Abstract
Drawing on interviews with men and women gun carriers, this paper considers the intersection of femininity and guns. It argues that two sets of expectations shape the normative relationship between women and guns: First, armed women are a blind spot in feminist discourse, which tends to reproduce the "pacifist presumption" that women are nonviolent caretakers and peacemakers. Second, contemporary pro-gun discourse often bases women's gun carry within their duties and obligations as mothers in a form of "martial maternalism." Inflected with a post-feminist appropriation of rights and equality, this pro-gun discourse reproduces gender binaries through a discourse of gender inclusivity. Following previous analyses that emphasize the contradictory politics of gender in conservative spaces, my analysis emphasizes how the gendered politics of guns is sustained by multiple, though not necessarily shared, understandings of women's guns by men and women within American gun culture.

Keywords
Gun politics, Masculinity, Femininity, Conservative politics, Protection, Self-defense

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Citation

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Gun violence is a contemporary global human rights issue. Gun-related violence threatens our most fundamental human right, the right to life. Gun violence is a daily tragedy affecting the lives of individuals around the world. More than 500 people die every day because of violence committed with firearms. Anyone can be affected by firearm violence but in certain situations gun violence disproportionately impacts communities of colour, women and other marginalized groups in society. Sometimes, the mere presence of firearms can make people feel threatened and fearful for their lives with severe Old-age support, enhanced social status, women's social dependency on men are some of the various socio-cultural benefits that participants attributed to the popularity of son preference. However, despite the prevalence of son preference, daughter aversion was not evident among the participants; they provided the same love, care, and education career opportunities to their daughters as they did to their sons. The research concludes that daughters' social status is gradually improving as social attitudes among the urban middle-class are changing. This research is an ethnographic study into the processes of violence in contemporary Nairobi, Kenya. The ethnographic investigation was primarily focused on the residents of Eastleigh and its neighbouring districts.