

Female Power And Male Dominance By Peggy Reeves Sanday

This clear, critical examination makes Hegel's arguments fully accessible. Hegel's system is considered as a whole and examines the wide range of problems that it was designed to solve.

This well-crafted book probes the key dimensions of Africa's existential predicament. It constitutes an intellectual response to a gnawing "African situation"—the starting point for grasping Africa's social and religious quest. Beyond split explanations of external versus internal factors (e.g., colonization/slavery vs. leadership/cultural values), this study accounts more comprehensively for emergent issues shaping this situation. The situation reflects a gamut of problems in traditional African religion and material culture, which hitherto defines African communality, politics, and destinies vis-à-vis the cosmos and nature. Thus, African religion and communities, each with its own attendant values, do not operate by critical engagement with larger issues of society and civilization, especially those shaped by the advent of (post-) modernity. Rather, they operate via adaptation. The communal drive for natural and social harmony inevitably produces a preservationist view of culture ("leaving things as they are"). This study takes an integrative approach to religion, society, and civilization; eschews dichotomies; and

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broadly defines and re-signifies life and wholeness as a true end of Africans' quest today.

In the sixteenth century and seventeenth centuries it was women who were almost exclusively persecuted as witches. However, the witch craze has been subjected to surprisingly little feminist analysis. In *Lewd Women and Wicked Witches*, Marianne Hester reviews and develops revolutionary feminist thinking. Accordingly, she shows how witches can be seen as victims of the oppression of a male dominated society. Concentrating on English source material, the author shows how witch-hunts may be seen as an historically specific example of male dominance. Relying on an eroticised construct of women's inferiority, they were part of the ongoing attempt by men to maintain their power over women.

A social psychologist discusses, from a feminist perspective, the role of power in male-female relationships

Contrary to the declarations of some anthropologists, matriarchies do exist. Peggy Reeves Sanday first went to West Sumatra in 1981, intrigued by reports that the matrilineal Minangkabau--one of the largest ethnic groups in Indonesia--label their society a matriarchy. Numbering some four million in West Sumatra, the Minangkabau are known in Indonesia for their literary flair, business acumen, and egalitarian, democratic relationships between men and women. Sanday uses her repeated visits to West Sumatra in the closing decades of the twentieth century as the basis for a new

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definition of matriarchy. From the vantage point of daily life in villages, especially one where she developed close personal ties, Sanday's narrative is centered on how the Minangkabau conceive of their world and think humans should behave, along with the practices and rituals they claim uphold their matriarchate. *Women at the Center* leaves the reader with a solid sense of the respect for women that permeates Minangkabau culture, and gives new life to the concept of matriarchy.

Seminar paper from the year 2007 in the subject English Language and Literature Studies - Literature, grade: 1,3, University of Cologne, course: American Sexualities, 14 entries in the bibliography, language: English, abstract: Throughout history the differences between the sexes have always been an important and controversial issue. In our society it has usually been the male who owned the power, the one who is in charge – the pater familias. Even though today, when women are regarded as of equal status, in politics and business, men still tend to achieve more and receive higher wages. But what is this particular power based on anyway? How is it constituted and how is it maintained? Is it justifiable to think only in terms of binary genders and sexes? Is power generally something that is only determined to be masculine? Or is there such a thing as female power? What is this power like? In this paper, answers to these questions shall be found and discussed furthermore. The first section of the paper will give a short introduction and an historical overview of the ideas of gender and sex. Then, in the following, a connection shall be drawn to the notion of power and its

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relation to sexuality and gender in general. The last part of the first chapter will investigate the importance of the family environment with regard to the initiation of sexually deviant behaviour. Family environment, sexual deviance and gendered power are issues which form major part of A.M. Homes' controversial novel *The End of Alice*, which was published in 1996. The further discussion will focus on the characters of the novel as well as on the representation of the sexes and their struggle for power. Eventually, the significance of one particular woman, the mother, as a very influential and powerful character in the book shall be analysed. The author of this paper is absolutely aware of the fact, that the novel is based on rather controversial elements, as for instance the narrator's glorifying attitude concerning the sexual abuse of children. Since the children characters in the novel are usually not younger than twelve and do show typically male or female attributes, they shall be included in the discussion of female and male power, although they are not considered to be adults and are victims of crime actions within the novel.

Female Power and Male Dominance: On the Origins of Sexual Inequality Cambridge University Press

This book contributes to, and builds on the growing academic literature on gender. It draws on a number of Gambian works, mainly from female but also male authors, to analyse gender in contemporary Gambian fiction. It focuses on challenging the social construction of gender norms, inequality and abuse whilst analysing how gender norms and stereotypes are

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represented, reinforced or challenged in significant facets of Gambian literature. Through this analysis, it becomes evident that the gender identity of the author plays a role in the depiction of the female and male characters and their situatedness in Gambian society. Various themes are covered, offering a broad insight and something for everyone including: education, motherhood, female circumcision, power and decision-making. It further explores male dominance, marriage, sex and sexuality, promiscuity and religion. A great insightful and thought provoking read for students, scholars and lay persons interested in African literature, gender studies and Gambian studies.

Why do Women, even very attractive women, stay in relationships with Men who treat them badly? Is it low self-esteem or a desire to submit to a dominant man? A dominant man who will provide all the romance and excitement she has been brought up to believe is her natural right. In my case it was the latter; I wanted the big, handsome hunky guy who would sweep me off my feet, treat me like a princess in public and his sex slave in the bedroom. But, as most women find out, life is not a fairy tale. A real life Rhett Butler probably does exist but you will have more chance of finding a needle in a haystack. Elizabeth Bennett found happiness but for every Mr Darcy there are hundreds of selfish men who think a woman's job is just to supply sex and child care. **WOMEN SHOULD UNDERSTAND THE POWER THEY HAVE.** I didn't realise it until I was thirty-five and until that point I put up with my men coming home drunk, wasting my money, getting fatter and more abusive and providing me with increasingly disappointing sex. I put up with it no longer. I now have a man who sees it as his principle aim in life to keep me happy, contented, wealthy and sexually satisfied. I have known my man for most of my life but he only became my boyfriend seven years ago. During that time I have been a professional

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Dominatrix and a writer of books dedicated to the dominant female. And my boyfriend is also my slave. In this book I explain how all this came about. The book is more about personal-transformation and female-empowerment than it is about kinky, usually fictional, sexual fantasies. The success of the book, *Fifty shades of grey*, shows the interest there is out there in an alternative, discipline based life-style and emphasises that many women share that interest. Unlike, *fifty shades of grey*, *Dominant Female Submissive Male* is primarily a manual for submissive men to find the Mistress of their dreams but it is also an eye-opener for frustrated women as it shows them the glorious, very exotic and exciting life they could have. While some submissive men are slightly pathetic, and even creepy, many are romantic, kind-hearted, reliable and good fun. They adore and respect women and see it as their role in life to support them. What's not to like about that? They will have a desire for discipline and this desire will be inextricably linked to their sexual nature. For some this will be extreme and involve heavy BDSM but for most it will involve safe, erotic role-play and spankings. The point is that Women control when, how and even if it happens. Women have the power in all aspects of the relationship and how they exercise that power is up to them. Believe me, once you have a man on his knees begging for an orgasm you will never look back. But Women do not want to live with a wimp and this is what a lot of very nice submissive men fail to understand and why many of them remain frustrated and single when, with a little change of emphasis, their dreams are so easily achievable. This book is a guide on how to affect this change of emphasis and to get across what women are looking for and will accept in a loving, fulfilling and very kinky relationship. It also explains how submissive men can learn to accept and enjoy their kink and how to widen their circle of fetish friends. It relates the authors own experiences and offers

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guidance on how to get the best out of a session with a Dominatrix and how to become more than just a client to her. It also explains how to tell your wife about your desire for female-domination and, more importantly, how not to. It also offers cautionary tales and about how not to get ripped off by unscrupulous con-artists. The central aim of the book however, is to bring together good men who have a desire for female-domination with good women looking for a lover who will provide happiness, support, fun, excitement and success. Please click on the look inside feature for a preview.

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 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.

In this bracing study of American sexual culture and the politics of acquaintance rape, esteemed anthropologist Peggy Reeves Sanday identifies the sexual stereotypes that continue to obstruct justice and diminish women. Beginning with a harrowing account of the St. John's rape case, Sanday reaches back through British and American landmark rape cases to explain how, with the exception of earliest Colonial times, rape has been a crime notable for placing the woman on trial. A ground-breaking work of scholarship, *A Woman Scorned* brings a broader perspective to our understanding of acquaintance rape and envisions, finally, a new

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paradigm for female sexual equality.

This article addresses the epistemological problem in anthropology of women as Other the subordinate, the muted, the peripheral with particular reference to the ethnographic literature on Oceania. The ideas and images that form the value-loaded premise of women as Other reflect ongoing controversies about power, sex, and gender in the West controversies that influence the discipline of anthropology in ways that feminists have yet to consider systematically. My purpose is to examine, from a feminist perspective, the paradigmatic problems of gender and politics in anthropology and to illustrate these problems with selected works that have influenced anthropological theory and Pacific ethnography. This discussion will help provide feminists in other disciplines with background necessary for understanding the diverse contexts of gender relations across cultures and for assessing the epistemological problems confronting current anthropological research and discourse about women.

This new Hite Report goes beyond the author's previous groundbreaking examination of female sexuality to explore the complicated relationships between mothers and daughters, sisters, friends, colleagues, leaders, and lovers. It explores the nature of female friendship and work relationships between women. From feuding sisters, to mothers jealous of their daughters, to sabotage in the workplace, this book explores why relationships between women so often end in acrimony. Thousands of interviews with women around the world lead her to the conclusion that friction and jealousy in these interactions are the result of a hidden taboo that discourages honesty about female sexuality between mother and daughter in childhood. This broken bond fosters distrust, suspicion, and hostility toward women that extends into every arena. Concluding that women have much to gain by cooperating rather than co-opting

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each other, this treatise will inspire women of all ages to put aside their rivalry and work together for a new definition of female power.

"Ambitious in its scope and interdisciplinary in its purview. . . . Without doubt future researchers will want to refer to Hanna's study, not simply for its rich bibliographical sources but also for suggestions as to how to proceed with their own work. Dance, Sex, and Gender will initiate a discussion that should propel a more methodologically informed study of dance and gender."—Randy Martin, *Journal of the History of Sexuality*

Parliaments around the world are still overwhelmingly populated by men, yet studies of male dominance are much rarer than are studies of female under-representation. In this book, men in politics are the subjects of a gendered analysis. How do men manage to hold on to positions of power despite societal trends in the opposite direction? And why do men seek to cooperate mainly with other men? Elin Bjarnegård studies how male networks are maintained and expanded and seeks to improve our understanding of the rationale underlying male dominance in politics. The findings build on results both from statistical analyses of parliamentary composition worldwide and from extensive field work in Thailand. A new concept, homosocial capital, is coined and developed to help us understand the persistence of male political dominance.

Catharine A. MacKinnon, noted feminist and legal scholar, explores and develops her original theories and practical proposals on sexual politics and law. These discourses, originally delivered as speeches, have been brilliantly woven into a book that retains all the spontaneity and accessibility of a live presentation. MacKinnon offers a unique

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retrospective on the law of sexual harassment, which she designed and has worked for a decade to establish, and a prospectus on the law of pornography, which she proposes to change in the next ten years. Authentic in voice, sweeping in scope, startling in clarity, urgent, never compromised and often visionary, these discourses advance a new theory of sex inequality and imagine new possibilities for social change. Through these engaged works on issues such as rape, abortion, athletics, sexual harassment, and pornography, MacKinnon seeks feminism on its own terms, unconstrained by the limits of prior traditions. She argues that viewing gender as a matter of sameness and difference--as virtually all existing theory and law have done--covers up the reality of gender, which is a system of social hierarchy, an imposed inequality of power. She reveals a political system of male dominance and female subordination that sexualizes power for men and powerlessness for women. She analyzes the failure of organized feminism, particularly legal feminism, to alter this condition, exposing the way male supremacy gives women a survival stake in the system that destroys them.

Publisher Description

Cheryl Anderson examines the laws relating to women that are found in the Book of the Covenant and the Deuteronomic law. She argues that the laws can be divided into those that treat women similarly to men (defined as "inclusive" laws) and those that treat women differently ("exclusive" laws). This study then suggests that the exclusive

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laws, which construct gender as male dominance/female subordination, do not just describe violence against women but constitute a form of violence against women. As a non-historical critique of ideology, critical theory is used to offer analytical insights that have significant implications for understanding gender constructions and violence in both ancient and contemporary settings.

Has male dominance in political life been broken? Will gender balance in elected assemblies soon be reached? Around 100 years after women's suffrage was gained, and in spite of much effort, most countries are still at some distance from this goal. In 2013, the average representation of women in the world's parliaments was around 20 per cent. This book analyses the longitudinal development of women's political representation in eight old democracies, where women were enfranchised before and around World War I: Denmark, Iceland, Germany, The Netherlands, New Jersey (USA), New South Wales (Australia), Sweden, and the United Kingdom. These countries/states have all followed an incremental track model of change in women's position in political life, but have followed different trajectories. This slow development stands in contrast to recent examples of fast track development in many countries from the Global South, not least as a result of the adoption of gender quotas. Furthermore, the book discusses in four separate chapters the common historical development in old democracies, the different trajectories and sequences, the framing of women politicians, and the impact of party and party system change. In this book an innovative

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model of male dominance is developed and defined in terms of both degree and scope. Four stages are identified: male monopoly, small minority, large minority, and gender balance. The book then reconceptualizes male dominance by looking at horizontal and vertical sex segregation in politics, at male-coded norms in the political workplace and at discourses of women as politicians. According to the time-lag theory, gender balance in politics will gradually be achieved. However, this theory is challenged by recent stagnation and drops in women's representation in some of the old democracies. A new concept of conditional irreversibility is developed in the final discussion about whether we are heading for gender balance in politics.

Met wrange humor begeeft Mary Beard, de beroemdste classicus van het Verenigd Koninkrijk, zich in de genderdiscussie. Ze toont ons hoe in de geschiedenis machtige vrouwen behandeld zijn. Haar voorbeelden komen uit de klassieke oudheid en het hier en nu, en ze leggen de culturele pijlers onder een eeuwigdurende misogynie bloot. Ze bespreekt de stem van vrouwen in het maatschappelijk debat en bevraagt onze aannames omtrent de manier waarop vrouwen met macht omgaan. En hoe komt het dat zo weinig machtige vrouwen aan een mannelijk rolmodel weten te ontsnappen? Naar aanleiding van haar persoonlijke online-ervaringen op het gebied van seksisme en agressie vraagt Mary Beard zich af: als vrouwen niet zichtbaar zijn binnen onze machtsstructuren, is het dan niet de macht die we moeten omvormen?

The chapter "Experiencing Male Dominance in Swedish Film Production" is available

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Intercourse is a book that moves through the sexed world of dominance and submission. It moves in descending circles, not in a straight line, and as in a vortex each spiral goes down deeper. Its formal model is Dante's Inferno; its lyrical debt is to Rimbaud; the equality it envisions is rooted in the dreams of women, silent generations, pioneer voices, lone rebels, and masses who agitated, demanded, cried out, broke laws, and even begged. The begging was a substitute for retaliatory violence: doing bodily harm back to those who use or injure you. I want women to be done with begging. The public censure of women as if we are rabid because we speak without apology about the world in which we live is a strategy of threat that usually works. Men often react to women's words - speaking and writing - as if they were acts of violence; sometimes men react to women's words with violence. So we lower our voices. Women whisper. Women apologize. Women shut up. Women trivialize what we know. Women shrink. Women pull back. Most women have experienced enough dominance from men - control, violence, insult, contempt - that no threat seems empty. Intercourse does not say, forgive me and love me. It does not say, I forgive you, I love you. For a woman writer to thrive (or, arguably, to survive) in these current hard times, forgiveness and love must be subtext. No. I say no. Intercourse is search and assertion, passion and fury; and its form - no less than its content - deserves critical scrutiny and respect.----

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PREFACE.

Women, Men and Language is an essential introduction to the key area of language and gender. It sketches the historical background, summarises recent research and introduces students to the key issues in the field using an unpretentious and clear style. Gender is a hugely popular topic and this book provides the answer to questions such as ¿Do men and women talk differently?¿; ¿In what ways do they talk differently?¿; ¿Does Language play a role in male dominance?¿.

This edited volume establishes a state-of-the-art perspective on theory and research on gender, power, and communication in human relationships. Both theoretical essays and review chapters address issues relevant to female and male differences in power, dominance, communication, equality, and expectations/beliefs. All chapter contributors share two commonalities. First, each provides a 1990s assessment of power and equality in female and male relationships. Second, each reviews respective programs of research and focuses attention on the relevance of this research to understanding the relationships of women and men. Unique because it incorporates a multidisciplinary approach to the study of gender and the communication of power in human relationships, this book includes the original work of intellectuals with national and international reputations in the social sciences. The volume provides both scholastic breadth and centralized treatment of issues that form the very foundation of social and personal relationships. It will appeal to scholars working in the disciplines of

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communication and psychology as well as other areas of social science research. Applying data from over 150 tribal societies to scales developed to measure power and dominance, Sanday offers answers to basic questions regarding male and female power. The view that emerges conforms to no particular theoretical perspective. Why, as Dhruvarajan asks, do most rural Hindu women continue to accept, sometimes even cherish, household arrangements that humiliate, dominate, and depersonalize them? According to Dhruvarajan, the Indian patriarchy successfully socializes millions of females into emulating pativrata--the doctrine of total devotion to one's husband when married and obeisance to male dominance when not married. . . . What distinguishes Dhruvarajan's work from similar studies is her meticulous ethnography of household life as a blueprint for life cycles ruled by traditional sex-role relationships. In her analysis of 46 Kannada-speaking Brahmin and Vokkaliga families of a south Indian village, Dhruvarajan weaves a tight tapestry from colorful undercurrents of everyday rural life evident only to a participant observer. Choice A poignant case study of the way in which ideology, religion, and social structure have converged to subjugate women. The author demonstrates how this blatantly patriarchal society is justified by an ideology, 'Pativrata,' which holds that a woman's spiritual salvation depends upon her total devotion, service, and subordination to her husband. A revealing and fascinating book for feminists, scholars and students of religion and Indian culture. Vanaja Dhruvarajan is Professor of Sociology at the University of Winnipeg, Manitoba, and also

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teaches Women's Studies. She is particularly familiar with her subject as she was born and raised in India.

Sexual harassment in the workplace, date rape, and domestic violence dominate the headlines and have recently sparked scholarly debates about the nature of the sexes. Concurrently, the scientific community is conducting research in topics of sex and gender issues. Indeed, more research is being done on the topics of sexual conflict and coercion than at any other time in the history of the social sciences. Despite this attention, it is clear that these issues are being addressed from two essentially different perspectives: one is labeled "feminist", while the other, viewed as antithetical to the feminist movement, is called "evolutionary psychology", which emphasizes the history of reproductive strategies in understanding conflict between the sexes. This book brings together leading experts from both sides of the debate in order to discover how each could offer insights lacking in the other. The editors' overall goal is to show how the feminist and evolutionary approaches are complementary despite their evident differences, then provide an integration and synthesis. In fact, several of the contributors to this unique volume consider themselves advocates of both approaches. As a stimulating presentation of the dynamics of sex, power, and conflict--and a pioneering rapprochement of the diverse tendencies within the scientific community--this book will attract a wide audience in both psychology and women's studies fields. "The assumption of universal male dominance is called into question in Sexual

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Stratification, which presents empirical evidence for its absence. These fourteen original papers, plus an introduction and overview by the author, are case studies that include societies where male dominance predominates, such as Sicily, through societies in which dominance is qualified, such as Yuruba, to more egalitarian societies, such as the Bontoc and the Israeli kibbutz. Stratification is examined empirically in both traditional and modern societies and theoretically in terms of power and autonomy in economic and social structures. In addition, an assessment is made of the role ideology plays in establishing norms for sex roles and statuses."--Jacket.

For close to four decades, Murray Bookchin's eco-anarchist theory of social ecology has inspired philosophers and activists working to link environmental concerns with the desire for a free and egalitarian society. New veins of social ecology are now emerging, both extending and challenging Bookchin's ideas. For this instructive book, Andrew Light has assembled leading theorists to contemplate the next steps in the development of social ecology. Topics covered include reassessing ecological ethics, combining social ecology and feminism, building decentralized communities, evaluating new technology, relating theory to activism, and improving social ecology through interaction with other left traditions.

Seminar paper from the year 2011 in the subject English Language and Literature Studies - Literature, grade: 1,3, University of Kassel (Institut für anglistische Literaturwissenschaft), course: Gender at Work, language: English, abstract: In David Lodge's "Nice Work", space constitutes the important aspect of structuring the world of Rummidge and its characters. The novel is set up in a twofold structure of space: Industry, represented by Vic Wilcox (MD of

