004 Volume 55 Issue 4



Visions in monochrome: families, marriage and the individualization thesis¹

Carol Smart and Beccy Shipman

Abstract

This paper takes issue with the way in which the individualization thesis – in which it is assumed that close relationships have become tenuous and fragile – has become so dominant in ‘new’ sociological theorizing about family life. Although others have criticized this thesis, in this paper the main criticism derives from empirical research findings carried out with members of transnational families living in Britain whose values and practices do not fit easily with ideas of individualization. It is argued that we need a much more complex and less linear notion of how families change across generations and in time.

Keywords: Choice; individualization; sociology of the family; transnational families

Intersectionality

Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics

Kimberle Crenshaw†

One of the very few Black women's studies books is entitled *All the Women Are White; All the Blacks Are Men, But Some of Us are Brave*.¹ I have chosen this title as a point of departure in my efforts to develop a Black feminist criticism² because it sets forth a problematic consequence of the tendency to treat race and gender as mutually exclusive categories of experience and analysis.

It's All In the Family: Intersections of Gender, Race, and Nation

PATRICIA HILL COLLINS

Intersectionality has attracted substantial scholarly attention in the 1990s. Rather than examining gender, race, class, and nation as distinctive social hierarchies, intersectionality examines how they mutually construct one another. I explore how the traditional family ideal functions as a privileged exemplar of intersectionality in the United States. Each of its six dimensions demonstrates specific connections between family as a gendered system of social organization, racial ideas and practices, and constructions of U.S. national identity.



[Motherhood and Space](#) pp 149-159 | [Cite as](#)

Black Women and Motherhood

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Patricia Hill Collins

Chapter

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Abstract

June Jordan's words poignantly express the need for Black feminists to honor our mothers' sacrifice by developing an Afrocentric feminist analysis of Black motherhood. Until recently analyses of Black motherhood have largely been the province of men, both white and Black, and

Erotic justice?

Sexual Racism: Intimacy as a Matter of Justice

Sonu Bedi, Dartmouth College

Taking seriously the idea that the “the personal is the political,” I argue that intimacy, the opportunity to be a part of a reciprocal romantic relationship, is a matter of justice. We ought to care about the distribution of this opportunity. Justice demands as much. What has gone largely undertheorized is racial discrimination that takes place in the intimate sphere. Prioritizing individuals as romantic partners in a way that reinforces ideas of racial hierarchy or stereotypes, what I call “sexual racism,” is unjust. Sexual racism is based on nothing more than a kind of blatant, even ugly (pun intended) kind of racial favoritism or disgust. These are not benign sexual preferences but problematic conditions that structure the very formation of romantic relationships. Renegotiating the boundaries of the intimate sphere, I argue that online dating websites ought to be sites of public concern.

The studies

- Salsa dancing in London & Devon (Sarah):
 - White, largely middle class cohort
 - Perceived as the 'baby boomer' generation
- Marriage breakdown in London & Peterborough (Kaveri):
 - British Asian families, particularly Pakistani Muslims
 - Imagined as 'traditional', close-knit families but increasing divorce

Newfound independence, new relationships

- Dating the second time round, but bolder, a new chapter
- Savouring their independence, whereas single men needy, dependent
- Learning to stand on their own two feet, independence laced with interweaving family relationships and continued vulnerabilities
- Seeking a space of their own, separate from the family vs. being still within family space, closer knit of familism and gender norms

(Re)building friendships, being respectable

- Harder to meet single people at their age than when younger
- Feeling out of place as single middle-aged women
- Rebuilding a social circle so as to meet other singles – salsa classes
- Group dates, ambivalence about 'boyfriend/girlfriend' relationships
- Narratives of respectability common to both contexts; down-playing agency by diffusing responsibility through friendship groups

Doing dating, disaggregating respectability

- Wanting to be treated in traditionally gendered ways, being treated like a lady, him being a real gentleman
- Enacting 'normal', passive, rather than bold femininities
- Commitment to religious sensibilities, diasporic moralities and the moralities of extended families
- Important to maintain a socially validated version of femininity, a large part of which was not being seen to be overtly sexually desiring

Respectability through repudiating others

- Fitting in with middle-class respectability was discernment towards class others, described in terms of compatibility
- The lifestyle a man could afford speaking to their worth as women
- A suitable man suitable man (of the same racial/ethnic/religious background) who would take seriously a divorcee in their age group
- Repudiating men who were needy – financially/visas

Discussion

- A more disaggregated approach to the 'second phase' of life
- Protecting independence stemming from different fallback positions
- Friendships diffusing agency and enabling passive femininities
- Respectable dating through class, finance, citizenship-based practices of discernment, showing an interlocking of privilege and oppression
- Intimacy as a matter of justice?