

# CHILDREN OF UNQUIET

*Review on the text 'Throwing like a girl' by Iris Marion Young*

The body is a most peculiar 'thing', for it is never quite reducible to being merely a 'thing' nor is it something that rises above a 'thing', thus the body is an object, but an object which somehow coexists with an interiority. (Grosz, 1994)

Well, if I must be an object, let it be one that moans.

Through life's paths I have somehow fallen into a woman's fate, with the surprise of fitting into it. Being aware of living in a female body comes with a tinge of regret. *'The human frame to adapt itself to convention though she herself was a woman.'* (Woolf, 1928) I guess it has something to do with my fierce craving for children. I travel through life like a mother to be, and as I do that, I move like a girl and I speak like one. The female (me) contains all qualities and tempers them, she is in her place and moves with a perfect balance. She is to conceive daughters as well as sons. But in my (close to) female form I perceive others with great freedom because I know and have been many genders.

I don't want to generalise a girl's moving for I know lots of girls who move like a man or something else. But I do recognise the descriptions Young uses in her essay 'Throwing like a girl'. I am, though, convinced that this particular style of movement is not something we were born with, it is something we learned to do.

The effect of gender is produced through the stylization of the body and, hence, must be understood as the mundane way in which bodily gestures, movements, and styles of various kinds constitute the illusion of an abiding gendered self. This formulation moves the conception of gender off the ground of a substantial model of identity to one that requires a conception of gender as a constituted social temporality. (Butler, 1990)

When a baby is born, we assume its life and its representation is already set, its flesh as its own shield. One's person is reflected in its body and nature, as if flesh defines a gender. It is the bath of birth and the focus of a parent. And these conformities just keep coming, we are put in all kinds of situations affirming our femininity or masculinity (or what we assume is fitting).

I don't believe in the binary division of masculine and feminine, I do believe thousands of genders exist in this world.

	Male Vaginas
Hairy Girls	Girls who wear Pants
Skinny Boys	Bearded Ladies
Boobless Women	Pregnant Dads
Girls with Balls	Etc.
Breasted Men	

*'Gender is not our genitalia.'* (Evans, 2018)

There is no reason to assume that gender also ought to remain as two. The presumption of a binary gender system implicitly retains the belief in a mimetic relation of gender to sex whereby gender mirrors sex or is otherwise restricted by it. (Butler, 1990)

There is an entropy or fulmination of fluid genders, so much that our unique identity is our gender itself. Therefore not one lives with the same gender (we just sometimes notice similar features).

As genders are fluid, they can change into whatever, they can make themselves and recreate themselves. The distinctive gender exists with inexpressible completeness in its beauty, sanity and liquidity. All attitudes, all the shapeliness, all the belongings of my or your body or of any one's body, born as male or female, are a given. With which you can do whatever you feel like.

Be not ashamed, your privilege encloses the rest. Duality has been discharged, you are the gates of your changing identities, of your sex and sexuality. You can be your gender thus yourself, defined by you and you only.

*References:*

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Howitt, H. (2014). 'Genitals Do Not Equal Gender' - A talk by Hollie Howitt - Escape the Binary. [video] Available at: <https://www.youtube.com/watch?v=V25yRVXFTKc> [Accessed 9 Jan. 2020].

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**figure 3:** Hollie Howitt, 'Genitals Do Not Equal Gender' (2014)