

1: Sexuality and gender identity-based cultures - Wikipedia

Thus, culture and its influence on gender identities and sexual practices is an interesting domain for further cultural studies and in the present scenario, wherein the world is facing concepts.

LGBT culture varies widely by geography and the identity of the participants. Elements often identified as being common to the culture of gays, lesbians, bisexuals, and transgender people include: The work of famous gay, lesbian, bisexual and transgender people. It has often been questioned whether it is appropriate to identify historical figures using modern terms for sexual identity see History of sexuality. However, many LGBT people feel a kinship towards these people and their work, especially to the extent that it deals with same-sex attraction or gender identity. An understanding of the history of LGBT political movements. An ironic appreciation of things linked by stereotype to LGBT people. Figures and identities that are present in the LGBT community and LGBT culture , this could include the gay village , drag kings and queens , gay pride , and the rainbow flag. In some cities, especially in North America, gay men and lesbians tend to live in certain neighbourhoods. Polyamory Polyamory is the practice and associated culture of being romantically connected or involved with more than one person simultaneously and consensually. Polyamory can occur in a social group, culture, or group of people specific to a certain gender-identity or sexual orientation. In some cultures the practice of forming multiple simultaneous romantic relationships is controversial. Polygamy a practice that overlaps heavily with polyamory is the practice of legally marrying more than one person. For example, it is not uncommon in many middle eastern cultures for men to have multiple wives. This type of polyamorous relationship is known as polygyny. The illegal status of multiple marriages in many parts of the world has not stopped the formation of communities and sub-cultures that practice polyamory and informal polygamy. There are several accounts of attempted private polygamist communities in Western Europe and North America. However, these communities, for the most part, have eventually disbanded. In Western culture there are few or no examples of widespread acceptance of polyamory. This does not mean that polyamorous relationships in Western culture and subcultures do not exist. There are, however, many variations and examples of polyamorous relationships. This is to note that it is too simple to vilify the West and praise non-Western culture for openness however when one assesses the facts through a non biased lens it is clear that the West is more accepting of the LGBT community and Polyamory in that sense. Sexual fetish-based cultures[edit] BDSM activists in Taiwan The infinity heart is a widely used symbol of polyamory. Alternative terms for the fetish subculture include fetish scene and fetish community. The most common paraphilias seen in the fetish subculture are BDSM , leather fetishism and rubber fetishism. The fetish subculture supports a strong nightclub scene, in the form of fetish clubs. Influence on mainstream culture[edit] Sexual minority cultures frequently and consistently influence straight culture. Yale sociology professor Joshua Gamson argues that the tabloid talk show genre, popularized by Oprah Winfrey in the s provided much needed, high impact media visibility for sexual minorities and did more to make gay culture mainstream than any other development of the 20th century. Slang frequently originates in subcultures, including sexual minority subcultures, which becomes part of the larger vernacular including words associated with descriptions specific to sexual minorities or not. Madonna is one of many artists who have borrowed from sexual minority cultures, including her appropriation of voguing. Recently, the television series Queer Eye for the Straight Guy depicts straight men being given fashion make-overs or decorating tips from gay men. Non-Western cultures[edit] In , Thai film Rainbow Boys produced by Vitaya Saeng-aroon, depicting a contemporary gay relationship, saw a limited-release screening. Vitaya also produced the comedy-drama Club M2, set in a gay sauna. Another film, Bangkok Love Story , directed by Poj Arnon , was critically hailed as a departure from the stereotyped view of homosexuals as transvestites and transsexuals. Gay Thai independent film producer Vitaya Saeng-aroon praised the film, saying, "Director Poj Arnon was brave enough to shake society up. In many countries, homosexuality and bisexuality are widely accepted and often legal, although often still face discrimination and criticism. In this context, "queer youth are often cast as victims of homophobic violence or heterosexist exclusion in ways that inscribe them within tropes of victimization and risk. The modern era, however, has

made more room for those openly varied gender roles. Yet, hegemonic notions of how men and women should behave are still strong in the country, as in the Western cultures. Masculinity, even in traditional Asian cultures is, so called, plural.

2: Cultural Differences: Sexual Identity, Gender Identity, and Sexual Orientation | Owlcation

Sexual Identity, Gender Identity, and Sexual Orientation Sex vs. Gender The terms 'sex' and 'gender' may seem to be interchangeable, especially in western cultures, but in reality they refer to two completely different things.

Causality - What are causes, mechanisms, and the like? We casually refer to causes and effects in normal interactions all the time. We all conduct our lives "choosing actions, making decisions, trying to influence others" based on theories about why and how things happen in the world. From the early stages of childhood we attribute causes, building a vision of the social and physical world that makes it understandable. Every action, every choice about what to do, is based on our anticipation of its effects, our understandings of consequences. Analytical and scientific reasoning has a similar form, but requires that we approach causation more systematically and self-consciously. Analytical Task The general analytical problem. In this and other societies, women and men commonly dress differently. Prepare a causal analysis that seeks to explain why women and men dress differently. Our analytical task this week is to attempt a "simple" causal analysis of a gender difference that is obvious but not often questioned - the way we dress. The purpose of this exercise is to get us thinking about causality. To the degree that we can, we want to try to think of different kinds of causes based on varied ways of framing the causal question. Realistically, one could easily write a book about all the possible ways of interpreting this causal question and answering it. We are just trying to develop some sensible insights in a couple pages. The starting point of most causal analyses is a comparison. When we start with the general question "what causes X? Examples of such questions might be "why do people in group A do X more than those in group B? If we are trying to explain some phenomenon, X, then we need to identify variations in the likelihood of X or the rate of X, and look for potential causes that 1 vary across the relevant circumstances in a way that could explain X and 2 that we can connect to the outcomes for X in some way. For example, with the gender distinctive clothing question, some ways to better specify the question and look at it through comparisons are: What causes individual conformity to the cultural pattern? What induces women and men to conform to the expectations for dressing differently? Whenever we observe a consistent pattern of social behavior, some common conditions or processes must be inducing people to act in a similar way. Figuring out what encourages conformity and discourages deviance allows us to provide a causal explanation. Think about what happens to people who do not conform to the expectations about male and female appropriate clothing. And, just as important, ask why it is that people punish nonconformists. Here the basic comparison is between people who conform and those who do not, or between the reactions of people to conformity and nonconformity. What causes differences in dress "codes" across cultures? What circumstances could exist across societies that consistently produce gender differences in modes of dress? The clothing characteristic of each sex varies greatly across societies and time. Clothing differs between "primitive" cultures and modern ones, between warm and cold climates, and between different parts of the world. But seemingly everywhere men and women dress differently. How can we explain this pattern? Here the primary comparison is between cultures that have different clothing. Why do the expectations about clothing differences vary by context? Why are gender differences in dress greater in some circumstances than in others? For example, both women and men may wear similar coveralls in a factory, but women and men generally wear dramatically different clothing to formal dances. Our efforts to find causes behind any phenomena are improved by looking at variations. If male and female clothing is just a little different in some contexts but greatly different in others, we can usefully focus on what might produce this variance in gender differences. Here the primary comparison is between contexts with greater differences in the expected clothing and contexts with lesser differences. While considering how to explain the differences in the ways women and men dress, it can also be helpful to think through ways that this pattern could be considered an example of a larger pattern. The explanation for the broader pattern may be different or easier to develop. The gender differences in apparel and appearance adjustment more generally could be considered as one example of apparel differences that find groups defined by age, ethnicity, or region dressing differently. That is to say, it is not only women and men who consistently dress differently. Different ways of dressing also distinguish other

groups. The gender differences in dress could be considered as one example of a wider range of behavioral differences between women and men such as rules of proper decorum, speech patterns, or displays of sexuality. That is, we can point to other presentational differences between women and men. If we think about the range of these presentational differences, do they suggest ideas that might help explain differences in apparel? Designing Research in the Social Sciences. A Unified Framework for the Social Sciences. Varieties of Social Explanation: An Introduction to the Philosophy of Social Science. Lieberman, Stanley; " Modeling Social Processes: Some Lessons from Sports "" Sociological Forum, How is gender inequality symbolized and reproduced in everyday life? To start our investigation of the causes of gender inequality, we will consider how people experience and act out gender in their day to day lives. We want to think about the most basic questions. Why and when do women and men act differently? Why and when do people respond differently to women than men? How do all these private individual actions when taken together over time influence the understanding of gender in a culture and gender inequality? For this task, we choose some familiar to us setting or type of interaction where women and men typically engage each other. For example, this could be a workplace, a bar, interactions between buyers and sellers, or parties. We use this as our source of empirical data and focus our argument on explaining gender interactions there. Then we try to apply her argument to the setting we have chosen. The right tool allows us to construct a better edifice with less effort; the wrong tool does not. The remaining notes for this analytical task look at some analytical steps that allow us to think through this problem effectively. Systematic steps in the analysis. Doing this kind of thought experiment, we want our thinking to be as systematic as possible. For all systematic causal analyses, we want to consider how the phenomenon being examined varies in regular or predictable ways across conditions, settings, types of people, places, or the like. Then, we ask what conditions or events typically precede or occur along with the outcomes that could plausibly influence those outcomes. Then we consider how their actions might differ between opposite-sex and same-sex encounters. We can broaden the range of the examples we use to think about these differences by considering other characteristics that might affect interactions, such as the age or race of the people, whether the interaction is cordial or unfriendly, how well the people know each other, and so on. We want to ask ourselves if the gender aspect of the interaction will be influenced by these other circumstances that seem relevant to interactions. For example, does gender influence cordial interactions differently from the ways it influences confrontations in our setting? If we believe the answer is yes, then we consider how and why. For example, in the same setting, a person seeking sex will commonly act differently than someone trying to curry favor or sell a product. When we apply a systematic logic to the analysis, we usually do not want to write about all the possibilities we think about. Instead, we use the ones that we find telling. But we will not identify those telling possibilities unless we systematically work through all the relevant possible influences. We can take the analysis of interactions another step by considering how the influence of gender on these interactions is potentially affected by conditions like: Whenever we try to explain patterns like this, we want to consider the exceptions. When will people violate the implications of gender expectations and what follows when they do? Are there circumstances that make it more likely people will depart from conventional behavior? Violations of norms or common expectations are valuable for causal analyses because cracks in the veneer of social order can reveal its structure and dynamics. Do we see ways that her approach neglects or misunderstands important causes influencing the gender character of behavior in the context we examine? Our central goal here is to explain how and why gender organizes interactions in our chosen example. Ridgeway, Framed by Gender , Chs.

3: GENDERQUEER AND NON-BINARY IDENTITIES Â- Genderqueer and Non-Binary Identities & Terminology

The essays, ranging from the cultural and political history of nonbinary-gender identities in the U.S. to their history worldwide and including profiles of notable nonbinary people, are well written: clear, readable, and educational in the best sense, serving to explicate and to center the story of nonbinary genders in context.

Nature versus nurture Although the formation of gender identity is not completely understood, many factors have been suggested as influencing its development. In particular, the extent to which it is determined by socialization environmental factors versus innate biological factors is an ongoing debate in psychology, known as "nature versus nurture". Both factors are thought to play a role. Biological factors that influence gender identity include pre- and post-natal hormone levels. As a baby, Reimer went through a faulty circumcision, losing his male genitalia. Reimer grew up as a girl, dressing in girl clothes and surrounded by girl toys, but did not feel like a girl. After he tried to commit suicide at age 13, he was told that he had been born with male genitalia, which he underwent surgery to reconstruct. Hormonal influences are also complex; sex-determining hormones are produced at an early stage of foetal development, [29] and if prenatal hormone levels are altered, phenotype progression may be altered as well, and the natural predisposition of the brain toward one sex may not match the genetic make-up of the fetus or its external sexual organs. Intersex A survey of the research literature from 1960-2010 suggests that more than one in every hundred individuals may have some intersex characteristic. Biological causes of transgender and transsexuality See also: Causes of transsexualism Some studies have investigated whether or not there is a link between biological variables and transgender or transsexual identity. Different amounts of these male or female sex hormones within a person can result in behavior and external genitalia that do not match up with the norm of their sex assigned at birth, and in a person acting and looking like their identified gender. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. October Learn how and when to remove this template message In 1955, John Money proposed that gender identity was malleable and determined by whether a child was raised as male or female in early childhood. The child thus arrives to a gender-specific name, games, and even ambitions. However, middle-class "professional" couples typically negotiate the division of labor and hold an egalitarian ideology. For example, mothers who practiced more traditional behaviors around their children resulted in the son displaying fewer stereotypes of male roles while the daughter displayed more stereotypes of female roles. It was concluded, however, that fathers who held the belief of equality between the sexes had children, especially sons, who displayed fewer preconceptions of their opposite gender. Gender variance and non-conformance See also: Cisgender Gender identity can lead to security issues among individuals that do not fit on a binary scale. These gender expressions may be described as gender variant , transgender, or genderqueer [63] there is an emerging vocabulary for those who defy traditional gender identity , [64] and people who have such expressions may experience gender dysphoria traditionally called Gender Identity Disorder or GID. Transgender individuals are greatly affected by language and gender pronouns before, during, and after their transition. Some people who experience gender dysphoria seek such medical intervention to have their physiological sex match their gender identity; others retain the genitalia they were born with see transsexual for some of the possible reasons but adopt a gender role that is consistent with their gender identity. During the mid 20th century, doctors pushed for corrective therapy on such women and children, which meant that gender behaviors that were not part of the norm would be punished and changed. The aim of this therapy was to push children back to their "correct" gender roles and thereby limit the number of children who became transgender. On this basis, he argued that bisexuality was the original sexual orientation and that heterosexuality was resultant of repression during the phallic stage , at which point gender identity became ascertainable. Psychoanalyst Robert Stoller generalized many of the findings of the project in his book *Sex and Gender: On the Development of Masculinity and Femininity* He is also credited with introducing the term gender identity to the International Psychoanalytic Congress in Stockholm, Sweden in 1963. Behavioral psychologist John Money was also instrumental in the development of early theories of gender identity. Feminism and the Subversion of Identity , introducing the concept of gender performativity and

arguing that both sex and gender are constructed. November Learn how and when to remove this template message Medical field As of [update] , there is some changing of views and new discrepancies about the best way to deal with gender nonconformity. Medical practitioners, as well as an increasing number of parents, generally no longer support or believe in the idea of conversion therapy , [75] which is now widely discredited as unethical and ineffective. They believe that stereotypical gender-specific toys and games will encourage children to behave in their traditional gender roles. This may involve removal of penis, testicles or breasts, or the fashioning of a penis, vagina or breasts. In the past, sex assignment surgery has been performed on infants who are born with ambiguous genitalia. However, current medical opinion is strongly against this procedure, since many adults have regretted that these decisions were made for them at birth. Today, sex reassignment surgery is performed on people who choose to have this change so that their anatomical sex will match their gender identity. This latter diagnosis was removed in the subsequent revision, DSM-IV , which also collapsed GIDC and transsexualism into a new diagnosis of gender identity disorder. No one shall be forced to undergo medical procedures, including sex reassignment surgery, sterilisation or hormonal therapy, as a requirement for legal recognition of their gender identity. Gender binary , Genderqueer , and Third gender Some people, and some societies, do not construct gender as a binary in which everyone is either a boy or a girl, or a man or a woman. Those who exist outside the binary fall under the umbrella terms non-binary or genderqueer. Some cultures have specific gender roles that are distinct from "man" and "woman. They are anatomically male, but dress and behave in a manner considered typically feminine. They have been and generally still are initially identified in terms of labour preferences, as they perform typically feminine household tasks. Hijra South Asia In some cultures of Asia , a hijra is usually considered to be neither a man nor a woman. Most are anatomically male or intersex , but some are anatomically female. The hijra form a third gender role, although they do not enjoy the same acceptance and respect as males and females in their cultures. They can run their own households, and their occupations are singing and dancing, working as cooks or servants, sometimes prostitutes , or long-term sexual partners with men. Hijras can be compared to transvestites or drag queens of contemporary western culture. Khanith The khanith form an accepted third gender in Oman. The khanith are male homosexual prostitutes whose dressing is male, featuring pastel colors rather than white, worn by men , but their mannerisms female. Khanith can mingle with women, and they often do at weddings or other formal events. Khaniths have their own households, performing all tasks both male and female. However, similarly to men in their society , khaniths can marry women, proving their masculinity by consummating the marriage. Should a divorce or death take place, these men can revert to their status as khaniths at the next wedding. Those who belong to the additional gender categories, beyond cisgender man and woman, are now often collectively termed "two-spirit" or "two-spirited.

4: Limitations to equality: Gender stereotypes and social change | IPPR

Polyamory is the practice and associated culture of being romantically connected or involved with more than one person simultaneously and consensually. Polyamory can occur in a social group, culture, or group of people specific to a certain gender-identity or sexual orientation.

Gender stereotypes and social change Gender stereotyping remains entrenched in society in spite of the many legal, cultural and intellectual challenges that have called it into question, and this, argues Sophie Smith, is behind the failure of much legislative change. Are slow and incremental shifts in consciousness, and therefore in the workplace, really the best we can hope for? An outsider surveying British political life over the past 30 years – who the players are, what the legislative record shows – could pretty reasonably deduce that the equality of women to men has been an issue of some urgency in the UK, and that meaningful progress has been made. After all, women now make up 22 per cent of the House of Commons; until , the figure had sat stubbornly at 5 per cent. Marital rape was recognised by law in The women of Ford had helped to secure equal pay legislation by and the Equality Act of would, we were told, close the remaining loopholes and address ongoing issues of discrimination. In the last two decades, legislation has been passed that better enables victims of domestic violence to seek protection and prosecution ; which recognises gender persecution as grounds for asylum ; and which provides legal recognition for transgender women But if these laws sought to change normative culture and end discriminatory practices, they have not had their intended effect. In fact, the focus on equal rights may have obscured the many active and entrenched assumptions about gender that inform social practices in Britain and which contribute, in systemic ways, to the continued disadvantage of women. The continued gender disadvantage Legislation has consistently fallen short of protecting women from various kinds of sex discrimination. Recent evidence suggests not only that the pay gap for women persists, but that for some it is getting worse. Even bearing in mind the difficulties in accumulating and analysing data, the figures are stark: Workplaces where women are in the majority as cleaners, say, or care workers or in the temporary sector are some of the lowest paid and most precarious: And while the issue of care-provision is too big a one to go into in any detail here, it is notable that the vast majority of unpaid domestic work is also provided by women. While it is certainly true that human activity need not be viewed simply as potential labour to be sold on the market, it is also true that this unpaid domestic work props up other workplaces and eases knock-on demand on state finances. Meanwhile, austerity measures continue to affect women disproportionately, and poorer women most of all. Nor are things better at the other end of the spectrum. There are more female MPs than ever before, yet women make up less than a quarter of the Commons and a smaller percentage of the current cabinet: Systemic disadvantage exists well beyond these areas. Nor in terms of sexual violence: One study of sexually violent Twitter abuse has put the ratio of targets at Public women are all too often assessed not simply according to their professional capacity but by their appearance, and are held to gender-specific standards in ways that deflect focus from actual performance. In sum, there is overwhelming evidence that being a woman remains an impediment to achieving certain goods, at every level and in very different social and professional contexts. It is perhaps in recognition of the complexity and particularity of these contexts that we have seen increasing fragmentation in our responses to gender disadvantage: Each has its own research base and dedicated activists. Here I suggest we need to look more closely at conventions which reinforce gender stereotypes that are, in many ways, foundational to the very culture we attempt to reform. Any legislative or policy intervention must be mindful of the great difficulty in bucking against such an ingrained cultural imagination. As bell hooks and Kimberl? These include, but are not limited to, race, class and sexuality; gender fits into this complex in different ways, for different people. And yet it is also true that there exist certain practices most women recognise and all kinds of women report, regardless of privilege, prominence, ethnicity or education. Silencing includes describing women who speak publicly with adjectives that prompt all number of negative associations: Throughout Greek and Roman antiquity, not only were women excluded from authoritative speech by men, but that exclusion was, as Beard puts it, paraded: Even the exemptions to these rules contributed to the foreclosure:

And while it is not exclusively our tradition of speaking, it is not as alien as it might seem: The institutions which are so often accused of sexism now were built by men who had been inculcated with these rules. The echoes of classical conventions are present in the very terms used on social media to silence and abuse women who speak publicly; the topoi deployed all have parallels in ancient literature. The media via which much of this abuse is expressed might be new, but the terms used are not. What was surprising was the uniformity of reasoning: The manifold complaints could be summarised as objections to how women speak and what about. The report is an amusing read until you consider how many senior diplomats and business leaders currently pay to be a part of this group. Would we shrug off such crude statements of antisemitism, say? Our own storytelling has not overturned these conventions. For all the subversive narratives that exist there are many more which reinforce the old norms where the majority of characters with complex agency and authority tend to be men. We reinforce these problems by having so few women act as experts in the media. This is, after all, at least on one level, another kind of storytelling: On radio, TV and in almost every news outlet, male experts overwhelmingly outnumber female experts. Most of the big literary journals continue to have writers who are disproportionately male reviewing books mainly written by men. But this failure of editorial imagination is reinforced by conventional understandings about who speaks, how and about what. Indeed, the ways in which we restrict, value and gender speech have an interesting relationship to how we restrict, value and gender much work. Being heard is one of the criteria for getting almost every kind of job. It is a criterion for promotions and passing interviews and getting credit for your ideas. It is probably a factor in the just-released research about promotions in academia. Despite identical research productivity “in terms of both volume and quality” women in US sociology faculties are 51 per cent less likely to gain tenure than their male counterparts. Often the expectation of not being heard becomes as inhibiting to women as the fact of it. The limited efficacy of some legislation suggests that the insights of activism and academia about the contingency of gender as opposed to sex have not been assimilated into popular understanding. Undeniable social change “the entry of women into education, work, politics” has not moved some of the cruder benchmarks of gender difference, which themselves are often explained with appeals to nature, backed up by science. This move, too, has an ancient provenance. And yet despite this, biological difference is still used to prop up all number of social myths. They castigate each other for transgressions of these norms and build group identities around them. Until the 19th century it was common for children of both sexes to wear the same clothes in their earliest years, and to play with many of the same toys Victorian nursery rhymes attest to the relationships between boys and their dolls. Now, as with so much else, the market is deeply invested in maintaining a division of needs: Plenty of people and stories subvert them. When codified in scientific practice they become the basis for so-called objective knowledge. When codified in law, they directly affect how and who legislation protects. They might also sit behind the pay gap. This is not all about the lot of women. The conventions damage men too. Evidence suggests that there are even fewer gender-subversive stories aimed at boys than there are at girls. This gets less attention because, the argument goes, why would anyone want to claim weakness, timidity, vulnerability? Trans women often report being asked the same questions after their decision to transition: Why descend the ladder of social worth? Suicide is the most common cause of death for men under Addressing gendered conventions Academic and activist discourses have shown that many of the conventions around masculinity and femininity are behind continued patterns of discrimination. These, in turn, are often based on unfounded but ubiquitous conclusions concerning the relationship between biology and social characteristics; conclusions which, while artificial, are also very real. How do we bring the emphasis on plural voices and plural experiences that characterises fourth-wave feminism into the mainstream? Can politics or policy help? Given the nature of the problem, an obvious solution is education. There is still plenty we could do to address gender stereotypes and sexist conventions in the curriculum “not least, we could address the pitiful state of sex education. But this is also something of an illusory response, for two reasons. The same evidence which shows that subversive gender narratives can have concrete effects on behaviour also shows that these effects dissipate in isolation. The global media and the global market will always get through. Palpable change requires more than a few anomalous individuals; it requires a significant shift in popular opinion viewed globally, even popular British opinion is the anomaly. Second, in practice, systematically

removing stereotypes from education looks an awful lot like policing speech. Where would we stop? How would we arbitrate? There is significant money and power behind maintaining the conventions just as they are. But there are good reasons to be pessimistic. Not least because pessimism can serve to remind us just how entrenched a problem we face. And we certainly need more men to take an active role in publicly debunking them. This article appears in edition A number of minor corrections of language were received from the author after this edition. These corrections have been incorporated into this version of the article, and as such, the online version of this article is the definitive, final published work.

5: Gender identity - Wikipedia

Nonbinary Gender Identities: History, Culture, Resources by Charlie McNabb Nonbinary gender identities are those that fall outside the traditional binary of "man" and "woman." These include genderfluid, androgynous, genderqueer, and a multitude of other identity terms, some of which overlap.

Dennis Schep *The Limits of Performativity*: This, as well as many of her works, suggests that more than any other contemporary feminist author, Butler is aware of the risk of implication in exclusionary politics; a risk she might therefore successfully avoid. However, in this essay I argue that to the extent her theory of performativity has become a hegemonic framework within the field of gender studies, it leads to the foreclosure of certain possible gendered identities. To prevent complicity with racist politics, Butler chose not to accept the award. Dennis Schep A recent resurgence of Anglo-feminism in the academy has sought to restate the importance of making universal claims about the conditions and rights of women Okin, Nussbaum without regard to the prevailing norms in local cultures, and without taking up the task of cultural translation. This effort to override the problem that local cultures pose for international feminism does not understand the parochial character of its own norms, and does not consider the way in which feminism works in full complicity with US colonial aims in imposing its norms of civility through an effacement and a decimation of local Second and Third World cultures. Butler first introduced her notion of gender performativity in her book *Gender Trouble*: Such acts, gestures, enactments, generally construed, are performative in the sense that the essence or identity that they otherwise purport to express are fabrications manufactured and sustained through corporeal signs and other discursive means. That the gendered body is performative suggests that it has no ontological status apart from the various acts which constitute its reality. Butler, Or, as she succinctly puts it in the first chapter: Gender is not the expression of some inner core, but constitutes the core it appears to express in its performances. There is no Hypatia outside of culture, and the very perception of this outside is structured by culture itself. This inevitable process of repudiation constitutes a zone of uninhabitability for those marginalized groups that fail to comply with socially accepted gender norms. But since the sexed subject is made, it can also be unmade, and constantly faces the threatening return of what it abjected in the act of its presumed self-grounding. However, because the unlivable zone of marginalized sexual identities reflects the abject domain constituted by the repudiations that institute the subject, this threat can also be conceived as a possibility: To counter possibly exclusionary tendencies, Butler propagates a notion of gender performativity that challenges the distinction between normative and deviant categories of sex and gender and has become a powerful instrument in the battle against discrimination against sexual minorities. Such a willful and instrumental subject, one who decides on its gender, is clearly not its gender from the start and fails to realize that its existence is already decided by gender. Certainly, such a theory would restore a figure of a choosing subject—humanist—at the center of a project whose emphasis on construction seems to be quite opposed to such a notion. Butler, xi Performative as it may be, gender does come with certain restrictions. From within discourse, then, this outside may appear as the realm of essentialism—but in reality, it is still subsumed under the performative. This limits the resignificatory potential of discourse: Additionally, there is the materiality of the body that resists certain performances. These constraints are not secondary to performativity; they are the condition of performativity as such, and they constitute the very existence of gender as a relevant category of identity construction. Nonetheless, the notion of performativity has become a powerful theoretical tool in the struggle to broaden the domain of possible and livable gender identities. This seems to be a project that deserves our sympathy, assuming we would all like to live in a world in which everyone can live his or her gender the way he or she desires. If normativity is exposed as the cultural construct it is, deviant genders can overcome the discrimination they often still face and finally gain legitimacy. But I no longer believe things are that simple. Although the main subject of the seminar was the work of Hannah Arendt, due to popular demand, Butler spent one afternoon discussing gender and transsexuality. Some need fixity, the poet explained, and the name Judith Butler had come to represent a body of work that generally supports a notion of non-fixity. Butler replied she was sorry that some of her work had become an obstacle to some positions in

trans-politics. This was the end of their exchange. The name Judith Butler has come to stand for a constructivist approach in which gender expressions create the subject they appear to express. In this account, gender norms are constituted performatively and internalized subsequently to produce the effect of an inner core, without, however, relying on some a priori interiority. But as this quotation indicates, nature and symbolic necessity have no ontological priority, and the belief in the fundamental necessity of specific gender norms is the direct result of a lack of insight into the ways these norms have been performatively constituted. Gender norms may acquire an apparent naturalness in their iteration, but this naturalness is never more than an appearance, and the iterability of the norm does not fully determine gender production in advance Butler , Although the historicity of gender norms makes it hard to deny this claim, it seems important to realize the way it interpellates those who believe their gender identity is the result of biological or some other form of essentialist determination. Whereas Butler herself has emphasized the internal variety of the transgender movement and the fact that transsexualism can be thought without reference to gender dimorphism by engaging transformation itself as the meaning of gender,³ there is certainly a large part of this movement that does rely on the binary as a set of stable reference points exempt from all performative historicity for the coherence of their sexual identity. Although I do not want to profess to know why those who desire surgery do so, many transgenders seem to understand and justify this desire by referring to a biologically determined notion of the binary, whereas for Butler, this notion is the more or less contingent iteration of a hegemonic social norm. Indeed, as it denies the foundational status of biology in the constitution of gender norms, the performativity paradigm may be seen as a fundamental threat to the coordinates that allow these transgenders as well as many non-transgenders to understand their bodies and identities. Butler certainly would have no Dennis Schep reason to deny transgenders their reassignment surgery in case this is what they want; but in some cases, her theory fails to accommodate the reasons that serve to ground this desire. Paradoxically, by clearing the ground, denaturalizing reiterated and essentialist notions of gender and sexuality, and advocating a paradigm that allows for a progressive increase of the range of possible gender identities, Butler made certain gender expressions impossible. In this context, the idea that the essentialist matrix upon which the transgender poet and many others rely is merely the result of the sedimentation of iterated gender norms seems highly patronizing, and performativity may turn out to be merely another false form of universalism that services a tacit cultural imperialism. Foucault speaks of two kinds of subjugated knowledges: Foucault wants to mobilize these knowledges in order to oppose the totalizing tendencies of science: Genealogies are therefore not positivistic returns to a form of science that is more attentive or more accurate. Genealogies are, quite specifically, antisciences They are about the insurrection of knowledges Genealogy has to fight the power-effects characteristic of any discourse that is regarded as scientific. The domain of sexual identity appears to be a privileged locus for the insurrection of subjugated knowledges. The reason for this is that the objects of inquiry of gender studies speak: Psychoanalysis is exemplary in this regard: As soon as theoretical discourse silences its object of inquiry, it creates the conditions under which this object may revolt. Every universality is contaminated by particularity and vice versa. Every utterance bears within itself a number of pre-suppositions whose universal validity is always assumed, but can never be proven, and is in the end always deceptive. Even theories that attempt to accommodate Dennis Schep endless historical variation stumble upon this aporia: Or, to speak with Laclau: Needless to say, the disputes between these mutually exclusive positions need not be problematic; as has often been emphasized, a democratic society is based on dispute. As soon as a theory is universally accepted, it is time to scrutinize its limits and look for what it marginalizes and excludes. As indicated before, Butler is well aware that the discursive domain does have its limits, and rearticulating the coordinates of this domain is easier said than done. In an attempt to think the limits of the discursive without essentializing them, Butler suggests the unforeseen and unforeseeable effects of discourse may serve to reverse the foreclosures that institute the domain of performativity: In the case of foreclosure, where certain possibilities are ruled out so that cultural intelligibility can be instituted, giving discursive form to the foreclosure can be an inaugurating moment of its destabilization. The unspeakable speaks, or the speakable speaks the unspeakable into silence, but these speech acts are recorded in speech, and speech becomes something else by virtue of having been broken open by the unspeakable. When the

unspeakable speaks, it retroactively writes its own conditions of possibility, making the impossible possible. Following Laclau, every theoretical postulation is contaminated by particularity, yet embodies within itself an appeal to universality, if not of its explicit content, then at least of the unarticulated coordinates that allow this content to be understood. Because the position of universality can be occupied by only one set of coordinates at a time, cultural intelligibility is established at the price of foreclosure, by which certain positions are ruled out in advance as being unspeakable, and a restricted field that poses for universality is retained. Even the most localized and basic theoretical utterance functions by virtue of this operation in which a set of ontological, epistemological, and ideological assumptions without which this utterance would remain enclosed in its brute facticity assumes universal validity. This is why for Laclau there is universality in each particularity. When Butler postulates the domain of performativity as the arena in which the struggle between competing universalities unfolds, we have to ask ourselves which ineradicable remainder of particularity inhabits performativity itself, and what this notion forecloses in order to establish intelligibility. Moreover, if we assume its universal validity, we inevitably end up in contradictions like those indicated by Laclau and the transgender poet. One could say in opposition that strategic essentialism is capable of overcoming some of these limitations. To the extent it merely suspends this framework that invalidates certain subject positions without questioning its hegemony, I believe strategic essentialism to be highly insufficient. Sedgwick illustrates the paranoid reading position with D. And no loss could be too far in the future to need to be preemptively discounted. Of course, every scholarly work tries to anticipate the attacks of its adversaries—but when a theory becomes too all-encompassing and hegemonic, its insights can revert to mere tautology: Gender is performative, because we can read performativity in every gender identity. According to Sedgwick, another problematic property of paranoid reading positions is their faith in exposure. However, this attitude forecloses the possibility of asking whether exposing gender as performative is really the most effective strategy for fighting sexual discrimination and liberating us from our gender-related ennui. I am not saying this to plead for a return to essentialism, but it seems important to consider where the universal appeal of a theory might become an inhibition to its political efficacy. Weak theory, or the reparative reading position, would be capable of anticipating something other than failure; it would loosen up and leave room for contingency. Moreover, weak theory offers us a way to move beyond the endless task of qualifying ontological statements by reducing the weight of ontological claims as such. Nonetheless, the hegemony of the performativity paradigm in this field can become problematic precisely to the extent it presents itself as universal and thereby forecloses other possible positions. To say that identity is performative may be liberatory for some, but pose an insurmountable conflict for others, particularly those who perceive their identity to be structured by some form of essentialist determination. For Foucault, the avoidance of totalizing frameworks and their power effects was a constant concern. Foucault always saw the intellectual as someone who is meant to develop the instruments that may aid the marginalized in their struggles, without, however, speaking in their place. His views on genealogy as a means to bring to light the antagonisms underlying a deceptive universality are an excellent example of this; through genealogical investigations, Foucault denaturalized the status quo and made it possible to rethink and change it. FINITUDE What remains to be done, then, is to open the way to a thinking in which universality does not lead to exclusion, to think where this thinking can find its Dennis Schep non-foundations. Yet it is important to realize that his death of man is not about the physical compound known as man; it is about the central place man has come to occupy in the practice of making sense of the world. Where this place was once occupied by notions of infinity and transcendence, embodied by the divine, it has shifted to the human; in the nineteenth century, man became the measure of the world. Here, a consideration of Jean-Luc Nancy may be in order. But although finite thinking is aware of its limitations and knows it cannot answer all questions,⁹ it is not the same as a thinking of relativity, which still implies the absolute as a fixed point of reference from which relations of relativity can be determined. Sense cannot ground itself on any ultimate foundation, whether this be an assumed domain of performativity or a Platonic type of essentialism: Following Laclau, only an absolutely empty signifier can occupy the position of universality in a non-hegemonic manner. But even though, compared to biological determinism and other essentialisms, performativity certainly represents a tendentious emptying of this

position, its normative rejection of essential coordinates prevents it from being an absolutely empty signifier. This is not to say that we should valorize essentialism over constructivism, for the moment neglecting the inadequacy of this dichotomy. But it might be useful to consider other ways of giving shape to gender politics than by attempting to develop a paradigm that most closely approximates the absolute emptiness that would end hegemonic struggle, allowing the political field and its transformations to be governed by an impossible ideal. The difference can also be accentuated this way: As permissive as it may be, the performativity paradigm outlined by Butler is undeniably the instantiation of a truth regime, and in this quality does not only constitute an unrepresentable outside of essentialist determinations, but may defer sense itself "in the case of the incident cited above, the sense our poet made of her body and identity. One might be tempted to think the privileging of sense over truth leads to a dangerous individualism or even solipsism; but, as Nancy repeatedly emphasizes, sense is no individual matter. For like existence, sense is always shared; not shared as a singular collective sense, however, but shared as the Dennis Schep sharing of a finite sense.

6: Sexual Orientation and Gender Identity Throughout History

Lesbian, gay, bisexual, transgender, intersex and related identities have been present in various forms throughout history. All cultures have included, with varying degrees of acceptance, individuals who practice same-sex relations as well as those whose gender, gender identity and gender expression.

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.

7: The Limits of Performativity: A Critique of Hegemony in Gender Theory | Dennis Schep - www.enganche.com

Gender identity is an extremely personal part of who we are, and how we perceive and express ourselves in the world. It is a separate issue entirely from sex, our biological makeup; or sexual.

As we search for answers we begin to define ourselves. To what extent are we defined by our talents and interests? How are our identities influenced by how we think others see us? How do we manage multiple identities? At the same time, beginning the year by having students examine and share their own identities is a way to build relationships in your class. When sixth grade students begin a new school year, often with unfamiliar classmates and teachers, it is particularly important for them to have the opportunity to get to know their new community and to become known by others. The activities suggested in this lesson begin this process of relationship building. First, distribute an index card to each student. Their names should not appear on the cards. Then collect the cards. Read a card and ask the class to guess who the fact describes. Main activity In the next several lessons, students will focus on the concept of identity. Or you can share this definition with students: In this excerpt a young girl, Esperanza, reflects on her name. Students can begin with the words or phrases they underlined in the passage that represent how Esperanza defines her identity. You can also provide groups with some questions to guide them: Where is her family from? What languages does she speak? What does she hope for her future? What does she think about her name? What does this reveal about her personality? Students can create identity charts for historical figures as well as for civilizations and nation-states. For example, have students create identity charts for Athens and Sparta or for Montezuma or Siddhartha. However, the text also introduces other interesting themes such as the concepts of stereotypes and prejudice. Follow-through Now students can create identity charts for themselves. Before beginning this activity, ask students to brainstorm a list of categories people use to help define themselves such as gender, age, physical characteristics, and hobbies as well as ties to a particular religion, ethnic group, neighborhood, and nation. Explain to students that they will be sharing their identity charts with the class so they should be cautious about including information that they want to remain private. In the next few lessons, students will have the opportunity to think more deeply about their own identities. As they gain a deeper understanding of identity, they will add to their identity charts. In preparation for this class, you may want to create your own identity chart. Not only will this model the assignment for students but it also provides a way for students to get to know you. Throughout this unit there are opportunities for you to work alongside the students to reinforce the idea that you are a member of their classroom community too. Homework Students can complete their identity charts for homework. You could also ask students to write a brief journal entry about their identity charts. Look over your identity chart. What aspects of your identity are most important to you? Select one characteristic from your identity chart and write about why it is an important part of defining who you are. Students could share their essays in class the next day as a way to begin to introduce themselves to each other.

8: SM2-Gender: LESSON 2 GENDER, CULTURE AND HISTORY

*Video game culture has a long, ongoing history of problems with representation and inclusivity, as a wide variety of forces have constructed video games and gaming as masculine. Against this background, the popular gamer-oriented web series *The Guild* () appears to offer a unique counterperspective, presenting a gender-diverse cast.*

Sex is purely biological. It is determined by physical characteristics including sex chromosomes, gonads, sex hormones, internal reproductive structures, and external genitalia. As soon as an individual is born, they are identified as either male or female. Gender is more complex. It is developed during puberty and becomes more apparent as teenagers start to feel sexual attraction. Curiosity about sex is a normal part of human development. For those teens that question his or her sexual orientation it could lead to coming out to family and friends which in turn could result in rejection, feelings of isolation, and depression This Emotional Life, For the majority of people his or her gender identity will be the same as his or her biologically determined sex. Through the socialization process, children are taught what is expected, and accepted, of them as a boy or girl virtually from birth. By the age of three most children display behaviors and select activities typical of his or her sex, but that is not always the case. Children are also aware by age three of what gender they identify with. After all, they fit the mold Gender Spectrum, Individuals who identify with a gender different from his or her own sex can decide to change their sex to match the gender they identify with either superficially with hair styles, behaviors, and clothing choices, or more permanently with hormone therapy or surgery Gender Spectrum, There are three options that fall under the classification of sexual orientation. They are heterosexual, bisexual, and homosexual. Heterosexuals are attracted to people of the opposite biological sex, homosexuals are attracted to those of the same biological sex, and bisexuals report being equally attracted to both Campo-Arias, According to researchers, sexual orientation is influenced by biological, genetic, or hormonal factors during critical stages of development. From a social and cultural context how an individual expresses his or her sexual orientation is associated with the type of environment he or she was raised in, which would not only take into account social and cultural features but also religious and political elements as well Campo-Arias, Cultural Implications Culture shapes the ideas of what behaviors are acceptable for men and women as well as what behaviors are appropriate between men and women. Gender identity and culture share a strong connection as they affect daily life not only in the home and family but also in the workplace and community. Though there are some variances from culture to culture, most have some type of labor division that signifies what tasks or jobs are appropriate for a man vs. While there are differences, there are consistencies as well. For instance women tend to have less autonomy, fewer resources, and limited power concerning decision making Schalkwyk, Cultural Differences There are many references to sexual orientation throughout history, but even with that being the case those are involved in same-sex relationships are not always accepted as equals by different cultures, and in many case, are discriminated against or punished. This issue is still considered controversial today even though the attitude of people from different countries around the world has improved Vance, One controversial aspect is whether or not same sex relationships are because of choice or a natural occurring difference. In some countries it is assumed that the lack of available women is a factor in why men engage in same sex relationships. For instance, some cultures keep young women in seclusion until they are of an age to marry. Same sex relationships are seen as a type of practice preparing men for the future role of husband. Once married, the behavior is no longer acceptable. However, among all cultures there are same-sex relationships even when there is not a shortage of opposite sex partners. This inconsistency has caused many cultures to question cultural assumptions Vance, Another issue pertains to the assumption of male superiority that many cultures portray. Men are expected to be more masculine and women more feminine. In both cases the reaction is negative Vance, Cultural influences play a large part in this process as culture defines acceptable behaviors for men and women Schalkwyk, Culture changes occur slowly, but they do occur, in reaction to shifts in social and economic pressures, globalization, new technologies, armed conflict, and changes in laws Schalkwyk, At some point these changes may promote a better understanding of individual differences as well as worldwide acceptance for everyone, no matter what

sex or gender they identify with or what sexual orientation category that fall into. Retrieved on November 25, from [http:](http://) Retrieved on November 26, from [http:](http://) Culture, Gender Equality and Development Cooperation. Retrieved on November 22, from [http:](http://) Cross-Cultural Perspectives on Sexual Orientation.

9: The gender identity terms you need to know - CBS News

The Limits of Westernization analyzes the complex local uses of "the West" to explain how the United States could become both the best and the worst in the Turkish political imagination. GÃ¼rel traces how ideas about westernization and America have influenced national history writing and policy making, as well as everyday affects and identities.

It is also a place with radical views on gender and sex in their people. The calalai are anatomical females who behave as men traditionally do, but they do not desire to be men. They fall into a gray area between the two sexes. In contrast, the calabai are anatomical males who behave as women traditionally do. But while the calalai largely conform to the roles of men, the calabai do not consider themselves to be women. Instead, the calabai have a unique niche in society. For example, weddings are an extravagant affair in Sulawesi culture, and the calabai are usually the brains behind the operation. Bissu pictured above are seen as a combination of all genders. A bissu functions as a sort of shaman or priest who leads spiritual rituals for others, which is an important and coveted role in Sulawesi life. In fact, the bissu are so important in Sulawesi culture that they play central roles in Sulawesi creation stories. In one ancient tale describing the birth of the first human on Earth, a bissu was the key figure who aided the parents in finding each other. To become a bissu, a person must be born a hermaphrodite. Hindu hijras were mentioned in ancient epic stories, and Muslim hijras were once the guards of mosques. Hijras are males who take on traditional female roles and expectations, but they occupy their own territory as a third gender. Acting as a sort of spiritual bargainer, hijras go to houses with newborns, bless them, and ask for payment from the family. Becoming a hijra is not an easy process. Aspiring hijras give all their money to a guru in return for guidance and a place to live during the transition. Then the individual must go through a number of rituals and procedures that range from spiritual ceremonies to feminization surgeries like castration. They are often turned away from hospitals and employers and forced to become sex workers or beggars. However, a legal victory made the hijras officially recognized by law as a third gender in Indian society. People spent a lot of money to attend dance performances, including an infamous dance style performed by the kocek. The kocek were men who dressed in feminine clothing and performed exotic dances for audiences throughout the empire. Some of the kocek were amateurs, and some were even slaves. But many were professional, popular, and highly paid. Despite their gender-bending appearances and feminine dance moves, the kocek were not trying to impersonate females. Instead, they were a third gender, who embraced both their masculine and feminine features. The kocek were known to be sexually adventurous and were often courted by men. Although the kocek began as respected and elite members of society, their scandalous lifestyles eventually became too much for some people to accept. In , kocek dancing was outlawed, with widespread disapproval extending to the kocek lifestyle. After that, the dance and lifestyle only persisted in small areas of the empire. However, the Zapotec in Oaxaca have always been more tolerant of non-straight and nonbinary identities. In fact, they recognize a third gender beyond male and female: Muxes are men who choose feminine appearances. Anthropologists trace the roots of muxes to pre-Colombian Mexico when there were transvestite Aztec priests and androgynous Mayan gods. A third gender has long been a part of life in this area of Mexico. Even some Catholic priests get involved, which truly demonstrates how accepted muxes are. Apparently, the event started almost 40 years ago with just a handful of muxe friends, but over the years, it grew into a massive party. Two-spirited people can be men who dress as women, women who dress as men, androgynous folks, and so on. In one ritual, a child was placed in the middle of a circle where adults sang songs. However, in the past few decades, there has been a resurgence of interest in and respect for two-spirited people, and today there are gatherings for people who identify as this third gender. Kathoey range from occasional cross-dressers to transsexuals, and they are seen as a third category of gender identity. They are so common in Thai society that a poll at one school revealed that 10 percent of its students identified as kathoey. Throughout Thailand, kathoey work in regular jobs, pop culture and media, and the thriving sex tourism industry as sex workers. However, kathoey still face a lot of stigma and obstacles. Many people think they should stay in the sex industry, and some employers refuse to hire them. In addition, kathoey have not received full legal recognition. A man who transitions to a woman still

has to identify as a man on identification. Although they are a modern pop culture sensation, kathoeyes have existed for a long time. In a 15th-century Thai creation myth, two hermaphrodite characters are central to the story, and the myth actually mentions men, women, and a third gender category. Warias can be males who feel like they should be women, cross-dressers, people who believe they are truly a third gender, and more. As a result, warias face widespread discrimination in Indonesian society. So there are mosques just for the waria community. In addition, most warias become sex workers or entertainers because there are no other employment options for them. Many warias enter the beauty pageant. The event has been subjected to protests and negative criticism but has slowly become more accepted. Through the generations, they passed down knowledge on hula, songs, chants, and other Hawaiian wisdom. When Christian missionaries arrived in Hawaii, they were shocked by Hawaiian society, including the mahus, and tried to condemn their traditional practices. As a result, Hawaiian society became less tolerant of the mahus. However, in recent years, Hawaii has experienced a resurgence in mahu traditions and become more tolerant again. A documentary came out in called Kumu Hina, which follows Hina, a mahu in Hawaii who teaches youth about Hawaiian culture. In one of her classes, a young girl wants to lead the all-male hula troupe, and Hina accepts the girl as a mahu and allows her to do so. Sworn virgins had an interesting beginning. Sometimes in battles, a family would lose all of its men, so a woman would assume the role of patriarch. This tradition can be traced back to the 15th-century Kanun, a tribal code of law from that time. After one researcher had interviewed a number of sworn virgins, he claimed that none had any regrets about their lifestyle decision. Today, the sworn virgin phenomenon is much less common, but there are still a small number of them living in the Balkans. The University of Tennessee posted an article about gender-neutral pronouns on its website but took it down after senators complained. The genderqueer movement appears to be picking up speed. In , even pop culture sensation Miley Cyrus told the world that she felt like a third gender. I am a dude from New Hampshire who likes music, the Internet, and new experiences.

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