

Gender roles in society



Gender Roles In Society The world today has changed in many aspects of gender related life style. Yet there is an area of improvement in the focus of gender: based on labour and the patriarchal working woman. The class society have a great impact on the behaviour women carry out. The different theories and definitions help to explain the relationship of the construction of the gender. Feminism has a great impact on the gender role in our society. Feminists have been fighting for a long time for power and control in this mans world.

Our family structure creates a great impact on womens behaviour in society, family life and the labour force. All these titles focus on the relationship of gender. Gender is best described the construction of what is culturally assumed as femininity as well as masculinity. Lesbian and gay male theory of a feminist is beyond the logic of masculine/femine. It is also referred to the social and cultural categories of the biological fact of human sex differentiation. Teresa de Lauretis uses this table: (1) Gender is (a) representation-which is not to say that it does not have concrete or real implications, both social and subjective, for the material life of individuals. On the contrary, (2) The representation of gender is its construction - and in the simplest sense it can be said that all of Western Art and high culture is the engraving of the history of that construction.

(3) The construction of gender goes on as busily today as it did in earlier times, say the Victorian era. And it goes on not only where one might expect it to - in the media, the private and public schools, the courts, the family, nuclear or extended or single - parented. The construction of gender also goes on, if less obviously, in the academy, in the intellectual community, in

avantgarde artistic practices and radical theories, even, and indeed especially, in feminism. (4) Paradoxically, therefore, the construction of gender is also effected by its deconstruction; that is to say, by any discourse, feminist or otherwise, that would discard it as ideological misrepresentation, for gender like the real, is not only the effect of representation but also its excess, what remains outside discourse as a potential trauma which can rupture or destabilize, if not contained, any representation (Winders 15). The Aristotelian view of the natural role of civilized woman as a wife and mother. A rational mans view for a woman is the daily chores and responsibilities of nurturing children and running a household; leisure time is not necessary for a wife and mother.

The uncivilized woman is a slave or a serf or a labourer, or from a savage race, is even more handicapped by her social role and her natural abilities. On the same note, a laboured woman of these groups would completely shoutout the life of leisure. The Descartes method can be acquired knowledge by breaking down complex beliefs and experiences. The simple natures are uncovered and examined closely to understand how they combine and to build up other objects. According to Princess Elizabeth of Behemia who corresponds to the method does not lead her enough time for her to acquire a habit of meditation or other inerests in her household.

On the other hand, a poor woman would find it impossible. In class and race it becomes clear that Descartess rational man is not only male but an upper-class, European male. A woman who wishes to follow Descartess method must ignore her cultural roles and see the skills and thought that are combined and free from reason. In a family setting equality is not practised

for women. Rational and formal equality is taken for granted in a domestic atmosphere based on tradition and natural inequalities.

Joan Acker's of gender: the abstract worker is actually a man, and it is the man's body, its sexuality, minimal responsibility in procreation, and conventional control of emotions that pervades work and organizational processes. Women's bodies-female sexuality, their ability to procreate and their pregnancy, breast-feeding, and child care, menstruation, and mythic emotionality-are suspect, stigmatized, and used as grounds for control and exclusion (Williams 228). The structural deflection is changing formal equality for a true equality or changing the goal of the organization or both. In the adoption of the fifty-fifty rule privileges males: first, to separate public and private life as a male model (the leader) which means to prove themselves as men in a male-defined space. To succeed the new leadership role is to adopt the same ability as men.

Second, sex-paired leadership structure of the same sex is direct competition with an inferior group or sex. Simone de Beauvoir argues the self-development as women are to relate to the subject and they should join the battle. Women should define themselves as subjects against an object or other. Jessica Benjamin argues opposite a traditional feminist theory that must relate to the subject and needs to understand not only the self that relates to the object, but the relationship to the subject. Benjamin describes the normal development of the male subject as repression, domination, and denial of others. Benjamin explains the repudiation of the mother which underlies male domination is adequately accounted for by the fact that boys must separate or disidentify from their mothers. This resolves to failure

because of the separation from the mother is a replacement of mutual recognition with a subject - object relation (Weir 77).

The method of feminism concerning both objectivity and subjectivity are to have been objectified as sexual beings while characterizing a subjective desire. Women reject the distinction between subjective and objective postures - as the means to comprehend social life. Not acting upon the objectivity towards the victim is excluded from its world through the desire to subjective being within. Women's interest lies in overthrowing the distinction itself. Beauvoir accepts subjectivity and objectivity categories but only to include women as subjects.

This anticipates the argument of liberal feminism: women should be included in all aspects of public life, regardless of the injustices, inequalities, and economic and racial hierarchies upon which liberal capitalism rests. The superwoman syndrome is the privileged class of women expecting to do everything. They are to succeed at a professional career, marriage, childbearing and child rearing, on a model of a male life pattern without public support in the form of federal or provincial maternity leaves, childcare, etc. The liberal feminist stands for equality. The difference between a radical and conservative spokeswoman is often not clear or probably to the amount of anger displayed in writing.

Carol Gilligan specifically uses the vocabulary subjectivity and objectivity as the difference between men and women to the effect of self or other and inside or outside. She suggests women perceive the world closer to themselves than men. This has to do with two modes of describing the

relationship between other and self. Women are more reluctant to make decisions based upon abstract moral standards. Gilligan argues the concept of adulthood is based on gender and mainly male.

The number of mothers entering the labour force is increasing every year and much more mothers with preschool children. This is effecting the maternal employment of which parents can make responsible and informed decisions about the timing and nature of their employment. In this research on childrens responses to maternal employment it includes: general mental health, social adjustment, cognitive abilit ...