

*François Poullain de la Barre asserted that 'the mind has no sex.' In this rich and comprehensive history of women's contributions to the development of early modern science, Londa Schiebinger examines the shifting fortunes of male and female equality in the sphere of the intellect.*

Show Context Citation Context Another example is provided by the old psychological question of how important On the one hand, I lauded the fact that issues pertaining to the experiences of a particular sexual minority group were finally making its way into popular culture. At the crux of my inquiry rested the question: Was Brandon Teena reifying or tran-scending the male/female binary? In this paper, I use the Kimberly Nixon case to consider the impact transsexuals have on the conventional socio-sexual paradigm. Central to each of these proceedings was the question of the corporeal ontology of MTF transsexuals. I provide a brief but critical account of how sex differences have been construed since the Enlightenment. Thereafter, I use the Nixon case to elucidate the fallaciousness of the nature/culture and male/female binaries and rethink the culturally-marked, scientifically pre-scribed ideology of sexual difference. Villaverde, Bonita Lara Lee " This dissertation represents a distinct theoretical and pragmatic interrogation into the historically hegemonic discursive disempowerment of women in patriarchal society and institutions of higher education. The axis of which, is the exigencies unique to the female progressive educator FPE. The FPE's pedagogy is grounded in counterhegemonic consciousnessâ€”reframing disempowering practices through education which resists and transforms the ubiquitous residue of overarching patriarchal schema reproduced through hegemonic discourse and culture. In essence she imagines the unimaginableâ€”equity through dialogue among women and men. The framework for exploring these conditions consists of interpersonal communication, rhetorical criticism, sociolinguistic studies, critiques in gender and feminisms, cultural foundations and progressive education. The prologue provides overarching historical antecedents demonstrating the intersection of dominant discourse and the continuum of subordinated lives and locations of women. Chapter I examines institutionally legitimated hegemonic culture and discursive disempowerment of women in society through the powerful triad of church, state and education. Chapter II proposes steps toward realizing discursive empowerment by the FPE through gender holistic discursive communities in dialogue and negotiating Self and Other. Worthy of our attention is the fact that no state or governmental intervention occurred to repudiate these inequities. This dissertation addresses issues relevant to philosophy of science as well as epistemology. I discuss the various definitions of objectivity and objective knowledge in science, and I argue for a dialectical sense of objectivity. This sense of objectivity holds that interaction between subject and Dialectical objectivity stands in contrast to other senses of objectivity, that advocate a strict separation of knower and the known in order to reduce or deny any subjective influences on knowledge claims. I clarify my notion of dialectical objectivity by comparing it to the work of other philosophers of science such as Latour and Adorno as well as by showing its historical roots in Hegel. Also, I apply the concept of dialectical objectivity to a case study from the history of sonar and underwater imaging technologies. The history of sonar technology involves the military-industrial complex, various countries, the academy, engineers, and popular culture. The recent shift to acoustic daylight imaging technology, which gives a new and significant role to the ambient underwater noise environment, has important philosophical implications. Acoustic daylight imaging reconceives the underwater world and its objects for sonar technicians and researchers, and holds that interaction with the underwater context produces knowledge. I argue that this combination of social interaction between various knowers, and the interaction between the knower and known, are best explicated by the dialectical sense of objectivity. Next I show how the dialectical sense of objectivity enriches the work of Philip Kitcher, clarifying his tools for characterizing scientific progress, and addressing criticism of his work with regard to the correspondence theory of truth. Finally, I argue that there are profitable connections between the dialectical sense of objectivity and the work of Sandra Harding on strong objectivity, and that those connections may provide a new common ground for mainstream and feminist philosophers of science. Hegel , especially sections How should the social sciences engage with the materiality of nature? The literatures of both the social studies of science and gender studies

have wrestled with this question in their studies of the production of scientific knowledge. In examining the production or consumption of scientific knowled In examining the production or consumption of scientific knowledge, these literatures have demonstrated how each is a social and cultural set by Shannon Gilmartin, Nida Denson, Erika Li, Alyssa Bryant, Pamela Aschbacher "

**Chapter 2 : THE MIND HAS NO SEX?: WOMEN IN THE ORIGINS OF MODERN SCIENCE**

*The Mind Has No Sex?: Women in the Origins of Modern Science [Londa Schiebinger] on calendrierdelascience.com*  
*\*FREE\* shipping on qualifying offers. As part of his attempt to secure a place for women in scientific culture, the Cartesian Francois Poullain de la Barre asserted as long ago as that the mind has no sex?*

This project brought together over 80 natural scientists, engineers, and gender experts in a series of collaborative workshop that drew talent from across the US, Europe, Canada, and, most recently, Asia. Gendered Innovations has developed practical methods of sex and gender analysis for STEM, and provided case studies as examples of how sex and gender leads to discovery and innovations. The project highlights 26 case studies, ranging from stem cell research, to osteoporosis research in men, to pregnant crash test dummies, and assistive technology for the elderly. Of special note is the case study of Google Translate. When trained on historical data as Google Translate is, the system inherits bias including gender bias. In other words, past bias is perpetuated into the future, even when governments, universities, and companies, such as Google, themselves have implemented policies to foster equality. The goal of Gendered Innovations is to provide methods of analysis to help scientists and engineers can get the research right from the beginning. Schiebinger has also worked to create infrastructure for gender-responsible science. She and colleagues published guidelines for editors of medical journals to evaluate sex and gender analysis in manuscripts submitted for publication. Has Feminism Changed Science? Throughout the book, she describes the factors that led to the inequality between male and female in the science field. In addition, she gave examples of different types of women in the society. An important idea brought up in the book was the private versus the public, where the private sphere is seen as the domain of women and public sphere as an area refers for men. Another important point she brought up was that the idea of including women in the fields of science does not mean that the sciences will adopt a more feminist view point. A simple increase in the number of women in a given field does not change the culture of that field. The construction of gender and science is a cycle in that ideas of gender are brought to the table already when practicing science and can inform what evidence people look for or areas they choose to study, and that whatever is found then influences theories of gender. The various contradictions shown through the achievements and silencing of women in science throughout history shows how nature and the society can influence gender and science. Schiebinger not only addresses the gender in the context of science, she also describes the feminism is changed through the history and culture. It is important to note that the book is written from a Western perspective and that the culture she discusses is that of the Western World, and in many cases, more specifically, the United States. The first of the books three sections takes a look at the impacts of some of the first women to be known to have participated in science, such as Christine de Pizan and Marie Curie. In fact, Schiebinger states that as of the writing of the book, that women earned nearly 80 percent of all Ph. The Mind Has No Sex? Women in the Origins of Modern Science is one of the first scholarly work to investigate women and gender in the origins of modern Western science. But it was not to be. Schiebinger first identifies these women and the structures of early modern European society that allowed them a place in science. Schiebinger uncovered the story of Winkelmann, a noted astronomer, and described important paths not taken with respect to women in science in the eighteenth century. Winkemann, for example, applied to be the astronomer of the royal academy of sciences in Berlin when her husband died in 1706. With that, the door slammed on women astronomers for the next several centuries. Schiebinger argues that it was the attempt to define the position of women especially white middle-class women in European society at large and in science in particular that spawned the first representations of the female skeleton. Great debate arose over the particular strengths and weakness of these female skeletons, focusing in particular on depictions of the skull as a measure of intelligence and pelvis as a measure of womanliness. After the 1800s, the anatomy of sex difference provided a kind of bedrock upon which to build natural relations between the sexes. The seemingly superior build of the male body and mind was cited to justify his social role. At the same time, the particularities of the female body justified her natural role as wife and mother. It explores how gender structured important aspects of the content of early modern science, with case studies exploring the sexing of

plants, the gender politics of taxonomies and nomenclatures, the gendering of apes, and the agency ascribed to women in shaping racial characters. Quaint hyperbole of plants celebrating steamy nuptials on softly perfumed pedaled beds surrounded the discovery of plant sexuality. Plant sexuality was strongly assimilated to heterosexual models of human affections, even though the majority of the flowers are hermaphroditic. Here Schiebinger reveals how Linnaean taxonomy recapitulated social hierarchies by setting the taxon defined by the male stamens above that defined by female pistils. More importantly, this chapter zeroes in on how notions of gender formed scientific taxonomies, and how these taxonomies buttressed gender roles in science and society. This book also contains chapters on the eighteenth-century origins of scientific studies of sex and race, and their relation to questions about who should be included and who excluded from newly emerging scientific institutions. While much history of colonial science has focused on how knowledge is made and moved between continents and heterodox traditions, Schiebinger explores instances of the nontransfer of important bodies of knowledge from the New World into Europe. Schiebinger tells the remarkable story of Maria Sibylla Merian, one of the few European women to voyage for science in the eighteenth century. This book reveals how gender relations in Europe and its West Indian colonies influenced what European bioprospectors collected—and failed to collect—as they entered the rich knowledge traditions of the Caribbean. As Schiebinger tells, abortifacients were a body of knowledge that did not circulate freely between the West Indies and Europe. Trade winds of prevailing opinion impeded shiploads of New World abortifacients and knowledge of their use from ever reaching Europe. These prizes demonstrate her ability to win the admiration of scholars across a wide-variety of disciplines. *Secret Cures of Slaves*: This book explores the eighteenth-century background of medical experimentation with humans, asking in particular if the large populations of slaves, concentrated on American plantations, were used as human guinea pigs. A major finding of this book—that will surprise many—is that, in many instances, European physicians in the British and French West Indies did not—as might be expected—use slaves as guinea pigs. Slaves were considered valuable property of powerful plantation owners whom doctors were employed to serve. Yet, slaves were exploited in eighteenth-century. Schiebinger tells those stories, and also sets these findings firmly in the context of slavery, colonial expansion, the development of drug testing, and medical ethics of the time. It seeks to answer questions about sex and race in medical testing. Specifically, how were human subjects in this period chosen for experiments, and how were notions of uniformity and variability across living organisms developed? Did physicians imagine a natural human body that once tested held universally? Were tests done on white bodies thought to hold for black bodies and vice versa? Were male and female bodies considered interchangeable in this regard? These questions are today still key to the mission of protecting and improving human health. Schiebinger also expands our knowledge of African and Amerindian contributions to health and medicine. Europeans, from the sixteenth through to the end of the eighteenth century, tended to value medical knowledge of the peoples they encountered around the world, especially those who were experienced in what we today call tropical medicine. In the Caribbean, Europeans tested many of these medical techniques. She argues that proper care of slaves as well as soldiers and sailors was a matter of moral concern in this period to be sure, but also a means to secure the wealth of nations. Schiebinger analyzes the circulation of medical knowledge between Africa, Europe, and the Americas, and emphasizes that knowledge created in this period did not respond to science for its own sake, but was fired in the colonial crucible of conquest, slavery, violence, and secrecy. Personal life[ edit ] Her partner is Robert N. Proctor, and her children are Geoffrey Schiebinger and Jonathan Proctor. She and her husband distributed their names equally to their two children. Selected bibliography[ edit ] *Secret Cures of Slaves: Women and Gender in Science and Technology*, 4 vols. How Gender Analysis Contributes to Research, ed. Publications Office of the European Union, Stanford University Press,

**Chapter 3 : CiteSeerX " Citation Query The Mind Has No Sex**

*A very informative book giving a history of women scientists as well as the scientific discussion of gender differences (whether they exist, their origins, and what effects they have or should have on the structure of society) throughout post-medieval Europe.*

Alle productspecificaties Samenvatting As part of his attempt to secure a place for women in scientific culture, the Cartesian Francois Poullain de la Barre asserted as long ago as that the mind has no sex? Schiebinger counters the great women mode of history and calls attention to broader developments in scientific culture that have been obscured by time and changing circumstance. She also elucidates a larger issue: It is often assumed that women were automatically excluded from participation in the scientific revolution of early modern Europe, but in fact powerful trends encouraged their involvement. Aristocratic women participated in the learned discourse of the Renaissance court and dominated the informal salons that proliferated in seventeenth-century Paris. In Germany, women of the artisan class pursued research in fields such as astronomy and entomology. These and other women fought to renegotiate gender boundaries within the newly established scientific academies in order to secure their place among the men of science. But for women the promises of the Enlightenment were not to be fulfilled. Scientific and social upheavals not only left women on the sidelines but also brought about what the author calls the scientific revolution in views of sexual difference? While many aspects of the scientific revolution are well understood, what has not generally been recognized is that revolution came also from another quarter--the scientific understanding of biological sex and sexual temperament what we today call gender. Illustrations of female skeletons of the ideal woman--with small skulls and large pelvises--portrayed female nature as a virtue in the private realm of hearth and home, but as a handicap in the world of science. At the same time, seventeenth- and eighteenth-century women witnessed the erosion of their own spheres of influence. Midwifery and medical cookery were gradually subsumed into the newly professionalized medical sciences. Scientia, the ancient female personification of science, lost ground to a newer image of the male researcher, efficient and solitary--a development that reflected a deeper intellectual shift. By the late eighteenth century, a self-reinforcing system had emerged that rendered invisible the inequalities women suffered. In reexamining the origins of modern science, Schiebinger unearths a forgotten heritage of women scientists and probes the cultural and historical forces that continue to shape the course of scientific scholarship and knowledge. Her profiles of women scientists who resisted prejudice, plus her fascinating descriptions of past and present rationalizations for sexual injustice, make this a solid contribution to the history of science. Such is a modern stereotype. Schiebinger hammers it to pieces with examples of women from the Enlightenment to the nineteenth century who did major scientific work despite relentless male opposition and scorn. It is still all too rare to find historians of science willing to cast their nets so wide, in terms of chronology and the range of countries and issues considered Jordanova Times Higher Education Supplement In a book remarkable for its scope and sophistication, historian Londa Schiebinger investigates the nature, extent, and consequences of the structures that have so long barred women from full participation in the sciences since the Renaissance. This important, intellectually powerful book is often very funny in relating historical reasons why there are so few women scientists It also warns us that the data of science itself is affected by cultural thinking and vulnerable to gender bias. In rich detail, it shows us that scientists are not immune to venal motives of error. At a time when science is once more being viewed as a means to national salvation, and women and minorities are being urged to become scientists and engineers, we should be mindful of these lessons. The awareness that there exists a continuous evolution of ideas and social structures enhances any scholarship of women in science.

**Chapter 4 : - The Mind Has No Sex? by Londa Schiebinger**

*In The Mind Has No Sex?: Women and the Origins of Modern Science, Londa Schiebinger analyzes "the rise of modern science in Europe in the seventeenth and eighteenth centuries, focusing especially on.*

### Chapter 5 : The Mind Has No Sex?: Women in the Origins of Modern Science (Diversity Kiosk)

*In The Mind Has No Sex?: Women and the Origins of Modern Science, Londa Schiebinger analyzes "the rise of modern science in Europe in the seventeenth and eighteenth centuries, focusing especially on the circumstances that led to the exclusion of women" (pg. 3).*

### Chapter 6 : The Mind Has No Sex?: Women in the Origins of Modern Science by Londa Schiebinger

*Londa Schiebinger's adventure in scholarly sleuthing discovers the hidden, finds the lost, and celebrates the forgotten women in medicine and science in Western Europe and America from the 16th through the 19th centuries.*

### Chapter 7 : The Mind Has No Sex? Women in the Origins of Modern Science | JAMA | JAMA Network

*Beginning with Francois Poullain's declaration that "'the mind has no sex,'" Schiebinger charts the hills and valleys of opportunity that scientifically oriented women experienced in Europe from the 15th century onward.*

### Chapter 8 : THE MIND HAS NO SEX? Women in the Origins of Modern Science by Londa Schiebinger | K

*[The Mind Has No Sex?] is a beautifully detailed portrayal, alternately amusing, astonishing, dismaying, and painful, of "how real men and women participated in [early modern] science" and what difference it made--to them, to science, and to our general idea of sexual difference. [This is] feminism put to work.*

### Chapter 9 : calendrierdelascience.com | The Mind Has No Sex? | | Londa Schiebinger | Boeken

*Schiebinger's historical analysis looks at the role of women and female nature in modern science in four places. These are: institutional organizations (when and how did medical schools and fraternities allow or disallow female participation?), individual biographies (who were trendsetters in the.*