

1: The Gender Paradox – Michelle Johansen

The gender paradox is a sociolinguistic phenomenon first observed by William Labov, in which "Women conform more closely than men to sociolinguistic norms that are overtly prescribed, but conform less than men when they are not."

Overview[edit] William Labov identifies three main principles that, in combination, constitute the gender paradox. They illuminate the juxtaposing roles of women, who display both conformist and nonconformist behavior in the treatment of linguistic variables. Stable linguistic variables[edit] The first of the three principles states that "For stable sociolinguistic variables, women show a lower rate of stigmatized variants and a higher rate of prestige variants than men. It is a commonly occurring phenomenon that sociolinguists have observed in a wide array of societies. He classified his results into categories of class, style and sex. Women tended to avoid the stigmatized form, preferring the standard form more than men did, which hold true for nearly all English dialects. Females were even more careful with their choice in variable when speaking formally, indicating a high level of linguistic awareness. People are aware of the prestige associated with formal styles and thus are prone to hypercorrection – a product of linguistic insecurity. Several studies have shown that women are leaders both in eliminating stigmatized forms and adopting incoming prestige forms, and they do so at a notably higher rate than men. This finding is widespread across languages and can be seen in examples such as r -pronunciation in New York City, the reversal of the Parisian French chain shift, and entire language shifts, like that from Hungarian to German in Austria. For instance, the Atlas of North American English provides data on the regression analysis of 56 speakers in the Inland North, in which the most significant factor regarding sound change advancement is gender, making women the leading innovators. Neurobiological view[edit] One proposed explanation from J. Chambers is the notion that women lead sound change due to some inherent biological verbal advantage. Under this view, women command a greater range of variants and styles, despite similar gender roles, because of sex differences. In fact, women tend to over-report usages of prestige forms, and give less accurate self-reports of language variants than men. As women have historically been denied access to the standard economic capital available to men through education and job opportunities, this may have motivated the usage of prestige forms to help them gain social capital and advance their social standing, both consciously for cases of change from above and subconsciously for change from below. However, this view fails to address the consistently higher use of prestige forms even in contemporary societies with high levels of gender equality. Studies of language variation in central Sweden show that gender differences in speech have been maintained or even increased since , despite the fact that recent legislation in Sweden has led to widespread gender equality. Network theory view[edit] Gendered patterns of speech can also be explained by social network theory , which suggests that speech differences are accounted for by the differences between the social networks of men and women. Men tend to have denser, more local social networks, which are more conservative and resistant to change, resulting in higher usage of non-standard local variants. On the other hand, women tend to have more open, less locally-constrained networks, which are more likely to use standard variants and have access to innovative forms due to weak ties to other speech communities. Ethnocentric data[edit] Though evidence of the paradox is widespread in sociolinguistic variation studies that use either sex or gender as a variable, findings that support the principles are not universal. Most data in support of the gender paradox come from studies of Indo-European languages in Europe or North America, but studies done in Asian, African and Middle Eastern countries often show contradictory patterns. For example, male speakers use the prestigious classical variety of Arabic far more than women, even though women lead in the use of locally "prestigious" standard variants. Stylistic differences within women[edit] Several sociolinguists question the validity of making generalizations about a group as large as "women," which makes up roughly half the population of the world. Penelope Eckert argues instead that women are not using prestige forms to declare whether or not they are women. A single linguistic variable can be indexical of multiple traits and women and men can belong to multiple social groups, each with their own linguistic traits. When gender is mentioned at all, it is often used synonymously with sex. While statistics support the fact that women often lead language change, the motivations for doing so cannot

be determined by statistics alone. It is inconclusive whether it is something physiologically inherent that makes women more progressive in their language use, or if this trend is instead an effect of the role of the female gender within society. If a tendency towards language change is a product of gender, which is socially constructed, then sociolinguistics should instead be focusing on the social aspects of femininity that are indexed by female speech. This view would also account for the inconsistency in results between studies done in western cultures supporting the gender paradox and those done in other cultures where the results are less conclusive. In a study of the multilingual community of Palau , Kazuko Matsumoto and David Britain, examined the functions of prestige forms among women of various age groups. They found that among Palau women of the parent and grandparent generations, the use of Japanese is considered a conservative behavior, as it is used to preserve their ethnic home language. Among young Palau women, however, the use of Japanese is considered an innovative behavior because, having been raised speaking Palau, Japanese is an overly-prestigious foreign language used to secure a job in the modern employment market.

2: Gender paradox | Revolv

This argues that gender is a pretty significant component of the interpersonal violence. We are faced with a paradox: Women are disproportionately affected by sexual violence, perpetrated by men, that reflects our cultural sexism.

Gender paradox Save The gender paradox is a sociolinguistic phenomenon first observed by William Labov , in which "Women conform more closely than men to sociolinguistic norms that are overtly prescribed, but conform less than men when they are not. Overview William Labov identifies three main principles that, in combination, constitute the gender paradox. They illuminate the juxtaposing roles of women, who display both conformist and nonconformist behavior in the treatment of linguistic variables. Stable linguistic variables The first of the three principles states that "For stable sociolinguistic variables, women show a lower rate of stigmatized variants and a higher rate of prestige variants than men. It is a commonly occurring phenomenon that sociolinguists have observed in a wide array of societies. He classified his results into categories of class, style and sex. Women tended to avoid the stigmatized form, preferring the standard form more than men did, which hold true for nearly all English dialects. Females were even more careful with their choice in variable when speaking formally, indicating a high level of linguistic awareness. People are aware of the prestige associated with formal styles and thus are prone to hypercorrection " a product of linguistic insecurity. Several studies have shown that women are leaders both in eliminating stigmatized forms and adopting incoming prestige forms, and they do so at a notably higher rate than men. This finding is widespread across languages and can be seen in examples such as r -pronunciation in New York City, the reversal of the Parisian French chain shift, and entire language shifts, like that from Hungarian to German in Austria. For instance, the Atlas of North American English provides data on the regression analysis of 56 speakers in the Inland North, in which the most significant factor regarding sound change advancement is gender, making women the leading innovators. Neurobiological view One proposed explanation from J. Chambers is the notion that women lead sound change due to some inherent biological verbal advantage. Under this view, women command a greater range of variants and styles, despite similar gender roles, because of sex differences. In fact, women tend to over-report usages of prestige forms, and give less accurate self-reports of language variants than men. As women have historically been denied access to the standard economic capital available to men through education and job opportunities, this may have motivated the usage of prestige forms to help them gain social capital and advance their social standing, both consciously for cases of change from above and subconsciously for change from below. However, this view fails to address the consistently higher use of prestige forms even in contemporary societies with high levels of gender equality. Studies of language variation in central Sweden show that gender differences in speech have been maintained or even increased since , despite the fact that recent legislation in Sweden has led to widespread gender equality. Network theory view Gendered patterns of speech can also be explained by social network theory , which suggests that speech differences are accounted for by the differences between the social networks of men and women. Men tend to have denser, more local social networks, which are more conservative and resistant to change, resulting in higher usage of non-standard local variants. On the other hand, women tend to have more open, less locally-constrained networks, which are more likely to use standard variants and have access to innovative forms due to weak ties to other speech communities. Ethnocentric data Though evidence of the paradox is widespread in sociolinguistic variation studies that use either sex or gender as a variable, findings that support the principles are not universal. Most data in support of the gender paradox come from studies of Indo-European languages in Europe or North America, but studies done in Asian, African and Middle Eastern countries often show contradictory patterns. For example, male speakers use the prestigious classical variety of Arabic far more than women, even though women lead in the use of locally "prestigious" standard variants. Stylistic differences within women Several sociolinguists question the validity of making generalizations about a group as large as "women," which makes up roughly half the population of the world. Penelope Eckert argues instead that women are not using prestige forms to declare whether or not they are women. A single linguistic variable can be indexical of multiple traits and women and men can belong to multiple social

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3: Hjernevask - Wikipedia

Western liberals have a special place in their hearts for the Nordic countries. Their affection is nurtured by a conviction that done correctly, public policy can magically smooth out human contradiction and rid us of difficult tradeoffs.

Trudgill study data for ng variable across class, sex and style. Numbers represent the percentage of people using the non-standard form of ng. Socioeconomic class increases from bottom to top. Formality of style decreases from left to right. They illuminate the juxtaposing roles of women, who display both conformist and nonconformist behavior in the treatment of linguistic variables. It is a commonly occurring phenomenon that sociolinguists have observed in a wide array of societies. He classified his results into categories of class, style and sex. Women tended to avoid the stigmatized form, preferring the standard form more than men did, which hold true for nearly all English dialects. Females were even more careful with their choice in variable when speaking formally, indicating a high level of linguistic awareness. People are aware of the prestige associated with formal styles and thus are prone to hypercorrection – a product of linguistic insecurity. Several studies have shown that women are leaders both in eliminating stigmatized forms and adopting incoming prestige forms, and they do so at a notably higher rate than men. This finding is widespread across languages and can be seen in examples such as r -pronunciation in New York City, the reversal of the Parisian French chain shift, and entire language shifts, like that from Hungarian to German in Austria. For instance, the Atlas of North American English provides data on the regression analysis of 56 speakers in the Inland North, in which the most significant factor regarding sound change advancement is gender, making women the leading innovators.

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supporting the gender paradox and those done in other cultures where the results are less conclusive. In a study of the multilingual community of Palau, Kazuko Matsumoto and David Britain, examined the functions of prestige forms among women of various age groups. They found that among Palau women of the parent and grandparent generations, the use of Japanese is considered a conservative behavior, as it is used to preserve their ethnic home language. Among young Palau women, however, the use of Japanese is considered an innovative behavior because, having been raised speaking Palau, Japanese is an overly-prestigious foreign language used to secure a job in the modern employment market.

4: The Gender Paradox of Suicidal Behaviour and Why We Can't Address the Issue | HuffPost UK

The Nordic Gender Equality Paradox. That is the new and quite interesting book by Nima Sanandaji. The main point is that there are plenty of Nordic women in politics, or on company boards, but few CEOs or senior managers.

Share on Reddit In Sweden , girls are just as likely to go to school and university as boys are. But when it comes to personality tests, Swedish men and women are worlds apart. Malaysia sits toward the opposite end of the scale: In a paper published in Science today, Armin Falk and Johannes Hermle report that gender differences in preferences like risk-taking, patience, and trust were more exaggerated in wealthier and more gender-equal countries. Falk and Hermle used data from the Gallup World Poll that explored the preferences of around 80,000 people from 76 different countries. People answered questions about how they felt about things like patience and taking risks, and they also did mini-experiments to provide less subjective measurements—for example, choosing whether to take a fixed payment or play a lottery for a larger sum of money. The researchers compared these results to GDP for the 76 countries and also to a measure of gender equality that took into account things like international rankings and how long women have had the vote in each country. Mac Giolla and Kajonius looked at one of the older paradoxical findings: Building on previous research, they used a bigger dataset and more detailed personality questionnaire than previous work, as well as more advanced statistical techniques. Research exploring the paradox could tell us some fascinating things about how gender interacts with culture, but the list of open questions is dizzying. There are complications at every turn: Social role theory says that we can explain many important differences by looking at culture and how girls and boys are raised differently; other perspectives point to biology as the explanation. Mac Giolla and Kajonius argue that the paradox creates a problem for social role theory: And in some cases, they do: This is illustrated by looking at Rwanda, which has made enormous strides in political representation of women while making little progress in changes to traditional gender roles; it currently ranks sixth on the index. Is gender like height? There are complications on the biological end of things, too. The easy comparison here is height, which is determined by both biological and environmental factors. In more egalitarian countries, genes explain most of the difference. The argument here is similar: But what if more sexist societies—ones with bigger differences in how people think about and treat men and women—were the ones where women had a bigger and earlier impetus to start campaigning for their rights? Rights and social equality might anti-correlate in this case, confusing any analysis. Data on whether the differences increase as countries climb the ranks of gender equality would be useful in teasing those two possibilities apart. There could be something else underlying the pattern: In the same vein, Mac Giolla and Kajonius treat Norway, Sweden, and Finland as if they were entirely separate, he explains.

5: The Nordic Gender Equality Paradox

This article explores the gender paradox of suicidal behavior, examines its validity, and critically examines some of the explanations, concluding that the gender paradox of suicidal behavior is a.

Their affection is nurtured by a conviction that done correctly, public policy can magically smooth out human contradiction and rid us of difficult tradeoffs. Nowhere is that hope more pronounced than in the Nordic policies related to gender, work, and family life, particularly as they affect women. Their welfare systems were specifically designed to accommodate working mothers. Perhaps the most highly prized of their policies are paid family leave and tax-subsidized childcare. Norway and Finland log in at an amazing 40 plus weeks of leave, Sweden comes in only a touch lower at 38 weeks. The Nordic generosity towards young families does appear to increase female labor force participation. By contrast, American women work rates are Could the ease of combining work and family have something to do with that? Maybe, butâ€”and in policy, as in life, there is always a butâ€”women pay a price. Notably, Icelandâ€”the Nordic country with a smallish welfare state and with by far the shortest parental leaveâ€”ranks among the highest in the share of female managers in the world. American women have a similarly high ratio of managers and professionals as Iceland, with no federal requirement for paid leave at all. A growing body of research points to one reason for what many people might think of as counterintuitive findings: Again, Iceland is an exception when it comes to taxes; its rates are relatively low. Now, gender equality and women in executive positions are not the only goods in life, and it could well be that children, mothers, and possibly even fathers, are better off with more family time and respite from the frenzied work-and-spend treadmill endured by many two-career families in the United States. Media reports tend to show Scandinavians to be fairly content with their lot. Sanandaji explores how gender-egalitarianism is rooted deep in Scandinavian culture and history. By , women had a right to inherit property unconditionally in Iceland, the first of its kind. Even today, the World Values Survey shows Sweden to have the smallest proportion of respondents who believe men should have more of a right to a job than women if jobs are scarce. Lengthy parental leave unintentionally pushes women to lose momentum in developing human capital and workplace seniority and to put more energy into domestic life. So far, their efforts have had modest success at best. Sweden, Iceland, and Norway have created hard-to-resist government incentives to get parents to share leave time equally. Fathers have between 10 and 12 weeks reserved specifically for them. Mothers have a similar number of weeks assigned to them and the rest is for couples to decide. Recently, Denmark debated a new policy reserving more leave specifically for fathers. Swedes with children under school age have a right to shorten their work hours without risking their jobs. As Sanandaji observes, Nordics have also turned to quotas in their quest for gender parity. So far, the law has not gone as expected: In fact, Norwegian companies had less experienced board members, greater company leverage, higher company acquisition rates, and declining operating performance. The impact is especially powerful for women with high incomes before parenthood. They face lower monthly incomes, lower hourly wages, and slower rates of income growth than before they had children in all these places, with the effects lasting at least 10 years. Though you would never guess it from the admiring media coverage, the estimable Nordic countries are no closer to discovering a way out of this impasse than the laissez-faire United States. Adapted from the Spring Issue of City Journal.

6: The Gender Paradox of the Nordic Welfare State | Manhattan Institute

The underrepresentation of girls and women in science, technology, engineering, and mathematics (STEM) fields is a continual concern for social scientists and p The Gender-Equality Paradox in Science, Technology, Engineering, and Mathematics Education - Gijsbert Stoet, David C. Geary,

It was the single biggest cause of death of men aged between 20 and 45 that year, with record numbers of men aged over 85 taking their lives that year. So, why on average, do 13 men kill themselves every day in Britain? The disappointment was that article reiterated and reinforced old fallacies in a way which I think tells us more about how we want men to be, than how we understand the issue. Counting heads in prison would be a better indication. But yes, it is commonly thought that women have weak minds and bodies. And we assume that someone who dies by suicide is, by definition, someone who has a weak mind, weak moral fibre, is easily buffeted when things go wrong. I suggest that admitting to feeling suicidal - for men and women - is culturally hard, which may lead people to lie, but is probably a lot more common than we think. CALM commissioned an audit into masculinity with Public Knowledge last year, with over respondents. And drilling down into the behavior of those people who had been depressed was enlightening: The article then posited that men: I looked up the reference the authors gave and found in the summary the following sentence "The realization that cultural influences play an important role in the gender paradox of suicidal behaviors holds important implications for research and for public policy. So, how does a man deal with things when it all gets really nasty? As women, we repeat such stories and compare them to our own experiences. Bizarrely men can, legitimately, deal with or process issues in any other way - they can sing, act, write, create and pour their hearts and souls into such activity, and gain respect for doing so. But on a day-to-day level, talking about things that affect them negatively is verboten. One guy I spoke to said that, years ago they could use black humour, could make jokes about some of the terrible stuff they went through. And if they go one step further, and ask for help, then that crosses the line. I suggest that men and women equally suffer problems, equally consider suicide. But it is culturally acceptable for women to talk about problems and ask for help, but not for men. But if the message you get back from society is not to talk, and essentially not to process the issue, then you are literally paralyzed from moving on. All of which can lead to actions which are shameful, and will compound the problems. And not do a halfway attempt, and get rescued, because that would embarrass you as a man. Letting them talk, though, would be huge. Yes, of course we need a properly resourced mental health system, we need to have access to someone at the precise time we are suicidal - not three, six or nine months down the line. And it would be nice to get help without feeling like a total loser. I believe thousands of deaths could be prevented if we allowed that guy in the party - the one singing his head off, holding court in the corner with his jokes, that guy who is mates to all despite just being dumped by his girlfriend - to talk about his troubles without feeling less of a man for doing so. What is bizarre is that there has just been a conference talking about suicide prevention entirely focused on talking about young people, vulnerable people and perinatal care. Can you imagine a Breast Cancer campaign targeted 1 people who are overweight, 2 younger people with a history of breast cancer in the family, 3 people who smoke and 4 women in their 30s and 40s? No, they target women. There is another suicide prevention conference next week. Lets stop marveling at the suicide paradox. How does our understanding and expectations of men affect the way we should address suicide? Lets make a plan, and in that plan, can we talk about gender. In the UK, call The Samaritans on 90 90

For more support and advice, visit the website here. Newsletters may offer personalized content or advertisements. Learn more Newsletter Please enter a valid email address Thank you for signing up! You should receive an email to confirm your subscription shortly. There was a problem processing your signup; please try again later.

7: The Paradox of Gender Equality

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It therefore comes as a surprise that Nordic countries, in one international ranking after another, are shown to have few women among top-managers and business owners. Another surprise is that the three Baltic countries, which have more conservative societies and a more small-government approach than their Nordic neighbors, have more women managers, top executives and business owners. In this book, Dr. Nima Sanandaji shows that the apparent paradox has a simple answer: Nordic welfare states are “unintentionally” holding women back. Overly generous parental leave systems encourage women to stay home rather than work. Welfare state safety nets discourage women from self-employment. Nordic gender egalitarianism, rooted in the Viking era, deserves to be admired by the rest of the world. However, it needs to be combined with a more free-market approach to truly blossom in the 21st century. That is the new and quite interesting book by Nima Sanandaji. The main point is that there are plenty of Nordic women in politics, or on company boards, but few CEOs or senior managers. In fact the OECD country with the highest share of women as senior managers is the United States, coming in at 43 percent compared to 31 percent in the Nordics. More generally, countries with more equal gender norms do not have a higher share of women in senior management positions. Within Europe, Bulgaria does best and other than Cyprus, Denmark and Sweden do the worst in this regard. The main lesson is that further liberalization and smaller government is the most fruitful approach for social and economic progress in the 21st century, without exception. While it may seem that everything in the Nordic nations is stacked in favour of working women, Sanandaji explains the obstacles and incentives preventing women from reaching the top. From high tax wedges and the large welfare state, to the penalties on self-employment and the nationalisation of key female-led sectors, women in Nordic nations are encouraged to work hard, but not too hard. Setting conventional wisdom about the gender gap on its head, *The Nordic Gender Equality Paradox* is a lesson in market-oriented feminism. Interestingly, this book shows that promoting a more free economy, does in fact, lead to more opportunities for those women who choose a career. It should be read by all those who wish to promote the cause of women. The uniquely gender equal Nordic culture seems to have persisted throughout the Middle Ages to the modern era. The World Value Survey shows that Nordic societies also today have uniquely gender equal norms. After all, these countries combine a gender equal culture with a high participation rate of women in the labour market and policies formed to encourage working mothers. However various international rankings all paint the same picture: The only Nordic country which has relatively many women on top is Iceland, which is the country in the region which has the smallest welfare state. Evidently, something in the Nordic welfare state is holding women back when compared to the more market based American model. Yet, researchers have shown that they have been anything but a success. As quotas were introduced, the management of firms deteriorated. The reason is that less experienced people were put on boards. More importantly, the quotas have not been able to have any broader effect on the gender gap in wages. They have merely benefited a small group of elite women who have been given board positions due to the quotas. As this book shows, research literature points to a simple reason for this apparent paradox: His previous writings, such as *Scandinavian Unexceptionalism*, *Renaissance for Reforms* and *SuperEntrepreneurs* have been cited by international media and translated to various languages. For interview requests, please contact him at nima sanandaji.

8: Why figuring out what's behind a big gender paradox won't be easy | Ars Technica

The CAWP Series in Gender and American Politics Drawing on original research, Kristin A. Goss examines how women's civic place has changed over the span of more than years, how public policy has driven these changes, and why these changes matter for women and American democracy.

WhatsApp Elana Sztokman is an award-winning Israeli author, sociologist, educator, activist and thinker in the field of Orthodox Jewish feminism. There are some strange things happening around the world when it comes to gender. The current American campaign is likely to be a race between the Neanderthal and the feminist, or between Donald Trump and Hillary Clinton. In this bizarre reality, there currently seem to be roughly the same amount of people who believe that it is time for a woman to be president as there are those who believe that women are merely valued for the perkiness of their breasts. It is difficult to reconcile this dual reality, what I call the Clinton-Trump paradox. How can it possibly be that two completely oppositional views about the status of women have equal weight in the public mindset? Yet, this is the reality not just in the United States but in many places around the world. Inequality in Israel I see this paradox here in Israel, where I have been conducting research on gender issues in society for over a decade. On the one hand, there have been some interesting strides towards gender equality. The Knesset has a record 32 out of women legislators - a steady increase over the past 20 years - including many powerful feminists who are dedicated to advancing gender equality. The army, a notorious bastion of militaristic male machismo, has opened up many interesting roles for women - and in fact remains the only country in the world where all 18 year old young men and women have mandatory conscription. Israel has some of the most progressive feminist legislation in the world: And interestingly, to its shame and credit, Israel is the only country in the world where a former president is sitting in jail for crimes of rape. On the other hand, many indicators show Israeli women falling behind. In fact the security cabinet has zero women - not even Tzipi Livni, whose job title includes "Chief negotiator. Are we then surprised that there has been no progress either? Actually, three of the four top-tier ministries in Israel have never been held by women: Finance, Defense and Interior. The only senior ministry ever headed by a woman is the foreign ministry - held once by Golda Meir and twice by Livni. Two women in senior government does not signal equality. In fact, of the government authorities, only four have a woman director. Only one in five hi-tech workers are women. Almost six times more men than women run their own businesses. Of the top companies, only 5. And women entrepreneurs receive less than half the funding that men do. Barriers to equality To try and understand how it is that advances for women coexist with an overall portrait of falling behind, we need to understand where Israeli sexism comes from in Israel. It has two primary sources: Both of these are deeply patriarchal institutions that are founded on centuries-long boy-club machismo. And both are very powerful forces in Israeli society and in Israeli power structures. In decades past, the most exciting position for women in the air force - which they all apparently competed for - was being able to fold parachutes. To give credit where credit is due, since then, the army has been trying to include women in more serious positions. And sometimes, when they say a unit is "open" to women, they mean that women can do administrative "combat support" positions for commandos. Still, over the past decade, the army has been looking for new ways to include women. My younger daughter, who enlisted this year, had more combat options than her older sister did just five years ago, and in fact was placed in an elite combat unit that only opened up to women in So the army is, at least, trying. Still, the army faces major challenges in its efforts to be more gender-inclusive. One challenge is that the culture of machismo in soldierhood and body-mass superiority still dominates in the army and in Israeli life. There are a plethora of minor and major moments of sexism in the army, from requests for only boys to do any kind of heavy lifting, to watered-down requirements for women, which automatically makes them seem "lesser" in the eyes of the men. Moreover, there is a boy-club mentality that carries over to civilian life, and shapes political and economic structures. If we want to understand why there is such paltry female representation in the cabinet and in board rooms, it is because of this. Israeli political and economic structures come straight from the army. Guys call on their buddies to help them create start-ups and political parties. Women have not yet broken into

those clubs in any real way. The government currently faces tremendous pressure to recruit ultra-Orthodox haredi men, whose exemption from service irks all the non-haredi recruits who feel that they bear an unfair burden of national service and it is worth noting the government-wide preference to enlist unwilling haredi men over eager and willing non-haredi women soldiers. Meanwhile, in all the negotiations around finding places for haredi soldiers, the first compromise is always about women. The first thing that haredi leaders demand as a condition of enlistment is that women stay away. When haredi soldiers enter a room, women are asked to leave. Women are not allowed to teach or train haredi recruits. Haredi men have asked women to leave the dining hall when they enter. The army, then, is one huge contributor to the entrenched culture of sexism in Israel, even if it is making efforts at gender inclusion. The other contributor, however, shows few signs of eliminating sexism in political power, and that is Orthodox Judaism. Unlike most Western democratic countries, Israel has no separation of religion and state. In fact, one fourth of the Knesset is comprised of religious parties, most of which do not permit women on their lists, and some of which even frown on women voting. The layers of patriarchy formerly advanced by the state are shocking. The religious ministry is also responsible for determining who is allowed to get married and divorced in Israel - and these rules are made and managed by ultra-Orthodox politicians and bureaucrats, and determined according to the most extreme and antiquated versions of Jewish tradition. The ultra-Orthodox political control over marriage, divorce, conversion and ritual immersion have created an unconscionable situation in Israel where tens of thousands of women are chained in unwanted marriages unable to divorce; where thousands of people are on a "blacklist" unable to marry; where couples unable to prove their religious status are forced to leave the country in order to get married; where non-Orthodox or "unapproved" rabbis performing weddings can be jailed for up to two years; where brides have to bring "notes" to the marriage registrar from an attendant at the ritual bath proving that she was observed immersing naked! Groundswell Religious freedom, as well as freedom from religion, are non-existent concepts in Israel. And here, unlike in the IDF, there are no signs at all that the religious politicians recognize the gender problem. There are, however, signs that people in the grass-roots have had enough. The non-profit sector in Israel is currently full of organizations fighting for social change, especially around issues of religion. Much of this activity comes from deep within the religious community. In fact, last year, for the first time, a group of haredi women started their own political party. They lost in the election, but they are mobilizing women on the ground in new and innovative ways. Indeed, many of these organizations have been collaborating over the past few years to advance legislation, court cases and social awareness about the real dangers of religious political power. The groundswell is urgent and potentially exciting in the possibilities of redefining the religious-political reality in Israel - with zero assistance from the religious political establishment. So what we are seeing now is that the political power of religion in Israel creates two distinct and opposing cultural forces: The same political force creates two radically different socio-cultural trends. It emboldens feminism, while it gives power and legitimacy to misogyny. Other countries, even the United States, do not exactly share the particular cultural make-up of Israel. Religious extremism is at the root of the Clinton-Trump paradox of competing social trends. Religious extremism is on the rise everywhere - in Islam, Christianity, Judaism and elsewhere. And wherever religious extremism goes, women are the first to be targeted. And so we are seeing both trends - misogyny and feminism - on the rise, competing for public attention, support and real power. And the stakes are very high - not only for women but for Western culture generally. I am keenly interested to see how the American elections will turn out. This is not just about America but about the development of social trends around gender and religion. It is a test case for which force will emerge stronger, love for women or hatred for women. It is truly a war between darkness and light, taking place on the backs of women. I think the results will help us all understand where the world is headed. Elana Sztokman is an award-winning Israeli author, sociologist, educator, international columnist, activist and thinker in the field of Orthodox Jewish feminism.

9: New Data on the Gender-Equality Paradox | HMH Current Events

Hjernevask (Brainwash) is a Norwegian popular science documentary series that aired on Norwegian television in The series was produced by Harald Eia and Ole Martin Ihle, and was completed in.

Gesquiere, Jeanne Altmann, James W. Vaupel, and Kaare Christensen. INTRODUCTION The male-female health-survival paradox—the phenomenon observed in modern human societies in which women experience greater longevity and yet higher rates of disability and poor health than men—has far-reaching economic, sociological, and medical implications. Prevailing evidence indicates that men die at younger ages than women, despite better health, because of both biological and environmental differences that include behavioral, cultural, and social factors Wingard, ; Verbrugge, ; Kinsella and Gist, ; Kinsella, ; Case and Paxson, ; Oksuzyan et al. The male-female health-survival paradox is very well documented in late 20th century high-income countries Crimmins et al. For instance, cross-national comparisons between the United States, Europe Denmark , and Japan found consistent but opposite sex differences in survival and health: Men had higher mortality rates at all ages in all three countries, but men also exhibited a substantial advantage in handgrip strength and in activity of daily living at older ages—phenotypes that in both sexes are positively correlated with survival Oksuzyan et al. The mortality part of the paradox, the female survival advantage, has been well documented earlier than the 20th century. In fact, in the very first lifetables that were categorized by sex, estimated by Struyck and Deparcieux , female life expectancy exceeded that of males. More than years later, Thorslund et al. During the 19th century in Western societies, women generally had a constant, higher life expectancy than men at age 65, although the difference was less than 1 year. The 20th century saw rapid country-specific rises in life expectancy, increasing the male-female gap to approximately 4 years, but with variance across countries. During the last three decades, however, all 16 countries experienced a simultaneous narrowing of the gap to 0. This suggests that country-specific factors may have driven the rise in female advantage in life expectancy, whereas factors shared by all countries may underlie the simultaneous fall Thorslund et al. There is general agreement that changes in cigarette smoking is the largest identifiable factor in explaining changes in the sex gap in mortality in the developed countries Pampel, ; Payne, ; Preston and Wang, ; Jacobsen et al. With regard to the health part of the paradox, the female disadvantages in health and functioning, research on contemporary populations generally suggests that men are physically stronger, report fewer diseases, and have fewer limitations in the activities of daily living at older ages than women. However, the issue of sex differences in morbidity is more complex than the pattern in activities of daily living and physical performance tests because of variation in the definitions of diseases, diagnostic procedures, and age-related change in incidence and prevalence of many diseases. For example, the incidence of coronary heart disease starts to rise earlier for men than for women, but the sex difference in heart disease is small at the oldest ages. Women generally have a significantly higher mean number of reported disabling, nonlethal conditions than men Hjertestatistik, ; Crimmins et al. Hence, sex differences in morbidity depend on disease definitions, the measure of severity, and age trajectories of the particular diseases. It is generally not clear whether sex differences in health also occur in populations that experience living conditions and cultures very different from contemporary Western societies. For instance, historical populations with very different cultural practices, such as low-risk male behavior combined with high fertility and hence high risk of female mortality , might have experienced much less of a male-female health-survival paradox than modern human populations, which are characterized by high-risk male behavior but relatively low fertility. As another example, in human populations with extremely high male mortality relative to female mortality, male health might also be more compromised than it is in high-income Western societies. It is even less clear whether the male-female health-survival paradox is preserved across species: Somewhat surprisingly, no systematic investigations of the paradox exist for nonhuman animals. Research on aging in wild or semi-natural vertebrate populations has generally focused on demographic senescence alone increases in mortality rates with age , rather than on declines in health or functioning with age Brunet-Rossinni and Austad, Research on aging in insects has focused on the molecular basis of aging variation across species and between males and

females reviewed in Keller and Jemielty, and more recently on how the social environment influences aging, particularly in honey bees Amdam, In spite of the significant advances made by these various studies on vertebrates and invertebrates, much remains unknown about the evolutionary significance and proximate mechanisms underlying male-female differences in lifespan. Studies of mortality in animal populations suggest that males experience higher mortality than females in many species, particularly mammals Promislow and Harvey, ; Forsyth et al. Data regarding the second element of the paradox, sex differences in health, are sparser than mortality data. Some data have arisen from animal models of particular human traits or conditions e. Bellino and Wise, ; memory loss: Picq, ; Parkinson disease: Smith and Cass, , but such studies rarely involve systematic investigations of sex differences in these health measures with age. A relatively recent evolutionary framework predicts that, in many species, males will tend to have worse health than females of the same age, as well as shorter lifespans, because in many cases the most important component of male fitness is mating success rather than investment in health maintenance Rolff, ; Zuk and Stoehr, ; Stoehr and Kokko, This framework thus posits an explicit tradeoff between investment in mating activity and investment in somatic maintenance. Furthermore, males in many species gain substantial fitness benefits from seeking additional mates while females generally do not Bateman, The energetic demands of obtaining additional mates will often require the sacrifice of somatic maintenance in general and immune function in particular. The consequence is that males are predicted to show compromised immune function and health relative to females, while females maximize fitness by investing in immune function and thus enhancing longevity. Nonetheless, it represents one of the few well-developed evolutionary frameworks for predictions about male-female differences in health, and has received some empirical support; for instance, Nunn and colleagues found a positive association between sex differences in a measure of immune function and sex differences in investment in mating. However, very few data on health and functioning over the lifespan exist for animals of either sex in any species. First, we examine health and survival patterns in humans living in unusual demographic circumstances to determine whether they show a non-paradoxical pattern. Specifically, we summarize recent evidence on the health-survival paradox in a 20th century Russian population and on female survival advantages in the late 19th and early 20th century Mormon population and other historic and prehistoric populations. Second, we examine age-specific changes in health-related measures in a nonhuman primate in which male life expectancy is short relative to females, to determine whether they conform to the paradoxical pattern described in humans. Specifically, we provide a detailed analysis of age-related declines in health and physical functioning in a wild baboon population in southern Kenya. Baboons are a good choice of species from a comparative evolutionary perspective because baboons, like humans, are diurnal, ecologically flexible omnivores that evolved in a savannah environment. Males in our study population experience both a higher initial mortality rate than females at the beginning of adulthood and a faster acceleration in age-specific mortality with increasing age Alberts and Altmann, ; Bronikowski et al. By comparing the health trajectories of males and females, we examine whether baboons, like many human societies, experience a health-survival paradox. In high-income countries, they generally do so despite more disabilities and worse self-reported health. In this section, we explore patterns of all-cause mortality in four sets of populations, working our way backwards in time to shed light on whether: In Russia in , life expectancy was The female-male gap in life expectancy in Russia increased from 8. Although a narrowing of the sex difference in life expectancy in Russia has occurred since , the sex gap of Also, higher mortality rates were observed in Russia at older ages than in other European countries, suggesting worse health in Russia than in old-aged populations elsewhere. A study conducted in the s showed that middle-aged Russians and Swedes had similar prevalence of poor self-rated health and disability, but after about age 45, the prevalence of good general health and the level of physical functioning were substantially lower in Russia compared to Sweden Bobak et al. Another study of Russian men and women in the s showed a much steeper decline with age in the probability of being healthy, in comparison not only to the populations in Western Europe, but also to the former communist Eastern European countries Andreev et al. Recently, we have studied sex gaps in mortality rates in Denmark, Russia, and Moscow, as well as sex differences in several health outcomes in Denmark and Moscow among individuals aged 55 to 89 years Oksuzyan et al. Pronounced male excess mortality in Russia led us to expect

smaller male advantages in selected health domains in Russia compared to Denmark. In both Moscow and Denmark there was a consistent female advantage in survival at ages years and a male advantage in self-rated health, physical ability, and depression symptomatology. Only on cognitive tests did men perform similarly to, or worse than, women. In other words, on the large majority of health indicators, Muscovite males performed better than females. This occurred despite Muscovite men having twice the mortality of Muscovite women at ages years, a male-female ratio almost twice as large as that seen in Denmark. Hence, the male-female health-survival paradox is very pronounced in this contemporary Russian population. Sex Differences in Survival in the Late 19th and Early 20th Century Utah Population Behavioral factors have been proposed as a key source of female-male differences in mortality, with risk-taking behaviors—“including cigarette smoking and alcohol consumption”—occurring more frequently among men than among women. Cigarette smoking is the largest identifiable factor in explaining changing sex gaps in mortality, but it is well known that cigarette smoking alone cannot explain the sex difference in mortality; for instance, male non-smokers have higher mortality than female non-smokers Wang and Preston, With this background, we hypothesized that the late 19th and early 20th century Utah male-female survival difference should be among the lowest observed and smaller than that in Denmark and Sweden Lindahl-Jacobsen et al. This hypothesis is based on the fact that many residents in Utah in this period were active in the Mormon Church, which proscribes the use of alcohol and tobacco, and whose members would therefore have a healthier lifestyle than the general population with regard to typical male risk factors. This lifestyle was common among members of the Church during the early settlement years, though it was not enforced until the s Alexander, and was not institutionalized until with the Word of Wisdom Bush, ; Alexander, Females, on the other hand, had a very high fertility level, which was associated with increased maternal mortality risks Skolnick et al. We anticipated that the female longevity advantage would grow over the last half of the 19th and early part of the 20th centuries, as their elevated fertility declined during the demographic transition. Denmark and Sweden were chosen as comparison countries because many descendants of both nations were widely represented among the early migrants to Utah and because these countries have high-quality cohort mortality data spanning back as early as As seen in Figure and contrary to our expectation, the sex difference in cohort life expectancy was similar or larger in Utah than in Denmark and Sweden, except during the early frontier settlement era , which was distinguished by a series of food shortages and hardships associated with migration and the vagaries of establishing communities Skolnick et al. Active male Mormons had longer life expectancy than other groups in Utah approximately 2 years at age 50 , while the difference was minimal for females, suggesting that male Mormons benefitted from a healthy lifestyle. Still, sex differences in cohort life expectancy at the age of 50 years were similar for individuals actively affiliated with the Mormon Church and for individuals living in the general population in Denmark and Sweden. This comparison confirms that even under the particular circumstances found in Utah during the historical period, women had a survival advantage similar to that seen in European populations at that time. The Female Survival Advantage Was Present in Other 19th and 20th Century Populations The male-female life-expectancy gap was smaller in the past than it is today, as indicated for time periods in Figure a for France, and as illustrated for cohorts in Figure d. In the s, the male-female gap in eo life expectancy at birth, a measure of mortality conditions in a given year of birth; see Figure was 1. The gap was 1. The gap in Sweden was higher, 4. Preliminary analysis suggests that when eo started to rise in European countries in the 19th century, the female eo tended to increase faster than the male eo, widening the initially small gap. As shown in Figure a , the eo gap in the 19th century was largely due to the gap in remaining life expectancy at age The rise in the gap in the second half of the 19th century was fueled in roughly equal measure by a rise in the gap at ages and the gap in remaining life expectancy at age The Swedish gap of 2. In France, as shown in Figure a , the gap rose to more than 8 years in the s and then fell to 7. The radical rise and recent fall in the gap can be seen in nearly all the countries in the Human Mortality Database. The main underlying factor is almost certainly the rise of male cigarette smoking followed by the more recent rise in female smoking National Research Council, a , b. Most of the research to date on discrepancies in age-specific male vs. Several features merit discussion. The age-specific ratios are close to 1 for Swedes in the first decade of the 20th century—“this is also true for Swedes earlier and for other countries

in the 18th and early 19th centuries. Indeed at some ages and for some countries e. The low values of the ratios strongly contrast with the much higher values shown in Figure b for the first decade of the 21st century, a pattern that also held in the mid- and late century and for other countries. The rise in the ratio starting around puberty, the very high peak in Russia as opposed to Japan, and the secondary maximum for Japan and Sweden in among older adults probably due to smoking are noteworthy, as is the dramatic decline in the Russian ratio from a peak of 4 to a value under 1 at age 80. This Russian pattern may be partly due to mortality selection in a heterogeneous population: The few Russian males who survive to advanced old age may be exceptionally robust. The pattern, however, may partially be an artifact of smoothing algorithms, based on the Kannisto mortality model, that are used by the Human Mortality Database. It is uncommon to study age-specific differences in male-female death rates, as shown in Figure c. Hence, for many researchers, including some experienced demographers, it may come as a surprise that the ratio of male to female death rates declines toward 1 but the difference increases exponentially (Wisser and Vaupel, 2003) except for Russia at older ages, when the impact of heterogeneity and of data artifacts may be dominant. Also worth noting in Figure c is the high level of the difference between male and female infant mortality for Sweden in 1950. To put this difference into perspective, the gap arises because the male infant mortality rate was

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