

## Chapter 1 : Dispossessing Gender Roles | Utopia/Dystopia

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Share via Email Illustration: Where no emotions are gendered: Each by turn, just as it exists in us: No insistent drumbeat of culture keeping us in order. No one kicking us if we step out of our assigned lines. If all you want is to wear overalls: What I want is a world where neither gender nor sex are destiny. We are very far from that world today. So how do we get from here to there? A million steps, large and small. But here are a few ideas. And we badly need mandatory creche facilities at large companies “ and incentives and resources for smaller companies to set up shared, local childcare for their employees. And employers would have even less reason to wonder whether they should take on a woman who might be about to start a family “ and more of a reason to apply the same thinking to men, improving the gender pay gap. Then let the conversation surrounding those pay audits do its work. So men are deprived of time with their children; women are deprived of economic independence. The cycle goes on. Men are more likely than women to both perpetrate, and be a victim of, violence. We need to change our cultural conversation around that, quickly. It would introduce the expectation that disputes are to be solved with words, thinking and kindness, not a half-brick to the head. Men are more often the victims of male violence; sorting this out would benefit more men than women. Three women a week are killed by men in England and Wales. Give these lessons at least some of the time in the curriculum devoted to team sports. But estimates are that in one in six rapes the victim is a man. They get the real thing. Men work and women care. Women are kind and men are violent. Denying that simple truth hurts us all, in a million ways, and we need to meticulously unpick each and every one of them.

**Chapter 2 : Project MUSE - Race, Tribal Nation, and Gender: A Native Feminist Approach to Belonging**

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They had to hunt, farm, prepare food for the winter, build homes, make their own clothing, and protect themselves from their enemies. In the typical Native American society, the work was divided up between the men and the women. They each took on different roles in society in their daily lives. Although each tribe and region was different, the division of labor between men and women was generally similar across most of the Native American tribes. The women were responsible for work around the house, like cooking and raising the children. The men were responsible for work away from the home, like hunting and raiding. They worked extremely hard. **Cooking** - The women cooked and prepared the meals. This could involve skinning and cleaning the animals, gathering fruit and nuts, building a fire, and smoking meat to be stored for the winter. **Crafts** - Women had a variety of crafting skills they used around the home including making baskets, weaving cloth, preparing animal hides, and making clothing. **Harvesting** - In many tribes the women were responsible for harvesting the crops. The men might help in this task, but it generally fell upon the women. **Other Jobs** - Women had a variety of other jobs including raising the children and gathering firewood. **Hunting** - The primary job of the men was hunting and fishing. Animals were not only used for food, but their skins were used for clothing and, in some cases, to make their homes. **Fighting** - Men also were responsible for making war and protecting the village. **Other Jobs** - In most Native American tribes men were the political and religious leaders. They often did the heavy work such as building permanent homes and planting crops. **Interesting Facts about the Roles of Women and Men** In some cases, men worked on detailed crafts such as ceremonial jewelry. The women were in charge in the homes. They often owned the home and everything in it. Women were well respected in the tribes for their hard work and providing food from farming. Men and women had different roles, but generally had equal rights. In some tribes, the chief was a man, but he was elected by the women. **Activities** Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element. For more Native American history:

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History[ edit ] The district of Koraput derives its name from its headquarters the present town of Koraput. In ancient times when the Nalas were ruling over this tract, Pushkari near modern Umarkot was the capital city. In the medieval period Nandapur developed as the capital under the Silavamsi kings and sometimes under the kings of the Solar dynasty. Vikram Dev of the Solar dynasty shifted his headquarters to Jeypore about the middle of the 17th century and this town prospered as the capital. Koraput was chosen by the British in for better health prospects. The origin of the name of Koraput is obscure. There are several theories, none of which are convincing. But today not a single tree of nux-vomica is to be found near about the town of Koraput and so the assumption or Mr. Bell is open to question. Koraput is also a Tourism Place. The town is surrounded by mountains, thick forests and waterfalls. Marking a social success for others to emulate, the past two years, around tribal villagers of the non-descript Bondaguda village under Similiguda block in the district has become totally free of open defecation with each of its 45 families constructing toilets in their homes. Tribal people of Koraput, Odisha Koraput is a part of the tribal belt in southern Odisha. The traditional culture including languages , knowledge and subsistence of the Adivasis are closely connected with local ecosystems. As a result of deforestation , industrialization and urbanization , many Adivasi communities have adopted new ways of life. However, many Adivasis maintain a tradition of selling produce vegetables and fruit in Sunday markets popularly known as Hat Poda or haat. Many foreign tourists visit the festival. Srikhetra is normally referred to as Puri Jagannath , but the unique identity of the Koraput temple is because of the fact that no section of the society is barred entry. Council of Analytical Tribal Studies COATS , registered under the Societies Registration Act , [6] is university-like educational institute is a successful attempt to restore and educate tribal way of life, customs, tradition, medicine, language, social structure and history. COATS has been documenting the day-today situation of poor tribals and feeding this information to the local administration in an effort to make it more efficient.

**Chapter 4 : Encyclopedia of the Great Plains | NATIVE AMERICAN GENDER ROLES**

*gendered exploitation of tribal women is embedded within the larger scene of class exploitation that was discussed in the second chapter. Their gender makes them vulnerable targets and helpless victims of.*

Consequently, both men and women were respected for doing their jobs well, although this is not how early European American observers saw it. Such observers, coming from societies which held that women—gentlewomen, that is—should be cloistered and protected, were aghast at the workload that Plains Indian women carried. They witnessed them, from varying societies and at various times of the year, clearing fields, planting, hoeing, and harvesting; digging cache pits and storing food; erecting and dismantling lodges and tipis; collecting wild plants and firewood; cooking, hauling water, and washing dishes; transporting possessions, generally on foot, on bison hunts; making household items, including pottery and clothing; and child rearing. This workload increased during the first half of the nineteenth century as the fur trade raised the demands for dressed skins and robes. Meanwhile, the European American observers, often only transitory travelers, saw Indian men sitting around the village or encampment, smoking, gambling, perhaps mending a weapon or caring for a horse. The men seemed to have all the power; the women seemed to do all the work. Visitors who lived with Plains Indians for more extended periods of time, including early anthropologists like Alice Fletcher, saw a much more complex division of labor and distribution of authority. There is no doubt that Plains Indian women worked hard, but they were held in high esteem for the elemental role they played in supporting village life. Among the farming Indians of the eastern Plains at least, women provided most of the food in most years; even in the bison-hunting societies of the western Plains they provided significant amounts of food through collection of wild plants and berries, and they processed the meat obtained on the hunt. In the agricultural societies—the Pawnees and Omahas of Nebraska, for example—they owned the lodge, tipi, and its contents; the fields, seeds, and implements of production; and they had the right to trade their surplus crops. On the bison hunts they often made the decision on where to camp, and in the lodge the senior wife for sororal polygamy was the norm was the main decision maker. Women also had the right to divorce, and since they owned the lodge, an unkind husband could find himself homeless, with only his horse and weapons to his name. Women were also held in high esteem for their craft work, they played an important role in healing especially in problems associated with childbirth, and they took care of religious items, a responsibility of the highest order. Men were responsible for hunting, defensive and aggressive warfare, manufacturing of weapons, and nearly all societywide political and religious operations. Observers who saw Indian men in their villages saw them "off work," although often they did help the women in the fields or in the construction of a lodge. They hunted on increasingly contested bison ranges and journeyed hundreds of miles to enemy encampments to steal horses and to win honors. The reciprocity of the gender roles is made clear by the hard facts of Indian demography: Women often died at an early age, worn down by a life of hard work and frequent childbearing, but men died in greater numbers and at earlier ages, victims of their dangerous occupations. Only in the late nineteenth century, when wars among the tribes and with the United States were curtailed, did the gender ratios equalize. By that time men and women alike were equally likely to die from diseases caused by poverty, such as tuberculosis. The gender roles devised over generations by traditional Plains Indian societies persisted for so long because they worked to keep the family and the band or tribe intact. In the last decades of the nineteenth century, the Canadian and U. Indian men were to become farmers or blacksmiths, and Indian women were to become housewives, in keeping with European American concepts of "civilized" divisions of labor. Indian extended families were to be fragmented into nuclear families, each occupying an individual allotment. This shift has continued to this day. On Plains reservations and reserves in the early twenty-first century, women are more likely than men to have completed high school and to hold jobs outside the home. They are often the chief providers for the household, while Indian men frequently take over the child care, cooking, and cleaning. Such changes bring with them benefits, such as increased authority for women and closer father-child relationships for men, but they also bring the stresses of added responsibilities and altered self-images. *Studies of Plains Indian Women.* University Press of America, *Role Reversal among*

Blood Indian Couples.

*Woman on the Edge of Time* (), and *Charlotte Perkins Gilman's Herland* (). This previous research will prove valuable in this essay's approach to gendered elements in dystopias.

Utopian Gender Constructions in Herland by Katelyn Regenscheid Overview Charlotte Perkins Gilman makes a utopia for feminists by changing the social construction of gender, and he highlights the disparity between Western gender constructions and those in Herland through interactions between Van and the women of Herland. By contrasting the two societies, Gilman shows the readers the pervasiveness of gender constructions. Gilman exposes the prevalence of social constructions through the newcomer effect; the effect is shown by introducing the three American male characters to Herland. Some would argue sex and sexuality are part of a utopia, but the women in Herland more than make up for it through different cultural practices. Proving Constructions Van, Terry, and Jeff enter the all-female society of Herland as three different stereotypes of the American male. Gilman exposes American gender constructions through the meeting of these men and the women of Herland. First, she demonstrates American gender constructions through their discoveries in Herland. As evidenced in this insight, the American men experienced social constructions that did not exist in Herland. This difference in experiences proves that constructions do exist, and we are often blind to their existence when we are within them. You mean that is one of your sex distinctions? A complete absence of gendered realities is a feminist, non-essentialist, ideal cultivated by the women of Herland. Because these women were raised in a culture in which sex, sexuality, and gender differences did not shape their lived realities, their language is also without gender. Disproving Expectations After spending time amongst Herland women, who were so unlike the females in America they knew as women, Van attributed their differences to culture. His change in attitude toward gender from essentialist to constructivist proves to feminists that Herland is indeed utopian. In this experience, Van realized that Herland women did not perform the feminine gender role like Western women do. A society in which there is no feminine gender role to perform is ideal for feminists. In addition to noticing variations in personal gender interactions, Van also noticed the different gender constructions on the societal level. We had expected a dull submissive monotony, and found a daring social inventiveness far beyond our own We had expected pettiness, and found a social consciousness beside which our nations looked like quarreling children We had expected jealousy, and found a broad sisterly affection We had expected hysteria, and found a standard of health and vigor Through this excerpt, the reader can deduce that Van is slowly realizing that his lived reality with Western women may not be the universal female experience. By recognizing that culture evolves through contact with others, Van acknowledges that gender is a social construction. A society that can open the eyes of a Western patriarchal male to the idea that his gendered power is socially constructed is definitely a feminist utopia. Women Are People After recognizing the effect of gender constructions on social reality, Van deepened his understanding to view the women as People and not Women. This society is a feminist utopia because it overcame cultural gender performances, became wildly successful, and caused a Western male to reconstruct gender as well. No Sex, No Problem Herland, a beautiful society of humanity and progress for the whole, lacks one crucial category of life experience: The men are disturbed that the women express sexuality neither toward one another nor toward the men. To analyze the lack of sex, the reader must understand that sex serves three purposes in a society: The women address each of these problems and therefore eliminate the need for sex. First, after generations of parthenogenesis, the women have lost all reproductive need for sex and therefore sexuality. Second, relationships are cultivated between the women through the bond of motherhood as well as through their superordinate societal goals. Finally, the women achieve pleasure through motherhood and enriching the mind rather than through the body. These women overcame the need and desire for sex in their society, which is a small price to pay for a genderless utopia. Herland is a place of un-gendered and unparalleled experience, it focuses on the needs of the individual and does not rely on a single narrative, and it is therefore a utopia for feminists everywhere.

**Chapter 6 : Gender roles among the indigenous peoples of North America - Wikipedia**

*Women, Gender, and Utopia: The Death of Nature and the Historiography of Early Modern Science* The Harvard community has made this article openly available.

**Chapter 7 : Koraput - Wikipedia**

*Concern for a focus on women in tribal studies has been very recent. It emerged out of general interest and concern with women's issues the world over.*

**Chapter 8 : Utopian Gender Constructions In Herland | Gender&LitUtopiaDystopia Wiki | FANDOM powered**

*Little has been written about the everyday lives of former members, and rarely has gender been placed at the center of analyses. Based on participant observation at ex-cult reunions and in-depth interviews, this analytical ethnography examines the everyday lives of women who are former members of a religious cult.*

**Chapter 9 : Native Americans for Kids: Roles of Women and Men**

*Utopia of Gender Equality. As any other person, women have the right to self a determination. By this, every being have the right to freely determine their political status and freely pursue their economic, social and cultural development.*