

1: 50 REAL Differences Between Men & Women | Brave The World

May 19, 2019 · Holly Porter, who runs a networking group for female construction workers, Chicks With Bricks, explains: "The industry has been pretty stagnant in terms of ratios of women to men for quite a while."

Superior Muscle Growth The two workouts listed above are completely free and highly recommended. What Is A Caloric Surplus? A caloric surplus is what happens when you consume more calories than your body needs to maintain its current weight. Estimate Your Maintenance Level The first step is to estimate your maintenance level aka the number of calories you need to eat per day to maintain your current weight. There are many different methods for doing this, but the easiest is to simply multiply your current weight in pounds by 14 and 16 and get an estimated daily maintenance level of somewhere between 1400-2000 calories. Create Your Surplus Many people think the key to building muscle fast is eating a shitload of calories. The thinking goes like this: Basically, the bigger the surplus is, the faster the rate of muscle growth will be. Sounds nice in theory, right? You see, there is only so much muscle that the human body is capable of building in a given period of time. For most people, this will be an ideal surplus starting point. Of course, the key step comes next! Third: So, what is the ideal rate of weight gain? Are you gaining weight at your ideal rate? If not, then adjust your calorie intake in small increments until you are. I cover all of this in more detail here: Set Your Protein, Fat And Carb Intake With your calorie intake figured out, the next step is to set your protein, fat and carb intake to sufficient levels. So, how much of each macronutrient should you eat? I provide some additional details, answers and specifics here: Get Your Pre And Post Workout Meals Right When it comes to creating a muscle building diet, your total daily calorie, protein, fat and carb intake will always be the most important factors. Having said that, there are still a couple of much-less-important dietary factors that are still worth paying attention to, as they will also provide some degree of benefit when set up properly. The meals you eat before and after your workouts are a perfect example. So, what do you need to know? What do you need to do? People love to make these meals way more complicated than this, but those people are wasting their time and energy. Are there any supplements you need to take in order to build muscle? Are there any supplements that can help you build muscle? Are there any supplements that are going to improve your muscle building results significantly? Here are the few I recommend! My Recommendations Whey Protein Powder Protein powder is nothing more than a convenient source of protein details here: Whey Protein Isolate vs Concentrate vs Hydrolyzed. How To Take Creatine. I use Nordic Naturals Ultimate Omega. Individual Vitamins Or Minerals This means any individual vitamins or minerals you may be lacking in your diet and are unable to fix via your diet, which should always be option 1. For me, as someone who hates dairy and has issues digesting it, I take a calcium supplement. For additional micronutrient peace of mind, I also take a basic multivitamin. Caffeine Specifically for its usage as a pre-workout stimulant. But, there is some research showing it can provide some benefits. Not getting enough sleep has been shown to negatively affect the human body in the following ways, many of which play some role in our ability to build muscle:

2: Social construction of gender - Wikipedia

In Women Constructing Men, scholars from Australia, Canada, Germany, Great Britain and the United States begin to sketch the outline of a new literary history of women writing men in the English-speaking world from the eighteenth century until today. By rediscovering forgotten texts, rereading novels by high canonical female authors, refocusing.

For example, long tailed male macaque are six times more likely to engage in rough and tumble play than female macaque, who prefer baby-sitting baby monkeys. That when given the option, boys and girls naturally segregate. Could it be that kids prefer playing with those similar to themselves? Documented in the west as well as in hunter gatherer societies Boys and Girls play with different toys A team at Concordia University studied almost one and a half year olds and their preference for toys. The girls had a preference for dolls, and the boys had a strong preference for trucks. Many would argue this is socialized gender behaviour—but an important thing to note about one and a half year olds is that they have trouble assigning themselves and others the correct gender. In fact, the boys, because they develop slightly slower than girls, did a poorer job in gender assignment than the girls. If we assume that playing with sex specific toys is a social construct, then it would make sense for the girls, who have a better understanding of gender, to have a stronger preference for girly toys. But what they found was the opposite. These results were duplicated in 9 month olds, who had an even poorer understanding of gender. Without choice, girls will play with their trucks as though they were dolls and boys will use their dolls as if they were swords or hammers. Kids are so goddamn sexist! Male monkeys prefer to play with toy cars and female monkeys prefer to play with dolls. Young male rats engage in much more rough-and-tumble play than young female rats. Study any mammal; their young play differently depending on their sex. Boys are more likely to take risks Researchers in Missouri studied the responses of kids that rode a stationary bicycle while watching a hyper-realistic simulation. When confronted with a hazard, the boys were much slower to break than the girls. If it was real, many of the boys would have been seriously injured. The boys also reported feeling excited during a simulated collision, while the girls reported feeling fearful. How incredibly sexist—if it was the whole story. Overestimation of ability also leads to things like drowning. Males are more likely to die from an accident than females As mentioned—men are more likely to take risks and overestimate their ability. Psychologists at Boston University figure that this is probably why almost all drowning victims are male. US data shows that boys are more likely than girls to be seriously hurt or killed in accidents like the misuse of a firearm or a head injury from riding a bike. Researchers in Maine gave teenagers a single dose of vasopressin and found that the girls were more likely to rate neutral faces as friendly, while the teen boys rated neutral faces as unfriendly or hostile. Males are more likely to exhibit aggression physically while females are more likely to exhibit aggression verbally This difference has been well documented in almost all other mammals. Because females have to band together for protection, fighting other females can be just as risky to their life. Males are also the valiant defenders of their tribe, their land and their family; these things all need physical acts of violence. Boys fight with fists, girls fight with gossip. Women use both sides of the brain to respond to emotional experiences while men use just one A study from Stanford University found that when a female was shown an emotional image, 9 different areas of her brain lit up, while only 2 lit up in the men. If you give a man just a single dose of oxytocin, it will improve his ability to empathize and read subtle facial expressions. Males and females are not empathetic in the same way We have two emotional systems: The MNS is responsible for emotional empathy; it helps one feel what the other person is feeling. They tested couples; first the women were given a range of electric shocks. Then their partners were hooked up to the same treatment. Researchers were unable to duplicate this result with males. Men Thrive in Conflict, Women Avoid it — Females are more concerned with social approval and preserving relationships than males. A female baboon with the most social connectivity will also have the most number of surviving young. As I already mentioned, in nature, females are more vulnerable, so their survival depends on social ties. Males are aroused under stress while females are turned off Men get an extra sexual kick when stress levels are high. In fact, they will bond better with a female in a stressful or aggressive environment. The female orgasm actually increases her chances of pregnancy. But for a male, a dangerous environment is an

incentive to procreate with as many females as possible, in order to increase the odds of his genetic survival during tumultuous times. Men and women use different parts of the brain during sexual arousal Women: This is probably why men are also much more likely than women to conflate violence with sexuality. Men are more motivated by sex than women -Males have double the brain space and processing power devoted to sex. This obviously does not happen to men unless progesterone is administered. They do this with sex offenders to reduce their impulses. Our orgasms affect us differently - In females the oxytocin and dopamine released after an orgasm make her want to cuddle and talk. This was true for those who went through hormone therapy and those who did not. Women are attracted to status.

3: Social Construction of Gender

"While both men and women working in construction face many of the same risks, there are some unique issues that are of greater concern to women." (3) The number of women employed in the U.S. construction industry grew substantially, by % from to ; however, due to a loss of over million construction jobs from to

Among the most popular variations of the social constructionist theories is the gender role theory, considered by Alsop, Fitzsimons and Lennon as an early form of social constructionism. Social constructionism, briefly, is the concept that there are many things that people "know" or take to be "reality" that are at least partially, if not completely, socially situated. Examples include money, tenure, citizenship, decorations for bravery, and the presidency of the United States. Social constructionism is a theory of knowledge. Social constructionism focuses on how meaning is created. Emerging from the criticism of objectivity, social constructionism challenges concepts of knowledge put forward by positivism, which postulates the externality of reality and that empirically-proved truths are mind-independent. Knowledge is a social product. Power and hierarchy underlie social construction. This focus results in showing how individuals differ in status, entitlement, efficacy, self-respect and other traits based on the kind of interactions one is involved in and subjected to. Language is at the core of knowledge. Language is considered the building block of culture; it conveys meaning and creates the system of knowledge humans participate in. Ultimately, language has a huge influence on how humans perceive reality and, as a result, is the creator of this reality. Social construction is a dynamic process. Social constructionists emphasize the complexity of how knowledge is created in social interactions. Knowledge and meanings are not stable or constant; they are co-constructed in interactions with others, negotiated, modified and shifted. People are active in their perception, understanding and sharing of knowledge acquired from their social milieu. It is prudent therefore to consider this process when explaining the social construction of knowledge, including knowledge concerning gender. The individual and society are indissoluble. Social constructionists question the Western idea of an autonomous individual who can draw a clear line between the self and the society. According to social constructionism, individuals can create meaning only in relation to what they are exposed to in their environment. Paradoxically, the same individuals co-create the meanings that are available in this environment. They also argue that both the materialist and discursive theories of social construction of gender can be either essentialist or non-essentialist. This means that some of these theories assume a clear biological division between women and men when considering the social creation of masculinity and femininity, while others contest the assumption of the biological division between the sexes as independent of social construction. Gender, according to West and Zimmerman, is not a personal trait; it is "an emergent feature of social situations: Contemporary constructionist perspective, as proposed by Fenstermaker and West, proposes treating gender as an activity "doing" of utilizing normative prescriptions and beliefs about sex categories based on situational variables. These "gender activities" constitute our belonging to a sex as based on the socially accepted dichotomy of "women" and "men". It is noted, however, that these activities are not always perceived by the audience as being either "masculine" or "feminine", they are at constant risk of being assessed as more or less "womanly" or "manly"; ultimately, any behavior may be judged based upon its "manly" or "womanly" nature. This in turn points to the situational nature of gender rather than its inherent, essentialist and individual nature. Gender roles[edit] Gender roles are often centred around the conceptions of femininity or masculinity. In our society today, women are socialized as being the caretakers of the house, who nurture the children, cook and clean. With men, they "should" be the workhorse, the provider, protector, a leader, and a teacher to his family. Levant and Kathleen Alto write: A recent synthesis of meta-analytic studies of gender differences provides strong evidence for a social construct understanding of gender. Ethan Zell and colleagues examined more than 20, findings from 12 million participants comparing men and women on topics ranging from risk-taking to body image. The authors found that the majority of effects were very small to small, indicating far more similarities than differences between genders. Intersectionality theorizes how gender intersects with race, ethnicity, social class, sexuality, and nation in variegated and situationally contingent ways". A certain gendered patriarchy turns abstraction

into material reality. This reality is negotiated into each interaction we have. Diamond argues that gender identity is not a stable, fixed trait – rather, it is socially constructed and may vary over time for an individual. Social conformity has been widely studied on adolescents. Results showed that 6-year-old children tend to conform to choices that their peers find more popular. They begin labeling objects as "for girls" or "for boys" and conform to what is expected of them. Hermann-Wilmarth and Ryan acknowledge this rise in representation, while critiquing the way that the limited selection of books present these characters with an eye towards popularized characterizations of homosexuality. Heterosexuality is assumed for those individuals who appear to act appropriately masculine or appropriately feminine. If one wants to be perceived as a lesbian, one must first be perceived as a woman; if one wants to be seen as a gay man, one has to be seen as a man. LaFrance, Paluck and Brescoll note that as a term, "gender identity" allows individuals to express their attitude towards and stance in relation to their current status as either women or men. Gender, race, class, and other oppressions are all potential omnirelevant categories, though they are not ALL identically salient in every set of social relationships in which inequality is done. Although West and Fenstermaker do not elaborate on exactly how intersectionality can be incorporated into social constructionist theory, they do say that intersecting social identities are constant "interactional accomplishments". Hurtado argues that white women and women of color experience gender differently because of their relationship to males of different races and that both groups of women have traditionally been used to substantiate male power in different ways. White women are accountable for their gendered display as traditionally subservient to white men while women of color may be held accountable for their gendered performance as sexual objects and as recalcitrant and bawdy women in relations with white men. Gender is an accomplishment: The performance of gender varies given the context: The enactment of gender roles is context dependent – roles are "situated identities" instead of "master identities". In other words, individual perceptions of "knowledge" or reality In other words, by doing gender, we reinforce the essential categories of gender – that there are only two categories that are mutually exclusive. The idea that men and women are essentially different is what makes men and women behave in ways that appear essentially different. Though sex categorization is based on biological sex, it is maintained as a category through socially constructed displays of gender for example, you could identify a transgender person as female when in fact she is assigned male at birth. Institutions also create normative conceptions of gender. In other words, gender is simultaneously created and maintained – "both a process and a product, medium and outcome of such power relations". This can be said for constructions of any identity in certain contexts e. They are aware that others may evaluate and characterize their behavior. This is an interactional process not just an individual one. Social constructionism asserts that gender is a category that people evaluate as omnirelevant to social life. This is the basis for the reasoning that people are always performing gender and that gender is always relevant in social situations. Accountability can apply to behaviors that do conform to cultural conceptions as well as those behaviors that deviate – it is the possibility of being held accountable that is important in social constructionism. For example, Stobbe examined the rationale that people gave for why there were small numbers of women in the auto industry. Men cited the idea that such dirty work was unsuitable for women and women were unable to train because of family duties. Stobbe argues that the male workers created a machismo masculinity to distinguish themselves from women who might have been qualified to work in the auto shop. Women who do work in male-dominated professions have to carefully maintain and simultaneously balance their femininity and professional credibility. For instance, gender is maintained before the woman enters the male-dominated group through conceptions of masculinity. People have preconceived notions about what particular racial groups look like although there is no biological component to this categorization. Accountability is interactional because it does not occur solely within the individual. It is also institutional because individuals may be held accountable for their behaviors by institutions or by others in social situations, as a member of any social group gender, race, class, etc. Gender is created in different ways among uneducated and educated African Americans. The criteria for classification can be genitalia at birth or chromosomal typing before birth, and they do not necessarily agree with one another". She claims that there is at minimum five sexes but probably more; this is based on the vast range of ways bodies show up in nature. She points out that, "recent advances in physiology and surgical technology

now enable physicians to catch most intersexuals at birth West and Zimmerman also give a definition for sex category: Feminism and the Subversion of Identity. This outdated perception, according to Butler, is limiting in that it adheres to the dominant societal constraints that label gender as binary. In scrutinizing gender, Butler introduces a nuanced perception in which she unites the concepts of performativity and gender. In chapter one of the text, Butler introduces the unification of the terms gender and performativity in stating that "gender proves to be performance" that is, constituting the identity it is purported to be. In this sense, gender is always a doing, though not a doing by a subject who might be said to pre-exist the deed". In doing so, Butler states in an interview: We act and walk and speak and talk that consolidate an impression of being a man or being a woman—we act as if that being of a man or that being of a woman is actually an internal reality or simply something that is true about us. Actually, it is a phenomenon that is being produced all the time and reproduced all the time. In fact, rather than an individual producing the performance, the opposite is true. The performance is what produces the individual. Although a seemingly difficult concept to grasp, gender performativity is realized throughout many aspects of our lives, specifically in our infancy and young childhood, our teen years, and finally our adult lives. Rather, Butler suggests that what is performed "can only be understood through reference to what is barred from the signifier within the domain of corporeal legibility". Children learn at a very young age what it means to be a boy or girl in our society. Individuals are either given masculine or feminine names based on their sex, are assigned colors that are deemed appropriate only when utilized by a particular sex and are even given toys that will aid them in recognizing their proper places in society. According to Barbara Kerr and Karen Multon, many parents would be puzzled to know "the tendency of little children to think that it is their clothing or toys that make them boy or girl". Similar to Butler, Eckert is hinting to the fact that gender is not an internal reality that cannot be changed. What Eckert is instead stating is that this is a common misconception that a majority of the population unknowingly reinforces, which sees its emergence during infancy. One of the sources that demonstrate how successful performance is acted out is magazines, specifically magazines targeting young girls. According to Eckert, "When we are teenagers, the teen magazines told girls how to make conversation with boys". This idea that gender is constantly shaped by expectations is relevant in the online community. Queer Identity[edit] The Butlerian model presents a queer perspective on gender performance and explores the possible intersection between socially constructed gender roles and compulsory heterosexuality.

4: Breaking Down Gender Bias in the Construction Industry

Man and woman in transition / compiled and edited by Donald S. Milman and George D. Goldman. HQ M36 Masculinity lessons: rethinking men's and women's studies / edited by James V. Catano and Daniel A. Novak.

The main feminist motivation for making this distinction was to counter biological determinism or the view that biology is destiny. A typical example of a biological determinist view is that of Geddes and Thompson who, in , argued that social, psychological and behavioural traits were caused by metabolic state. It would be inappropriate to grant women political rights, as they are simply not suited to have those rights; it would also be futile since women due to their biology would simply not be interested in exercising their political rights. To counter this kind of biological determinism, feminists have argued that behavioural and psychological differences have social, rather than biological, causes. Commonly observed behavioural traits associated with women and men, then, are not caused by anatomy or chromosomes. Rather, they are culturally learned or acquired. Although biological determinism of the kind endorsed by Geddes and Thompson is nowadays uncommon, the idea that behavioural and psychological differences between women and men have biological causes has not disappeared. In the s, sex differences were used to argue that women should not become airline pilots since they will be hormonally unstable once a month and, therefore, unable to perform their duties as well as men Rogers , More recently, differences in male and female brains have been said to explain behavioural differences; in particular, the anatomy of corpus callosum, a bundle of nerves that connects the right and left cerebral hemispheres, is thought to be responsible for various psychological and behavioural differences. Anne Fausto-Sterling has questioned the idea that differences in corpus callosums cause behavioural and psychological differences. First, the corpus callosum is a highly variable piece of anatomy; as a result, generalisations about its size, shape and thickness that hold for women and men in general should be viewed with caution. Second, differences in adult human corpus callosums are not found in infants; this may suggest that physical brain differences actually develop as responses to differential treatment. Fausto-Sterling b, chapter 5. Psychologists writing on transsexuality were the first to employ gender terminology in this sense. Along with psychologists like Stoller, feminists found it useful to distinguish sex and gender. This enabled them to argue that many differences between women and men were socially produced and, therefore, changeable. That is, according to this interpretation, all humans are either male or female; their sex is fixed. But cultures interpret sexed bodies differently and project different norms on those bodies thereby creating feminine and masculine persons. Distinguishing sex and gender, however, also enables the two to come apart: So, this group of feminist arguments against biological determinism suggested that gender differences result from cultural practices and social expectations. Nowadays it is more common to denote this by saying that gender is socially constructed. But which social practices construct gender, what social construction is and what being of a certain gender amounts to are major feminist controversies. There is no consensus on these issues. See the entry on intersections between analytic and continental feminism for more on different ways to understand gender. Masculinity and femininity are thought to be products of nurture or how individuals are brought up. They are causally constructed Haslanger , And the mechanism of construction is social learning. That is, feminists should aim to diminish the influence of socialisation. Social learning theorists hold that a huge array of different influences socialise us as women and men. This being the case, it is extremely difficult to counter gender socialisation. For instance, parents often unconsciously treat their female and male children differently. When parents have been asked to describe their hour old infants, they have done so using gender-stereotypic language: Some socialisation is more overt: This, again, makes countering gender socialisation difficult. According to Renzetti and Curran, parents labelled the overwhelming majority of gender-neutral characters masculine whereas those characters that fit feminine gender stereotypes for instance, by being helpful and caring were labelled feminine , Socialising influences like these are still thought to send implicit messages regarding how females and males should act and are expected to act shaping us into feminine and masculine persons. Instead, she holds that gender is a matter of having feminine and masculine personalities that develop in early infancy as responses to prevalent parenting practices. In particular, gendered

personalities develop because women tend to be the primary caretakers of small children. Chodorow holds that because mothers or other prominent females tend to care for infants, infant male and female psychic development differs. This unconsciously prompts the mother to encourage her son to psychologically individuate himself from her thereby prompting him to develop well defined and rigid ego boundaries. However, the mother unconsciously discourages the daughter from individuating herself thereby prompting the daughter to develop flexible and blurry ego boundaries. Childhood gender socialisation further builds on and reinforces these unconsciously developed ego boundaries finally producing feminine and masculine persons , “ Gendered personalities are supposedly manifested in common gender stereotypical behaviour. Women are stereotypically more emotional and emotionally dependent upon others around them, supposedly finding it difficult to distinguish their own interests and wellbeing from the interests and wellbeing of their children and partners. This is said to be because of their blurry and somewhat confused ego boundaries: By contrast, men are stereotypically emotionally detached, preferring a career where dispassionate and distanced thinking are virtues. Chodorow thinks that these gender differences should and can be changed. In order to correct the situation, both male and female parents should be equally involved in parenting Chodorow , This would help in ensuring that children develop sufficiently individuated senses of selves without becoming overly detached, which in turn helps to eradicate common gender stereotypical behaviours. Masculinity is defined as sexual dominance, femininity as sexual submissiveness: For MacKinnon, gender is constitutively constructed: As a result, genders are by definition hierarchical and this hierarchy is fundamentally tied to sexualised power relations. If sexuality ceased to be a manifestation of dominance, hierarchical genders that are defined in terms of sexuality would cease to exist. So, gender difference for MacKinnon is not a matter of having a particular psychological orientation or behavioural pattern; rather, it is a function of sexuality that is hierarchal in patriarchal societies. This is not to say that men are naturally disposed to sexually objectify women or that women are naturally submissive. Instead, male and female sexualities are socially conditioned: For MacKinnon, both female and male sexual desires are defined from a male point of view that is conditioned by pornography MacKinnon , chapter 7. And male dominance enforces this male version of sexuality onto women, sometimes by force. That is, socialized differences in masculine and feminine traits, behaviour, and roles are not responsible for power inequalities. Females and males roughly put are socialised differently because there are underlying power inequalities. The positions outlined above share an underlying metaphysical perspective on gender: All women are thought to differ from all men in this respect or respects. All women differ from all men in this respect. Being sexually objectified is constitutive of being a woman; a female who escapes sexual objectification, then, would not count as a woman. One may want to critique the three accounts outlined by rejecting the particular details of each account. A more thoroughgoing critique has been levelled at the general metaphysical perspective of gender realism that underlies these positions. It has come under sustained attack on two grounds: If gender were separable from, for example, race and class in this manner, all women would experience womanhood in the same way. And this is clearly false. In fact, the rape of a black woman was thought to be impossible Harris But she failed to realize that women from less privileged backgrounds, often poor and non-white, already worked outside the home to support their families. Spelman further holds that since social conditioning creates femininity and societies and sub-groups that condition it differ from one another, femininity must be differently conditioned in different societies. This line of thought has been extremely influential in feminist philosophy. For instance, Young holds that Spelman has definitively shown that gender realism is untenable , This is a form of political mobilization based on membership in some group e. Feminist identity politics, then, presupposes gender realism in that feminist politics is said to be mobilized around women as a group or category where membership in this group is fixed by some condition, experience or feature that women supposedly share and that defines their gender. In their attempt to undercut biologically deterministic ways of defining what it means to be a woman, feminists inadvertently created new socially constructed accounts of supposedly shared femininity. For her, standard feminist accounts take gendered individuals to have some essential properties qua gendered individuals or a gender core by virtue of which one is either a man or a woman. But according to Butler this view is false: First, feminists are said to think that genders are socially constructed in that they have the following essential

attributes Butler , These are the attributes necessary for gendered individuals and those that enable women and men to persist through time as women and men. Think back to what was said above: These gender cores, supposedly encoding the above traits, however, are nothing more than illusions created by ideals and practices that seek to render gender uniform through heterosexism, the view that heterosexuality is natural and homosexuality is deviant Butler , Gender cores are constructed as if they somehow naturally belong to women and men thereby creating gender dimorphism or the belief that one must be either a masculine male or a feminine female. But gender dimorphism only serves a heterosexist social order by implying that since women and men are sharply opposed, it is natural to sexually desire the opposite sex or gender. Butler denies this and holds that gender is really performative. Gender is not something one is, it is something one does; it is a sequence of acts, a doing rather than a being. Gender only comes into being through these gendering acts: This activity amongst others makes her gendered a woman. Our gendered classification scheme is a strong pragmatic construction: But, genders are true and real only to the extent that they are performed Butler , 9. And ultimately the aim should be to abolish norms that compel people to act in these gendering ways. For Butler, given that gender is performative, the appropriate response to feminist identity politics involves two things. Rather, feminists should focus on providing an account of how power functions and shapes our understandings of womanhood not only in the society at large but also within the feminist movement. Many people, including many feminists, have ordinarily taken sex ascriptions to be solely a matter of biology with no social or cultural dimension. It is commonplace to think that there are only two sexes and that biological sex classifications are utterly unproblematic. By contrast, some feminists have argued that sex classifications are not unproblematic and that they are not solely a matter of biology. In order to make sense of this, it is helpful to distinguish object- and idea-construction see Haslanger b for more: First, take the object-construction of sexed bodies.

5: Holdings : Constructing women and men : | York University Libraries

Before we can see how women thought of themselves and of their relations with men, we must find out how they were seen by men. The masculine conception of woman gave rise to idealizations and norms that strongly influenced the behavior of women, who lacked the power to challenge the male view of their sex.

Overview[edit] Masculine qualities and roles are considered typical of, appropriate for, and expected of boys and men. The concept of masculinity varies historically and culturally; although the dandy was seen as a 19th-century ideal of masculinity, he is considered effeminate by modern standards. Both males and females can exhibit masculine traits and behavior. Those exhibiting both masculine and feminine characteristics are considered androgynous, and feminist philosophers have argued that gender ambiguity may blur gender classification. Productive gender examined its role in creating power relationships, and produced gender explored the use and change of gender throughout history. Connell wrote that these initial works were marked by a "high level of generality" in "broad surveys of cultural norms". The scholarship was aware of contemporary societal changes aiming to understand and evolve or liberate the male role in response to feminism. Throughout history, men have met exacting cultural standards. Legends of ancient heroes include the Epic of Gilgamesh, the Iliad and the Odyssey. The stories demonstrate qualities in the hero which inspire respect, such as wisdom and courage: The Anglo-Saxons Hengest and Horsa [citation needed] and Beowulf are examples of medieval masculine ideals. According to David Rosen, the traditional view of scholars such as J. Tolkien that Beowulf is a tale of medieval heroism overlooks the similarities between Beowulf and the monster Grendel. The masculinity exemplified by Beowulf "cut[s] men off from women, other men, passion and the household". Scottish philosopher Thomas Carlyle wrote in *In an important sense there is only one complete unblushing male in America: Regardless of age or nationality, men more frequently rank good health, a harmonious family life and a good relationship with their spouse or partner as important to their quality of life. In sociology, this labeling is known as gender assumptions and is part of socialization to meet the mores of a society. Non-standard behavior may be considered indicative of homosexuality, despite the fact that gender expression, gender identity and sexual orientation are widely accepted as distinct concepts. Although social conditioning is believed to play a role, psychologists and psychoanalysts such as Sigmund Freud and Carl Jung believed that aspects of "feminine" and "masculine" identity are subconsciously present in all human males. All human cultures seem to encourage gender roles in literature, costume and song; examples may include the epics of Homer, the Hengist and Horsa tales and the normative commentaries of Confucius. Nature versus nurture[edit] Main article: Nature versus nurture The sources of gender identity are debated. Some believe that masculinity is linked to the male body; in this view, masculinity is associated with male genitalia. Proponents of this view argue that women can become men hormonally and physically, [10]: Although the military has a vested interest in constructing and promoting a specific form of masculinity, it does not create it. The social construction of gender also conceptualizes gender as a continuum. Theorists suggest one is not simply masculine or feminine, but instead may display components of both masculinity and femininity to different degrees and in particular contexts. Masculine performance varies over the life course, but also from one context to another. For instance, the sports world may elicit more traditionally normative masculinities in participants than would other settings. Masculinities vary by social class as well. Studies suggest working class constructions of masculinity to be more normative than are those from middle class men and boys. Hegemonic masculinity Contests of physical skill and strength appear in some form in many cultures. Marines compete in a wrestling match. Traditional avenues for men to gain honor were providing for their families and exercising leadership. From this perspective, in every social system there is a dominant hegemonic and idealised form of masculinity and an apotheosised form of femininity that is considered as proper for men and women. This idealised form of masculinity hegemonic masculinity legitimates and normalises certain performances of men, and pathologises, marginalises, and subordinates any other expressions of masculinities or femininities masculine and feminine subject positions. Alongside hegemonic masculinity, Connell postulated that there are other forms of masculinities marginalised and subordinated,*

which according to the findings of a plethora of studies are constructed in oppressive ways Thorne This is symptomatic of the fact that hegemonic masculinity is relational, which means that it is constructed in relation to and against an Other emphasised femininity, marginalised and subordinated masculinities. In many cultures, boys endure painful initiation rituals to become men. Manhood may also be lost, as when a man is derided for not "being a man". Researchers have found that men respond to threats to their manhood by engaging in stereotypically-masculine behaviors and beliefs, such as supporting hierarchy, espousing homophobic beliefs, supporting aggression and choosing physical tasks over intellectual ones. However, men who identify with traditionally-masculine pursuits such as football or the military may see masculinity as precarious. According to Winegard, Winegard, and Geary, this is functional; poetry and painting do not require traditionally-masculine traits, and attacks on those traits should not induce anxiety. This suggests that nature-versus-nurture debates about masculinity may be simplistic. Although men evolved to pursue prestige and dominance status, how they pursue status depends on their talents, traits and available possibilities. In modern societies, more avenues to status may exist than in traditional societies and this may mitigate the precariousness of manhood or of traditional manhood; however, it will probably not mitigate the intensity of male-male competition. In feminist philosophy, female masculinity is often characterized as a type of gender performance which challenges traditional masculinity and male dominance. Kramer argues that the discussion of masculinity should be opened up "to include constructions of masculinity that uniquely affect women. Even though most sports emphasize stereotypically masculine qualities, such as strength, competition, and aggression, women who participate in sports are still expected to conform to strictly feminine gender norms. Although traditional gender norms are gradually changing, female athletes, especially those that participate in male-dominated sports such as boxing, weight lifting, American football, ice hockey, and motor sports, are still often viewed as deviating from the boundaries of femininity and may suffer repercussions such as discrimination or mistreatment from administrators, harassment by fans, and decreased media attention. Fighting in wars and drinking alcohol are both traditionally masculine activities in many cultures. Twenty-five percent of men aged 45 to 60 do not have a personal physician, increasing their risk of death from heart disease. Men between 25 and 65 are four times more likely to die from cardiovascular disease than women, and are more likely to be diagnosed with a terminal illness because of their reluctance to see a doctor. Reasons cited for not seeing a physician include fear, denial, embarrassment, a dislike of situations out of their control and the belief that visiting a doctor is not worth the time or cost. While the causes of drinking and alcoholism are complex and varied, gender roles and social expectations have a strong influence encouraging men to drink. According to Stibbe, although the magazine ostensibly focused on health it also promoted traditional masculine behaviors such as excessive consumption of convenience foods and meat, alcohol consumption and unsafe sex. Commercials often focus on situations in which a man overcomes an obstacle in a group, working or playing hard construction or farm workers or cowboys. Those involving play have central themes of mastery of nature or each other, risk and adventure: There is usually an element of danger and a focus on movement and speed watching fast cars or driving fast. The bar is a setting for the measurement of masculinity in skills such as billiards, strength, and drinking ability. According to gay human-rights campaigner Peter Tatchell: Contrary to the well-intentioned claim that gays are "just the same" as straights, there is a difference. What is more, the distinctive style of gay masculinity is of great social benefit. How could the NHS cope with no gay nurses, or the education system with no gay teachers? Society should thank its lucky stars that not all men turn out straight, macho and insensitive. The different hetero and homo modes of maleness are not, of course, biologically fixed. In the documentary *The Butch Factor*, gay men one of them transgender were asked about their views of masculinity. Masculine traits were generally seen as an advantage in and out of the closet, allowing "butch" gay men to conceal their sexual orientation longer while engaged in masculine activities such as sports. Effeminacy is inaccurately [39] associated with homosexuality, [40] and some gay men doubted their sexual orientation; they did not see themselves as effeminate, and felt little connection to gay culture. More likely to face bullying and harassment throughout their lives, [75] they are taunted by derogatory words such as "sissy" implying feminine qualities. Effeminate, "campy" gay men sometimes use what John R. Ballew called "camp humor", such as referring to one another by female pronouns according to

Ballew, "a funny way of defusing hate directed toward us [gay men]" ; however, such humor "can cause us [gay men] to become confused in relation to how we feel about being men". Identifying those aspects of being a man we most value and then cultivate those parts of our selves can lead to a healthier and less distorted sense of our own masculinity. In LGBT cultures, masculine women are often referred to as " butch ". According to John Tosh, masculinity has become a conceptual framework used by historians to enhance their cultural explorations instead of a specialty in its own right. The importance he places on public history harkens back to the initial aims of gender history, which sought to use history to enlighten and change the present. Tosh appeals to historians to live up to the "social expectation" of their work, [88] which would also require a greater focus on subjectivity and masculinity. In a study of the Low Countries , Dudink proposes moving beyond the history of masculinity by embedding analysis into the exploration of nation and nationalism making masculinity a lens through which to view conflict and nation-building. And you can see that in the media today. Toxic masculinity This section needs additional citations to secondary or tertiary sources such as review articles, monographs, or textbooks. Please add such references to provide context and establish the relevance of any primary research articles cited. Unsourced or poorly sourced material may be challenged and removed. November In Eisler and Skidmore studied masculinity, creating the idea of "masculine stress" and finding three elements of masculinity which often result in emotional stress: The emphasis on prevailing in situations requiring body and fitness Being perceived as emotional The need for adequacy in sexual matters and financial status Because of social norms and pressures associated with masculinity, men with spinal-cord injuries must adapt their self-identity to the losses associated with such injuries; this may "lead to feelings of decreased physical and sexual prowess with lowered self-esteem and a loss of male identity. Feelings of guilt and overall loss of control are also experienced. Brett Martin and Juergen Gnoth found that although feminine men privately preferred feminine models, they expressed a preference for traditional masculine models in public; according to the authors, this reflected social pressure on men to endorse traditional masculine norms. Protecting The Emotional Life of Boys, Dan Kindlon and Michael Thompson wrote that although all boys are born loving and empathic, exposure to gender socialization the tough male ideal and hypermasculinity limits their ability to function as emotionally-healthy adults. According to Kindlon and Thompson, boys lack the ability to understand and express emotions productively because of the stress imposed by masculine gender roles. Cover goes over issues such as sexual assault and how it can be partially explained by a hypermasculinity. Deindustrialization and the replacement of smokestack industries by technology have allowed more women to enter the labor force, reducing its emphasis on physical strength. Herbivore men In , the word "herbivore men" became popular in Japan and was reported worldwide. Herbivore men refers to young Japanese men who naturally detach themselves from masculinity. Masahiro Morioka characterizes them as men 1 having gentle nature, 2 not bound by manliness, 3 not aggressive when it comes to romance, 4 viewing women as equals, and 5 hating emotional pain. Herbivore men are severely criticized by men who love masculinity.

6: Women's Industrial Construction Shoes | www.enganchecubano.com

Women's body hair removal is strongly normative within contemporary Western culture. Although often trivialised, and seldom the subject of academic study, the hairlessness norm powerfully endorses the assumption that a woman's body is unacceptable if unaltered; its very normativity points to a socio-cultural presumption that hairlessness is the appropriate condition for the feminine body.

The Social Construction of Gender "Men look at women. Women watch themselves being looked at. Get yourself ready for a special day To be born a man or a woman in any society is more than a simple biological fact. It is a biological fact with social implications. Women constitute a distinct social group, and the character of that group, long neglected by historians, has nothing to do with feminine "nature. The biological sexes are redefined, represented, valued, and channeled into different roles in various culturally dependent ways. An American anthropologist has put it well: Before we can see how women thought of themselves and of their relations with men, we must find out how they were seen by men. The masculine conception of woman gave rise to idealizations and norms that strongly influenced the behavior of women, who lacked the power to challenge the male view of their sex. Rubens, *The Judgement of Paris*, c. The determining male gaze projects its fantasy onto the female figure, which is style accordingly. In their traditional exhibitionist role women are simultaneously looked at and displayed, with their appearance coded for strong visual and erotic impact so that they can be said to connote to-be-looked-at-ness According to the principles of the ruling ideology and the psychical structures that back it up, the male figure cannot bear the burden of sexual objectification. Man is reluctant to gaze at his exhibitionist like. The man controls the film fantasy and also emerges as the representative of power in a further sense: As the spectator identifies with the main male protagonist, he projects his look onto that of his like, his screen surrogate, so that the power of the male protagonist as he controls events coincides with the active power of the erotic look. Excerpts from John Berger, *Ways of Seeing* p. To be born a woman has to be born, within an allotted and confined space, into the keeping of men. The social presence of women is developed as a result of their ingenuity in living under such tutelage within such a limited space. A woman must continually watch herself. She is almost continually accompanied by her own image of herself. Whilst she is walking across a room or whilst she is weeping at the death of her father, she can scarcely avoid envisaging herself walking or weeping. From earliest childhood she has been taught and persuaded to survey herself continually. And so she comes to consider the surveyor and the surveyed within her as the two constituent yet always distinct elements of her identity as a woman. She has to survey everything she is and everything she does because how she appears to men, is of crucial importance for what is normally thought of as the success of her life. Her own sense of being in herself is supplanted by a sense of being appreciated as herself by another One might simplify this by saying: Men look at women. This determines not only most relations between men and women but also the relation of women to themselves. The surveyor of woman in herself is male: Thus she turns herself into an object -- and most particularly an object of vision: Tintoretto, *Susanna and the Elders*, Like the mirror in the paintings of Titian and Rubens above, what the young girl sees in the mirror is not her own reflected image, but that of the viewer looking at her. She is thus looking at herself being looked at. The sunflower was a motif employed by Anthony Van Dyck in a self-portrait. Like the sunflower seeks the sun, so does the court painter seek the favor of his patron. In the context of the domestic world of the early twentieth century, the sunflower would follow the patriarch of the family. The mirrored image thus acts like painting in purifying vision. We are born male or female, but not masculine or feminine. I consider three categories of such practice: I shall examine the nature of these disciplines, how they are imposed and by whom. I shall probe the effects of the imposition of such discipline on female identity and subjectivity. In the final section I shall argue that these disciplinary practices must be understood in the light of the modernization of patriarchal domination, a modernization that unfolds historically Styles of the female figure vary over time and across cultures: The current body of fashion is taut, small-breasted, narrow-hipped, and of a slimness bordering on emaciation; it is a silhouette that seems more appropriate to an adolescent boy or a newly pubescent girl than to an adult woman. Since ordinary women

have normally quite different dimensions, they must of course diet. The reader is now addressed in the imperative mode: Jump into shape for summer! Shed ugly winter fat with the all-new Grapefruit Diet! There are significant differences in gesture, posture, movement, and general bodily comportment: In her classic paper on the subject, Iris Young observes that a space seems to surround women in imagination that they are hesitant to move beyond: The "loose woman" violates these norms: In an extraordinary series of two thousand photographs, many p. Women sit waiting for trains with arms close to the body, hands folded together in their laps, toes pointing straight ahead or turned inward, and legs pressed together. The women in these photographs make themselves small and narrow, harmless; they seem tense; they take up little space. Men, on the other hand, expand into the available space; they sit with legs far apart and arms flung out at some distance from the body. Feminine faces, as well as bodies, are trained to the expression of deference. Under male scrutiny, women will avert their eyes or cast them downward; the female gaze is trained to abandon its claim to the sovereign status of seer. Women are trained to smile more than men, too. Feminine movement, gesture, and posture must exhibit not only constriction, but grace and a certain eroticism restrained by modesty: Here is field for the operation for a whole new training: While she must walk in the confined fashion appropriate to women, her movements must, at the same time, be combined with a subtle but provocative hip-roll. But too much display is taboo. Here, especially in the application of makeup and the selection of clothes, art and discipline converge. Hair must be removed not only from the face but from large surfaces of the body as well. Are we dealing in all this merely with sexual difference? The technologies of femininity are taken up and practices by women against the background of a pervasive sense of bodily deficiency: In the regime of institutionalized heterosexuality, woman must make herself "object and prey" for the man: In contemporary patriarchal culture, a panoptical male connoisseur resides within the consciousness of most women: Woman lives her body as seen by another, by an anonymous patriarchal Other. Excerpts from Rosalind Coward, *Female Desires* p. For looking is not a neutral activity. In this culture, the look is largely controlled by men. Privileged in general in this society, men also control the visual media. The film and television industries are dominated by men, as is the advertising industry. The photographic profession is no less a bastion of the values of male professionalism. The camera in contemporary media has been put to use as an extension of the male gaze at women on the streets. Here, men can and do stare at women; men assess, judge and make advances on the basis of these visual impressions. The ability to scrutinize is premised on power. But not wanting to risk male attention turning to male aggression, women avert their eyes and hurry on their way. Those women on the billboards, though; they look back. Those fantasy women stare off the walls with a look of urgent availability. But it is in these media where the definitions are tightest, where the female body is most carefully scripted with the prevailing ideals. Women internalize the damage created by these media; it is the damage of being the differentiated and therefore the defined sex. Women become the sex, the sex differentiated from the norm which is masculine. Women are the sex which is constantly questioned, explained, defined. And as the defined sex, women are put to work by the images. After all these images of women looking at their images in mirror, consider the one myth with the male looking at his own reflection: Narcissus as exemplified in this painting by Caravaggio: A youth who, having spurned the love of Echo, pined away in love of his own image in a pool of water and was transformed into a flower which bears his name. Narcissism- sexual excitement through admiration of oneself. On the basis of the preceding discussions, compare the following two images: Velazquez, *The Rokeby Venus*.

7: How To Build Muscle Fast: The 15 Step Guide For Men And Women

Our authors and editors. We are a community of more than , authors and editors from 3, institutions spanning countries, including Nobel Prize winners and some of the world's most-cited researchers.

As women do not have cultural power, there is no version of hegemonic femininity to rival hegemonic masculinity. There are, however, dominant ideals of doing femininity, which favour White, heterosexual, middle-class cis-women who are able-bodied. Minority women do not enjoy the same social privileges in comparison. Women who want to challenge this masculine logic, even by asking for a pay rise, are impeded from reaching their potential. Indigenous and other women of colour are even more disadvantaged. Cultural variations of gender across time and place also demonstrate that gender change is possible. Transgender and Intersex Australians Nationally representative figures drawing on random samples do not exist for transgender people in Australia. The researchers think that transgender and intersex Australians either nominated themselves broadly as woman or men, and as either heterosexual, gay, lesbian, bisexual or asexual. Alternatively, transgender and intersex Australians may have declined to participate in the survey. American and British estimates are no more exact. Smaller or specialised surveys on issues such as surveillance and tobacco estimate that between 0. Employers discriminate in tacit ways, which might manifest as gender bias leading managers to question how gender transition may impact on work productivity. Feminism has yet to fully embrace transgender inclusion as a feminist cause. Transgender people have always lived in Australia. Read below to learn more about sistergirls, Aboriginal transgender women, and how Christianity attempted to displace their cultural belonging and femininity. Girls with an enlarged clitoris and boys with a micro-penis are judged by doctors to have an ambiguous sex and might be operated on early in life. Others do not experience such trauma, and they feel more supported especially when parents and families are more open to discussing intersexuality rather than hiding the condition. Much like transgender people, intersex people have also been largely ignored by mainstream feminism, which only amplifies their experience of gender inequality. Still, the notion of difference, of otherness, is central to the social organisation of gender. As Judith Lorber and Susan Farrell argue: The shoes were impractical and difficult to walk in, but they were both a status symbol as well as a sign of masculinity and power. In Western cultures, women did not begin wearing high-heeled shoes until the mid 19th Century. Their introduction was not about social status or power, but rather it was a symptom of the increasing sexualisation of women with the introduction of cameras. The Wodaabe nomads from Niger are a case in point. Wodaabe Niger Wodaabe men will dress up during a special ceremony in order to attract a wife. They wear make-up to show off their features; they wear their best outfits, adorned with jewellery; and they bare their teeth and dance before the single women in their village. To the Western eye, these men may appear feminine, as Western culture associates make up and ornamental body routines with women. This is another custom that is contrary to dominant models of gender in the West, which demand that women be more passive, and wait until a man approaches her for romantic or sexual attention. They are traditionally considered to be sacred beings embodying both the feminine and masculine traits of all their ancestors and nature. They are chosen by their community to represent this tradition, and once this happens, they live out their lives in the opposite gender, and can also get married to someone of the opposite gender to their adopted gender. These couples have sex together and they may also have sex with other partners of the opposite gender. If they have children, they are accepted into the Two Spirit household without social stigma. The women do not have sexual relations, it is more of a family and economic arrangement. Human rights activists challenge this saying that because homosexuality is shrouded in secrecy, these women may not want to admit to sexual relationships; however, there is no empirical evidence to this effect. It is permissible when an older woman has not borne a son, and she will marry a woman to bear her a male heir. The Lovedu of South Africa and the Igbo of Benin and Nigeria also practice a variation of female husband, where an independently wealthy woman will continue to be a wife to her male husband, but she will set up a separate home for her wife, who will bear her children. The children of her wife remain her responsibility and they are not shunned. The female-husband tradition preserves patriarchal structure; without an heir, women cannot

inherit land or property from their family, but if her wife bears a son, the female wife is allowed to carry on the family name and pass on inheritance to her sons. Kathoey Ladyboys â€” Documentary from faithjuliana on Vimeo. Kathoey women have become a large tourism attraction which stands at odd with their own legal struggles as well as those of other LGBTQIA people in Thailand. She has a Masters degree and is a successful business woman.

8: Constructing a new theology of women | www.enganchecubano.com

In Women Constructing Men, scholars from Australia, Canada, Germany, Great Britain and the United States begin to sketch the outline of a new literary history of women writing men in the English-speaking.

This photo, from the New York Public Library archives, shows a woman making a screen door in Maryland in 1942. The industry is dominated by male workers, but a critical labor shortage is an opportunity to usher in change. The construction trades have long been among the industries with the lowest percentage of gender diversity in the workforce. And these numbers have not changed significantly in the last 30 years. Why does it matter? We have a huge shortage of skilled labor in the trades right now. According to the Associated Builders and Contractors, 1. We can double the number of people available to fill this need by actively recruiting, supporting, and creating training programs for women, transgender, and gender non-conforming people. Often, the construction trades are looked down upon by our society and our education system. The industry is not necessarily seen as a place where one can learn professional skills, experience career advancement, or be compensated with a living wage and benefits. We need to change this perception of our industry: Jobs in the building trades, engineering and design can be lifelong careers that support families, providing employment with relatively high wages, especially for women. According to a New York Times article from 2017, the gender wage gap in construction is lower than in any other sector, and women earn 92% of what men do. Increasing the profile of our industry will also help attract a diverse workforce that includes more women and gender non-conforming workers. What are the barriers to increasing gender diversity? Clearly, there is a lack of role models. Traditional gender stereotyping begins when children are very young, and is reinforced when girls are encouraged to play with dolls and boys are encouraged to play with trucks and toy tools. By the time kids are in high school, there may be a sharp gender-divide in confidence with these skills – one that has nothing to do with natural talent. Instead, it is the result of socialization and unequal access based on stereotypes about talents correlating with gender. Those raised as boys are more often encouraged to pursue vocational trades such as carpentry, welding, plumbing and electrical while those raised as girls are typically pushed towards health care, cosmetology and education. What will it take to change our field? We all know that equality and equity are not synonymous. Equality is treating everyone the same. Equity is giving everyone what they need to be successful. What we need is gender equity. On a practical level, that means putting in extra effort to attract, recruit, train and retain employees in order to increase gender diversity. Here are a few basic ways to make your business more equitable: Use gender-neutral language in job postings and job descriptions. Ensure that adequate gender-neutral restroom facilities are available on every job site. Ensure that all crew members have properly fitting personal protective equipment. Develop and enforce a zero-tolerance sexual harassment policy – not only for your employees but for all subs on a job site. Connect with tradeswoman organizations and post your jobs on their websites. Surveys of women and LGBTQ workers in the construction industry including engineers, architects, and specialty trades consistently show that these employees are frequently targeted with harassment and discrimination by their co-workers. Some of this treatment is explicitly sexual harassment, and some is subtler, and at times, even well-intentioned. Every female or gender non-conforming contractor I know can tell a dozen horror stories of inappropriate things said to them on a job site. Some are directed at making them feel uncomfortable, unwanted, and disrespected as an authority or leader despite their skills and qualifications. Changing the company culture is important. Changing these workplace dynamics takes a real intention on the part of business owners and managers. Here are some tips for retention: Sponsor and offer an apprenticeship program to young women, trans and gender non-conforming people and promote the career opportunities available in the trades. Offer a buddy system that starts from the job offer stage and assists women, trans and gender non-conforming people to form relationships, build networks, and transition successfully to the company. End isolation on worksites by assigning women, trans and gender non-conforming people, especially those new to the trades, in pairs or more. Guarantee pay equity within your company. Offer flexibility – family-friendly work schedules will make your business more attractive to all

genders. What are the rewards? According to cumulative Gallup Workplace Studies, companies with inclusive cultures do better on several indicators than those that are not inclusive: As leaders in the fields of renewable energy, green building, building science, and sustainable design, our success and the success of our industry is contingent on creating inclusive and equitable companies. A Toolkit for Construction Business Owners.

9: What It's Really Like to Be a Woman in the Construction Industry

Category: Original Articles Â· Tags: 50 differences between men women, biological gender differences, gender is not a social construct, gender is real, males cs. females, men and women are 50 different, men and women are not the same, men and women not the same, men v.s women, real gender 50 differences, sex differences, your sex comes with a

The church does need a deep theology of the woman, but the question we have to ask is: How do we get there? Are these just words, or are church leaders finally ready to begin to implement a more gender-inclusive agenda? Is the church ready to construct this deep theology of the woman without running it through the clerical male filter? A new theology of women cannot and should not be authored by men. Some might object to this proposal by arguing that the bishops are the authentic teachers of the faith. Bishops in the Roman Catholic Church are all male. They cannot speak from experience about what it means to be a woman in the church. If differences between the sexes matter—and in current expressions of Catholic theology they do—then the bishops should recognize their obvious limitations in this sphere of human experience and welcome the voices of women. But how can we fruitfully structure this conversation? We need a global consultation, led by female theologians and women religious, tasked with listening and learning from stories of everyday women and the social data that provide the context for those personal narratives. For this major undertaking to be successful, the women leading this process should adhere to the following five rules: Consult widely Even the female researchers who might lead this project need to learn from other women. As researchers consult widely, it will be especially important for them to listen to survivor stories, so they may learn from women abused in intimate relationships; women who have lost children to war, starvation, curable disease, or violence; women in vowed religious communities who have been told they are in grave error and in need of reform; and women whose labor is valued less than their male counterparts. Ask these women what they need to thrive. Women have been a part of the church from the beginning. And our faith tradition contains stories of many remarkable women who have shaped and passed on the faith, even if most of their stories were told by men. The researchers who undertake this project should receive the fruits of the theologies that have already been developed by women in the church. Some of these women identify as feminist, while some prefer other descriptors. Women have learned that doing theology from the perspective of women is life-giving, challenging, and liberating work. The task of feminist theology, as it emerged in its second and third waves, is not only to offer critical perspectives of past theologies or to uncover the lost stories of women but also to construct a way forward that is empowering to all. Unfortunately their contributions have often met resistance from church leaders instead of open engagement. If we are to seriously develop a new theology of the woman, this new theology must incorporate what has been learned over the past 50 years. But this task force should model cross-cultural engagement rooted in a process that seeks to build consensus around contested issues. We should use our reason to reflect on our human experiences in order to draw norms about what is right or wrong. This is the natural law approach to Catholic social teachings, which are addressed to all people of good will. The new theology of women should try to build bridges of understanding between women in different parts of the world and should seek common ground. Some issues might remain controversial for some time. But there are some issues that should not be controversial. If women in the task force emphasize areas of agreement, these can be a fruitful foundation for further collaboration. A good starting point in this area is to combat violence against women and the cultural expressions of this misogyny such as sexual slavery, human trafficking, and the victimization of women in the pornography industry. Other possibilities for building common ground include making childbirth safer for women, offering girls equal access to education, and ensuring equal pay for women as they work alongside men. Substantiate claims with evidence It might sound obvious, but this is an important rule for the task force. Researchers should consult data beyond the publications of the previous popes and councils. In crafting their new theology, the authors should cite from a range of sources, build a case, and substantiate their claims with evidence. Too often Vatican documents on women contain stereotypes like the nurturing mother, platitudes like the feminine genius, or unsubstantiated claims like the claim in *Evangelii Gaudium* that women possess more sensitivity and intuition

than men. If the descriptive claims and normative conclusions of the new theology are to be taken seriously, they must be defended, not simply asserted. Those tasked with constructing this new theology should avoid proof-texting from the scriptures or cherry-picking from the popes. Write in an open and dialogical tone. Finally, the authors of the new theology of women should acknowledge the limitations of whatever new theology emerges and should encourage others to build on their work. A new document is not to immediately become the last word on the subject but would instead be a new point of conversation, a new jumping-off point. If scholars write in an open, inviting tone, nuancing their claims and not overstepping their legitimate authority, this new theology is more likely to be well received by a broad audience. When this new theology is presented in a popular form, it should be distributed widely, using the mass media as a pulpit for teaching. If women do indeed also hold up half the church, it is time to invite them to collaborate on the construction of theology. Enabling and empowering women to construct a new theology of women is a good place to start. It is time to craft a process in which women are at the table, speaking from their experiences, and constructing a more adequate theological anthropology that takes into account diverse voices of women across the globe. And the survey says We need to move away from a theology that only applies to men or women in favor of more gender-neutral approaches.

Modern sequence dancing C programming absolute beginners guide edition Basic small pacing lessons
Glencoe math grade 6 course 1 On the other side of the street The Russian revolution: its impact on Australia.
Statue of Liberty Postcards Challenges in construction project management Rough roads and rainbows Kiss an
angel tuebl Delhi map hd 18th World Petroleum Congress Wpc Proceedings Lulus Lost Shoes Medical
laboratory skills A few useful tips on fixing and framing, etc. Frozen piano sheet music The business of sports
agents The lords of nativity: Western chart construction What Women Want From Work Parenchyma between
the nodules, sufficient to maintain a normal function of gas exchange, until the later Media and the reinvention
of the nation Silvio Waisbord Abap development for sap hana Financial Market Analysis The care of injured
and wounded service members Vascular neuroeffector mechanisms Iso 17025 portugues The Care and Repair
of Saddlery (Allen Photographic Guides) Therapeutic impasses and encounters Secrets of spectacular chess
McFarlanes Customs Law Handbook, 1989-90 The upward spiral Educational programs for the Spectrum
Effect of physical conditioning on lactic acid removal rate Ford in the thirties Enhancement of learning and
memory by elevating brain magnesium. Biopsychology pinel 6th edition The Halloween spirit Tailoring
tutorial in tamil If it was time for the musicians to call, it was time to go home and fix it Characterization of
prenatally assessed de novo small supernumerary marker chromosomes by molecular cytog