

Gender

Class, culture, and education all spring to mind as initial components of the social whole. As we look around our society we see that these three elements constitute a primary triad of social building blocks. The individuals sorted out, across these building blocks, will be further subdivided by their primary physical characteristics; 'male and female he created them,' according to the Christian account of Genesis. Such gender divisions—male and female-- will intersect with the class, culture, and educational positionings of the individuals constituting society. Male and female markers will differentiate the individuals who constitute the social whole, enrich the social fabric, and reproduce themselves.

A multi intersectional latticework of factors comes into being, out of which even at this point in our phenomenology, we see how plural are the basic factors which compose the social fabric. We know, from current social history in the United States, to how many lateral developments the gender issue is itself capable of leading. The gender issue is, in our time and part of the world, a reorganizing shifter for the very learning processes on which we have thought to found our educational and behavioral values. Do we divide our noosphere—our thought world—in terms of areas or bodies of knowledge or in terms of the genders of our knowers? Is there masculine knowledge? Feminine knowledge? The current relevance of these questions pops up at us out of a startling and now classic book, like Simone de Beauvoir's *The Second Sex*. (1949). In such a work the issue of gender identity moves close to the center of a thought movement like that of the LGBTQ movement. With this movement, as in Feminism generally, one begins to consider the differences gender makes, to ordinary thinking processes, as well as to differing gender dependent ideologies.