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Mainstream Gender and Development Concepts and Theories at the Interface with Local Knowledge Systems: Some Theoretical Reflections

Romina Istraiti*

Abstract: The field of gender and development has been marked in recent years by extensive debates about the shortfalls of gender mainstreaming and the depoliticisation of gender and other concepts in development practice. In these discussions, considerably less thought has been given to the theoretical premises of these concepts and the implications of their interface with the epistemological and normative systems of the diverse communities in which they are employed. In the current paper I hope to undertake a more theoretical project by delineating how three foundational concepts—gender, gender equality, and empowerment—are directly linked to secular epistemologies and western gender metaphysics, to suggest how this might be interfering with effective gender and development practice in non-western/non-secular contexts. I propose that more effort may need to be put in reconstructing and theorising gender realities through local conceptual repertoires in order to better design gender interventions that are attuned to local normative systems.

Key Terms: Gender and Development | Secular Epistemologies | Religio-cultural Knowledge Systems | Gender Metaphysics | Dissomance

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Introduction: In recent years the field of gender and development has engaged extensively in a critique of gender mainstreaming.¹ Many prominent scholars have argued that 'gender' has been extensively depoliticised, misunderstood, or co-opted since its mainstreaming at the Fourth World Conference on Women held in Beijing in 1995 (Cornwall, Harrison and Whitehead 2007; Wong and Mahapatray 2007; Bryan and Varat 2008; Moser 2014). Some seminal contributions have detailed illuminating genealogies on how 'gender', 'gender mainstreaming', and the associated concept of 'empowerment' have been deployed by bureaucrats, organisational staff, and practitioners over time to result in 'development speak' stripped of original theoretical implications (Smyth 2010; Batliwala 2010). Two *Gender and Development* issues (2005 and 2012) that were also dedicated to gender mainstreaming confirmed the same problematic patterns (Porter and Sweetman 2005; Sweetman 2012; Mannell 2012; Sandler and Rao 2012; Moser and Moser 2008).

The extensive analysis on gender discourse at the institutional and organisational level (Amfred 2001: 81–82; Mahapatray and Wong 2007: 12) is striking when compared to the limited discussion of the epistemological implications of mainstream gender discourse in non-western/non-secular contexts. In the aforementioned *Gender and Development* issues a few mentions of incommensurability between the gender ideals of the Beijing agenda and the gender realities,

norms, expectations, and constraints of men and women at the local level (Porter and Sweetman 2005: 4; Wendoh and Wallace 2005). How gender practitioners should account for local religio-cultural cosmologies in gender analysis, theorisation, and sensitisation cross-culturally has not been systematically problematized in the existing literature however. And while religio-cultural parameters have been increasingly integrated in gender and development studies in many nuanced ways, the findings of such empirical studies do not appear to have led to a reconsideration of conceptual frameworks and theoretical assumptions still espoused widely in the field of gender and development (see also Tomalin 2007: 1). It is also notable that the field has conventionally given prominence to theorisations that have stressed religio-cultural institutions as loci of female subordination (Whitehead 2006 [1979]; Moser 1993; Baden and Goetz 1997; Kaber 1999b; Momen 2004; Cornwall 2016).

In this paper I want to propose that some of the postulated shortfalls of gender and development may trace to the epistemological underpinnings of mainstream concepts used in the field. My proposition is that these concepts, by default of being theoretical and reworked within a predominantly secular framework, are attuned primarily to western gender metaphysics and may foundationally conflict with local belief systems of gender. I will suggest that non-secular epistemologies may need to be given a more central position in gender and development theorisation, and to be integrated into "a methodology of

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A review of theories of professions, organizations and society: The case for neo-Weberianism, neo-institutionalism and eclecticism

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ABSTRACT

The main social scientific theories on professions and their links to organizations and the wider society are critically reviewed in this article. In so doing, it makes the case for a neo-Weberian and neo-institutionalist perspective, without wholly discarding the complementary insights offered by other approaches. The article begins by highlighting the ongoing significance of professions in the fast-changing modern world. There are debates about their current levels of autonomy, but within their new organizational and societal context professional groups remain powerful with a growing theoretical literature on their nature and role. Much of this has Anglo-American roots, but is now widening to Western Europe and beyond. The evaluative overview begins with deferential trait and functionalist theories of professions which largely took professional ideologies on trust. The article then considers the symbolic interactionist critique and the more critical theoretical perspectives that emerged with the 1960s and 1970s counter culture. These include the Marxist perspective, Foucauldianism and, more recently, discourse analysis. The author's favoured neo-Weberian approach to professional groups is then examined, followed by the much in vogue neo-institutionalist theory which focuses even more explicitly on the relationship between professions, organizations, and society. The author argues for the benefits of these interlinked approaches in studying professions in the contemporary context. This notwithstanding, the article concludes by calling for more eclecticism in future theoretical developments in studying professions at the macro, meso, and micro levels given the insights that other approaches considered in this review can bring, especially in well-judged, creative combination.

KEYWORDS: professions; theories; organizations; society; neo-Weberianism; neo-institutionalism

INTRODUCTION

This article critically overviews the main social scientific theories of professions with a specific focus on their relationship to organizations and society at the macro, meso, and micro levels. It is particularly, but

not exclusively, centred on sociological work conducted on the Anglo-American axis. Its primary purpose is to argue the case for a neo-Weberian and neo-institutionalist perspective on professional groups—as well as for a degree of eclecticism in

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An interdisciplinary approach to studying linguistic variation in audiovisual texts: extrapolating a synergy of Neuropsychology, Semiotics, Performativity, and Metacognition to Translation Studies

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Abstract
This paper explores the perceptual power of accent and dialect through an interdisciplinary prism, which unites the utterance of accent performance and the ideological load of accent meaning. The theoretical framework established synergizes Neuropsychology, Semiotics, Metacognition, Performativity, and Sociolinguistics and is extrapolated to the field of Translation Studies. In light of the performativity of accent and the existence of dialectal metacognition (shared ideas around linguistic identities in lingua-cultural communities), it is posited that speaking in any given accent triggers a chain reaction culminating in perception, whereby processed ideas or 'memory' associated with the speech variety is activated in the listener, from which arise an image of identity is formed in his or her psyche. The use of accentual variation, therefore, to create audiovisual identities in original versions is illuminated and, in turn, the flattening out of cultural differences in dubbed versions is attributed to the leveling of accentual variation into a standard. Spatiotemporal and other practical constraints, as well as ideological questions, imposed on dubbing practices are considered with a view to translating linguistic variation. Audiovisual translation practices are considered in the context of English-language productions dubbed into Castilian Spanish.

Keywords: accents, audiovisuals, cultural identity, dialects, dubbed translations, metacognition, Performativity, Spanish, speech acts, standardization

1. Introduction

Unlike the real world, the audiovisual sphere is a realm wherein all speech is 'performed' (Chamot, 2006: 168). In *Translating Regionalized Voices in Audiovisuals* (2009), Federico called on Crotto's (2006) assertion that regionalism is tied to notions of linguistic and cultural identity and added that "when a regional voice appears in an audiovisual, the choice is automatically born out of identifiable narrative needs" (2009: 19). Northern Irish linguist and eminent dialect coach, Brendan Gann (2015), describes the activity of dialect coaching as changing an actor's hardware by using a different software: What does hardware really mean in this analogy? Apart from makeup and wigs, and special effects of course, the physical appearance of the actor will not much change. The new hardware referred to by Gann is best understood as the perceivable identity—geographical, social or otherwise—projected by the actor through accent. Therefore, when we—the viewers—hear Received Pronunciation (RP) or a Standard British-English (SBE) accent, for example, we assume first that the character is British and likely from the South of England and, secondly, that he or she is posh or perhaps pretentious, and maybe even deceitful. Perception is, therefore, a top-down process. Screenwriters take advantage of this process and direct the use of specific accents by actors in order to forge their characters' identities. If this is the case in original audiovisual texts, why then are dubbed

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His volume The Handbook of Language and Globalization (2010) was the winner of the annual British Association for Applied Linguistics Book Prize.ContributorsNikolas Coupland, Michael Silverstein, Penelope Eckert, Alexandra Jaffe, Susan Gal, Monica Heller, Alexandre Duchêne, Helen Kelly-Holmes, Mary Bucholtz, Kira Hall, Alastair Pennycook, David Britain, Jan Blommaert, Sari Pietikainen, Jannis Androutsopoulos, Ben Rampton, Lionel Wee, Ceil Lucas, Robert Bayley, Diana Eades, Allan Bell, Barbara Johnstone sociolinguistics, sociolinguistic theory, metatheory, indexicality, linguistic resources Sociolinguistics: Theoretical debatesNikolas Coupland (ed.) (2016)Cambridge: Cambridge University Press. 458 pp.ISBN 9781316685105 (e-Book) Jon Orman is an assistant professor in the School of English at the University of Hong Kong. Figueroa, E. (1994) Sociolinguistic metatheory. Oxford: Pergamon. Gellner, E. 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