

Chapter 1 : Feminist Perspectives on Sex and Gender (Stanford Encyclopedia of Philosophy)

In summary, sex refers to the biological differences between men and women, while gender refers to psychological differences, including how masculine or feminine you are.

Image of Ardhanarishvara However, in a religious cosmology like Hinduism , which prominently features female and androgynous deities, some gender transgression is allowed. This group is known as the hijras , and has a long tradition of performing in important rituals, such as the birth of sons and weddings. Despite this allowance for transgression, Hindu cultural traditions portray women in contradictory ways. Marriage is an institution that influences gender roles, inequality, and change. Through these platforms society has influenced individuals to fulfill the stereotypical gender roles within a heterosexual marriage starting out at a young age. Typically, women are concerned with caring for the family and the home while men are typically providing for the family. This ultimately portrays the man as a leader and the woman as the follower. Census American Community Survey. The results are varied between age groups, with single men per single women in their 20s, versus 33 single men to single women over For example, China has many more young men than young women, and this disparity is expected to increase. Both men and women ranked "kindness" and "intelligence" as the two most important factors. Men valued beauty and youth more highly than women, while women valued financial and social status more highly than men. It seems inevitable for society to be influenced by the media and what it is portraying. Thinking about the way in which couples act on romantic television shows or movies and the way women are portrayed as passive in magazine ads, reveals a lot about how gender roles are viewed in society and in heterosexual marriages. People learn through imitation and social-interaction both in the physical world and through the media; television, magazines, advertisements, newspapers, the Internet, etc. Their study into television advertising has shown that women are much more likely to be shown in a setting in the home compared to men. The study also shows that women are shown much less in work-like settings. This underrepresentation in television advertising is seen in many countries around the world but is very present in developed countries. Advertisements for products directed towards female viewers are shown during the day on weekdays, while products for men are shown during weekends. The same article shows that a study on adults and television media has also seen that the more television adults watch, the more likely they are to believe or support the gender roles that are illustrated. The support of the presented gender stereotypes can lead to a negative view of feminism or sexual aggression. Girls feel pressurised and stressed to achieve a particular appearance and there have been highly worrying consequences for the young girls if they fail to achieve this look. These consequences have ranged from anxiety to eating disorders. Young girls in an experiment of this journal article describe pictures on women in advertisements as unrealistic and fake. They are dressed in little and revealing clothing which sexualised the women and expose their thin figures, that are gazed upon by the public, creating an issue with stereotyping in the media. It has also been presented that children are affected by gender roles in the media. Because children favor characters of the same gender, the characteristics of the character are also looked to by children. This reoccurring theme in relationship status can be reflected in the ideals of children that only see this type of representation. If the wife grew up imitating the actions of traditional parents, and the husband non-traditional parents, their views on marital roles would be different. When a little girl imitates her mother by performing the traditional domestic duties she is often rewarded by being told she is doing a good job. Nontraditionally, if a little boy was performing the same tasks he would more likely be punished due to acting feminine. Gender roles can be defined as the behaviors, values, and attitudes that a society considers appropriate for both male and female. Traditionally, men and women had completely opposing roles, men were seen as the provider for the family and women were seen as the caretakers of both the home and the family. More and more individuals are adapting non-traditional gender roles into their marriage in order to share responsibilities. This revolutionary view on gender roles seeks out equality between sexes. More and more women are entering the workforce while more men are contributing to household duties. Changing roles[edit] A woman publicly witnessing at a Quaker meeting seemed an extraordinary feature of the Religious Society of Friends, worth recording for a

wider public. Engraving by Bernard Picart, ca 1680. Throughout history spouses have been charged with certain societal functions. Husbands were typically working farmers - the providers. Wives typically cared for the home and the children. However, the roles are now changing, and even reversing. The 21st century has seen a shift in gender roles due to multiple factors such as new family structures, education, media, and several others. Women have also started to get more involved in recreation activities such as sports, which in the past were regarded to be for men. Fathers are also becoming more involved with raising their children, instead of the responsibility resting solely with the mother. According to the Pew Research Center, the number of stay-at-home fathers in the US nearly doubled in the period from 2000 to 2010, from 1.4% to 2.8%. East and West[edit] See also: Gender Studies This section has multiple issues. Please help improve it or discuss these issues on the talk page. This section may be confusing or unclear to readers. Please help us clarify the section. There might be a discussion about this on the talk page. April This section has an unclear citation style. The references used may be made clearer with a different or consistent style of citation and footnoting. April Learn how and when to remove this template message According to Professor Lei Chang , gender attitudes within the domains of work and domestic roles, can be measured using a cross-cultural gender role attitudes test. Psychological processes of the East have historically been analysed using Western models or instruments that have been translated, which potentially, is a more far-reaching process than linguistic translation. Some North American instruments for assessing gender role attitudes include: In contrast, there was no difference between the viewpoint of Chinese and Americans regarding domestic gender roles. A study by Richard Bagozzi, Nancy Wong and Youjae Yi, examines the interaction between culture and gender that produces distinct patterns of association between positive and negative emotions. In the US people tend to experience emotions in terms of opposition whereas in China, they do so in dialectical terms i. The study continued with sets of psychological tests among university students in Beijing and in Michigan. The fundamental goals of the research were to show that "gender differences in emotions are adaptive for the differing roles that males and females play in the culture". The evidence for differences in gender role was found during the socialization in work experiment, proving that "women are socialized to be more expressive of their feelings and to show this to a greater extent in facial expressions and gestures, as well as by verbal means". Language and gender , Gender differences in social network service use , and Sexuality and gender identity-based cultures Gender communication is viewed as a form of intercultural communication; and gender is both an influence on and a product of communication. Communication plays a large role in the process in which people become male or female because each gender is taught different linguistic practices. Gender is dictated by society through expectations of behavior and appearances, and then is shared from one person to another, by the process of communication. In addition, there are differences in accepted communication behaviors for males and females. To improve communication between genders, people who identify as either male or female must understand the differences between each gender. She believed women were encouraged to be more emotionally expressive in their language, causing them to be more developed in nonverbal communication. Men, on the other hand, were taught to be less expressive, to suppress their emotions, and to be less nonverbally active in communication and more sporadic in their use of nonverbal cues. Most studies researching nonverbal communication described women as being more expressively and judgmentally accurate in nonverbal communication when it was linked to emotional expression; other nonverbal expressions were similar or the same for both genders. They found that men tend to show body language linked to dominance, like eye contact and interpersonal distance, more than women. According to Wood, it is generally thought that biological sex is behind the distinct ways of communicating, but in reality the root is "gender". Communication and sexual desire[edit] .

Chapter 2 : Gender Roles in Modern Society | One World Education, Inc.

Gender roles are the product of the interactions between individuals and their environments, and they give individuals cues about what sort of behavior is believed to be appropriate for what sex. Appropriate gender roles are defined according to a society's beliefs about differences between the sexes.

As women do not have cultural power, there is no version of hegemonic femininity to rival hegemonic masculinity. There are, however, dominant ideals of doing femininity, which favour White, heterosexual, middle-class cis-women who are able-bodied. Minority women do not enjoy the same social privileges in comparison. Women who want to challenge this masculine logic, even by asking for a pay rise, are impeded from reaching their potential. Indigenous and other women of colour are even more disadvantaged. Cultural variations of gender across time and place also demonstrate that gender change is possible. Transgender and Intersex Australians Nationally representative figures drawing on random samples do not exist for transgender people in Australia. The researchers think that transgender and intersex Australians either nominated themselves broadly as woman or men, and as either heterosexual, gay, lesbian, bisexual or asexual. Alternatively, transgender and intersex Australians may have declined to participate in the survey. American and British estimates are no more exact. Smaller or specialised surveys on issues such as surveillance and tobacco estimate that between 0. Employers discriminate in tacit ways, which might manifest as gender bias leading managers to question how gender transition may impact on work productivity. Feminism has yet to fully embrace transgender inclusion as a feminist cause. Transgender people have always lived in Australia. Read below to learn more about sistergirls, Aboriginal transgender women, and how Christianity attempted to displace their cultural belonging and femininity. Girls with an enlarged clitoris and boys with a micro-penis are judged by doctors to have an ambiguous sex and might be operated on early in life. Others do not experience such trauma, and they feel more supported especially when parents and families are more open to discussing intersexuality rather than hiding the condition. Much like transgender people, intersex people have also been largely ignored by mainstream feminism, which only amplifies their experience of gender inequality. Still, the notion of difference, of otherness, is central to the social organisation of gender. As Judith Lorber and Susan Farrell argue: The shoes were impractical and difficult to walk in, but they were both a status symbol as well as a sign of masculinity and power. In Western cultures, women did not begin wearing high-heeled shoes until the mid 19th Century. Their introduction was not about social status or power, but rather it was a symptom of the increasing sexualisation of women with the introduction of cameras. The Wodaabe nomads from Niger are a case in point. Wodaabe Niger Wodaabe men will dress up during a special ceremony in order to attract a wife. They wear make-up to show off their features; they wear their best outfits, adorned with jewellery; and they bare their teeth and dance before the single women in their village. To the Western eye, these men may appear feminine, as Western culture associates make up and ornamental body routines with women. This is another custom that is contrary to dominant models of gender in the West, which demand that women be more passive, and wait until a man approaches her for romantic or sexual attention. They are traditionally considered to be sacred beings embodying both the feminine and masculine traits of all their ancestors and nature. They are chosen by their community to represent this tradition, and once this happens, they live out their lives in the opposite gender, and can also get married to someone of the opposite gender to their adopted gender. These couples have sex together and they may also have sex with other partners of the opposite gender. If they have children, they are accepted into the Two Spirit household without social stigma. The women do not have sexual relations, it is more of a family and economic arrangement. Human rights activists challenge this saying that because homosexuality is shrouded in secrecy, these women may not want to admit to sexual relationships; however, there is no empirical evidence to this effect. It is permissible when an older woman has not borne a son, and she will marry a woman to bear her a male heir. The Lovedu of South Africa and the Igbo of Benin and Nigeria also practice a variation of female husband, where an independently wealthy woman will continue to be a wife to her male husband, but she will set up a separate home for her wife, who will bear her children. The children of her wife remain her responsibility and they are

not shunned. The female-husband tradition preserves patriarchal structure; without an heir, women cannot inherit land or property from their family, but if her wife bears a son, the female wife is allowed to carry on the family name and pass on inheritance to her sons. Kathoey Ladyboys â€” Documentary from faithjuliana on Vimeo. Kathoey women have become a large tourism attraction which stands at odd with their own legal struggles as well as those of other LGBTQIA people in Thailand. She has a Masters degree and is a successful business woman.

Chapter 3 : Sociology of Gender – The Other Sociologist

Sex and Gender in Society - Chapter Summary and Learning Objectives. A person's sexual orientation and/or gender can dictate how they fit into society.

Reflection Experience I have personally been pressured to behave and dress in more traditionally feminine ways by my mother and sisters. This often goes against my nerdy, tomboyish nature, especially since I do not enjoy wearing things like earrings, high-heels, most bright colors, or frilly clothes - the types of things that are equated to femininity. I also do not often act as elegant or passive as my mother would prefer, but rather I am generally blunt, cynical, awkward, and geeky. These characteristics do not really fall under the clear-cut generalizations for females; they are somewhere in between male and female characteristics. Many people still stick to traditional ideas that men and women should behave in ways that fall into specific categories determined solely on their gender. However, male or female gender-specific identities are irrelevant in modern, civilized society. Gender roles are social constructs developed over time and are not based on natural human behavior. This is because gender roles evolved as a way to organize the necessary tasks done in early human society. Some may say that due to the fact that traditional gender roles have been practiced for so long, they should not be changed, and are now a key element in human development. Nevertheless, in many of the modern societies today, there is no need for traditional gender roles, because both men and women are able to do many of the same necessary tasks, thereby making gender-specific behaviors irrelevant. These stereotypes can be harmful because they motivate people to condemn and oppress those who do not fit the traditional gender roles. As a result of this oppression, many people struggle to reach their full potential. Therefore, it is critical that we encourage everyone to follow and express their own truth, regardless of gender norms, so that everyone is able contribute fully to our society. Many of the gender stereotypes we know today were not always present in the past; they are relatively new trends in human society. This is because social expectations of each gender change over time, and often develop differently in cultures around the world. Sara Bobolts, a writer for The Huffington Post, stated how several common gender stereotypes changed over time. Bobolts describes how gender stereotypes, such as the color blue being for boys and the color pink being for girls, are new concepts. She explains that between the years and , pink was viewed as a masculine color, while blue was seen dainty and soft, making it best suited for females. Bobolts also states that during the Middle Ages in Europe, high-heels were exclusively for men, rather than women. Furthermore, based on an article published by Pennsylvania State University, many gender roles around the world were dictated by the environment and the needs of a society. For example, in many old Native American and African tribes, cultures were matriarchal, meaning that women were often leaders, healers, and important figures in their communities. This is different from most Asian and European societies, where men were the only ones with any social or political power. Therefore, depending on the time period or region, gender roles vary drastically. Since these typecasts based on sex are different depending on where and when they are used, they clearly hold no real significance to human society as a whole in this modern age; they were made up and therefore can change. As a result, they should not be used as a guideline as to how people of a certain sex should behave, because they are not reliable nor constant. Although many people seem to fit within the specific categories of masculinity or femininity, these generalizations are simple social constructs. Nathaniel Givens, an author for Times and Seasons, also states that gender roles were not invented, but were developed over time, and that they cannot work as generalized distinctions. Givens also explains how many traditional gender roles were based on the idea that parental duties should not overlap, rather, they be taken care of separately Givens. For instance, during the Paleolithic Era and early Neolithic Era, during which most societies were nomadic tribal units, men hunted animals for sources of meat, skins, and bones, while women scavenged for roots, nuts, and berries, as well as looked after the children. These tasks held equal importance to early human societies, so both genders were viewed as equal. Over time, the technological and agricultural developments of the Neolithic Revolution spread, causing more nomadic tribes to settle down into stationary lifestyles. Thus, women began to stay home or within the settlement to take care of children, make clothes, and other domestic tasks, while men worked

the fields to grow food, domesticate animals, and continue to hunt, although to a lesser scale. While children and women did tend to the fields with the men, they were often not as physically capable as the men, and thus began to be valued as less. This shows that roles were not necessarily based on gender, but rather they were based on societal needs, and, since needs remained relatively the same, they became seen as the traditional roles that men and women needed to fulfill. This demonstrates how gender roles were created based on the needs of a society. However today, the majority of the jobs that are viewed as important, such as being a lawyer, doctor, politician, business executive, etc. This means that past gender roles should not apply anymore, because both sexes are now equally capable of contributing to society. Lorber explains that the sex of a person is different from their sexuality because sexual orientation, identification, and practices are socially constructed and have their own specific forms of practice. These facts show the clear differences between sex and gender. Sex is anatomical, while gender is social and psychological. Therefore, gender should not be confined to the sex of an individual, because gender is not actually a biological occurrence. Based on a survey done on Debate. Many people base their opinions on gender roles on their religion, such as Christianity, Judaism, Islam, and Hinduism. While the Bible, used in whole or in part by Christians and Jews, does not provide clear guidelines on gender identity, it does provide some insight on gender roles in society. The common examples are Adam and Eve. The Bible also specifies the authority of men over their wife or wives and daughters. This belief motivated men who followed Abrahamic religions to believe they had a dominant role over women, while women were meant to be subordinate to their husbands Beisner. However, just as high heels were once exclusively worn by men in the Middle Ages, and pink was a masculine color, these views are outdated, being largely rooted in the eras from which they are based. Despite the reasons that people who still believe in the relevance of gender roles present, there is a lot of evidence that contradicts them. In regards to religion, there are dozens of religions around the world, as well as people who do not believe in any religion at all. Also, religion itself is a personal belief system and way of life. Due to these facts, religion cannot be used as a basis for gender roles because it is also a social construct that is specific to an individual; it is different for every person. For those that believe that gender roles are innate and occur naturally, it has been observed that gender roles develop as a person grows up. Children develop gender-based beliefs, largely on the basis of gender stereotypes; the latter are reflected in gender roles. This document also explains how the gender identity of a child is a form of expression, differs based on their preferences, and should not be forcefully influenced because it can negatively affect a child later in their psychological, emotional, and social development. This shows that gender roles are influenced by society, but should be based on the preferences of the individual. This way, people would not be pressured to conform to societal standards, allowing them to express themselves more freely, and preventing them from feeling as though something is wrong with them. Gender roles are influenced by social beliefs and generalizations that have been in use for centuries. Similar to the title of tomboy, there are other gender classifications that many people go by, such as agender, gender fluid, omnigender, and bigender Killermann. Genders and gender roles are not clear-cut categories that can be applied to everyone in society. This can lead people to believe that those who do not fit neatly into the set gender roles might be flawed somehow, which can result in problems like discrimination or mistreatment. Instead, gender should be thought of as behaviors and personal identifications that exist along a spectrum. One way to solve this problem in society is for the media to show more relatable, positive portrayals of people who do not follow traditional gender roles, such as a transgender or transsexual teenager who is going to school like any other teenager, or a football player who dresses or behaves in a feminine way. Another solution would be more comprehensive lessons in schools that show the differences between sex and gender, as well as the different feelings kids and teenagers may experience as they begin to go through puberty. This would help teenagers better understand themselves and their bodies as they begin to develop and change. Huffington Post Online Addition. Eagly, Alice and Wendy Wood. Hetherington Park; Online Learning Center. And Why is Gender Important? Times and Seasons, Inc.

Chapter 4 : "Gender Roles and Society " by Amy M. Blackstone

Gender discrimination occurs when there is a bias based on a person's sex, and that leads to defining the roles that he or she should play in society. An example of gender stereotypes exists in the belief that it is the woman's job, simply because of her sex to stay home and take care of the children.

The main feminist motivation for making this distinction was to counter biological determinism or the view that biology is destiny. A typical example of a biological determinist view is that of Geddes and Thompson who, in , argued that social, psychological and behavioural traits were caused by metabolic state. It would be inappropriate to grant women political rights, as they are simply not suited to have those rights; it would also be futile since women due to their biology would simply not be interested in exercising their political rights. To counter this kind of biological determinism, feminists have argued that behavioural and psychological differences have social, rather than biological, causes. Commonly observed behavioural traits associated with women and men, then, are not caused by anatomy or chromosomes. Rather, they are culturally learned or acquired. Although biological determinism of the kind endorsed by Geddes and Thompson is nowadays uncommon, the idea that behavioural and psychological differences between women and men have biological causes has not disappeared. In the s, sex differences were used to argue that women should not become airline pilots since they will be hormonally unstable once a month and, therefore, unable to perform their duties as well as men Rogers , More recently, differences in male and female brains have been said to explain behavioural differences; in particular, the anatomy of corpus callosum, a bundle of nerves that connects the right and left cerebral hemispheres, is thought to be responsible for various psychological and behavioural differences. Anne Fausto-Sterling has questioned the idea that differences in corpus callosums cause behavioural and psychological differences. First, the corpus callosum is a highly variable piece of anatomy; as a result, generalisations about its size, shape and thickness that hold for women and men in general should be viewed with caution. Second, differences in adult human corpus callosums are not found in infants; this may suggest that physical brain differences actually develop as responses to differential treatment. Fausto-Sterling b, chapter 5. Psychologists writing on transsexuality were the first to employ gender terminology in this sense. Along with psychologists like Stoller, feminists found it useful to distinguish sex and gender. This enabled them to argue that many differences between women and men were socially produced and, therefore, changeable. That is, according to this interpretation, all humans are either male or female; their sex is fixed. But cultures interpret sexed bodies differently and project different norms on those bodies thereby creating feminine and masculine persons. Distinguishing sex and gender, however, also enables the two to come apart: So, this group of feminist arguments against biological determinism suggested that gender differences result from cultural practices and social expectations. Nowadays it is more common to denote this by saying that gender is socially constructed. But which social practices construct gender, what social construction is and what being of a certain gender amounts to are major feminist controversies. There is no consensus on these issues. See the entry on intersections between analytic and continental feminism for more on different ways to understand gender. Masculinity and femininity are thought to be products of nurture or how individuals are brought up. They are causally constructed Haslanger , And the mechanism of construction is social learning. That is, feminists should aim to diminish the influence of socialisation. Social learning theorists hold that a huge array of different influences socialise us as women and men. This being the case, it is extremely difficult to counter gender socialisation. For instance, parents often unconsciously treat their female and male children differently. When parents have been asked to describe their hour old infants, they have done so using gender-stereotypic language: Some socialisation is more overt: This, again, makes countering gender socialisation difficult. According to Renzetti and Curran, parents labelled the overwhelming majority of gender-neutral characters masculine whereas those characters that fit feminine gender stereotypes for instance, by being helpful and caring were labelled feminine , Socialising influences like these are still thought to send implicit messages regarding how females and males should act and are expected to act shaping us into feminine and masculine persons. Instead, she holds that gender is a matter of having feminine and masculine

personalities that develop in early infancy as responses to prevalent parenting practices. In particular, gendered personalities develop because women tend to be the primary caretakers of small children. Chodorow holds that because mothers or other prominent females tend to care for infants, infant male and female psychic development differs. This unconsciously prompts the mother to encourage her son to psychologically individuate himself from her thereby prompting him to develop well defined and rigid ego boundaries. However, the mother unconsciously discourages the daughter from individuating herself thereby prompting the daughter to develop flexible and blurry ego boundaries. Childhood gender socialisation further builds on and reinforces these unconsciously developed ego boundaries finally producing feminine and masculine persons, "Gendered personalities are supposedly manifested in common gender stereotypical behaviour. Women are stereotypically more emotional and emotionally dependent upon others around them, supposedly finding it difficult to distinguish their own interests and wellbeing from the interests and wellbeing of their children and partners. This is said to be because of their blurry and somewhat confused ego boundaries: By contrast, men are stereotypically emotionally detached, preferring a career where dispassionate and distanced thinking are virtues. Chodorow thinks that these gender differences should and can be changed. In order to correct the situation, both male and female parents should be equally involved in parenting Chodorow, This would help in ensuring that children develop sufficiently individuated senses of selves without becoming overly detached, which in turn helps to eradicate common gender stereotypical behaviours. Masculinity is defined as sexual dominance, femininity as sexual submissiveness: For MacKinnon, gender is constitutively constructed: As a result, genders are by definition hierarchical and this hierarchy is fundamentally tied to sexualised power relations. If sexuality ceased to be a manifestation of dominance, hierarchical genders that are defined in terms of sexuality would cease to exist. So, gender difference for MacKinnon is not a matter of having a particular psychological orientation or behavioural pattern; rather, it is a function of sexuality that is hierarchal in patriarchal societies. This is not to say that men are naturally disposed to sexually objectify women or that women are naturally submissive. Instead, male and female sexualities are socially conditioned: For MacKinnon, both female and male sexual desires are defined from a male point of view that is conditioned by pornography MacKinnon, chapter 7. And male dominance enforces this male version of sexuality onto women, sometimes by force. That is, socialized differences in masculine and feminine traits, behaviour, and roles are not responsible for power inequalities. Females and males roughly put are socialised differently because there are underlying power inequalities. The positions outlined above share an underlying metaphysical perspective on gender: All women are thought to differ from all men in this respect or respects. All women differ from all men in this respect. Being sexually objectified is constitutive of being a woman; a female who escapes sexual objectification, then, would not count as a woman. One may want to critique the three accounts outlined by rejecting the particular details of each account. A more thoroughgoing critique has been levelled at the general metaphysical perspective of gender realism that underlies these positions. It has come under sustained attack on two grounds: If gender were separable from, for example, race and class in this manner, all women would experience womanhood in the same way. And this is clearly false. In fact, the rape of a black woman was thought to be impossible Harris But she failed to realize that women from less privileged backgrounds, often poor and non-white, already worked outside the home to support their families. Spelman further holds that since social conditioning creates femininity and societies and sub-groups that condition it differ from one another, femininity must be differently conditioned in different societies. This line of thought has been extremely influential in feminist philosophy. For instance, Young holds that Spelman has definitively shown that gender realism is untenable, This is a form of political mobilization based on membership in some group e. Feminist identity politics, then, presupposes gender realism in that feminist politics is said to be mobilized around women as a group or category where membership in this group is fixed by some condition, experience or feature that women supposedly share and that defines their gender. In their attempt to undercut biologically deterministic ways of defining what it means to be a woman, feminists inadvertently created new socially constructed accounts of supposedly shared femininity. For her, standard feminist accounts take gendered individuals to have some essential properties qua gendered individuals or a gender core by virtue of which one is either a man or a woman. But according to Butler this view is false:

First, feminists are said to think that genders are socially constructed in that they have the following essential attributes Butler , These are the attributes necessary for gendered individuals and those that enable women and men to persist through time as women and men. Think back to what was said above: These gender cores, supposedly encoding the above traits, however, are nothing more than illusions created by ideals and practices that seek to render gender uniform through heterosexism, the view that heterosexuality is natural and homosexuality is deviant Butler , Gender cores are constructed as if they somehow naturally belong to women and men thereby creating gender dimorphism or the belief that one must be either a masculine male or a feminine female. But gender dimorphism only serves a heterosexist social order by implying that since women and men are sharply opposed, it is natural to sexually desire the opposite sex or gender. Butler denies this and holds that gender is really performative. Gender is not something one is, it is something one does; it is a sequence of acts, a doing rather than a being. Gender only comes into being through these gendering acts: This activity amongst others makes her gendered a woman. Our gendered classification scheme is a strong pragmatic construction: But, genders are true and real only to the extent that they are performed Butler , 9. And ultimately the aim should be to abolish norms that compel people to act in these gendering ways. For Butler, given that gender is performative, the appropriate response to feminist identity politics involves two things. Rather, feminists should focus on providing an account of how power functions and shapes our understandings of womanhood not only in the society at large but also within the feminist movement. Many people, including many feminists, have ordinarily taken sex ascriptions to be solely a matter of biology with no social or cultural dimension. It is commonplace to think that there are only two sexes and that biological sex classifications are utterly unproblematic. By contrast, some feminists have argued that sex classifications are not unproblematic and that they are not solely a matter of biology. In order to make sense of this, it is helpful to distinguish object- and idea-construction see Haslanger b for more: First, take the object-construction of sexed bodies.

Chapter 5 : Understanding Gender | Gender Spectrum

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Study Questions According to Sanday, what conditions on some college campuses or in some college fraternities seem to produce higher rates of rape? What is psychological or symbolic castration? How does this idea help us understand the performance and meaning of aggressive acts between women and men? Accepting, of course, that displays of aggression and violence vary greatly among heterosexual couples. How do women and men typically differ in their experience of aggressive impulses and acting out aggressive behavior? How do we explain presence and significance of rape in a modern society? What reasons might we have to suspect that people in modern societies commonly underestimate the aggressive impulses of women compared to those of men? Gaining Equality from the Economy [all] Download Article: Among other things, it is useful to consider differences by period, by type of women, and by type of job. How does the movement of men into traditionally female jobs compare to the movement of women into traditionally male jobs? How does employment potentially serve as a source of pride, obligation, resources, or negative identity for men and for women? The goal here is, first, to think through the reasons that women and men seek and hold jobs, and, second, to consider how that having or not having those jobs effects men and women. What seem to be the causes and the effects of sexual harassment in the workplace? Consider the motives and the actions of women, ordinary men, and powerful men. Political processes and individual action. How have political processes, men, and women each both resisted and furthered change? Sexual Harassment and Masculinity: Quin Destined for Equality: Gaining Equality from the State Gendered Society: The Gender of Politics and the Politics of Gender, pp. Why do we want to distinguish between ordinary and powerful men while explaining the persistence and decline of gender inequality? So, how do we explain this pattern? How have the goals of feminist movements been compatible with the effects and requirements of long-term structural changes in the U. And in what ways have their goals been in conflict with that long-term trajectory Assess the reasoning behind these two claims: Why is this a argument strong or weak? If most men in positions of organizational power share a discriminatory attitude towards women, why do we expect that the powerful men who do not share these discriminatory biases would still act in their jobs largely like their discriminatory colleagues? Note this issue does relate to the general problem of why people conform, but this question aims at the causes specific to the context of organizational power. Why did men in government think differently about the woman suffrage issue than ordinary male voters? How have feminist efforts contributed to the reduction in gender inequality, and how have those efforts fallen short? What role does ideology play in determining the relations between men and women? Institutional Individualism all remaining Download Article: How does the impact on family organization made by the rise of modern education compare to the impact of the rise of modern industry? With respect to the U. What were the major influences responsible for the rise of meritocratic ideas and their increasing influence? Why does Ridgeway stress it is important not only that we hold stereotypical beliefs about gender, but that we can take it for granted that others hold them as well? According to Ridgeway, what are the most basic, shared beliefs about differences between women and men in our culture we are concerned with the content of the beliefs, not the terminology? According to Ridgeway, what produces the stereotypes about differences between women and men that become prominent as popular beliefs? That is to say, what decides which differences - real or imagined - become culturally important? Why did the ideologies of female domesticity change over time? If men did not impose the content of the successive ideologies of female domesticity, what did? What common characteristics of the otherwise diverse ideals of female domesticity made them seem to work for both women and men and for the acceptability of gender inequality to both? What does the future hold?

Chapter 6 : Sociology of Sex & Gender - Robert Max Jackson

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By definition, males have small, mobile gametes sperm ; females have large and generally immobile gametes ova or eggs. People whose internal psychological experience differs from their assigned sex are transgender , transsexual , or non-binary. The consensus among scientists is that all behaviors are phenotypes – complex interactions of both biology and environment – and thus nature vs. For example, the human "sex difference" in height is a consequence of sexual selection, while the "gender difference" typically seen in head hair length women with longer hair is not. Laqueur suggests that from the Renaissance to the 18th century, there was a prevailing inclination among doctors towards the existence of only one biological sex the one-sex theory , that women and men had the same fundamental reproductive structure. Some people maintain that the word sex should be reserved for reference to the biological aspects of being male or female or to sexual activity, and that the word gender should be used only to refer to sociocultural roles. In some situations this distinction avoids ambiguity, as in gender research, which is clear in a way that sex research is not. The distinction can be problematic, however. Sex is "the classification of people as male or female" at birth, based on bodily characteristics such as chromosomes, hormones, internal reproductive organs, and genitalia. See, for example, *The Dialectic of Sex: The Case for Feminist Revolution* , a widely influential feminist text. Reimer was in fact not comfortable as a girl and later changed gender identity back to male when discovered the truth of his surgery. He eventually committed suicide. By the 20th century, this meaning was obsolete, and the only formal use of gender was in grammar. This meaning of gender is now prevalent in the social sciences, although in many other contexts, gender includes sex or replaces it. Language and gender Since the social sciences now distinguish between biologically defined sex and socially constructed gender, the term gender is now also sometimes used by linguists to refer to social gender as well as grammatical gender. Traditionally, however, a distinction has been made by linguists between sex and gender, where sex refers primarily to the attributes of real-world entities – the relevant extralinguistic attributes being, for instance, male, female, non-personal, and indeterminate sex – and grammatical gender refers to a category, such as masculine, feminine, and neuter often based on sex, but not exclusively so in all languages , that determines the agreement between nouns of different genders and associated words, such as articles and adjectives. Nouns referring to people and animals of known sex are generally referred to by nouns with the equivalent gender. Thus Mann meaning man is masculine and is associated with a masculine definite article to give der Mann, while Frau meaning woman is feminine and is associated with a feminine definite article to give die Frau. However the words for inanimate objects are commonly masculine e. In modern English, there is no true grammatical gender in this sense, [39] though the differentiation, for instance, between the pronouns "he" and "she", which in English refers to a difference in sex or social gender , is sometimes referred to as a gender distinction. A *Comprehensive Grammar of the English Language*, for instance, refers to the semantically based "covert" gender e. These terms suggest that the behavior of an individual can be partitioned into separate biological and cultural factors. However, behavioral differences between individuals can be statistically partitioned, as studied by behavioral genetics. Instead, all behaviors are phenotypes – a complex interweaving of both nature and nurture. The use of different terms to label these two types of contributions to human existence seemed inappropriate in light of the biopsychosocial position I have taken. But part of it is a limitation of the English language. However, it is not at all clear the degree to which the differences between males and females are due to biological factors versus learned and cultural factors. Furthermore, indiscriminate use of the word gender tends to obscure the distinction between two different topics: The term sex difference could then be re-defined as between-sex differences that are manifestations of a sexually dimorphic adaptation which is how many scientists use the term , [48] [49] while the term gender difference could be re-defined as due to differential socialization between the sexes of a monomorphic adaptation or byproduct. For example, greater male propensity toward physical aggression and risk taking would be termed

a "sex difference;" the generally longer head hair length of females would be termed a "gender difference. Transgender and Genderqueer Transgender people experience a mismatch between their gender identity or gender expression , and their assigned sex. Transgender is also an umbrella term: Feminist views on transgender topics General Many feminists consider sex to only be a matter of biology and something that is not about social or cultural construction. This is because "complete maleness and complete femaleness represent the extreme ends of a spectrum of possible body types. Rather than viewing sex as a biological construct, there are feminists who accept both sex and gender as a social construct. Humans today, typically doctors decide how small a penis has to be, or how unusual a combination of parts has to be, before it counts as intersex. Rather, doctors decide what seems to be a "natural" sex for the inhabitants of society. Limitations Some feminists go further and argue that neither sex nor gender are strictly binary concepts. Judith Lorber , for instance, has stated that many conventional indicators of sex are not sufficient to demarcate male from female. For example, not all women lactate, while some men do. Lorber writes, "My perspective goes beyond accepted feminist views that gender is a cultural overlay that modifies physiological sex differences [Discussing sex as biological fact causes sex to appear natural and politically neutral. However, she argues that "the ostensibly natural facts of sex [are] discursively produced in the service of other political and social interests.

Chapter 7 : Sex and gender distinction - Wikipedia

- Expression: how we present our gender in the world and how society, culture, community, and family perceive, interact with, and try to shape our gender. Gender expression is also related to gender roles and how society uses those roles to try to enforce conformity to current gender norms.

Identity and expression Historically, the terms "sex" and "gender" have been used interchangeably, but their uses are becoming increasingly distinct, and it is important to understand the differences between the two. This article will look at the meaning of "sex" and the differences between the sexes. It will also look at the meaning of "gender," and the concepts of gender roles, gender identity, and gender expression. In general terms, "sex" refers to the biological differences between males and females, such as the genitalia and genetic differences. These individuals might refer to themselves as transgender, non-binary, or gender-nonconforming. Sex "Sex" generally refers to biological differences. The differences between male and female sexes are anatomical and physiological. For instance, male and female genitalia, both internal and external are different. Similarly, the levels and types of hormones present in male and female bodies are different. Genetic factors define the sex of an individual. Women have 46 chromosomes including two Xs and men have 46 including an X and a Y. The Y chromosome is dominant and carries the signal for the embryo to begin growing testes. Both men and women have testosterone, estrogen, and progesterone. However, women have higher levels of estrogen and progesterone, and men have higher levels of testosterone. For instance, some men are born with two or three X chromosomes, just as some women are born with a Y chromosome. In some cases, a child is born with a mix between female and male genitalia. They are sometimes termed intersex, and the parents may decide which gender to assign to the child. Intersex individuals account for around 1 in 1,000 births. Some people believe that sex should be considered a continuum rather than two mutually exclusive categories. Gender Gender roles vary greatly between societies. Gender tends to denote the social and cultural role of each sex within a given society. Rather than being purely assigned by genetics, as sex differences generally are, people often develop their gender roles in response to their environment, including family interactions, the media, peers, and education. It varies from society to society and can be changed. The degree of decision-making and financial responsibility expected of each gender and the time that women or men are expected to spend on homemaking and rearing children varies between cultures. Within the wider culture, families too have their norms. Gender roles are not set in stone. In many societies, men are increasingly taking on roles traditionally seen as belonging to women, and women are playing the parts previously assigned mostly to men. Gender roles and gender stereotypes are highly fluid and can shift substantially over time. Who wears the high heels? For instance, high-heeled shoes, now considered feminine throughout much of the world, were initially designed for upper-class men to use when hunting on horseback. As women began wearing high heels, male heels slowly became shorter and fatter as female heels grew taller and thinner. Over time, the perception of the high heel gradually became seen as feminine. There is nothing intrinsically feminine about the high heel. Social norms have made it so. Pink for a girl and blue for a boy? In many countries, pink is seen as a suitable color for a girl to wear, while boys are dressed in blue. However, infants were dressed in white until colored garments for babies were introduced in the middle of the 19th century. The reason is that pink, being a more decided and stronger color, is more suitable for the boy, while blue, which is more delicate and dainty, is prettier for the girl.

Chapter 8 : Gender role - Wikipedia

Sociology of Gender In sociology, we make a distinction between sex and gender. Sex are the biological traits that societies use to assign people into the category of either male or female, whether it be through a focus on chromosomes, genitalia or some other physical ascription.

Someone born with a penis will be a boy and someone with a vulva will be a girl. For many people, this is cause for little, if any, concern or further thought. Gender expression is also related to gender roles and how society uses those roles to try to enforce conformity to current gender norms. Each of these dimensions can vary greatly across a range of possibilities. Body Most societies view sex as a binary concept, with two rigidly fixed options: But a sex binary fails to capture even the biological aspect of gender. In fact, research increasingly points to our brains as playing a key role in how we each experience our gender. Bodies themselves are also gendered in the context of cultural expectations. This gendering of our bodies affects how we feel about ourselves and how others perceive and interact with us. Identity Gender identity is our internal experience and naming of our gender. A Cisgender person has a gender identity consistent with the sex they were assigned at birth. A Transgender person has a gender identity that does not match the sex they were assigned at birth. The two most common gender identities are boy and girl or man and woman , and often people think that these are the only two gender identities. But gender is a spectrum, and not limited to just two possibilities. A child may have a Non-binary gender identity, meaning they do not identify strictly as a boy or a girl – they could identify as both, or neither, or as another gender entirely. Agender people do not identify with any gender. Understanding of our gender comes to most of us fairly early in life. Individuals do not choose their gender, nor can they be made to change it, though the words someone uses to communicate their gender identity may change over time e. Naming our gender can be a complex and evolving matter. Because we are provided with limited language for gender, it may take a person quite some time to discover, or create, the language that best communicates their gender. Descriptors for gender identities are rapidly expanding ; youth and young adults today no longer feel bound to identify strictly with one of two genders, but are instead establishing a growing vocabulary for gender. More than just a series of new words, however, this shift in language represents a far more nuanced understanding of the experience of gender itself. There is a generational divide in our fundamental understandings of gender and how we think about this aspect of who we are. Expression The third dimension of gender is Gender expression, which is the way we show our gender to the world around us through such things as clothing, hairstyles, and mannerisms, to name a few. Practically everything is assigned a gender – toys, colors, clothes, and activities are some of the more obvious examples. Accepted gender roles and expectations are so entrenched in our culture that most people cannot imagine any other way. Through a combination of social conditioning and personal preference, by age three most children prefer activities and exhibit behaviors typically associated with their sex. For individuals who fit fairly neatly into expected gender roles and expression, there may be little cause to think about, or question, their gender, or how gender is created, communicated, and reinforced in our lives. However, children who express gender in ways that are perceived to be outside of these social norms often have a very different experience. Girls thought to be too masculine especially as they move into their teens and boys seen as feminine at any age face a variety of challenges. Pressures to conform at home, mistreatment by peers in school, and condemnation by the broader society are just some of the difficulties facing a child whose expression does not fall into line with the binary gender system. For many young people, whether typical in their presentation or not, expression is the most tangible aspect of their gender experience, impacting them in many, if not all, of their interactions with others. Norms around gender expression change across societies and over time. One need only consider men wearing earrings or women having tattoos to see the flexibility of social expectations about gender. Because expectations around gender expression are so rigid, we frequently assume that what someone wears, or how they move, talk, or express themselves, tells us something about their gender identity. For example, a cisgender boy may like to wear skirts or dresses. Gender Is Different Than Sexual Orientation One final distinction to make is the difference between gender and Sexual orientation, which are often incorrectly

thought to be the same thing. However, gender and sexual orientation are two distinct aspects of our identity. Why is it so critical to distinguish these two concepts? When we confuse gender with sexual orientation, we are likely to make assumptions about a young person that have nothing to do with who they are. These are faulty conclusions. Thinking of these two aspects of self as interchangeable may, instead of helping us know ourselves and one another better, actually get in the way of our ability to understand and communicate with one another. Gender diversity has existed throughout history and all over the world. Where this crucial aspect of self is narrowly defined and rigidly enforced, individuals who exist outside of its norms face innumerable challenges. Even those who vary only slightly from the norm can become targets of disapproval. This does not have to be the case. Not only will this create greater inclusion for individuals who challenge the norms of gender, it will create space for all individuals to more fully explore and celebrate who they are.

Chapter 9 : Gender & Society

"Gender" is more difficult to define, but it can refer to the role of a male or female in society, known as a gender role, or an individual's concept of themselves, or gender identity.