

1: Gender, Sexuality, and Power in Latin America since Independence | eBay

This article discusses gender and sexuality during the national period and the shift from women's history to the study of the social construction of both femininity and masculinity and of various forms of sexuality.

It immediately speaks to the relevance and impact of sexuality and gender on every other area of industry, commerce, science and the arts. Gender and sexuality are ubiquitous issues. This article demonstrates then that these issues and the problems around them are just as ubiquitous across the world. It argues that the solutions to these problems lies in making conversations as ubiquitous as the issues themselves. The article begins by examining the battle for education in Latin America, and how as education policy is politicized across Latin America, the question of whether or not children in Latin America grow up with gender and sex education is an ongoing and urgent one. Referencing efforts to introduce a new curriculum more cognisant of gender roles and identity in Peru and the backlash that this effort has attracted in the conservative leaning groups in the region. This has not been an isolated incident. The article immediately begins by outlining that girls and boys have the same right to education regardless of their genders and sexuality. This poses one of the first clear problems identified by this article and the larger relevance of sexuality and gender in society. Assigned gender roles can lead to girls dropping out of school. Efforts like this campaign to educate children on sexuality and gender in a new curriculum have led to an acute backlash and conspiracies that the identity of the Latin American child is under threat from conservative and catholic and some protestant groups. This article points out general public and political statement is against conversation about gender identities and sexuality becoming mainstream. Immediately, a problem is identifiable here: Gender issues cannot be solved while they are not talked about. Similar protests under similar banners took place in Europe for example in France and Poland. It is clear then that the conservatives are united across geographical remoteness, and are coordinated in their opposition of gender related conversation and progressiveness. The article suggests a link between such attitudes and the church, and the overall opinion that women are inferior to men having led injustice and violence. Nevertheless, the writer admits that a lot of progress has been made in the last recent years. Contraception is now widely used. Women have fewer children and a bigger say in the decision. In some countries, abortion has been legalised. Gay or lesbian marriage has been legalised too, Argentina, Brazil, Uruguay, and some parts of Mexico. Female wages corresponding to males at the same levels in organisational hierarchies are nearing each other now, although differences still exist across many industries and countries. However, gender related violence is worryingly high: Women strike in Argentina after the brutal rape of a 16 year old girl. Contraception is still very hard to access in many poor areas.

2: Women in World History: Case Studies

Translated and updated from the seminal Spanish text on legal decisions affecting gender and sexuality in Latin America, this English edition is the only law text to focus specifically on the rights of lesbians, gays, bisexuals and the transgender population in addition to women's rights more broadly.

Katherine Elaine Bliss, William E. French Reviews An excellent approach to integrating gender and sexuality in the study of Latin American history. Challenging and stimulating essays focusing on the centrality of these variables in the study of Latin American history since independence. French and Katherine E. Bliss nicely bring together a wide range of essays that cover the early republican period to the early twenty-first century, touching down in Venezuela, Mexico, Uruguay, Argentina, Brazil, Chile, and various points in Central America and the Caribbean. I designed a course on gender and power in Latin America a number of years ago but grew discouraged teaching it because much of the available material was too difficult for my undergrads. I also had trouble finding a coherent progression of readings. But this book provides exactly that. The introductory essay in particular is enormously helpful in laying out the major theoretical issues in accessible language. We are able to keep referring back to it in each class. Encompassing ten different countries and almost two hundred years of history, the authors approach the central focus, the relationship between gender, sexuality, and power, from a diversity of perspectives and methodologies. This exciting collection showcases many of the best young historians of Latin America. This is a terrific collection of new scholarship on sexuality and gender in Latin America Gender, Sexuality, and Power in Latin America since Independence stands out both for its extremely useful introduction and the truly new directions taken by the essays of the contributing scholars This collection is noteworthy and refreshing This well-rendered volume testifies to the vibrancy of the field and deserves wide attention. Seller assumes all responsibility for this listing. Shipping and handling This item will ship to Germany, but the seller has not specified shipping options. Contact the seller- opens in a new window or tab and request a shipping method to your location. Shipping cost cannot be calculated. Please enter a valid ZIP Code. This item will be shipped through the Global Shipping Program and includes international tracking. Learn more- opens in a new window or tab Quantity: There are 2 items available. Please enter a number less than or equal to 2. Select a valid country. Please enter 5 or 9 numbers for the ZIP Code.

3: Gender and Sexuality in Latin America - Oxford Handbooks

1. Contributors. 2. Introduction. 3. *A Historiographical Revolution in Our Time*-G. M. (Gilbert Michael) Joseph. Keynote Essay. 4. *The History of Gender in the Historiography of Latin America*-Sueann Caulfield.

Students also discuss the extent to which such mechanisms were effective: Did the population of Latin America seem to absorb these ideologies, or did they maintain different views of themselves and their positions in society? To help students answer this question, I use three transcripts of 18th-century legal cases from a collection of primary sources entitled *Colonial Lives: Documents in Latin American History*. I use them in the latter third of the course when dealing with the cultural history of the mature colonies. All present engaging case studies students can use to examine the functioning and interrelatedness of gender and racial ideologies in colonial Latin America. I either assign *Colonial Lives* in its entirety as one of the course texts or include a selection of its documents in a primary and secondary source course pack. Each chapter in *Colonial Lives* opens with an introductory essay, but I also provide students with additional background information about race and gender prior to their reading of these sources to enable their interpretation of the documents. I outline the framework of the *sistema de castas*, the caste system employed in 17th- and 18th-century Latin America to delineate the extent of Spanish, Indian, and African blood present in all individuals, and to track the mixing of races through a baroque nomenclature that privileged the reproduction of whiteness. Even though a high proportion of race mixing in colonial Latin America occurred as the result of sexual unions between European men and indigenous, African, or mixed race women, this society viewed European women as the vessels through which racial purity had to be transmitted. In this case, I provide students with questions which form a framework for our class discussions to consider when they first read the sources before class on their own. Examples of the kinds of questions I ask include: Do different people appear to have different associations? Where class size permits, I break students into groups of four to five people and instruct them to discuss these questions with their classmates for minutes. Each group discusses all questions but is responsible for presenting their conclusions on one issue to the entire class, which other students can then challenge or comment on. In such a scenario, I tend to take a back seat to the group presenting their conclusions, and only occasionally actively participate. If the conversation lags, I sometimes point to a contradiction or ask a further question. If I thought a conclusion the class had reached was particularly apt or particularly off course, I sometimes comment on this in a subsequent lecture. When class size or room structure does not permit this approach, I proceed immediately to a large group discussion of the answers students had prepared on their own, in which I act as the leader, asking for voluntary or sometimes mandatory input from class members. This latter approach is less effective, but has sometimes still yielded some lively in-class debates. One of the things students learn from this exercise is that contemporary primary sources can accurately reveal contradictory results. I attempt to guide them to this observation by asking for answers to the questions above and then ascertaining with followup questions whether all the documents substantiate the same view, or whether different individuals featured in them articulate different perspectives. The couple does not challenge the validity of the system as a whole, but seek to show their more elevated position within it. For some witnesses, tracing the blood lineage of the prospective groom, Don Teodoro Jaramillo, was essential. Others focused on the occupations in which the Jaramillo had engaged. One of the other larger themes that I often encourage students to observe in these documents is their illustration of the enormous gap that colonial Latin American society tolerated between the discourse and the reality of both gender and race. These documents effectively engage students in this, and in the other questions highlighted above, because they present interesting characters in provocative scenarios that help enliven the realities of colonial experiences. Oxford University Press,

4: Anth | SUNY Geneseo

Gender and Sexuality in Latin American: Cases and Decisions is designed to provide a valuable resource for law professors teaching in the areas of gender, sexuality, and the law, Latin American law, and comparative law.

The study of women in the colonial empires of Spain and Portugal began in the final quarter of the 20th century, clearly influenced by the feminist movement and work by scholars in U. Although at least one male scholar had already produced a thin volume on the subject, his work, lacking a feminist perspective, tended to be ignored. But during the s, a more balanced historiography began to appear as scholars began to point out that the experience of a white elite woman was far different from, for example, a rural Indian woman. Moreover, historians became more sensitive to the range of variation within any social or racial group. These sources include dowries, wills, probate records, parish records, Inquisition proceedings, both civil and criminal judicial cases, spiritual dowries, personal letters as well as censuses, donor lists, and notary and Cabildo records. While women of different economic and social strata have been studied, in general elite women, indigenous women, and female slaves have received the most attention. In addition it is not clear whether Enlightenment reforms improved or worsened the female situation. General Overviews The works listed in this section provide a general overview of the role of women in colonial Latin American society while stressing different aspects of the female experience in colonial Latin America. Pescatello , the first book to provide an overview of women in colonial Ibero-America, argued that patriarchy was the overriding model for these societies. While Burkett did not challenge this model, it underlined the importance of race and class in understanding how gender worked in the colonial society. Arrom focuses on Mexico City. The early 21st century produced Socolow , an overview of the experience of women in colonial society, as well as Powers and Kellogg , two books that concentrate on indigenous women. *The Women of Mexico City*, â€” Stanford University Press, *Class and Sex in Spanish Colonial America*. Oxford University Press, *A history of indigenous women with special attention to pre-Colombian and colonial societies*. Edited by Leslie Bethell, 2: Cambridge University Press, *A thoughtful article that covers several important topics race, marriage, kinship, status, occupations, social mores and deviance, and education. Sexuality and Marriage in Colonial Latin America*. University of Nebraska Press, Many of the articles in this collection have become classics. *Women in the Crucible of Conquest*: University of New Mexico Press, Stresses the victimization of indigenous women who found their rights to property and access to resources curtailed by Spanish policies. Mestizas fared slightly better, but even nuns were intellectually exploited by their male confessors. *The Women of Colonial Latin America*.

5: Women in Colonial Latin American History - Latin American Studies - Oxford Bibliographies

the world of gender and sexuality. Works for analysis in the seminar see gender and sexuality as systems of symbolic power directly tied to material structures of wealth, identity and inequality.

Religion in Latin America Chapter 5: Social Attitudes Latin Americans tend to express traditional views about sexuality, marriage and social mores. For example, majorities in most Latin American countries are opposed to allowing gay and lesbian couples to marry legally. And solid majorities in almost all countries surveyed say abortion should be illegal in all or most circumstances. Across the region, Protestants are more likely than Catholics to say that abortion should be illegal in all or most circumstances and that same-sex couples should not be allowed to legally wed. Protestants also are consistently more likely than Catholics to view drinking alcohol, divorce, sex outside of marriage and using artificial means of birth control as immoral. And Protestants are more inclined than Catholics to say that wives should always obey their husbands. In general, Catholics who are more religiously observant express somewhat more conservative social views than do Catholics who are less observant. For example, Catholics who attend Mass weekly generally express lower levels of support for allowing same-sex marriage than do Catholics who attend Mass less often. Nevertheless, Protestants tend to be more socially conservative than Catholics even when levels of religious observance are taken into account. For more details, see below.

Views on Same-Sex Marriage Across most of Latin America, the preponderance of public opinion is opposed to same-sex marriage. Majorities or pluralities in 13 of the 18 countries surveyed, plus Puerto Rico, say that gay and lesbian couples should not be allowed to marry legally. However, opinion is more closely divided in Brazil, Chile, Mexico and Argentina, which in became the first Latin American country to legalize same-sex marriage. Across the countries and territories surveyed in Latin America, Protestants oppose same-sex marriage by greater margins than do Catholics. In places where adequate sample sizes are available for analysis, people with no religious affiliation tend to be more supportive of gay marriage. Across Latin America, women and men are about equally likely to oppose same-sex marriage, but young adults ages are generally more supportive of gay marriage than are older adults.

Views on Abortion Most Latin Americans believe that abortion should be illegal in all or most cases. Even in Puerto Rico, where U. Protestants lean more strongly than Catholics toward the position that abortion should be illegal in all or most cases. In Chile, for example, about two-thirds of Protestants say abortion should be illegal, while half of Catholics take that position. The survey finds that across Latin America, men and women are about equally likely to oppose legal abortion, as are older and younger adults. Only in Argentina, Chile and Uruguay do fewer than half of adults consider homosexual behavior morally wrong. In most countries surveyed, majorities of both Protestants and Catholics agree that homosexuality is immoral. However, Protestants are particularly inclined toward this view. Indeed, in several countries, the percentages of Protestants who say homosexual behavior is morally wrong exceed the comparable percentages of Catholics by at least 20 points. Overall, the religiously unaffiliated are less likely than either Protestants or Catholics to say that homosexuality is morally wrong. Across Latin America, people between the ages of 18 and 34 are less likely than their elders to find homosexual behavior morally objectionable. In most countries, men and women share similar views on the moral acceptability of homosexuality. But in a handful of countries, more men than women say that homosexuality is morally wrong. Clear majorities across the region describe abortion as morally wrong. Protestants are more likely than Catholics to describe abortion as morally unacceptable. In most countries, many people who do not identify with any religion also subscribe to the view that abortion is immoral. Only in Argentina, Chile, Mexico and Uruguay do fewer than half of religiously unaffiliated people say abortion is morally wrong. Across the region, women are about as likely as men to say that abortion is morally unacceptable. And younger Latin Americans are about as likely as older Latin Americans to say that abortion is morally wrong. Where differences do arise, more women than men generally say that abortion is morally wrong. And in a handful of countries, those above the age of 34 are more likely than those between the ages of 18 and 34 to say that abortion is morally unacceptable.

Other Moral Issues When it comes to the moral acceptability of drinking alcohol, divorce, having sexual relations outside of marriage and using

artificial means of birth control, the survey shows that Protestants express considerably more conservative opinions than do Catholics. And on balance, the religiously unaffiliated are more accepting of these behaviors than are either Protestants or Catholics.

Drinking Alcohol Many Latin Americans see the consumption of alcohol as morally objectionable. Protestants tend to object to alcohol consumption more strongly than do Catholics. In most countries, clear majorities of Protestants say that drinking alcohol is morally wrong. Among Catholics, opinion is more divided. In about half of the countries surveyed, majorities of Catholics say that they have moral objections to drinking alcohol. But elsewhere, half of Catholics or fewer say that drinking alcohol is morally wrong. Wide differences between the opinions of Catholics and Protestants also are seen in Ecuador, Peru and Chile, all of which have gaps of 28 percentage points between Protestants and Catholics on this question. Smaller shares of the religiously unaffiliated have moral objections to drinking alcohol. Across Latin America, more women than men say that drinking alcohol is morally objectionable. Latin Americans ages 35 and older also are somewhat more likely to object to drinking alcohol than are adults under 35.

Divorce In most Latin American countries, fewer than half of people say that divorce is morally wrong. Overall, fewer Latin Americans object to divorce on moral grounds than do older people in the region. Latin American men are about as likely as women to say that divorce is morally wrong.

Sex Outside Marriage Latin Americans are divided on the morality of sex outside marriage. In eight of the countries surveyed, majorities of adults say that sex between people who are not married to one another is morally wrong. But in other countries, roughly half or fewer object to sex outside marriage. Generally, Protestants are more likely to oppose sex outside marriage than are Catholics. In 15 countries plus Puerto Rico, majorities of Protestants say that sex between people who are not married to each other is morally wrong. Among Catholics, half or fewer share this view in most countries surveyed. Gaps of 30 percentage points or more between Protestants and Catholics also are seen in Colombia, Chile, Brazil and Panama. In nearly all countries where adequate sample sizes are available for analysis, fewer than half of people who are unaffiliated with any religion say that sex outside marriage is morally wrong. Younger Latin Americans those ages 18-34 are less likely than older adults to find sex outside marriage morally objectionable. In most countries, men and women are about as likely to object to sex outside marriage. In a few countries, however, men are less likely to say that sex between people who are not married is morally wrong.

Artificial Means of Birth Control Fewer Latin Americans express moral objections to the use of contraceptives than object to abortion and same-sex marriage. Objections to artificial means of birth control are highest in Guatemala, Honduras, El Salvador and Panama, where roughly four-in-ten or more adults view contraception as morally wrong. In many countries surveyed, significantly higher shares of Protestants than Catholics say that using contraceptives is morally wrong. Latin Americans who do not identify with any religion are less likely to object to contraceptive use than are either Catholics or Protestants. See survey topline for full results. Young Latin American adults ages 18-34 are less likely than older adults to object to using contraceptives. Across the region, women are about as likely as men to say that using artificial means of birth control is morally wrong.

Gender Roles in the Family The socially conservative attitudes espoused by Latin Americans extend to traditional notions about gender roles in the family. Protestants are especially likely to say that wives must obey their husbands; four-in-ten or more in every country surveyed completely or mostly agree with this statement. Many Catholics, too, adhere to the idea that wives should subordinate themselves to their husbands. But in most countries, Catholics are less likely than Protestants to express this view. In Venezuela, Argentina, Uruguay and Chile, for example, the shares of Protestants who say that a wife must always obey her husband are at least 20 percentage points higher than the comparable figures among Catholics. In most countries where adequate sample sizes are available for analysis, fewer than half of religiously unaffiliated people completely or mostly agree that a wife is obligated to obey her husband. Younger adults ages 18-34 are less likely than their elders to say that a wife is obligated to obey her husband. And overall, more Latin American men than women say that wives are obligated to obey their husbands. Women across Latin America are divided on this question. In about half of the countries surveyed, majorities or pluralities of women completely or mostly agree that wives are obligated to obey their husbands. These countries include Honduras, Guatemala and the Dominican Republic, where more than eight-in-ten women say that wives are obligated to obey their husbands. In other places — such as Chile, Uruguay,

Argentina, Puerto Rico and Mexico – women either mostly disagree with this view or express divided opinions. Religious Commitment and Moral Views Protestants who attend church at least weekly express more conservative views on social issues than do Catholics who attend Mass weekly. Protestants are more likely than Catholics to take conservative positions on issues such as gay marriage, divorce and gender roles, even after holding religious observance, age, education and gender constant.

6: Social Attitudes on Moral Issues in Latin America

Gender in Latin America Book Description: Debunking traditional universalizing stereotypes, this text charts contemporary changes gender roles, relations between the genders, and gender- and sexuality-based identities.

From the looks of it, the wage gap between women and men in Latin America is alarming. Societies must set out to become more inclusive and egalitarian in order to overcome. At the same time, the percentage of women heads of households grew from 22 percent in 1990 to 31 percent in 2000, according to the United Nations. Moreover, women in the region dedicate a greater share of time than men to unremunerated activities that are characteristic of transitional roles – 86 percent in Guatemala, 81 percent in Costa Rica, and 74 percent in Mexico and Uruguay, according to a World Bank report on gender. It is noteworthy that in the United States, Afro American and Latino women are still earning less than white women, although overall there is still a pay gap between males and females of all ages. In the last decade there has been a mass incorporation of women into the formal workforce in Latin America and the Caribbean, with more than million women now working. It has been one of the most dramatic social changes in the region. The Kinds of Jobs Women are doing In spite of a tremendous increase in the number of women participating in the workforce in Latin America women still face wage discrimination in all sectors of employment. The report noted that women were especially relegated to jobs in the informal sector. According to this study 54 percent of all women across the region were in this sector, compared to only 48 percent of all men. Being in underpaying and menial jobs reflects certain trends, such as greater urbanization and fewer opportunities for girls and women to have access to education. The higher barriers to employment for women – lack of education, isolation in rural communities with fewer jobs available – result in more women left the national economy of so many countries. Women are twice as likely as men to be unpaid workers. In addition, women are still stuck in jobs that do not pay a wage, meaning that work is more informal and unprotected, especially when women are family workers. The researchers noted that women in Latin America are not alone in this situation. Globally, women in the workforce are still heavily concentrated in the low-income occupations and even in jobs that pay less than the minimum wage. But it is also important to note that the types of solutions to the problems of underpayment or informal sector work must be overcome through policies by governments that promote pay equity as part of broader social policies on economic inclusion. It also means that both local and national governments will need to emphasize the connection between expanding educational opportunities and access to a better quality of life. Furthermore, the study suggests that policies that permit freedom to create and sustain labor unions, and the right to collective bargaining can benefit women workers. Health insurance, social security and other services that allow women to remain active during their productive years can also help. A finding the report highlighted was that workers of both sexes see a rise in income with years of education. This is important as it demonstrates the overwhelming importance of secondary and higher education for women wage earners. Yet for too many women in the region access to higher education is still more difficult because of economic barriers. In rural areas the challenge is getting a primary school education. Latin America and the Caribbean faces a critical moment in terms of setting in place protection regimes and programs that help eliminate wage discrimination against women. But creating new laws, let alone enforcing them, will be something that each country needs to ensure higher growth rates. If women remain at the bottom of the earning ladder progress in the decades ahead will be compromised. This is especially significant since the Americas is a less conflictive region with a growing middle class that has helped to ensure a better futures for its citizens than many other parts of the global south. All Latin American and Caribbean states ratified it. These form a good starting point for better protections and improved public policy that can help promote equality. The choice should be obvious if nations want to grow and prosper. Economic growth cannot be accomplished when one half of the workforce is held back. If the progress of the early 21st century is to continue then gender must be factored into all national decisions related to expanding and maintaining a productive workforce.

7: Struggling with sexism in Latin America - BBC News

GENDER AND SEXUALITY IN LATIN AMERICA pdf

Marianismo and machismo are the traditional gender roles in Latin America. Marianismo is the aspect of female gender roles while machismo is the aspect of male gender roles. The key belief of machismo is that men hold supremacy over women. For the most part these gender roles conform to traditional.

8: Hispanic American Historical Review | Duke University Press

For related works on women and gender in postcolonial Latin America, see the separate Oxford Bibliographies article on Gender in Postcolonial Latin America. Foundational Works and Overviews There are few works that seek to offer a broad overview of sexuality in Latin America and the Caribbean, but several of them offer a useful foundation for.

9: What Gender Inequality Looks Like In Latin America | HuffPost

Despite the explosion of critical writing on gender and sexuality, relatively little work has focused on Latin America. Sex and Sexuality in Latin America: An Interdisciplinary Readerfills in this gap. Daniel Balderston and Donna J. Guy assert that the study of sexuality in Latin America requires a.

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