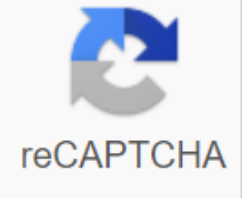




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## Between the sexes a great divide norton reader

Intent: In his book, Quindlen writes about the huge difference between men and women and humorously ruminants about how the two sexes can even get along. He then moves on to explain that although the two groups are very different, it is really important how they use their differences together. She opens her essay by setting up a live and familiar scene: the first boy-girl party to attend. Relying on the reader's memory and assumption that they have a very similar experience to what he describes as a party. The reader can probably recreate their own first boy-girl party, imagine an old pop song playing in the background and fill in certain names from their own childhood. Quindlen found the ideal balance between proving enough information to give the reader a visual image, but left it vague enough for the reader to personalize the scenario. Quindlen has a very personal tone, and much of it is due to his unofficial language and writing in the first person, as well as many anecdotes scattered throughout the essay. She deals with certain cases of the great dichotomy she has had with her husband and son, and brings up a conversation with a female friend that reinforces the impenetrable gate of men and women. The beginning of the essay sounds jammed and almost negative, but Quindlen brings a new angle towards the end of the work, saying: I must never forget, I assume that even in the gym, when we have all this space between us, we still managed to choose partners and dance. Dance is important, not divorce. This brings the reader to its main point that we need to accept differences and recognise that the interaction between two sexes needs to focus. Although her essay specifically discusses the differences between men and women, I believe her message may concern different races, religions, cultures, talent levels, and so on. The key to a peaceful society is not to make everyone the same, but to embrace what makes every person or group unique and work with them despite the challenges, to dance restlessly in each other's arms. —Maria Busken Quindlen's word is mostly relaxed and comfortable, ringing like a friend telling stories at brunch. He speaks to the audience as a partner and subtly establishes himself as pleasant to his audience. This contributes to his claim by establishing an even ground, a place where he and readers are equal. This makes her remarks and general debate about the inherent difference in gender much more pleasurable to her audience. We are more likely to agree, at least in part, on an argument that is presented at level and down to earth – Quindlen's claims would be much more likely to fail if they were written as distant, highbrow concept or He shakes readers' readers greets, welcomes them to listen kindly to his observations if they wanted to. In discussing such vague concepts, Quindlen justifies his points with specific examples and anecdote about life. In one such case, he describes his young son playing with a female friend. According to Quindlen, the gender gap is also visible among children immersed in the acts and roles of children's play. His choice of anecdote here is intentional and difficult to dispute – readers only hear what Quindlen reveals only see the subtleties he chooses to point out. The story itself is inherently difficult to dispute. Quindlen leaves no room for denials by choosing an example that fully confirms his score. Quindlen's anecdote about going to the dance uses both tactics – a well-chosen narrative and appeals to readers' comfortable sense of baguette. He calls readers' repertoire and brings to mind the awkward days of youth, when people often feel deep gaps in segregation. This appeal to nostalgia is another way to reassure readers and subtly create empathy between Quindlen and readers. He assures us of his point through direct experience and his own observations – he is not a detached academic or cynical observer, he has been by our side in everyday life. He has experienced the dichotomy himself and assumes that readers have also experienced. My doubts mostly come from this perceived experience of the reader. Quindlen's examples are pretty narrow, modern American suburban things that don't move too well across class boundaries (or other demographic) lines. Many people don't experience sock jumping and middle school flirting, many people inherit roles in their communities much more complicated than a boy or girl. Gender roles often feel like luxury, a leisure period guaranteed only in times of wealth – the poor, co-operative farmer women in my family's countryside have certainly noticed gender isolation, but not in the way Quindlen describes it. Seeing the very small subdibut of the American middle class as a model for all relationships between men and women seems short-sighted and boring to me. I see so much potential discussion about gender psychology and education, but it's an idea wasted when it's always explained through small lenses like Quindlen. – Olivia Short Have you ever wondered what the sun and moon would say to each other if they were given the opportunity to communicate? In her article Between the Sexes, A Great Divide, Anna Quindlen presents gender differences such as sun and moon, and the gap between them, starting with the first high school dance where boys and girls are far apart, and all the game is about who does it Transfer. I mainly agree with Quindlen that dance is important, not But there are some points on which I disagree, such as the conclusion that the author comes in. Only one thing is certain there are not only differences between men and women, but also between age. The first thing I agree with is that the gender gap is real. Children, from a young age, are constantly trying to get closer to the other sex, and most often without a good result. It is not that they are not able to communicate, but that they are afraid to make the first move, but that they end up saying meaningless things that do not help the debate. Quindlen says we all have a memory of the first boy-girl party with boys on one side and girls on the other. It's absolutely true. When I read it, the memory came to me very clearly. We all had the same experience in our lives, and there are always shy people, and braver to make the first move. And in fact, children approaching the other sex were more accepted. So maybe we have nothing to fear from relationships to the second sex, and that the first person on the move has the advantage of developing an easier good feeling about sexual relations in later life. Another point in Quindlen that connects with men and women is a different way of thinking. As a friend of the author claims, we are two different species, no matter how hard we try to come closer. I partly agree with this, because the text calls this point something that is not right, and we need to make it better. I personally believe that we must live with our differences and not judge the other sex on what we want it to be or become. In addition, as Deborah Tannen in her article Sex, Lies, Conversation: Why Is It So Hard for Men and Women to Talk to Each Other? describes a different way in which men and women understand things, but she also suggests a solution that could help them communicate better. Amaryllis Hubb's case confirms the idea of a different mindset between men and women, since the husband not only understands its meaning, but also his son. This shows that people take their sexual characteristics from a young age, and they become clearer as people get older. The most important thing is that the sexes understand each other and respect their differences. Although children grow up in households, they quickly begin to imitate the father or mother, and as a result they get habits depending on their gender. From a young age, children learn to distinguish between gender differences and pay a lot of attention to what someone looks like so that they can tell the nature of people. They have to classify themselves on the side, and they're trying to do that. When we get back to the dance story, Quindlen's going to say that. A dance that's important, not a difference. I fully agree with this statement because the most important thing is just to make a move and communicate with the other sex, to come closer, and not get bogged down in our differences. And I'm here to add that it's not important who follows who because we dance together. When the author closes his text, he refers to his son and his best friend, who happened to be a girl. The boy teases her all the time, and even though he complains, he enjoys it. I think people would be very bored if there were no differences between us to understand that everyone has a different personality, and gender comes after that. To sum up, there are a lot of differences between the sexes, as explained by Anna Quindlen's article Gender-To-Gender, Big Divide. However, this does not mean that we just have to accept it so that we do not try to iron out these differences. In order to raise this issue, I

believe that we all need to show understanding for the other sex in order to live together in a harmonious environment. And who knows, maybe one day we will manage not only to grating our differences, but also to eliminate them. Anna Quindlen Vs. Paul Theroux Both Anna Quindlen, Between the Sexes a Great Divide and Paul Theroux, Being a Man, show different views on otherness, differences, quality or fact than their husband, Paul Theroux, vs. woman, Anna Quindlen, perspectives. In their articles, we see how otherness relates to gender and stereotypes through textual example and tone. The belief of Anna Quindlen, journalist and author, is that the gap between men and women is not necessarily due to equality issues, but she believes it has more to do with biological differences between the sexes. In paragraphs eight and nine, Quindlen gives us examples of his own life. He says: Prejudice is evil and can be fought, while the difference simply is. I live with three men, one husband and two boys, and sometimes I understand very clearly that they are looking at me across the abyss, not because of the big differences between us, but because of the small... The Amaryllis lamp haunts me. Why did you put the onion in the pot?, my older son asked several months ago. I explained that it wasn't an onion, it was an amaryllis onion, and that soon it would grow into great flowers. What's that in the bathroom? Impatiently, I explained again. Theirs and then the smallest boy flashed theirs and then also the smallest boy. Mother. Weird. Women. (126) In this example, Quindlen shows us how her son and husband looked at her second because she thinks differently from them. She also gives us another example of boy-girl dancing. At first, all the girls are on one side and all the boys are on the other. But over time, the abyss bridges and they meet in the middle. I think he says in the middle of the dance floor that no one's the other, but when you stand on opposite sides, you make the other sex different. She says that while the gap can be closed and no one has to be second, she sometimes falls into the same trap of thinking that men are the other. He says, And then something happens, a little thing in general, and all I see is that big shiny space in the middle of the dance floor where no one ever meets. I swear we're a different species, a friend of mine said on the phone recently. I can't remember if the opportunity was a fight with her husband, a scene at work or an argument with our shared boyfriend. I don't care what it is. He's said it before, and he's saying it again, just like all my other friends have said it to me, and I'm telling them. Men are the other. (126) Quindlen uses his example to ask ourselves whether the gap can ever really be bridged and whether there will always be a gender gap. Paul Theroux, an American writer unlike Quindlen, focuses more on the other side of the argument, how he is disappointed with the definition of masculine because he may not fit that mold. He gives us an example of his own life, saying: It was impossible for me to admit to myself that I wanted to be a writer. It was my guilty secret because being a writer was incompatible with being a man. (19) If you want to become manly, I don't think there's room to be soft or weak. Writing may not fit the masculine fashion That Theroux already knew. He had an internal struggle between what he loved or adapting to the stereotypical mold of being a man. He says he wants people to accept him because he's him, he doesn't want to be perceived as someone else. He says this, but then gives this example Everyone is aware of how few athletes are who behave like gentlemen. Just as high school basketball teaches you to be a sore loser, a masculinity attitude to sports seems to be just a recipe for creating bad marriages, social misfortints, moral decays, sadists, latent rapists and just an ordinary lotus. I consider high school sports to be a much worse drug than marijuana, and that's the reason the average tennis champion is a trivial jerk. (20) By saying this, he makes athletes second and he does this makes his claims less effective, and even if he doesn't do it on purpose, we still see how even he who talks about not generalizing other people can still stereotype them. Even though he gives that example, we still think Theroux doesn't want to become less of a man just because he's not so masculine. Anna Quindlen's tone is an understanding. He shows us how easy it is to fall for other stereotypes and assures us that everyone else will do it. According to Quindlen, even the term other is problematic because it takes up another sex and turns them into a stereotype. By saying this, she can also easily fall into the trap of other gender stereotypes, I think it reinforces her argument. He makes it look like the gap between men and women can be bridged, and although we have biological differences that sometimes divide us. He gives us a sense of hope that we can live for the most part without the gap between men and women. Paul Theroux's tone makes his claim less effective. He sounds defensive, bitter and frustrated. His work sounds a bit wheezing and more ranting, he goes in a more-can-me tone and it takes him away from his score. From his tone we can clearly say that he is not a fan of others, but in this piece he makes women second. She describes femininity as distressing nudity, but other than that she doesn't really go into the other way of being a woman. If he added more to women, it would sound less like he was ignoring this issue, and we could take his masculinity towards him more seriously. From both Quindlen and Theroux, we see that it's not very fun to be second. They both use examples and very different shades to show us this. But we also see how easy it is to stereotype the opposite sex, or any person in general, and make them another Quindlen do it on purpose, Theroux may not so much, but we still see how easy it is to generalize other people. Perhaps the gap will never be completely bridged by biological differences, as Quindlen suggests, but perhaps in Theroux's favor, the definition of masculine and feminine is not an unchanging mold, but more of an evolving mold that is more flexible and more suited to shapes than one. Although genders have a different way of thinking, we can still accept differences and not ostracise them because of them. Works mentioned:Theroux, Paul. Norton Reader Shorter 13. Being a man. New York: Norton&Company, 2000. 19-20. Print.Quindlen, Anna. Norton Reader Shorter 13. There's a big divide between genders. New York: Norton&Company, 2000. 125-27. Print. Print.

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