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The Gender Line offers an insightful overview of the construction of gender and the damaging effects of its stereotypes. Levit analyzes the ways in which law legitimizes the social segregation of the sexes through legal decisions regarding custody, employment, education, sexual harassment, and criminal law. In so doing, she illustrates the ways in which men's and women's oppressions are intertwined and how law helps to define the nature of masculinity. Applying feminist methodology to the doctrine of feminism itself, Levit artfully demonstrates that gender separation infects even our contemporary views of feminism. Levit asks questions that have been too long been unposed—those at the core of the feminist project, yet threats its very foundations. Revealing masculinities as both a privileged and a victimized condition, she calls for a step forward, past the bounds of contemporary feminism and its conflicts, toward a more equitable and inclusive feminism. This brand of feminism would reshape traditional masculinities, invite men into feminist dialogues, and claim men as political allies.

The Bachelor Quarterly—2006

Choice—2000

Encyclopedia of Women & Islamic Cultures: Methodologies, paradigms and sources—Julie Pobel 2003 Focuses on women and the civilizations and societies in which Islam has played a historic role. Surveys all facets of life (society, economy, politics, religion, the arts, popular culture, sports, health, science, medicine, environment, and so forth) of women in these societies.

Women with a Mission—Laura R. Olson 2005 Examines the politics of female clergy and the broader issue of the political mobilization of professionals. Women clergy now account for approximately 10 percent of religious leaders in the United States. As their numbers grow, so too does their political influence. This book examines the effects of gender, professional experience, and religious belief on the political attitudes and activism of clergymen. Based on qualitative analysis of interviews with 54 women ministers and rabbis in four different American cities (Washington, D.C., Milwaukee, Omaha, and Indianapolis) and quantitative analysis of a national survey of other clergy, this study breaks new ground in specifically addressing the political dynamics, agendas, strategies, and actions of clergymen. The authors' research probes beyond the traditional stereotypes of women clergy as either a silent, oppressed minority or the cutting edge of an elite feminist vanguard. Though women ministers and rabbis face professional and political restraints that stem from long-standing religious norms about gender roles, in many circumstances their gender can be an asset. Though the same constraints make it risky for some clergymen to assume visible roles in divisive cultural and political issues, many do, even on controversial issues, such as gay rights and abortion. Women with a Mission also sheds light on the broader phenomenon of the political mobilization of professionals in general: how the idiosyncrasies of one's profession affect political attitudes and actions. In this way, it contributes to a national, rather than a regional or denominational, discussion of gender and politics.

Journal of Women's History—2004

Gendered Media—Karen Rons 2013 Karen Rons provides the necessary historical context against which to read recent sex- and gender-based media phenomena such as Big Brother, Terminator, girls' use of mobile phones, women news editors, the Wonderbra generation, the Hillary Clinton and Sarah Palin phenomena, and so on.

Gender, Culture, and Christianity—Gael Graham 1995 Between 1880 and 1930, Christian schools established in China by American Protestant missionaries were at the peak of their popularity and autonomy. During these years, a prosperous professional ethos and the desire to compete with native schools led to the steady secularization of the mission schools. Americans was also used these schools in a campaign to alter the gender beliefs and customs of the Chinese. The emergence of Chinese nationalism and rapid social change in the 1920s, however, caused American teaching missionaries to question their role in China.

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