

Male Daughters Female Husbands Gender And Sex In An African Society

Angrboda's story begins where most witch's tales end: with a burning. A punishment from Odin for refusing to give him knowledge of the future, the fire leaves Angrboda injured and powerless, and she flees into a remote forest. There she is found by a man Loki, and her initial distrust grows into a deep and abiding love. Their union produces three unusual children, each with a secret destiny, who she is keen to raise at the hidden from Odin's all-seeing eye. But as Angrboda slowly recovers her prophetic powers, she learns that her blissful life - and possibly all of existence - is in danger.

The "woman question", this book asserts, is a Western one, and not a proper lens for viewing African society. A work that rethinks gender as a Western construction, *The Invention of Women* offers a new way of understanding both Yoruban and Western cultures. Oyewumi traces the misapplication of Western, body-oriented concepts of gender through the history of gender discourses in Yoruba studies. Her analysis shows the paradoxical nature of two fundamental assumptions of feminist theory: that gender is socially constructed in old Yoruba society, and that social organization was determined by relative age.

During the course of the past three decades efforts of democratisation and institutional reforms have characterised the African continent, including demands for gender equality and women's political representation. As a result, some countries have introduced affirmative action measures, either in the aftermath of conflicts or as part of broader constitutional reforms,

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whereas others are falling behind this fast track to women's political representation. Utilising a range of case studies spanning both the success cases and the less successful cases from different regions, this work examines the uneven developments on the continent. By mapping, analysing and comparing women's political representation in different African contexts, this book sheds light on the formal and informal institutions and the interplay between these that are influencing women's political representation and can explain the development on women's political representation across the continent and present perspectives on an 'African feminist institutionalism'.

Rigid notions of masculinity are causing crisis in the global Islamic community. These are articulated from the Qur'an, its commentary, historical precedents and societal, religious and familial obligations. Some Muslims who don't agree with narrow constructs of manliness feel forced to consider themselves secular and therefore outside the religious community. In order to evaluate whether there really is only one valid, ideal Islamic masculinity, *The Crisis of Islamic Masculinities* explores key figures of the Qur'an and Indian-Pakistani Islamic history, and exposes the precariousness of tight constraints on Islamic manhood. By examining Qur'anic arguments and the strict social responsibilities advocated along with narrow Islamic masculinities, Amanullah De Sondy shows that God and women (to whom Muslim men relate but are different from) often act as foils for the construction of masculinity. He argues the constrictors of masculinity have used God and women to think with and to dominate through and that rigid gender roles are the product of a misguided enterprise: the highly personal relationship between humans and God does not lend itself to the organization of society, because that relationship cannot be typified and replicated. Discussions and debates

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surrounding Islamic masculinities are quickly finding their place in the study of Islam and Muslims, and *The Crisis of Islamic Masculinities* makes a vital contribution to this emerging field.

Breathtaking in its historical and geographical scope, this book provides a sweeping examination of the construction of male and female homosexualities, stressing both the variability of the forms same-sex desire can take and the key recurring patterns it has formed throughout history. "[An] indispensable resource on same-sex sexual relationships and their social contexts. . . . Essential reading." —Choice "[P]romises to deliver a lot, and even more extraordinarily succeeds in its lofty aims. . . . [O]riginal and refreshing. . . . [A] sensational book, part of what I see emerging as a new commonsense revolution within academe." —Kevin White, *International Gay and Lesbian Review*

This monograph explores the expansion of the Tablighi Jama'at, a transnational Islamic missionary movement that originated in India in the mid-nineteenth century, and its impact in the Gambia (West Africa) in the past decade. The Jama'at offers Gambian youth, and women in particular, new opportunities to express their religious identity in a way that is in line with a modern lifestyle. The book investigates how Gambian youth have incorporated the South Asian Tablighi ideology into their daily lives and adapted it to their local context.

This fascinating study explores the clash of civilizations between the secular government and Muslim traditions in West Africa, appraising the challenge of separating the administration of the state from the deeply held beliefs of the Islamic peoples of the region. Lamin Sanneh, awarded Senegal's highest national honor for his scholarly work, plac

Explores the paradoxical image of African women as exceptionally oppressed, but also as

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strong, resourceful and rebellious.

In 1987, more than a decade before the dawn of queer theory, Ifi Amadiume wrote *Male Daughters, Female Husbands*, to critical acclaim. This compelling and highly original book frees the subject position of 'husband' from its affiliation with men, and goes on to do the same for other masculine attributes, dislocating sex, gender and sexual orientation. Boldly arguing that the notion of gender, as constructed in Western feminist discourse, did not exist in Africa before the colonial imposition of a dichotomous understanding of sexual difference, *Male Daughters, Female Husbands* examines the structures in African society that enabled people to achieve power, showing that roles were not rigidly masculinized nor feminized. At a time when gender and queer theory are viewed by some as being stuck in an identity-politics rut, this outstanding study not only warns against the danger of projecting a very specific, Western notion of difference onto other cultures, but calls us to question the very concept of gender itself.

Drawing on archival sources as well as her extensive fieldwork in Tanzania, Dorothy L. Hodgson explores the ways identity, development, and gender have interacted to shape the Maasai into who and what they are today. By situating the Maasai in the political, economic, and social context of Tanzania and of world

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events, Hodgson shows how outside forces, and views of development in particular, have influenced Maasai lifeways, especially gender relations. A significant contribution to anthropology, history, and gender studies that reveals the denials of homosexuality in traditional and contemporary African societies to be rooted in colonialist ideologies. Among the many myths created about Africa, the claim that homosexuality and gender diversity are absent or incidental is one of the oldest and most enduring. Historians, anthropologists, and many contemporary Africans alike have denied or overlooked African same-sex patterns or claimed that such patterns were introduced by Europeans or Arabs. In fact, same-sex love and nonbinary genders were and are widespread in Africa. *Boy-Wives and Female Husbands* documents the presence of this diversity in some fifty societies in every region of the continent south of the Sahara. Essays by scholars from a variety of disciplines explore institutionalized marriages between women, same-sex relations between men and boys in colonial work settings, mixed gender roles in east and west Africa, and the emergence of LGBTQ activism in South Africa, which became the first nation in the world to constitutionally ban discrimination based on sexual orientation. Also included are oral histories, folklore, and translations of early ethnographic reports by German and French observers. *Boy-Wives and Female Husbands* was the first serious

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study of same-sex sexuality and gender diversity in Africa, and this edition includes a new foreword by Marc Epprecht that underscores the significance of the book for a new generation of African scholars, as well as reflections on the book's genesis by the late Stephen O. Murray. Stephen O. Murray (1950–2019) was an independent scholar who held a PhD in Sociology from the University of Toronto. Will Roscoe is an independent scholar, with a PhD in History of Consciousness from the University of California, Santa Cruz. They are the coeditors of *Islamic Homosexualities: Culture, History, and Literature*.

In her debut collection of short stories, Lindiwe Nkutha takes us through the minds of people you may overlook on an ordinary day: The wayward neighbour you vaguely remember seeing every day as a child until the day he vanished. The face you see every weekend at the local drinking hole, you exchange a polite nod but know little about, not even her name. The young woman who is caught between her faith and her love for a woman. Their lives are untidy, tainted with the pain, joy and violence as they share with us stories they wouldn't share with anyone else. Nkutha's words weave in and around the weights we drag behind us from one place to another, with a sensitivity and wit required for such vulnerabilities and intimate moments.

A modern classic from the Booker-shortlisted author of *This Mournable Body* The

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groundbreaking first novel in Tsitsi Dangarembga's award-winning trilogy, *Nervous Conditions*, won the Commonwealth Writers Prize and has been "hailed as one of the 20th century's most significant works of African literature" (*The New York Times*). Two decades before Zimbabwe would win independence and ended white minority rule, thirteen-year-old Tambudzai Sigauke embarks on her education. On her shoulders rest the economic hopes of her parents, siblings, and extended family, and within her burns the desire for independence. She yearns to be free of the constraints of her rural village and thinks she's found her way out when her wealthy uncle offers to sponsor her schooling. But she soon learns that the education she receives at his mission school comes with a price. A timely and comprehensive history of female husbands in Anglo-America from the eighteenth through the turn of the twentieth century.

This extraordinary book combines social history, anthropology, religion, politics, women's studies to chart a genealogy of class transformation in the 20th century. Using the idea of a collectivist, humanist culture of traditional African matriarchal heritage, Ifi Amadiume contrasts daughters of the Goddess to a corrupt and oppressive culture of imperialism that she argues is the heritage of contemporary elite-led women's organizations. She examines, analyzes and critiques histories, concerns and activities of such organizations in Nigeria, making comparisons

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with those in Britain and South Africa as well as international movements. Throughout Africa, growing numbers of women are coming together and making their voices heard, mobilising around causes ranging from democracy and land rights to campaigns against domestic violence. In Tanzania and Tunisia, women have made major gains in their struggle for equal political rights, and in Sierra Leone and Liberia women have been at the forefront of efforts to promote peace and reconciliation. While some of these movements have been influenced by international feminism and external donors, increasingly it is African women who are shaping the global struggle for women's rights. Bringing together African authors who themselves are part of the activist groups, this collection represents the only comprehensive and up-to-date overview of women's movements in contemporary Africa. Drawing on case studies and fresh empirical material from across the continent, the authors challenge the prevailing assumption that notions of women's rights have trickled down from the global north to the south, showing instead that these movements have been shaped by above all the unique experiences and concerns of the local women involved.

Journalist turned psychologist Darcy Lockman offers a bracing look at the most pernicious problem facing modern parents—how egalitarian relationships become traditional ones when children are introduced into the household. In an era of seemingly unprecedented feminist

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activism, enlightenment, and change, data shows that one area of gender inequality stubbornly persists: the disproportionate amount of parental work that falls on women, no matter their background, class, or professional status. *All the Rage* investigates the cause of this pervasive inequity to answer why, in households where both parents work fulltime and agree that tasks should be equally shared, mothers' household management, mental labor, and childcare contributions still outweigh fathers'. How, in a culture that pays lip service to women's equality and lauds the benefits of father involvement—benefits that extend far beyond the well-being of the kids themselves—can a commitment to fairness in marriage melt away upon the arrival of children? Counting on male partners who will share the burden, women today have been left with what political scientists call unfulfilled, rising expectations. Historically these disappointed expectations lie at the heart of revolutions, insurgencies, and civil unrest. If so many couples are living this way, and so many women are angered or just exhausted by it, why do we remain so stuck? Where is our revolution, our insurgency, our civil unrest? Darcy Lockman drills deep to find answers, exploring how the feminist promise of true domestic partnership almost never, in fact, comes to pass. Starting with her own marriage as a ground zero case study, she moves outward, chronicling the experiences of a diverse cross-section of women raising children with men; visiting new mothers' groups and pioneering co-parenting specialists; and interviewing experts across academic fields, from gender studies professors and anthropologists to neuroscientists and primatologists. Lockman identifies three tenets that have upheld the cultural gender division of labor and peels back the ways in which both men and women unintentionally perpetuate old norms. If we can all agree that equal pay for equal work should be a given, can the same apply to unpaid work? Can justice finally come home?

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Nwando Achebe presents the fascinating history of an Igbo woman, Ahebi Ugbabe, who became king in colonial Nigeria. Ugbabe was exiled from Igboland, became a prostitute, traveled widely, and learned to speak many languages. She became a close companion of Nigerian Igala kings and the British officers who supported her claim to the office of headman, warrant chief, and later, king. In this unique biography, Achebe traces the roots of Ugbabe's rise to fame and fortune. While providing critical perspectives on women, gender, sex and sexuality, and the colonial encounter, she also considers how it was possible for this woman to take on the office and responsibilities of a traditionally male role.

A groundbreaking book, accessible but scholarly, by African activists. It uses research, life stories, and artistic expression--including essays, case studies, poetry, news clips, songs, fiction, memoirs, letters, interviews, short film scripts, and photographs--to examine dominant and deviant sexualities and investigate the intersections between sex, power, masculinities, and femininities. It also opens a space, particularly for young people, to think about African sexualities in different ways.

Challenging the received orthodoxies of social anthropology, Ifi Amadiume argues that in precolonial society, sex and gender did not necessarily coincide. Examining the structures that enabled women to achieve power, she shows that roles were neither rigidly masculinized nor feminized. Economic changes in colonial times undermined women's status and reduced their political role and Dr Amadiume maintains, patriarchal tendencies introduced by colonialism persist today, to the detriment of women. Critical of the chauvinist stereotypes established by colonial anthropology, the author stresses the importance of recognizing women's economic activities as an essential basis of their power. She is also critical of those western feminists

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who, when relating to African women, tend to accept the same outmoded projections. Straddling disciplines and continents, *Feminist Futures* interweaves scholarship and social activism to explore the evolving position of women in the South. Working at the intersection of cultural studies, critical development studies and feminist theory, the book's contributors articulate a radical and innovative framework for understanding the linkages between women, culture and development, applying it to issues ranging from sexuality and the gendered body to the environment, technology and the cultural politics of representation. This revised and updated edition brings together leading academics, as well as a new generation of activists and scholars, to provide a fresh perspective on the ways in which women in the South are transforming our understanding of development.

Theoretical Perspectives on Gender and Development demystifies the theory of gender and development and shows how it plays an important role in everyday life. It explores the evolution of gender and development theory, introduces competing theoretical frameworks, and examines new and emerging debates. The focus is on the implications of theory for policy and practice, and the need to theorize gender and development to create a more egalitarian society. This book is intended for classroom and workshop use in the fields of development studies, development theory, gender and development, and women's studies. Its clear and straightforward prose will be appreciated by undergraduate and seasoned professional, alike. Classroom exercises, study questions, activities, and case studies are included. It is designed for use in both formal and nonformal educational settings.

In 2009 Uganda's Anti-Homosexuality Bill became a top global news story. Two years later Hillary Clinton declared "Gay rights are human rights and human rights are gay rights," but still

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today there is little consensus on how to advance those rights beyond the U.S. and Europe. The fact is that international LGBT activism and allies have created winners and losers. In Africa those who easily identify with the identities of the global movement find support, funding and care. Those whose sexualities don't align so neatly don't. In this faithful and moving investigation, award winning journalist Robbie Corey-Boulet shows that LGBT liberation does not look the same in Africa as it does in the United States or Europe. At a time when there is a groundswell of interest in LGBT life in Africa and attempts at reversing LGBT rights across much of the 'developed' world Corey-Boulet lays bare past failures. To the extent that there exists a right way to engage on LGBT issues in Africa-and, indeed, worldwide-Love Falls on Us is for those looking to learn what it is.

IN THIS ISSUE Editor's Note Nwando Achebe, "Uwa Umu-Nwanyi: The World of Women, The World of Women's Children" Articles Timothy D. L. Nevin, "In Search of the Historical Madam Suakoko: Liberia's Renowned Female Kpelle Chief" Andrew Apter, "Queer Crossings: Kinship, Marriage, and Sexuality in Igboland and Carriacou" Jacqueline-Bethel Tchouta Mougoué, "Intellectual Housewives, Journalism, and Anglophone Nationalism in Cameroon, 1961-1972" Conversations Lisa A. Lindsay, "Male Daughters, Female Husbands at Thirty" Leslie Anne Hadfield, "Understanding African Marriage and Family Relations from South Africa to the United States" Marion G. Mendy, Assan Sarr, "The Ambiguity of Gender: Ifi Amadiume and the Writing of Gender History in Igboland" Lorelle Semley, "When We Discovered Gender: A Retrospective on Ifi Amadiume's Male Daughters, Female Husbands: Gender and Sex in an African Society" Abosede George, "A Philosopher with a Plan: Reflections on Ifi Amadiume's Male Daughters, Female Husbands" Ifi Amadiume, "Gender Field Experience, Method and

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Theory" The Teaching Scholar Judith A. Byfield, "Becoming Classic: 'Sitting on a Man' at Forty-Five" Akosua Adomako Ampofo, "'Sitting on a Man': Forty Years Later" Ndubueze L. Mbah, "Judith Van Allen, 'Sitting on a Man,' and the Foundation of Igbo Women's Studies" Denise Walsh, "Making It Ethical to Study Africa: The Enduring Legacies of 'Sitting on a Man'" Emily Lynn Osborn, "Man Sitting with Judith Van Allen" Lynda R. Day, "Judith Van Allen and the Impact of Her Article "'Sitting on a Man': Colonialism and the Lost Political Institutions of Igbo Women' in the Classroom" Judith Van Allen, "Politics and the Writing of 'Sitting on a Man'" Book Reviews Shi'i Cosmopolitanisms in Africa: Lebanese Migration and Religious Conversion in Senegal, reviewed by Shobana Shankar Africa and France: Postcolonial Cultures, Migration, and Racism, reviewed by Abou B. Bamba "Life Not Worth Living": Nigerian Petitions Reflecting an African Society's Experiences during World War II, reviewed by Oliver Coates Anthropologist Serena Nanda has heralded the importance of understanding human similarities and differences throughout her writing and teaching career. This was especially evidenced in her groundbreaking work, *Gender Diversity: Crosscultural Variations*, a masterful, far-reaching examination of the relationships between sex, gender, and sexuality and how they are culturally constructed. Rich ethnographic examples representing nine cultures illuminate the need to analyze sex/gender roles and identities on the basis of broad cultural patterns and distinct cultural features, including social class, ethnicity, age, religion, urban or rural residence, and exposure to Western cultures. The latest edition incorporates new material on hijras in Bangladesh, three gender alternatives in Indonesia, and global changes related to migration, health,

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and communication. Concept-reinforcing questions have been added to each chapter. *Gender Diversity, Second Edition* encourages readers to think in new ways about what they consider natural, normal, or morally right. As a concise supplement with multidisciplinary appeal, the enhanced edition is sure to energize the undergraduate classroom.

How did African women negotiate the complex political, economic, and social forces of colonialism in their daily lives? How did they make meaningful lives for themselves in a world that challenged fundamental notions of work, sexuality, marriage, motherhood, and family? By considering the lives of ordinary African women -- farmers, queen mothers, midwives, urban dwellers, migrants, and political leaders -- in the context of particular colonial conditions at specific places and times, *Women in African Colonial Histories* challenges the notion of a homogeneous "African women's experience." While recognizing the inherent violence and brutality of the colonial encounter, the essays in this lively volume show that African women were not simply the hapless victims of European political rule. Innovative use of primary sources, including life histories, oral narratives, court cases, newspapers, colonial archives, and physical evidence, attests that African women's experiences defy static representation. Readers at all levels will find this an important contribution to ongoing debates in African women's history and African colonial history.

Lorelle D. Semley explores the historical and political meanings of motherhood in West

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Africa and beyond, showing that the roles of women were far more complicated than previously thought. While in KÃ©tu, BÃ©nin, Semley discovered that women were treasurers, advisors, ritual specialists, and colonial agents in addition to their more familiar roles as queens, wives, and sisters. These women with special influence made it difficult for the French and others to enforce an ideal of subordinate women. As she traces how women gained prominence, Semley makes clear why powerful mother figures still exist in the symbols and rituals of everyday practices.

This is the first comprehensive reader that brings African experiences to bear on the ongoing global discussions of women, gender, and society. Bringing together the essential writing on this topic from the last 25 years, these essays discuss gender in Africa from a multi-disciplinary perspective.

The persecution of people in Africa on the basis of their assumed or perceived homosexual orientation has received considerable coverage in the popular media in recent years. Gay-bashing by political and religious figures in Zimbabwe and Gambia; draconian new laws against lesbians and gays and their supporters in Malawi, Nigeria and Uganda; and the imprisonment and extortion of gay men in Senegal and Cameroon have all rightly sparked international condemnation. However, much of the analysis has been highly critical of African leadership and culture without considering local nuances, historical factors and external influences that are contributing to the problem. Such commentary also overlooks grounds for optimism in the struggle for sexual rights and

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justice in Africa, not just for sexual minorities but for the majority population as well. Based on pioneering research on the history of homosexualities and engagement with current LGBTI and HIV/AIDS activism, Marc Epprecht provides a sympathetic overview of the issues at play and a hopeful outlook on the potential of sexual rights for all.

Culture for 500 years

The relationship between African women and, Feminism is one fraught with controversy. Inherent, in this connection is the question of whether, assumptions made by Western feminists about, women's place in society are cross-cultural or, relevant to Africa's situation. This book tackles, the misrepresentation of African women by both, black and white American feminists and thereby, explores the implications of the dominance of, Western scholarship in the production of knowledge, about Africa.

A study of same-sex passion, desire, and intimacy among working-class women who love women in West Africa.

In this book, Oy?wùmí extends her path-breaking thesis that in Yorùbá society, construction of gender is a colonial development since the culture exhibited no gender divisions in its original form. Taking seriously indigenous modes and categories of knowledge, she applies her finding of a non-gendered ontology to the social institutions of Ifá, motherhood, marriage, family and naming practices. Oy?wùmí insists that contemporary assertions of male dominance must be understood, in part, as the work of local intellectuals who took marching orders

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from Euro/American mentors and colleagues. In exposing the depth of the coloniality of power, Oy?wùmí challenges us to look at the worlds we inhabit, anew.

Is it possible to simultaneously belong to and be exiled from a community? In *Politics of the Female Body*, Ketu H. Katrak argues that it is not only possible, but common, especially for women who have been subjects of colonial empires. Through her careful analysis of postcolonial literary texts, Katrak uncovers the ways that the female body becomes a site of both oppression and resistance. She examines writers working in the English language, including Anita Desai from India, Ama Ata Aidoo from Ghana, and Merle Hodge from Trinidad, among others. The writers share colonial histories, a sense of solidarity, and resistance strategies in the on-going struggles of decolonization that center on the body. Bringing together a rich selection of primary texts, Katrak examines published novels, poems, stories, and essays, as well as activist materials, oral histories, and pamphlets—forms that push against the boundaries of what is considered strictly literary. In these varied materials, she reveals common political and feminist alliances across geographic boundaries. A unique comparative look at women's literary work and its relationship to the body in third world societies, this text will be of interest to literary scholars and to those working in the fields of

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postcolonial studies and women's studies.

For the last decade Liberia has been one of Africa's most violent trouble spots. In 1990, when thousands of teenage fighters, including young men wearing women's clothing and bizarre objects of decoration, laid siege to the capital, the world took notice. Since then Liberia has been through devastating civil upheaval and the most feared warlord, Charles Taylor, is now president. What began as a civil conflict, has spread to other West African nations. Western correspondents saw in the Liberian war a primeval, savage Africa—a "heart of darkness." They focused on sensational "primitive" aspects of the conflict, such as the prevalence of traditional healers and soothsayers, and shocked the international community with tales of cannibalism, especially the eating of the body parts of defeated opponents, which was widespread. Eschewing popular stereotypes and simple explanations, Stephen Ellis traces the history of the civil war that has blighted Liberia in recent years and looks at its political, ethnic and cultural roots. He focuses on the role religion and ritual have played in shaping and intensifying this brutal war.

In this fascinating exploration of the cultural models of manhood, *When Men Are Women* examines the unique world of the nomadic Gabra people, a camel-herding society in northern Kenya. Gabra men denigrate women and feminine

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things, yet regard their most prestigious men as women. As they grow older, all Gabra men become d'abella, or ritual experts, who have feminine identities. Wood's study draws from structuralism, psychoanalytic theory, and anthropology to probe the meaning of opposition and ambivalence in Gabra society. When Men Are Women provides a multifaceted view of gender as a cultural construction independent of sex, but nevertheless fundamentally related to it. By turning men into women, the Gabra confront the dilemmas and ambiguities of social life. Wood demonstrates that the Gabra can provide illuminating insight into our own culture's understanding of gender and its function in society.

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