SPANNING THE WORLD : CULTURE CONSTRUCTS GENDER DIZ ERENCE pdf

1: GENDER ROLES AROUND THE WORLD by Ayla Altunlu on Prezi

Soc Chapter 3 Culture Spanning the World Culture constructs gender difference Biological models assume the biological sex determines gender, that innate biological differences elad to behavioral differences, which in turn lead to social arrangements.

Gender identity can be affected by, and is different from one society to another depending on the way the members of society evaluate the role of females and males. Our gender identity can be influenced from the ethnicity of the group, their historical and cultural background, family values and religion. Often people confuse or misuse the terms gender and sex. To make the distinction clearer one could consider that we inherit the sex but we learn our gender Boss, Gender is a structural feature of society and the sociological significance of gender is that it is a devise by which society controls its members Henslin, Gender like social class and race can be used to socially categorize people and even lead to prejudice and discrimination. Prejudice is a set of attitudes, more likely unfavorable, towards members of a group Pennsylvania State University , Discrimination is overt negative behaviors towards a person based on his or her membership in a group Pennsylvania State University , When there is differential treatment of people based on their sex the term sexism defines this behavior. Gender discrimination is another way one could define sexism and in particular this is associated with discrimination and stereotyped beliefs against women. Stereotype ideas and beliefs regarding women, although they have been changed and improved, are still evident in our country and in other modern cultures. Unfortunately in several countries around the world such as Arabian courtiers, Africa and India things have not changed much and women are still considered a minority and do not have equal access and rights in their societies as do males Henslin, This variation regarding gender around the world makes prominent that gender identity is influenced by social variables and has little to do with biological variables. There are many different processes by which the expectations associated with being a boy or a girl is passed on through society. I recently attended a baby shower party and I was shocked first by the amount of items a baby needs and even more about the color choice of each item. Everything was pink, as a baby girl was expected, and honestly I never imaged how many different shades of pink actually exist for products such as baby clothes. The house decoration was pink, people were wearing pink or pastel colors, all the gift wrappers pink as well as the gifts themselves. My gift was one of the few items of a different color, as I chose yellow and light purple items, which was actually a challenging task to find as most of the items in the store I shopped were blue or pink. The social construction of gender could be further been seen by the way parents behave to their children, by their expectations about how their children should behave and act, and by the toys they buy for them. For example girls are supposed to play with dolls and be sweet and emotional and boys are supposed to play with action figures and be aggressive and rational. Therefore clothes, toys, and even the language used with young children follow the trend of stereotyping gender. Children learn by modeling and the messages they receive and act accordingly. An example similar to the dress code we having for children can also be seen with adults, particularly in the colors, fabrics and designs specific to each gender. Another example is the situation of a female working in the business field that is expected to dress in masculine way in order to be considered successful and to be taken more seriously. This could demonstrate again how social influences affect gender expectations and shape behaviors and norm regarding gender. Apart from the family, which is the first agent of socialization and learning gender identity, children learn from other sources such as school. Starting from the first years of school, including day care center years, children learn their gender identity from playing and interacting with other children and care providers. By visiting a child care program one may notice that the environment is arranged in ways to promote gender identity. Most likely there will be an area staged as the housekeeping corner where girls the play and there will be another area with building blocks and tool kit items where the boys play. However it is believed by several that the kind of toys and roles children play affect their future and the skills they learn. Playing with blocks is considered giving

experience in spatial relations and in mathematical concepts, where playing with dolls and dramatic role playing is associated with learning to be a nurturer Conzalez-Mena, As children grow more stereotype ideas are involve regarding which subjects are favorable and suitable for each gender. For instance the most obvious example is math and probably all of us have heard the notion that boys are better in math than girls. Therefore one could see that again social influence affects perception about gender identity and roles. Furthermore the media also affects and influences gender identity. Children interpret these messages as "real life" which shapes their reality, behavior, and expectations of their gender role. However, the social construction of gender does not happen only once and does not stop with children. It continues throughout the rest of our lives and influences our perspective and the way we view things and situations. Regarding the media one is able to see an example of gender stereotyping by observing the messages of advertisements. Recently I had conversation with my husband relating to the issue of sexism regarding a car show he was watching on TV where standing next to the new cars were beautiful female models. My comment was that is an example of benevolent sexism. My husband did not want to accept this and he argued that male models are sometimes used as well. We end up watching the car show for over an hour in order to find a male model next to a car but we did not see any. Additionally cultural and religious beliefs and attitudes have a serious impact on gender identity and in many cases promote stereotype beliefs against women and lead to gender discrimination. When it comes to culture and religious influences in a society regarding the view of gender I believe the concept of institutionalized sexism is appropriate to describe this situation. When a society has specific norms people living within the society will adapt to them and they will do the same even for discriminatory norms. For instance when a society, due to religious and cultural reasons, view women as weak or inferior people living within the society will develop the same views and will act accordingly. One can see this for example in many Muslim countries and also with different religious groups, even in our own country. Society constructs our gender and categorizes its members similar as it does with age, ethnicity, race, social class and status. However the categorization according to gender is another way of manipulating members of a society and to promote inequalities. There are obvious biological and anthropological differences between the two sexes but we cannot use these differences to infer conclusions and provide stereotyped models about gender. As mentioned in the beginning sexism is the term that accounts for gender discrimination and has different forms. One of them already mentioned is benevolent sexism characterized by positive but stereotyped views of women. Contrarily another form is hostile sexism which is characterized by negative stereotypical views towards women. For instance hostile sexism views of women are centered on beliefs that women are inferior to men due to superficial views that one can hold again women. However no matter the form, sexism has overall negative consequences and results in stereotyping women, and even prejudice and discrimination. The United States of America and other developed countries have come a long way in trying to eliminate discrimination against women but there is still a room for improvement. Gender as mentioned above results from sociocultural influences. Research and theory derived from social psychology could be able to develop appropriate interventions that could target a vast range of individuals and institutions in order to promote equality of genders and eliminate gender discriminations.

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

Gendered Society: Spanning the World: Culture Constructs Gender Difference [,] Gendered Society Reader: Coming of Age and Coming Out Ceremonies Across Cultures, Gilbert Herdt Study Questions.

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 vogueing. 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.

3: Chapter 3 Sex and Gender

Spanning the world: culture constructs gender difference "So, that explains it": psychoanalytic and developmental perspectives on gender The social construction of gender relations.

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 â€"complex interactions of both biology and environmentâ€"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 â€" the relevant extralinguistic attributes being, for instance, male, female, non-personal, and indeterminate sex â€" 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 phenotypesâ€"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.

4: Social construction of gender - Wikipedia

The Gendered Society Chapter 3 Spanning the World "Women's status varies widely, depending on many cultural factors. And that alone makes it clear that male domination is not inevitable.".

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?

5: Social Construction of Gender

Spanning the World (Kimmel, chapter 3) This chapter reviews the cross-cultural diversity of gender definitions, gendered division of labor, gender rituals, gender categorization systems.

The Social Construction of Gender "Men look at women. Women watch themselves being looked at. Get yourself ready for a special day To be born a man or a woman in any society is more than a simple biological fact. It is a biological fact with social implications. Women constitute a distinct social group, and the character of that group, long neglected by historians, has nothing to do with feminine "nature. The biological sexes are redefined, represented, valued, and channeled into different roles in various culturally dependent ways. An American anthropologist has put it well: Before we can see how women thought of themselves and of their relations with men, we must find out how they were seen by men. The masculine conception of woman gave rise to idealizations and norms that strongly influenced the behavior of women, who lacked the power to challenge the male view of their sex. Rubens, The Judgement of Paris, c. The determining male gaze projects its fantasy onto the female figure, which is style accordingly. In their traditional exhibitionist role women are simultaneously looked at and displayed, with their appearance coded for strong visual and erotic impact so that they can be said to connote to-be-looked-at-ness According to the principles of the ruling ideology and the psychical structures that back it up, the male figure cannot bear the burden of sexual objectification. Man is reluctant to gaze at his exhibitionist like. The man controls the film fantasy and also emerges as the representative of power in a further sense: As the spectator identifies with the main male protagonist, he projects his look onto that of his like, his screen surrogate, so that the power of the male protagonist as he controls events coincides with the active power of the erotic look. Excerpts from John Berger, Ways of Seeing p. To be born a woman has to be born, within an allotted and confined space, into the keeping of men. The social presence of women is developed as a result of their ingenuity in living under such tutelage within such a limited space. A woman must continually watch herself. She is almost continually accompanied by her own image of herself. Whilst she is walking across a room or whilst she is weeping at the death of her father, she can scarcely avoid envisaging herself walking or weeping. From earliest childhood she has been taught and persuaded to survey herself continually. And so she comes to consider the surveyor and the surveyed within her as the two constituent yet always distinct elements of her identity as a woman. She has to survey everything she is and everything she does because how she appears to men, is of crucial importance for what is normally thought of as the success of her life. Her own sense of being in herself is supplanted by a sense of being appreciated as herself by another One might simplify this by saying: Men look at women. This determines not only most relations between men and women but also the relation of women to themselves. The surveyor of woman in herself is male: Thus she turns herself into an object -- and most particularly an object of vision: Tintoretto, Susanna and the Elders, Like the mirror in the paintings of Titian and Rubens above, what the young girl sees in the mirror is not her own reflected image, but that of the viewer looking at her. She is thus looking at herself being looked at. The sunflower was a motif employed by Anthony Van Dyck in a self-portrait. Like the sunflower seeks the sun, so does the court painter seek the favor of his patron. In the context of the domestic world of the early twentieth century, the sunflower would follow the patriarch of the family. The mirrored image thus acts like painting in purifying vision. We are born male or female, but not masculine or feminine. I consider three categories of such practice: I shall examine the nature of these disciplines, how they are imposed and by whom. I shall probe the effects of the imposition of such discipline on female identity and subjectivity. In the final section I shall argue that these disciplinary practices must be understood in the light of the modernization of patriarchal domination, a modernization that unfolds historically Styles of the female figure vary over time and across cultures: The current body of fashion is taut, small-breasted, narrow-hipped, and of a slimness bordering on emaciation; it is a silhouette that seems more appropriate to an adolescent boy or a newly pubescent girl than to an adult woman. Since ordinary women

have normally quite different dimensions, they must of course diet. The reader is now addressed in the imperative mode: Jump into shape for summer! Shed ugly winter fat with the all-new Grapefruit Diet! There are significant differences in gesture, posture, movement, and general bodily comportment: In her classic paper on the subject, Iris Young observes that a space seems to surround women in imagination that they are hesitant to move beyond: The "loose woman" violates these norms: In an extraodinary series of two thousand photographs, many p. Women sit waiting for trains with arms close to the body, hands folded together in their laps, toes pointing straight ahead or turned inward, and legs pressed together. The women in these photographs make themselves small and narrow, harmless; they seem tense; they take up little space. Men, on the other hand, expand into the available space; they sit with legs far apart and arms flung out at some distance from the body Feminine faces, as well as bodies, are trained to the expression of deference. Under male scrutiny, women will avert their eyes or cast them downward; the female gaze is trained to abandon its claim to the sovereign status of seer. Women are trained to smile more than men, too Feminine movement, gesture, and posture must exhibit not only constriction, but grace and a certain eroticism restrained by modesty: Here is field for the operation for a whole new training: While she must walk in the confined fashion appropriate to women, her movements must, at the same time, be combined with a subtle but provocative hip-roll. But too much display is taboo Here, especially in the application of makeup and the selection of clothes, art and discipline converge Hair must be removed not only from the face but from large surfaces of the body as well Are we dealing in all this merely with sexual difference? The technologies of femininity are taken up and practices by women against the background of a pervasive sense of bodily deficiency: In the regime of institutionalized heterosexuality, woman must make herself "object and prey" for the man: In contemporary patriarchal culture, a panoptical male connoisseur resides within the consciousness of most women: Woman lives her body as seen by another, by an anonymous patriarchal Other. Excerpts from Rosalind Coward, Female Desires p. For looking is not a neutral activity. In this culture, the look is largely controlled by men. Privileged in general in this society, men also control the visual media. The film and television industries are dominated by men, as is the advertising industry. The photographic profession is no less a bastion of the values of male professionalism. The camera in contemporary media has been put to use as an extension of the male gaze at women on the streets. Here, men can and do stare at women; men assess, judge and make advances on the basis of these visual impressions. The ability to scrutinize is premised on power. But not wanting to risk male attention turning to male aggression, women avert their eyes and hurry on their way. Those women on the billboards, though; they look back. Those fantasy women stare off the walls with a look of urgent availability. But it is in these media where the definitions are tightest, where the female body is most carefully scripted with the prevailing ideals. Women internalize the damage created by these media; it is the damage of being the differentiated and therefore the defined sex. Women become the sex, the sex differentiated from the norm which is masculine. Women are the sex which is constantly questioned, explained, defined. And as the defined sex, women are put to work by the images. After all these images of women looking at their images in mirror, consider the one myth with the male looking at his own reflection: Narcissus as exemplified in this painting by Caravaggio: A youth who, having spurned the love of Echo, pined away in love of his own image in a pool of water and was transformed into a flower which bears his name. Narcissism- sexual excitement through admiration of oneself. On the basis of the preceding discussions, compare the following two images: Velazquez, The Rokeby Venus.

6: Sociology of Sex & Gender - Robert Max Jackson

Spanning the world: culture constructs gender diZ erence. "So, that at explains it": psychoanalytic and developmental perspectives on gender. The social construction of gender relations.

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 , â€" 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

inadvertedly 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 , â€"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.

7: The gendered society in SearchWorks catalog

Kimmel also challenges the pop psychologists who suggest that gender difference is the cause of inequality between the sexes; instead, he reveals that the reverse is true-gender inequality itself is the cause of the differences between men and women.

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

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Online Addition. Eagly, Alice and Wendey Wood. Hetherington Park; Online Learning Center. And Why is Gender Important? Times and Seasons, Inc.

8: Sexuality and gender identity-based cultures - Wikipedia

Most sociologists lean towards the nurture side of the debate saying that socialization, social construction of sex and gender, and social structuring play a predominant role in our interpretations of what sex means and how it works in the world.

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 identity 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: Retrieved on November 26, from http: Culture, Gender Equality and Development Cooperation. Retrieved on November 22, from http: Cross-Cultural Perspectives on Sexual Orientation.

9: The Gendered Society - Michael Kimmel - Oxford University Press

In The Gendered Society, Michael S. Kimmel examines our basic beliefs about gender, arguing that men and women are more alike than we have ever imagined. Kimmel begins his discussion by observing that all cultures share the notion that men and women are different, and that the logical extension of this assumption is that gender differences.

Among the most popular variations of the social constructionist theories is the gender role theory, considered by Alsop, Fitzsimons and Lennon as an early form of social constructionism. Social constructionism , briefly, is the concept that there are many things that people "know" or take to be "reality" that are at least partially, if not completely, socially situated. Examples include money, tenure , citizenship , decorations for bravery, and the presidency of the United States. Social constructionism is a theory of knowledge. Social constructionism focuses on how meaning is created. Emerging from the criticism of objectivity , social constructionism challenges concepts of knowledge put forward by positivism , which postulates the externality of reality and that empirically-proved truths are mind-independent. Knowledge is a social product. Power and hierarchy underlie social construction. This focus results in showing how individuals differ in status, entitlement, efficacy, self-respect and other traits based on the kind of interactions one is involved in and subjected to. Language is at the core of knowledge. Language is considered the building block of culture; it conveys meaning and creates the system of knowledge humans participate in. Ultimately, language has a huge influence on how humans perceive reality and, as a result, is the creator of this reality. Social construction is a dynamic process. Social constructionists emphasize the complexity of how knowledge is created in social interactions. Knowledge and meanings are not stable or constant; they are co-constructed in interactions with others, negotiated, modified and shifted. People are active in their perception, understanding and sharing of knowledge acquired from their social milieu. It is prudent therefore to consider this process when explaining the social construction of knowledge, including knowledge concerning gender. The individual and society are indissoluble. Social constructionists question the Western idea of an autonomous individual who can draw a clear line between the self and the society. According to social constructionism, individuals can create meaning only in relation to what they are exposed to in their environment. Paradoxically, the same individuals co-create the meanings that are available in this environment. They also argue that both the materialist and discursive theories of social construction of gender can be either essentialist or non-essentialist. This means that some of these theories assume a clear biological division between women and men when considering the social creation of masculinity and femininity, while other contest the assumption of the biological division between the sexes as independent of social construction. Gender Gender, according to West and Zimmerman, is not a personal trait; it is "an emergent feature of social situations: Contemporary constructionist perspective, as proposed by Fenstermaker and West, proposes treating gender as an activity "doing" of utilizing normative prescriptions and beliefs about sex categories based on situational variables. These "gender activities" constitute our belonging to a sex as based on the socially accepted dichotomy of "women" and "men". It is noted, however, that these activities are not always perceived by the audience as being either "masculine" or "feminine", they are at constant risk of being assessed as more or less "womanly" or "manly"; ultimately, any behavior may be judged based upon its "manly" or "womanly" nature. This in turn points to the situational nature of gender rather than its inherent, essentialist and individual nature. Gender roles[edit] Gender roles are often centred around the conceptions of femininity or masculinity. In our society today, women are socialized as being the caretakers of the house, who nurture the children, cook and clean. With men, they "should" be the workhorse, the provider, protector, a leader, and a teacher to his family. Levant and Kathleen Alto write: A recent synthesis of meta-analytic studies of gender differences provides strong evidence for a social construct understanding of gender. Ethan Zell and colleagues examined more than 20, findings from 12 million participants comparing men and women on topics ranging from risk-taking to body image. The authors found that the majority of effects were very small to small, indicating far more similarities than differences

between genders. Intersectionality theorizes how gender intersects with race, ethnicity, social class, sexuality, and nation in variegated and situationally contingent ways". A certain gendered patriarchy turns abstraction into material reality. This reality is negotiated into each interaction we have. Diamond argues that gender identity is not a stable, fixed trait â€" rather, it is socially constructed and may vary over time for an individual. Social conformity has been widely studied on adolescents. Results showed that 6-year-old children tend to conform to choices that their peers find more popular. They begin labeling objects as "for girls" or "for boys" and conform to what is expected of them. Hermann-Wilmarth and Ryan acknowledge this rise in representation, while critiquing the way that the limited selection of books present these characters with an eye towards popularized characterizations of homosexuality. Heterosexuality is assumed for those individuals who appear to act appropriately masculine or appropriately feminine. If one wants to be perceived as a lesbian, one must first be perceived as a woman; if one wants to be seen as a gay man, one has to be seen as a man. LaFrance, Paluck and Brescoll note that as a term, "gender identity" allows individuals to express their attitude towards and stance in relation to their current status as either women or men. Gender, race, class, and other oppressions are all potential omnirelevant categories, though they are not ALL identically salient in every set of social relationships in which inequality is done. Although West and Fenstermaker do not elaborate on exactly how intersectionality can be incorporated into social constructionist theory, they do say that intersecting social identities are constant "interactional accomplishments". Hurtado argues that white women and women of color experience gender differently because of their relationship to males of different races and that both groups of women have traditionally been used to substantiate male power in different ways. White women are accountable for their gendered display as traditionally subservient to white men while women of color may be held accountable for their gendered performance as sexual objects and as recalcitrant and bawdy women in relations with white men. Gender is an accomplishment: The performance of gender varies given the context: The enactment of gender roles is context dependent â€" roles are "situated identities" instead of "master identities". In other words, individual perceptions of ""knowledge" or reality In other words, by doing gender, we reinforce the essential categories of gender â€" that there are only two categories that are mutually exclusive. The idea that men and women are essentially different is what makes men and women behave in ways that appear essentially different. Though sex categorization is based on biological sex, it is maintained as a category through socially constructed displays of gender for example, you could identify a transgender person as female when in fact she is assigned male at birth. Institutions also create normative conceptions of gender. In other words, gender is simultaneously created and maintained â€" "both a process and a product, medium and outcome of such power relations". This can be said for constructions of any identity in certain contexts e. They are aware that others may evaluate and characterize their behavior. This is an interactional process not just an individual one. Social constructionism asserts that gender is a category that people evaluate as omnirelevant to social life. This is the basis for the reasoning that people are always performing gender and that gender is always relevant in social situations. Accountability can apply to behaviors that do conform to cultural conceptions as well as those behaviors that deviate â€" it is the possibility of being held accountable that is important in social constructionism. For example, Stobbe examined the rationale that people gave for why there were small numbers of women in the auto industry. Men cited the idea that such dirty work was unsuitable for women and women were unable to train because of family duties. Stobbe argues that the male workers created a machismo masculinity to distinguish themselves from women who might have been qualified to work in the auto shop. Women who do work in male-dominated professions have to carefully maintain and simultaneously balance their femininity and professional credibility. For instance, gender is maintained before the woman enters the male-dominated group through conceptions of masculinity. People have preconceived notions about what particular racial groups look like although there is no biological component to this categorization. Accountability is interactional because it does not occur solely within the individual. It is also institutional because individuals may be held accountable for their behaviors by institutions or by others in social situations, as a member of any social group gender, race, class, etc. Gender is

created in different ways among uneducated and educated African Americans. The criteria for classification can be genitalia at birth or chromosomal typing before birth, and they do not necessarily agree with one another". She claims that there is at minimum five sexes but probably more; this is based on the vast range of ways bodies show up in nature. She points out that, "recent advances in physiology and surgical technology now enable physicians to catch most intersexuals at birth West and Zimmerman also give a definition for sex category: Feminism and the Subversion of Identity. This outdated perception, according to Butler, is limiting in that it adheres to the dominant societal constraints that label gender as binary. In scrutinizing gender, Butler introduces a nuanced perception in which she unites the concepts of performativity and gender. In chapter one of the text, Butler introduces the unification of the terms gender and performativity in stating that "gender proves to be performanceâ€"that is, constituting the identity it is purported to be. In this sense, gender is always a doing, though not a doing by a subject who might be said to pre-exist the deed". In doing so, Butler states in an interview: We act and walk and speak and talk that consolidate an impression of being a man or being a womanâ€¦we act as if that being of a man or that being of a woman is actually an internal reality or simply something that is true about us. Actually, it is a phenomenon that is being produced all the time and reproduced all the time. In fact, rather than an individual producing the performance, the opposite is true. The performance is what produces the individual. Although a seemingly difficult concept to grasp, gender performativity is realized throughout many aspects of our lives, specifically in our infancy and young childhood, our teen years, and finally our adult lives. Rather, Butler suggests that what is performed "can only be understood through reference to what is barred from the signifier within the domain of corporeal legibility". Children learn at a very young age what it means to be a boy or girl in our society. Individuals are either given masculine or feminine names based on their sex, are assigned colors that are deemed appropriate only when utilized by a particular sex and are even given toys that will aid them in recognizing their proper places in society. According to Barbara Kerr and Karen Multon, many parents would be puzzled to know "the tendency of little children to think that it is their clothing or toys that make them boy or girl". Similar to Butler, Eckert is hinting to the fact that gender is not an internal reality that cannot be changed. What Eckert is instead stating is that this is a common misconception that a majority of the population unknowingly reinforces, which sees its emergence during infancy. One of the sources that demonstrate how successful performance is acted out is magazines, specifically magazines targeting young girls. According to Eckert, "When we are teenagers, the teen magazines told girls how to make conversation with boysâ€¦". This idea that gender is constantly shaped by expectations is relevant in the online community. Queer Identity[edit] The Butlerian model presents a queer perspective on gender performance and explores the possible intersection between socially constructed gender roles and compulsory heterosexuality.

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