



“The philosophers have only interpreted the world, in various ways;  
the point, however, is to change it.”

—Marx’s “Eleventh Thesis” from *Theses on Feuerbach*

## *Eleven* Editor Application

Name:

Graduation Term:

Major:

E-mail:

Address:

Phone:

Sociologically relevant courses (completed or current):

1. What attracts you to the field of Sociology?
2. Why do you seek an editorial position with *Eleven*?
3. Describe any previous editorial or editing experience.
4. *Eleven* is named after Marx’s “Eleventh Thesis” on Feuerbach (provided above). Please discuss what the “Eleventh Thesis” means to you.
5. Describe your commitments this year (clubs, family, sports, jobs, etc.) and the number of hours each requires per week.

**In addition to these questions, please include the following items in your application:**

- ♦ One Writing Sample (5-8 pages) *If you **have** taken a sociology course, please choose a writing sample that demonstrates your ability to engage with existing sociological research. If not, please choose a relevant paper that demonstrates your ability to grapple with research.*
- ♦ A completed copy of the following editorial sample (see below).

Please e-mail [eleven.ucb@gmail.com](mailto:eleven.ucb@gmail.com) if you have any questions. When you have completed the application, please send your materials to [eleven.ucb@gmail.com](mailto:eleven.ucb@gmail.com). **Deadline: Sunday, March 4th at 11:59 PM.**

## Editorial Sample

Read the following writing sample and respond to the six questions at the end. This exercise is not meant to evaluate your responses for correctness. We are merely interested in seeing your editorial perspective and how you might attempt to improve a submission as an Eleven editor.

*What to Expect When you are Expecting and even when you aren't*

*No one can dispute that biological differences exist between men and women. From the dawn of time, these differences automatically divided labor to some extent and both enable and hinder men and women to perform certain types of work, for example, generally speaking, women have the ability to bear children and nurse, while men cannot. The meanings that have been attached to men's work and women's work have historically devalued women's private or in-home sphere work and given more importance to men's public or outside-home sphere work. The differences between the types of work that men and women perform are culturally interpreted and valued against each other creating gender inequality. In this way, gender inequality dooms women's work of bearing and nursing children, as well as all other domestic duties that have been culturally assigned to women to being devalued and undesirable.*

*The cultural meanings attached to a mother includes passing down values, raising children and maintaining the private sphere of the household and yet none of this labor is valued equally to kinds of labor traditionally performed by men (Colen 86). In the cases that women's domestic labor is paid for, the passing down of this in-home labor from a more privileged woman to a less privileged woman shows that the work is undesirable and a burden.*

*In the workplace, women's ability to bear children costs them equal opportunities in employment for jobs that require substantial on job training because the potential maternity leave or permanent leave from the workforce costs the employer. Women are always penalized by this hypothetical cost outcome. Women who do plan on having children and must step out of the workforce for a time also face problems because of comparative years of experience. The work and time involving bearing children involves maternity leave that puts women at a disadvantage when employers' hire based on years of experience. Though policies that allow hiring based on years of experience are not directly and blatantly discriminating against women, they still ultimately favor men over women (England 272). Thus the work of mothering or even the idea of mothering puts women at a disadvantage in the public labor force when competing with men. Next, let's discuss how Cynthia Enloe also discusses the idea of unjustly devalued women's labor in her book *Bananas, Beaches and Bases*. According to Enloe's research, global corporations that often have factories in foreign countries brutally exploit women's labor under the unfair assumption that the woman is "being supported at home by a man" (163). Everyone tries to hire single women and pay them as though they aren't career workers because they are not "serious" members of the labor force and only plan on working till they get married. The combination of this cost cutting tactic with the community mindset that a woman's "real" occupation is domestic work and reproductive labor maintain the notion of "cheap women's labor" (Enloe 163-4).*

*Drawing upon my personal experience, I'd like to share a quote by my mother: "It doesn't matter how many degrees you have. There comes a time in life, when you have to settle down and produce grandchildren for me – work is for your husband!" Similarly, for the local Vietnamese women who have already surpassed the standards of ideal marriageable age and education level, resisting the patriarchal structure is important. Their own social and economic achievements prevent them from wanting to "marry down" and subjecting themselves to a married life of patriarchal dominance. Thus, by marrying what these women hope to be a more "modern- progressive" immigrant Vietnamese man, they will instead marry up and share more power in the household (248). This aspiration directly clashes with the hopes that the immigrant*

*Vietnamese men have in their search for an ideal wife. Their view on the woman's role in a marriage is to stay home and take care of the domestic needs of her husband and the household (249). The collision of gender ideologies demonstrates how difficult it is for these women to exercise their personal agency. Though they have independently pursued and achieved higher levels of education against the norm, their position in society still remains as "unmarriageable" and undesirable. Even through a modern transnational marriage, the unchanged expectations of a "traditional" wife confine these women's social space to subordination. Government policy should unshackle their women from the longstanding enslavement and oppression of these patriarchal ideas.*

*The militarized rape of women is a way of exploiting women's bodies as symbols and reproducers to defile a nation. "Women's reproductive labor makes raping and impregnating women a way of literally diluting a nation's bloodline and symbolically ruining the future of the nation" (O'Reilly 632]. An exploitation of both the bodies and meanings attached to women's bodies and labor that is used as a military strategy to infiltrate the most valuable and fragile possessions of a nation.*

*In order to really truly reconceptualize gender inequality and women's value, it is important to reconsider how women's labor is valued and how worth is measured. For example, women's trading domestic labor duties for working another job is not only an issue of gender distribution domestic work and the cultural conception of domestic labor as a mother's "love". It is also an issue of valuing work that is considered "women's" work as less important and desirable. Recognizing that inequality is essentially stratifying groups based on differences should be a reminder that real equality is not achieved by women emulating masculinity or succeeding according to the definition of masculine success (Global Symposium 508). Choosing between work within the home and outside the home should not be based on the idea that reproductive labor is less valued and desired. It is absolutely despicable that men often don't receive paternity leave. If we really are trying to pursue equality, these opportunities for men to raise children should be available for men too. Women CEO's and business owners are valued as successful, but this success as compared to a mother or nanny's success is measured on the hierarchy that*

*ranks “male” work over “female” work. As long as success is measured in terms of masculine success and power, gender inequality will persist.*

Please respond to the following open-ended questions with your critique. Each response should include examples from the text. For questions that ask for a rating, note: 1-lowest, 5-highest. Keep responses approximately between 75-100 words, not including examples. This is a sample of the questions you will answer as an editor.

1. How would you rate (1-5) the objectivity of this paper and the author’s overall tone? Why?
2. How would you rate (1-5) the clarity and elegance of the writing? Why?
3. What is the author’s overall argument? What areas could be improved and in what ways?
4. What are two main strengths of this paper? Explain.
5. What are two main weaknesses of this paper? Explain.
6. Pick one of the identified weaknesses and discuss how you might address this issue.
7. What would your recommendation for a decision on this paper be?

Acceptance

Acceptance contingent on minor revision

Acceptance only upon moderate revision

Denial unless significant revision

Denial