

## 1: Gender equality in West Africa? The key role of social norms | Development Matters

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The earliest civilizations which influenced the development of western culture were those of Mesopotamia ; the area of the Tigris&Euphrates river system , largely corresponding to modern-day Iraq , northeastern Syria , southeastern Turkey and southwestern Iran: What we think of as Western thought today originates primarily from Greco-Roman and Germanic influences, and includes the ideals of the Middle Ages , the Renaissance , and the Enlightenment , as well as Christian culture. Alexander the Great In Homeric literature, and right up until the time of Alexander the Great , for example in the accounts of the Persian Wars of Greeks against Persians by Herodotus , we see the paradigm of a contrast between the West and East. Nevertheless, the Greeks felt they were the most civilized and saw themselves in the formulation of Aristotle as something between the wild barbarians of most of Europe and the soft, slavish Middle-Easterners. Ancient Greek science , philosophy , democracy , architecture , literature , and art provided a foundation embraced and built upon by the Roman Empire as it swept up Europe, including the Hellenic World in its conquests in the 1st century BCE. In the meantime, however, Greece, under Alexander, had become a capital of the East, and part of an empire. The Celts also created some significant literature in the ancient world whenever they were given the opportunity an example being the poet Caecilius Statius. They also developed a large amount of scientific knowledge themselves, as seen in their Coligny Calendar. It is a mid-sized Augustan provincial temple of the theocratic Imperial cult of the Empire. Traditional cult was a focus of Imperial revivalist legislation under Decius and Diocletian. The Roman Empire at its greatest extent. For about five hundred years, the Roman Empire maintained the Greek East and consolidated a Latin West, but an East-West division remained, reflected in many cultural norms of the two areas, including language. Although Rome, like Greece, was no longer democratic, the idea of democracy remained a part of the education of citizens. In the Roman world one could speak of three main directions: North Celtic tribal states and Parthians , the East lux ex oriente , and finally South, which implied danger, historically via the Punic Wars Quid novi ex Africa? From the time of Alexander the Great the Hellenistic period Greek civilization came in contact with Jewish civilization. Christianity would eventually emerge from the syncretism of Hellenic culture , Roman culture , and Second Temple Judaism , gradually spreading across the Roman Empire and eclipsing its antecedents and influences. Roman culture also mixed with Celtic , Germanic and Slavic cultures, which slowly became integrated into Western culture: Medieval West[ edit ] Two main symbols of the medieval Western civilization on one picture: After the fall of Rome , much of Greco-Roman art, literature, science and even technology were all but lost in the western part of the old empire. However, this would become the centre of a new West. Europe fell into political anarchy, with many warring kingdoms and principalities. Under the Frankish kings, it eventually, and partially, reunified, and the anarchy evolved into feudalism. Much of the basis of the post-Roman cultural world had been set before the fall of the Empire , mainly through the integration and reshaping of Roman ideas through Christian thought. The Greek and Roman paganism had been completely replaced by Christianity around the 4th and 5th centuries, since it became the official State religion following the baptism of emperor Constantine I. Orthodox Christian Christianity and the Nicene Creed served as a unifying force in Christian parts of Europe, and in some respects replaced or competed with the secular authorities. The Jewish Christian tradition out of which it had emerged was all but extinguished, and antisemitism became increasingly entrenched or even integral to Christendom. The Church founded many cathedrals , universities , monasteries and seminaries , some of which continue to exist today. Medieval Christianity created the first modern universities. Historian Paul Legutko of Stanford University said the Catholic Church is "at the center of the development of the values, ideas, science, laws, and institutions which constitute what we call Western civilization. The philosophy and science of Classical Greece was largely forgotten in Europe after the collapse of the Western Roman Empire, other than in isolated monastic enclaves

notably in Ireland, which had become Christian but was never conquered by Rome. Classical Greek learning was also subsumed, preserved and elaborated in the rising Eastern world, which gradually supplanted Roman-Byzantine control as a dominant cultural-political force. Thus, much of the learning of classical antiquity was slowly reintroduced to European civilization in the centuries following the collapse of the Western Roman Empire. The rediscovery of the Justinian Code in Western Europe early in the 10th century rekindled a passion for the discipline of law, which crossed many of the re-forming boundaries between East and West. In the Catholic or Frankish west, Roman law became the foundation on which all legal concepts and systems were based. Its influence is found in all Western legal systems, although in different manners and to different extents. The study of canon law, the legal system of the Catholic Church, fused with that of Roman law to form the basis of the refounding of Western legal scholarship. During the Reformation and Enlightenment, the ideas of civil rights, equality before the law, procedural justice, and democracy as the ideal form of society began to be institutionalized as principles forming the basis of modern Western culture, particularly in Protestant regions. Thomas Aquinas, a Catholic philosopher of the Middle Ages, revived and developed natural law from ancient Greek philosophy. In the 14th century, starting from Italy and then spreading throughout Europe, [46] there was a massive artistic, architectural, scientific and philosophical revival, as a result of the Christian revival of Greek philosophy, and the long Christian medieval tradition that established the use of reason as one of the most important of human activities. In the following century, this process was further enhanced by an exodus of Greek Christian priests and scholars to Italian cities such as Venice after the end of the Byzantine Empire with the fall of Constantinople. The discovery of the New World by Christopher Columbus. From Late Antiquity, through the Middle Ages, and onwards, while Eastern Europe was shaped by the Orthodox Church, Southern and Central Europe were increasingly stabilized by the Catholic Church which, as Roman imperial governance faded from view, was the only consistent force in Western Europe. Until the Age of Enlightenment, [49] Christian culture took over as the predominant force in Western civilization, guiding the course of philosophy, art, and science for many years. During the Great Divergence, a term coined by Samuel Huntington [56] the Western world overcame pre-modern growth constraints and emerged during the 19th century as the most powerful and wealthy world civilization of the time, eclipsing Qing China, Mughal India, Tokugawa Japan, and the Ottoman Empire. The process was accompanied and reinforced by the Age of Discovery and continued into the modern period. Scholars have proposed a wide variety of theories to explain why the Great Divergence happened, including lack of government intervention, geography, colonialism, and customary traditions. The United States Constitution Coming into the modern era, the historical understanding of the East-West contrast "as the opposition of Christendom to its geographical neighbors" began to weaken. As religion became less important, and Europeans came into increasing contact with far away peoples, the old concept of Western culture began a slow evolution towards what it is today. The Age of Discovery faded into the Age of Enlightenment of the 18th century, during which cultural and intellectual forces in Western Europe emphasized reason, analysis, and individualism rather than traditional lines of authority. It challenged the authority of institutions that were deeply rooted in society, such as the Catholic Church; there was much talk of ways to reform society with toleration, science and skepticism. Upon learning about enlightened views, some rulers met with intellectuals and tried to apply their reforms, such as allowing for toleration, or accepting multiple religions, in what became known as enlightened absolutism. New ideas and beliefs spread around Europe and were fostered by an increase in literacy due to a departure from solely religious texts. The Dictionnaire philosophique Philosophical Dictionary, and Letters on the English written by Voltaire spread the ideals of the Enlightenment. Coinciding with the Age of Enlightenment was the scientific revolution, spearheaded by Newton. This included the emergence of modern science, during which developments in mathematics, physics, astronomy, biology including human anatomy and chemistry transformed views of society and nature. The Industrial Revolution was the transition to new manufacturing processes in the period from about to sometime between and This included going from hand production methods to machines, new chemical manufacturing and iron production processes, improved efficiency of water power, the increasing use of steam power, and the development of machine tools. The steam engine, made of iron and fueled primarily by

coal , propelled the Industrial Revolution in Great Britain and the world. In particular, average income and population began to exhibit unprecedented sustained growth. Some economists say that the major impact of the Industrial Revolution was that the standard of living for the general population began to increase consistently for the first time in history, although others have said that it did not begin to meaningfully improve until the late 19th and 20th centuries. The First Industrial Revolution evolved into the Second Industrial Revolution in the transition years between and , when technological and economic progress continued with the increasing adoption of steam transport steam-powered railways, boats, and ships , the large-scale manufacture of machine tools and the increasing use of machinery in steam-powered factories. The Bayeux tapestry is one of the supreme achievements of the Norman Romanesque. Some cultural and artistic modalities are characteristically Western in origin and form. While dance, music, visual art, story-telling, and architecture are human universals, they are expressed in the West in certain characteristic ways. In Western dance, music, plays and other arts, the performers are only very infrequently masked. There are essentially no taboos against depicting a god, or other religious figures, in a representational fashion. In music, Catholic monks developed the first forms of modern Western musical notation in order to standardize liturgy throughout the worldwide Church, [80] and an enormous body of religious music has been composed for it through the ages. This led directly to the emergence and development of European classical music, and its many derivatives. The Baroque style, which encompassed music, art, and architecture, was particularly encouraged by the post-Reformation Catholic Church as such forms offered a means of religious expression that was stirring and emotional, intended to stimulate religious fervor. Many musical instruments developed in the West have come to see widespread use all over the world; among them are the violin , piano , pipe organ , saxophone , trombone , clarinet , accordion , and the theremin. The solo piano , symphony orchestra , and the string quartet are also significant musical innovations of the West. Painting and photography[ edit ] Saint Francis of Assisi Receiving the Stigmata , attributed to Jan van Eyck, from until Jan van Eyck , among other renaissance painters, made great advances in oil painting , and perspective drawings and paintings had their earliest practitioners in Florence. Depictions of the nude human male and female in photography, painting, and sculpture are frequently considered to have special artistic merit. Realistic portraiture is especially valued. Photography, and the motion picture as both a technology and basis for entirely new art forms were also developed in the West. Dance and performing arts[ edit ] Classical music , opera and ballet. Swan lake pictured here, Zenaïda Yanowsky as Odette The ballet is a distinctively Western form of performance dance. The polka , the square dance , and the Irish step dance are very well known Western forms of folk dance. Elizabethan theater , with such luminaries as William Shakespeare , Christopher Marlowe , and Ben Jonson , is considered one of the most formative and important eras for modern drama. The soap opera , a popular culture dramatic form, originated in the United States first on radio in the s, then a couple of decades later on television. The music video was also developed in the West in the middle of the 20th century. Musical theatre was developed in the West in the 19th and 20th Centuries, from music hall , comic opera , and Vaudeville ; with significant contributions from the Jewish diaspora , African-Americans , and other marginalized peoples. It is widely considered the preeminent work in Italian literature , [87] and is seen as one of the greatest works of world literature. In this scene, Charon comes to ferry souls across the river Acheron to the Christian Hell. Of course, extended prose fiction had existed much earlier; both novels of adventure and romance in the Hellenistic world and in Heian Japan. Tragedy , from its ritually and mythologically inspired Greek origins to modern forms where struggle and downfall are often rooted in psychological or social, rather than mythical, motives, is also widely considered a specifically European creation and can be seen as a forerunner of some aspects of both the novel and of classical opera. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. November Rayonnant rose window in Notre Dame de Paris. In Gothic architecture , light was considered the most beautiful revelation of God. Important western architectural motifs include the Doric , Corinthian , and Ionic columns, and the Romanesque , Gothic , Baroque , and Victorian styles are still widely recognised, and used even today, in the West. Much of western architecture emphasizes repetition of simple motifs, straight lines and expansive, undecorated planes. A modern ubiquitous architectural form that emphasizes this

characteristic is the skyscraper , first developed in New York, London, and Chicago. In her left hand she holds a square, an implement for testing or drawing right angles. She is watched by a group of students. In the Middle Ages, it is unusual to see women represented as teachers, in particular when the students appear to be monks. A doctor of philosophy of the University of Oxford , in full academic dress.

### 2: Side by Side West Africa Conference - Side By Side Side By Side

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Concept[ edit ] The concept of "doing" gender came from conversations of gender from sociology and gender studies. Rather than focusing on how gender is ingrained in the individual or perpetuated by institutions, West and Zimmerman emphasize the interactional level as a site where gender is invoked and reinforced. They begin by differentiating sex from sex category and gender. As humans, we have categorized and defined many aspects of life. If someone was not in favor of their gender role or did something that was not deemed "correct" for that gender this person would be committing an act of social deviance. In their article, West and Zimmerman use examples such as bathrooms, sports, coupling, conversations, professions and the might have been[ clarification needed ] division of labor to illustrate the ways in which gender is prevalent in many taken for granted activities. West and Zimmerman employ the example of a professional woman in a male-dominated field, through which it becomes apparent that the woman will have to make decisions as to whether or not she should engage in "unfeminine" behavior that would otherwise be an integral part of her identity. In the above example, the woman is engaging in behavior that will be assessed as either masculine or feminine by her co-workers. According to West and Zimmerman, this woman will be evaluated based on how her actions compare to accountability standards of the sex category she belongs to. Deviations from these expectations do not have an immediate effect on the accountability structure itself. Instead, failures to meet these standards are attributed to the individual rather than to the rigidity of recognized categories. With this theory, West and Zimmerman stress the importance of social interaction in maintaining the gender structure. Because individuals "do" and assess gender in interaction, gender is visible in a wide variety of activities such as conversation. Not only is gender often determined by others relatively easily, but this determination often establishes the ways in which individuals interact with one another. Goffman asserts that, because we habitually function within such scripts, they are taken to be further evidence of essential natures. He coins the term "gender display" as a way to conceptualize the ways in which individuals act in a gender appropriate manner. However, these performances are optional and vulnerable to disturbance, as inappropriate gender display can just as easily be invoked as socially accepted ones. Goffman asserts that there is a "scheduling" of gender displays around activities, so that the activities themselves are not interrupted by gender displays. For instance, colleagues may interact in a gendered manner during their lunch hour, rather than while they are working together on a project. The way gender is expressed and perceived by audiences varies from culture to culture. The language within a culture as "the Sapir-Whorf Hypothesis [states], notes how language influences our perceptions and thus shapes our reality. The influence of language and the significance it has often communicated over media and the gender categories people use to place gender roles in, may change or add new categories. There are other areas that gender roles and differences stem from, "some researchers suggest that gender differences result from a variety of factors including socialization and biology"gender roles are often manifested through communication and culture Goffman, ; Lauzen et al. Since the social aspect of life is such an essential part and needs to be fulfilled, we are exposed to gender roles frequently and sometimes unconsciously, absorbing it if it fits with the category that society has influenced us to perceive it as. Lauzen and colleagues examined gender roles in television, "they found male characters on prime time television were more likely to inhabit work roles, including blue collar, white collar, and extracurricular activities, while women were portrayed in more interpersonal roles involving romance, friendship, and family. These online environments allow users to shape their roles in gender. Social media and dating[ edit ] The rise of social media networks allows people to communicate globally and manage how others perceive them and how they choose to express their gender. Gender performativity Judith Butler has written extensively on this topic, using the term "gender performativity". Deutsch, in "Undoing Gender" , examines how the concept of doing gender has been employed in research. In order to facilitate the undoing of gender, Deutsch suggests that "The study of the interactional level could expand beyond simply documenting the persistence of inequality to examine 1

when and how social interactions become less gendered, not just differently gendered; 2 the conditions under which gender is irrelevant in social interactions; 3 whether all gendered interactions reinforce inequality; 4 how the structural institutional and interactional levels might work together to produce change; and 5 interaction as the site of change" p. By focusing on these areas, Deutsch asserts, it is easier to find practical solutions to problems caused by gender inequity. Learning from the Workplace Experiences of Transpeople". Connell posits that transpeople may redo gender by altering normative ideas of gender in their interactions, but may simultaneously participate in the doing of gender in other ways. Connell coins the term "doing transgender" in order to provide a way to examine how transpeople must make sense of the disconnect between sex, gender and sex category, which they may obscure or actively express in interactions. Nine short articles were composed for the symposium, including a piece by West and Zimmerman. Several authors argued that the doing gender framework did not allow for agency, intent or consciousness. Other authors argued that biology needed to be focused on when considering doing gender, in order to understand what role the body plays in gender assessment. In this, they argued, the doing gender framework does not hide agency, but contextualizes it. The authors contend that gender may be "redone" but never "undone", as accountability structures may change but gender will not disappear. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. They begin by asserting that the intersection of these three fundamental ways to categorize social difference cannot[ clarification needed ] simply be thought of in a mathematical or even strictly hierarchical sense. That is, simply plugging in these concepts as variables in a multiple regression model to predict life success in a particular society provides a simplified way to look at their relative effects, but would fail to provide an adequate basis for even understanding, lesser yet altering systemic inequalities based on race, class, and gender. For instance, poor black women in the United States face immense social disadvantages, but to place them at the bottom of some abstract listing of vulnerable populations tells us little about how race, class, and gender interacted in their biography and social milieu to constrain and direct their lives. Their analysis of these core differences from the standpoint of ethnomethodology turns the focus away from individual characteristics. Instead, they are understood processually as "emergent properties of social situations" which simultaneously produce systematically different outcomes for social groups and the rationale for such disparities. The authors assert that the reason race and class were not adequately considered in earlier works is because the feminist movement has historically been the province of white middle class women in the developed world who were not sufficiently affected or attuned to the nature of these corollary oppressions. Furthermore, few women outside this privileged lot were able to gain access to institutions of higher education, which might have permitted them to engage in the academic discourse and activity about such shortcomings. Even if they had, the gatekeepers within the academy and at leading journals made this unlikely process even more difficult. Perhaps overt racism and classism and sexism is less apparent today in these institutions, but the tendency remains for those in positions of power to view the world in a way that discounts the experience of marginalized groups. The central theme of "difference" here is meant to illustrate how the concepts of race and gender have been falsely conceived as biologically bound predictors of behavior and aptitude among those who are a certain skin color or sex. The commonalities within these somewhat arbitrary categories often exaggerated and the behavior of the most dominant group within the category e. This conceptualization is then employed as a means of excluding and stigmatizing those who do not or cannot live up to these standards. This process of "doing difference" is realized in constant interpersonal interactions that reaffirm and reproduce social structure. Social science research has rendered dubious any claim that race can simply be conflated with color, or gender with genitalia, or even class with paychecks. Since women and people of color taken are more often poor, natural disadvantage is at least tacitly assumed by many. Given the general observation that powerful groups seem to rely heavily on these ideas of natural subordination, many liberationist thinkers came to the conclusion that this essentialism would be a prime rhetorical vehicle to subvert. Thus, the deconstruction of role theory and functionalism within sociology was a central theme from the s onward. This still left a somewhat gaping theoretical vacuum, one that continues to be felt by people struggling with this challenge to fundamentally alter their social cosmology. Social constructionism has assumed the major

explanatory role in these discussions by positing that the meanings of these supposedly ascribed statuses are in fact situationally dependent on the sort of social context in which we employ them. It is these constantly occurring processes, not some divinely decreed grand plan, which reproduces social structure. Individuals "do difference" when they acknowledge knowingly or unknowingly how their categorization renders them socially accountable to acting in a particular way in a situation. However, when individuals recalibrate "doing difference" to produce alternative ways to conceptualize interaction patterns, it amounts to social change.

### 3: The Gendered West: The American West, 1st Edition (Hardback) - Routledge

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However, youth aged illiteracy rate in Chad is still twice as high for women than for men. In Liberia, only one-third of girls were enrolled in secondary school in Similarly, the basic rights of women and girls are denied. Lack of basic infrastructure and public services exacerbates the burden of domestic and care work traditionally viewed as a female prerogative. On average, women spend six times more time than men on unpaid care work – cooking, cleaning, collecting water and firewood, and caring for children, the ill and the elderly. Again, ratios vary considerably across countries, ranging from 2 times more in Nigeria to 17 times more in Mali. Confronted with these realities, one way West African governments are working to address gender inequality is by adopting national gender strategies and implementing legislative reforms. This is evident, for example, in the case of child marriage. These commitments match the political will behind national campaigns and action plans to end child marriage. However, passing laws and devising national strategies are not enough. Girls can still marry under the age of 18 in 11 West African countries. Even when legislation condemns this practice, these laws are usually weakened by customary legal systems, as seen in Gambia, Ghana, Mauritania and Nigeria. The situation of denying women their fundamental rights is thus costly for all. Ending child marriage in Niger could save the country more than USD 25 billion by So what can policy makers and citizens do? They must embrace the challenge of transforming social norms and allow West African women and men to benefit equally from development opportunities and economic growth. Discriminatory social norms weaken the implementation and efficiency of gender-sensitive policies, exposing women and girls to ongoing discrimination. Transforming discriminatory social norms requires a solid understanding of the political economy and territorial realities. These efforts must be endogenous: Interventions are needed at regional, national and grassroots levels and require the involvement of a wide range of stakeholders, including men and boys, to change attitudes on gender roles. For example, nationwide awareness-raising campaigns to address social stigma, condemn victim shaming and support survivors of gender-based violence have proven efficient. These have helped decrease the acceptance of domestic violence amongst the population:

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Causality - What are causes, mechanisms, and the like? We casually refer to causes and effects in normal interactions all the time. We all conduct our lives "choosing actions, making decisions, trying to influence others" based on theories about why and how things happen in the world. From the early stages of childhood we attribute causes, building a vision of the social and physical world that makes it understandable. Every action, every choice about what to do, is based on our anticipation of its effects, our understandings of consequences. Analytical and scientific reasoning has a similar form, but requires that we approach causation more systematically and self-consciously. Analytical Task The general analytical problem. In this and other societies, women and men commonly dress differently. Prepare a causal analysis that seeks to explain why women and men dress differently. Our analytical task this week is to attempt a "simple" causal analysis of a gender difference that is obvious but not often questioned - the way we dress. The purpose of this exercise is to get us thinking about causality. To the degree that we can, we want to try to think of different kinds of causes based on varied ways of framing the causal question. Realistically, one could easily write a book about all the possible ways of interpreting this causal question and answering it. We are just trying to develop some sensible insights in a couple pages. The starting point of most causal analyses is a comparison. When we start with the general question "what causes X? Examples of such questions might be "why do people in group A do X more than those in group B? If we are trying to explain some phenomenon, X, then we need to identify variations in the likelihood of X or the rate of X, and look for potential causes that 1 vary across the relevant circumstances in a way that could explain X and 2 that we can connect to the outcomes for X in some way. For example, with the gender distinctive clothing question, some ways to better specify the question and look at it through comparisons are: What causes individual conformity to the cultural pattern? What induces women and men to conform to the expectations for dressing differently? Whenever we observe a consistent pattern of social behavior, some common conditions or processes must be inducing people to act in a similar way. Figuring out what encourages conformity and discourages deviance allows us to provide a causal explanation. Think about what happens to people who do not conform to the expectations about male and female appropriate clothing. And, just as important, ask why it is that people punish nonconformists. Here the basic comparison is between people who conform and those who do not, or between the reactions of people to conformity and nonconformity. What causes differences in dress "codes" across cultures? What circumstances could exist across societies that consistently produce gender differences in modes of dress? The clothing characteristic of each sex varies greatly across societies and time. Clothing differs between "primitive" cultures and modern ones, between warm and cold climates, and between different parts of the world. But seemingly everywhere men and women dress differently. How can we explain this pattern? Here the primary comparison is between cultures that have different clothing. Why do the expectations about clothing differences vary by context? Why are gender differences in dress greater in some circumstances than in others? For example, both women and men may wear similar coveralls in a factory, but women and men generally wear dramatically different clothing to formal dances. Our efforts to find causes behind any phenomena are improved by looking at variations. If male and female clothing is just a little different in some contexts but greatly different in others, we can usefully focus on what might produce this variance in gender differences. Here the primary comparison is between contexts with greater differences in the expected clothing and contexts with lesser differences. While considering how to explain the differences in the ways women and men dress, it can also be helpful to think through ways that this pattern could be considered an example of a larger pattern. The explanation for the broader pattern may be different or easier to develop. The gender differences in apparel and appearance adjustment more generally could be considered as one example of apparel differences that find groups defined by age, ethnicity, or region dressing differently. That is to say, it is not only women and men who consistently dress differently. Different ways of dressing also distinguish other groups. The gender differences in dress could be considered as one example of a wider range of behavioral

differences between women and men such as rules of proper decorum, speech patterns, or displays of sexuality. That is, we can point to other presentational differences between women and men. If we think about the range of these presentational differences, do they suggest ideas that might help explain differences in apparel? Designing Research in the Social Sciences. A Unified Framework for the Social Sciences. Varieties of Social Explanation: An Introduction to the Philosophy of Social Science. Lieberman, Stanley; " Modeling Social Processes: Some Lessons from Sports "" Sociological Forum, How is gender inequality symbolized and reproduced in everyday life? To start our investigation of the causes of gender inequality, we will consider how people experience and act out gender in their day to day lives. We want to think about the most basic questions. Why and when do women and men act differently? Why and when do people respond differently to women than men? How do all these private individual actions when taken together over time influence the understanding of gender in a culture and gender inequality? For this task, we choose some familiar to us setting or type of interaction where women and men typically engage each other. For example, this could be a workplace, a bar, interactions between buyers and sellers, or parties. We use this as our source of empirical data and focus our argument on explaining gender interactions there. Then we try to apply her argument to the setting we have chosen. The right tool allows us to construct a better edifice with less effort; the wrong tool does not. The remaining notes for this analytical task look at some analytical steps that allow us to think through this problem effectively. Systematic steps in the analysis. Doing this kind of thought experiment, we want our thinking to be as systematic as possible. For all systematic causal analyses, we want to consider how the phenomenon being examined varies in regular or predictable ways across conditions, settings, types of people, places, or the like. Then, we ask what conditions or events typically precede or occur along with the outcomes that could plausibly influence those outcomes. Then we consider how their actions might differ between opposite-sex and same-sex encounters. We can broaden the range of the examples we use to think about these differences by considering other characteristics that might affect interactions, such as the age or race of the people, whether the interaction is cordial or unfriendly, how well the people know each other, and so on. We want to ask ourselves if the gender aspect of the interaction will be influenced by these other circumstances that seem relevant to interactions. For example, does gender influence cordial interactions differently from the ways it influences confrontations in our setting? If we believe the answer is yes, then we consider how and why. For example, in the same setting, a person seeking sex will commonly act differently than someone trying to curry favor or sell a product. When we apply a systematic logic to the analysis, we usually do not want to write about all the possibilities we think about. Instead, we use the ones that we find telling. But we will not identify those telling possibilities unless we systematically work through all the relevant possible influences. We can take the analysis of interactions another step by considering how the influence of gender on these interactions is potentially affected by conditions like: Whenever we try to explain patterns like this, we want to consider the exceptions. When will people violate the implications of gender expectations and what follows when they do? Are there circumstances that make it more likely people will depart from conventional behavior? Violations of norms or common expectations are valuable for causal analyses because cracks in the veneer of social order can reveal its structure and dynamics. Do we see ways that her approach neglects or misunderstands important causes influencing the gender character of behavior in the context we examine? Our central goal here is to explain how and why gender organizes interactions in our chosen example. Ridgeway, Framed by Gender , Chs.

### 5: Doing gender - Wikipedia

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Smith Gender theory developed in the academy during the 1970s and 1980s as a set of ideas guiding historical and other scholarship in the West. In social history it particularly thrived in the United States and Great Britain, with far fewer followers on the European continent. Essentially this theory proposed looking at masculinity and femininity as sets of mutually created characteristics shaping the lives of men and women. It replaced or challenged ideas of masculinity and femininity and of men and women as operating in history according to fixed biological determinants. In other words, removing these categories from the realm of biology, it made a history possible. To some extent it may be hypothesized that the major change brought about by gender theory was that it complicated the study of men, making them as well as women gendered historical subjects. Margaret Mead, most notably, described non-Western societies where men performed tasks that Westerners might call "feminine" and vice versa. Such a reappraisal, however, lay in the wings for much of the 1970s and 1980s. Another source of gender theory was philosophical and literary. This analysis drew on phenomenological and existential philosophy that portrayed the development of the individual subject or self in relationship to an object or "other. Instead of building selves in a parallel way, women accepted male images of them as their identity. By this view, femininity as most women lived it was an inauthentic identity determined not inevitably, as a natural condition, but as the result of a misguided choice. For existentialists, living an authentic life entailed escaping the world of necessity or biology and acting in the world of contingency. They should search for freedom and authenticity through meaningful actions not connected with biological necessity. The assertion that women could escape biological destiny to forge an existence apart from the family also opened the way to gender theory. A group of translators in the Northampton, Massachusetts, area working under the aegis of H. According to structuralist theory, people in societies lived within frameworks of thought that constituted grids for everyday behavior. These frameworks were generally binary, consisting of oppositions such as pure and impure, raw and cooked, or masculine and feminine. Binaries operated with and against one another as relationships. One could draw from structuralism that in the case of masculine and feminine, these concepts or characteristics were mutually definitional because they shared a common border, which, once crossed, tipped feminine behavior into masculine and vice versa. Citing Marxist and Freudian deficiencies in thinking about women and men, Rubin essentially underscored the hierarchical character of the relationship between men and women as an ingredient of what anthropologists and sociologists were coming to call gender: This "imperative" of sexual difference was what made "all manifest forms of sex and gender," which were thus "a socially imposed division of the sexes. To quote a textbook: *An Ethnomethodological Approach*, p. Rubin saw the Oedipal moment, as pinpointed first by Sigmund Freud, as being that moment when the societal norm of sexual difference was installed in each psyche. His formulations saw a psychosexual development for women that depended on imaginings of the male phallus, and of the female genitalia as in essence lacking one. Privileging the phallus, as did the little boy, the little girl understood her "lack" and that of her mother as somehow a devaluation of femininity. This drove her to appreciate male superiority and to throw herself eagerly into the arms of a man first her father and then her husband as part of the development of a normative, heterosexual femininity with marriage and motherhood—“not career”—as goals. Boys, in contrast, feared that they might become castrated like their mothers, whose genitals they interpreted as deficient, and thus came to fear their fathers, repress their normal, infantile love for their mothers, and construct an ego and sense of morality based on identification with masculinity and accomplishment. In the case of both boys and girls, however, there were many roads to adult identity based on a number of ways of interpreting biology and the parental imago. Thus, in two regards Freudianism became an important ingredient of gender theory: Freeing male and female from a strict biological determinism, Freud furthermore saw psychosexual identity as developing relationally. That is, the cultural power of the male phallus was only important in relationship to feminine lack of the phallus or castration. This relativity of

masculine and feminine psyches informed gender theory. The theories of Jacques Lacan nuanced Freudianism and became both influential and contested in gender theory. Lacan described the nature of the split or fragmented subject in even stronger terms. Freud had seen the rational, sexual, and moral regimes within the self as in perpetual contest. In an essay on the "mirror stage" in human development, Lacan claimed a further, different splitting. The baby gained an identity by seeing the self first in terms of an other—the mother—and in a mirror, that is, again, in terms of an other. Both of these images were fragmented ones because the mother disappeared from time to time, as did the image in the mirror. The self was always this fragmented and relational identity. Lacan also posited language as a crucial influence providing the structures of identity and the medium by which that identity was spoken. Lacanianism added to gender theory a further sense of the intertwined nature of masculinity and femininity, beginning with identity as based on the maternal imago and fragmented because of it. Second, it highlighted the utterly arbitrary, if superficially regal, power of masculinity as an extension of the phallus, or cultural version of the male organ. Third, the fantasy nature of the gendered self and indeed of all of human identity and drives received an emphasis that became crucial to some practitioners of gender history. Under the sign of what came to be known as "French feminism," French theorists picked up on Lacanian, structuralist, and other insights to formulate a position that contributed to gender theory. For these theorists, such as Luce Irigaray, masculine universalism utterly obstructed feminine subjectivity. What Simone de Beauvoir called "the Other" had nothing to do with women but amounted to one more version of masculinity—male self-projection. The woman was the divided, nonunitary, fragmented self. Is a history of women possible? The question of how one writes the history of fragments, "decentered subjects," and other characters for whom there are no historical conventions was addressed in some writing derived from French feminism. The French philosopher Michel Foucault contested the standard interpretation of social and political power as a palpable force emanating from a single source. Rather, power was almost a Nietzschean life force circulating through society, thus constituting a mesh in which all people operated. The mesh or grid of power produced subjects or, more commonly, people as they articulated its principles. Thus, for instance, in his famous *History of Sexuality* Foucault maintained that speaking about sex or behaving in some flauntingly sexual way was not in and of itself a liberatory act but rather an articulation of social rules about sex and thus a participation in power and the law. Foucault saw the work of the modern state as an increasingly invisible implication of people in the exercise of power around bodily issues—thus the sense in his work of biopower present in the activities of doctors, the clergy, government officials, and ordinary reformers. Arlette Farge, a French social and cultural historian, described the lives of eighteenth-century Parisians in a Foucauldian manner. That is, reading police and legal records, she saw those lives as "produced" and coming into being in this legal encounter *La vie fragile*: In presenting answers to questioners, they gave shape to their lives, as did neighbors and other witnesses. At the same time, they protested and resisted accusations and characterizations. In her view Marxist, anthropological, and psychological moves toward understanding gender had reached a dead end because they tended to see male and female as having essential or enduring characteristics. As palliative, Scott considered the way the trio of French theorists could overcome the rigidities of gender theory as it had evolved to the mids. It coupled this insight with revised Freudian ideas about the psychic acquisition of identity as a process shaped by the supremely high value placed on the phallus, and it was this value that the symbolic system of language expressed. For Scott, Lacanianism and all the psychic variation it involved were one key to understanding gender as an exigent, inescapable relationship. Scott also explained that gender could be a category or subject of discussion through which power operated. It could operate thus in several ways. For one, because gender meant differentiation, it could be used to distinguish the better from the worse, the more important from the less important. Using the term "feminine" articulated a lower place in a social or political hierarchy. Additionally, gender explained or assigned meaning to any number of phenomena, including work, the body, sexuality, politics, religion, cultural production, and an infinite number of other historical fields. Because many of these were fields where social history had established itself and where Scott herself had done major work as well, gender theory of her variety found a welcoming audience. The philosopher Judith Butler offered other poststructuralist versions of gender theory that influenced historians. In two highly celebrated books, *Gender Trouble* and *Bodies That Matter*, Butler

argued against talking of femininity in terms of an essential womanhood. Drawing on a range of theories, Butler proposed to discuss human action less in terms of the behavior of a knowing and conscious subject and more as an iteration of social rules. The fact that actions were the iteration of rules should not lead to fatalism, Butler maintained, for such iterations in appropriate settings could have upsetting consequences and even make for social change. *Bodies That Matter* made an important contribution to debates in gender theory that saw gender as "constructed" and sex or the body as somehow more "real" and determined by biology. By Scott, Butler, and other scholars had provided two critiques that shaped the use of gender theory in social history. The first was the critique of universalism, meaning the critique of narratives and analyses that took women as having their womanhood in common. Although social historians had been more conscientious than most in assessing class interests, Marxist tendencies in social history tended to see class as a universal too, one that overrode particularities such as race and gender. The critique of universals particularly brought to the fore women of color and women outside the Western framework of social history. Similarly, the critique of essentialism served to encourage more particularist studies because it denied an essence to womanhood. *Feminism and the Category of "Women" in History* showed that womanhood as an essential category was constructed in the nineteenth century to represent the "social" and thus a unified essence. The critique of essentialism went even further, however. Set in an already constructed world of language and culture, no identity could point to an originary and essential moment of self- or group-formation. For one thing, the theories raised hackles as elitist and not accessible to everyone. In fact, the unabashed elitism associated with difficult theories made some charge that these theories were actually fascistic. Another parallel with fascism appeared in the contempt with which the traditional Left was often viewed by people who had seen the real "light" of postmodernist gender theory. From a variety of perspectives feminist "theorists" became a target; indeed feminist theory associated with this more psychoanalytical and linguistically oriented variant of gender theory attracted some of the heaviest antipostmodern fire. Moreover, in positing a relational or split subjectivity when such was allowed, gender theory undermined the positive, independent figuration of women. Finally, critics of gender theory interpreted Freudian strains of that theory as draining away the findings of social history that saw women as "rational" actors in, say, devising family strategies of fertility limitation, patterns of work, household management, or social movements. For these critics the Freudianism in gender theory resexed women and relegated them to those libidinal, irrational, even hypersexual stereotypes that had heretofore characterized their rare appearances in history. The additions of Lacan were equally suspect to these critics, for his theory seemed less to question masculinity than to put it at the unquestionable heart of all power and value. Any attempt to question the power of the phallus or, by extension, of men was a delusion or sickness. Thus, those among the critics who were feminists—and most were—took the Lacanian aspects of gender theory as antifeminist, even misogynist. As cultural icons, Freud and Lacan became further examples of the automatic leadership awarded to misogynists, including most of the male theorists privileged in social thought. Theorists of postcolonialism, led in particular by Gayatri Spivak, further altered gender theory when they began looking at the colonial-imperial relationship in postmodernist terms. Spivak asked whether the "subaltern" or colonial, dominated subject could "speak. The term "subaltern" had special meaning to those who were both women and colonial subjects. From postcolonial theory, social historians began seeing gender as a product of imperial regimes, specifically as produced in the context of Western dominance and non-Western resistance, submission or both. The sciences bolstered gender theory, most notably as they came to discuss the lives of those born with ambiguously sexed bodies.

### 6: Western culture - Wikipedia

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By Sarah Ford Sociologists have long argued that gender is more of a social performance than a biological fact. In this post, Sarah Michele Ford uses two models to illustrate the performance qualities of gender. Take a look at this model. Now take a look at this model. Sorry for the slight inconvenience. They both have cheekbones that could, as the saying goes, cut glass. And they are both models. You probably assumed that the first model is female and the second model is male. The first model is Andrej Pejic, who models both mens- and womenswear. The second model is Casey Legler, who exclusively models menswear. Andrej is male and Casey is female. In society we often associate a particular gender with a particular biological sex. In the United States we often connect masculinity to males and femininity to females, but this connection is socially constructed not to mention that both femininity and masculinity are socially constructed as well. In the case of these two models, each performs a gender that is not inline with what society commonly expects from males and females. We perform gender when we choose what to wear in the morning. We perform gender in our intimate relationships, and we perform gender when we are at school and at work. Andrej Pejic and Casey Legler, like all high fashion models, are very good at gender performances. Gender performances, like so many other aspects of our lives, are governed by social norms. In contemporary American culture, femininity, for example, is stereotypically synonymous with being nurturing, with dressing in clothing that emphasizes or even sexualizes their bodies, and with an interest in fashion. Obviously the descriptions above are over-the-top stereotypes. At the same time, our norms of gender performance are stringent enough that you probably had a pretty strong reaction to the idea of a Casey Legler performing masculinity and Andrej Pejic performing femininity. How did you react to the revelation that the sex categories of the models did not match the genders that they perform? Why do you think you reacted in that way that you did? What assumptions about gender do Andrej Pejic and Casey Legler challenge? How do you perform your gender? How can gender performances challenge gender norms? West, Candace and Don H.

### 7: How We "Do Gender" – Sociology In Focus

*The Gendered West: The American West by Gordon Morris Bakken. First Published in Routledge is an imprint of Taylor & Francis, an informa company. Product Details.*

We enjoyed an inspiring and thought provoking two days. An ambitious conference programme included theological reflections on gender, country perspectives on gender injustices, and the story of Side by Side so far. We will soon be publishing a full report on the conference with all the presentations. Ernest emphasised that a highlight of the conference is that we are coming together from different faiths, including Christian, Muslim and African traditional religions. Kadidiatou Dante, Programme Effectiveness Director, World Vision Niger Kadidiatou, on behalf of the co-chairing organisations Christian Aid, Christian Council and World Vision, shared how like-minded organisations with a passion to end gender injustice had formed the inception group. She emphasised how the conference was a way to drive the gender justice agenda forward, by standing side by side with governments in the region, civil society, faith institutions, and individuals. Jane emphasised the powerful moral voice that faith leaders have in our societies: But what messages are faith leaders giving in the Kutbar or the sermon? Rita acknowledged that gender equality is a top concern for the current administration but that there is room for improvement. She encouraged faith leaders to use the pulpits and the mosques as tools for uniting and inspiring people towards addressing developmental challenges. He concluded with the following recommendations: To accelerate interreligious dialogue Muslims, Christians, Traditionalists, etc. Deepen studies and research into gender and religion. Amplify education and training on gender and faith. Support information and communication on gender justice. Develop technical assistance and advice to tackle gender injustices Dr. Angela shared statistics that show the pervasiveness of GBV and acknowledged that these forms of violence often go unchallenged and unsanctioned. She identified that GBV is part of the problem of sin and needs the redemption of Christ. Like any other sin, requires repentance, forgiveness, sanction, and reconciliation as far as possible. Country Perspectives on Gender Injustice and Action Planning for Gender Justice Throughout the conference we worked together to identify the gender inequalities within our countries, including national, community, faith and household injustices. Communique, Candles and Cameras We concluded our time together by representatives from each country reading our Side by Side communique. Women and men walking side-by-side. This conference was made possible by different organisations, faiths and people working together. You can join the movement by pledging your support for gender justice today. Rachel Tavernor Monday, July 9th,

### 8: The Gendered West : Gordon Morris Bakken :

*The Gendered West by Gordon Morris Bakken, , available at Book Depository with free delivery worldwide.*

### 9: "Cheerleading and the Gendered Politics of Sport" by Laura Grindstaff

*In , Wyoming became the first federal territory to grant women the right to vote. In , when Wyoming entered the Union as the 44th state, it wrote this provision into its state constitution, becoming the first state extending the franchise to women. In both and , Wyoming's actions.*

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