

# GENDER AND HUMAN NATURE

ANNA QUINDLEN *Between the Sexes, a Great Divide*

PERHAPS WE ALL HAVE THE SAME MEMORY of the first boy-girl party we attended. The floors were waxed, the music loud, the air thick with the smell of cologne. The boys stood on one side of the room and the girls on the other, each affecting a nonchalance belied by the shuffling male loafers and the occasional high birdlike sound of a female giggle.

Eventually, one of the taller, better-looking boys, perhaps dogged by two slightly shorter, squeakier acolytes, would make the big move across the chasm to ask the cutest girl to dance. Eventually, one of the girls would brave the divide to start a conversation on the other side. We would immediately develop a certain opinion of that girl, so that for the rest of our school years together, pajama parties would fairly crackle when she was not there.

None of us would consciously know it then, but what we were seeing, that great empty space in the center of the floor as fearful as a trapdoor, was the great division between the sexes. It was wonderful to think of the time when it would no longer be there, when the school gym would be a great meeting ground in which we would mingle freely, girl and boy, boy and girl, person to person, all alike. And maybe that's going to happen sometime in my lifetime, but I can't say I know when.

I've thought about this for some time, because I've written some loving things about men, and some nasty things too, and I meant them all. And I've always been a feminist, and I've been one of the boys as well, and I've given both sides a pretty good shot. I've spent a lot of time telling myself that men and women are fundamentally alike, mainly in the service of arguing that women should not only be permitted but be welcomed into a variety of positions and roles that only men occupied.

5 And then something happens, a little thing usually, and all I can see is that great shiny space in the middle of the dance floor where no one ever meets. "I swear to God we are a different species," one of my friends said on the telephone recently. I can't remember whether the occasion was a fight with her

*Anna Quindlen wrote this essay for the op-ed column "Hers" that ran in the New York Times (1988). The column was a forum for women to write about topics that mattered to them and to women in general.*

husband, a scene at work or a contretemps with a mutual male friend of ours. No matter. She's said it before and she'll say it again, just like all my other friends have said it to me, and I to them. Men are the other.

We are the other, too, of course. That's why we want to believe so badly that there are no others at all, because over the course of human history being other has meant being symbols of divinity, evil, carnal degeneration, perfect love, fertility and death, to name a few. And anybody who has ever been a symbol knows that it's about as relaxing as sitting on a piece of Louis XV furniture. It is also true that over the course of history, we have been subordinate to others, symbols of weakness, dependency and emotions run amok.

Yet isn't it odd that I feel that the prejudice is somehow easier to deal with than the simple difference? Prejudice is evil and can be fought, while difference simply is. I live with three males, one husband and two sons, and occasionally I realize with great clarity that they are gazing across a divide at me, not because of big differences among us, but because of small ones.

The amaryllis bulb haunts me. "Why did you put an onion in a pot in the bathroom?" my elder son asked several months ago. I explained that it was not an onion but an amaryllis bulb and that soon it would grow into fabulous flowers. "What is that thing in the bathroom?" his father said later the same day. Impatiently I explained again. A look flashed between them, and then the littlest boy, too. Mom. Weird. Women.

Once I would have felt anger flame inside me at that. But I've done the same so many times now. On the telephone a friend and I will be commiserating about the failure of our husbands to listen when we talk, or their inexorable linear thinking, or their total blindness to the use and necessity of things like amaryllis bulbs. One of us will sigh, and the other will know what the sigh means. Husband. Strange. Men. Is it any wonder that our relationships are so often riddled with misunderstandings and disappointments?

In the children you can see the beginnings, even though we raise them in households in which mothers do things fathers once did, and vice versa. Children try to nail down the world, and themselves, early on and in a very primitive and real way. I remember a stage with my elder son in which, going through the supermarket or walking down the street, he would pin me down on each person walking by, and on such disparate cultural influences as Vanna White and Captain Kangaroo,<sup>1</sup> by demanding that I tell him which genitalia category they fell in. Very soon, he got the idea: us and them, him and her. It was all very well to say that all people are the same inside (even if I had believed it) but he thought the outside was very important, too, and it helped him classify the world.

I must never forget, I suppose, that even in the gym, with all that space between us, we still managed to pick partners and dance. It's the dance that's important,

1. White (b. 1957), best known as the hostess of the TV game show *Wheel of Fortune* (since 1982); Captain Kangaroo (1955–1985), title character played by Bob Keeshan (1927–2004) of the children's TV show by the same name.

not the difference. (I shouldn't leave out who leads and who follows. But I speak to that from a strange perspective, since any man who has ever danced with me can attest to the fact that I have never learned to follow.)

I have just met the dance downstairs. My elder son has one of his best friends over, and he does not care that she is a girl, and she does not care that he is a boy. But she is complaining that he is chasing her with the plastic spider and making her scream, and he is grinning maniacally because that is just exactly the response he is looking for, and they are both having a great time. Two children, raised in egalitarian households in the 1980s. Between them the floor already stretches, an ocean to cross **before they can dance uneasily in one another's arms.**

#### MLA CITATION

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#### QUESTIONS

1. Note the places in this essay where Anna Quindlen, after describing "the first boy-girl party we attended" (paragraph 1), returns to it. How does she turn this moment into an observation about the differences between men and women?
2. Quindlen writes about two genders—male and female—but some recent theorists describe multiple genders. Read Gwendolyn Ann Smith's "We're All Someone's Freak" (pp. 184–87) and compare Quindlen's classification to hers. What changes when new categories are added? What problems persist?
3. As Quindlen does with the "boy-girl party" in this essay, describe a memorable event and turn it into a greater observation about an issue important to you.