

## 1. Chapter Title Gender

## 2. General Intended Learning Outcomes

At the end of this chapter, the students are expected to have:

- 2.1 familiarized the basic concepts related to gender, culture, and gender role socialization, sexual orientation, gender identity and expression;
- 2.2 recognized the influenced of culture in understanding gender in the society;
- 2.3 Learn the process by which children and adolescents develop individual identity, including SOGIE;
- 2.4 Discuss how others' responses to a youth's coming out may enhance positive and health;
- 2.5 distinguished the causes and effects of gender stereotypes.

### 3. Pre-assessment Activity

### 3.1. Readings 3.2. Structured Learning Activity

## 4. Content

## 4.1. Gender

- 4.1.1. Three Approaches used in understanding the concept of Gender
  - 4.1.1.1. Individualistic Views of Gender
    - 4.1.1.1.1. Social Learning Theory
    - 4.1.1.1.2. Cognitive Approaches
    - 4.1.1.1.3. Identification Theory (Psychoanalytic Perspective)
    - 4.1.1.1.4. Sociological Theories
      - 4.1.1.1.4.1. Development of the Self (G.H. Mead)
      - 4.1.1.1.4.2. Looking Glass Self (C. H. Cooley)
  - 4.1.1.2. Interactionist Views of Gender
    - 4.1.1.2.1. Ethnomethodological views: “doing gender”
    - 4.1.1.2.2. Status Characteristics Theory
    - 4.1.1.2.3. Homophily Approach
  - 4.1.1.3. Institutionalistic View of Gender

## 4.2. Masculinity and Femininity: Understanding the Role of Culture in Gender Construction

### 4.2.1. Cultural Relativism

### 4.3.Understanding SOGIE

### 4.3.2. Gender Identity

#### 4.3.3. Gender Expression

#### 4.3.4. Other SOGIE Terms and Definitions

#### 4.4. Gender Stereotypes

## 5. Post-assessment Activity

## 5.1. Post-test

## 5.2. Structured Learning Activity

## 1. Chapter Title

## Gender

## 2. Intended Learning Outcomes

At the end of this chapter, the students are expected to have:

- 2.1. Explained the concept of gender using the three approaches in understanding gender;
- 2.2. familiarized the basic concepts related to gender, culture, and gender role socialization, sexual orientation, gender identity and expression;

### 3. Pre-assessment Activity/SLA

- a. Ask the students individually to describe the concept of GENDER in not less than five (5) words.
- b. Let them explain why they have answered such words.
- c. Process their answers by starting to differentiate sex from gender.

## 4. Gender

In the previous chapter, the concept of sex was introduced and discussed. To review, **Sex** was defined biologically which refers to the physical characteristics between males and females. As cited by Dionisio in Eviota (1994), males and females differ from each other in several unquestionable ways. They have different chromosomal make-up, different external and internal genitalia (sex organs), and different quantities of various hormones. Most male and female humans also have different secondary sex characteristics, such as patterns of body hair distribution, voice pitch and muscular development.

In this chapter, we will try to differentiate sex from the concept of gender by following a working definition of gender which is a “*system of social practices*” (cited by Ridgeway and Smith-Lovin in Wharton, 2005). This system creates and maintains gender distinctions and it “organizes relations of inequality on the basis of (these distinctions). With this, gender involves the creation of both differences and inequalities.

So, what is the importance of studying gender? According to Wharton (2005), gender matters in our social life because:

1. It shapes the identities and behavioral dispositions of individuals;
2. Gender matters in the ways that it shapes social interaction;
3. Gender organizes social institutions.

Overall, gender is very vital to everyone as it gives shape and meaning to individuals, social relations, and institutions.

There are three features of the definition above which are very essential to note:

1. Gender is as much a process as a fixed state;
2. Gender is not simply a characteristic of individual, but occurs at all levels of the social structure.

3. This definition refers to its importance in organizing relations of inequality.

#### **4.1.Three Frameworks used in Understanding the concept of Gender**

There are three frameworks which can be used to understand the concept of gender according to Wharton (2005). The matrix on the summary of these frameworks is shown in the next page.

<b>Individualist Approach</b>	<b>Interactionist Approach</b>	<b>Institutional Approach</b>
<ul style="list-style-type: none"><li>• Closely associated with this framework is socialization.</li><li>• Social practices (socialization) produce gender;</li><li>• Created through social interaction and is inherently contextual in its impact.</li><li>• action resides in individuals – their personalities, traits, emotions, etc.</li><li>• Sex is a source of gender and sets limits on the traits, behaviors, and identities of people. Further, because gender is part of the person, it is assumed to be relatively stable – internal and unchangeable.</li><li>• individualist perspectives are theories drawn from psychology as well as from sociology</li></ul>	<ul style="list-style-type: none"><li>• Gender is created through social interaction and is inherently contextual in its impact;</li><li>• Gender cannot be reduced to an identity or set of personality traits.</li><li>• draw on perspectives like ethnomethodology that focus on social situations</li></ul>	<ul style="list-style-type: none"><li>• Gender is embedded in the structures and practices of organizations and social institutions, which appear on the surface to be gender-neutral.</li><li>• “Gendered institutions” is the most recent framework to emerge.</li><li>• institutional orientation often draws from more “macrostructural” sociological traditions</li></ul>

##### **4.1.1 Individualist Views of Gender**

In this view, gender is reflected in who people are or how they behave; it is something that individuals possess as a part of themselves and that accompanies them as they move through life. This *something* may be understood in terms of masculinity or femininity, or it may be defined more specifically in terms of particular qualities or characteristics. This view is the most widely shared of the three frameworks among sociologists and psychologists. Researchers working within this framework generally pay less attention to differences among women (or men) with respect to race, ethnicity, sexual orientation, social class, and so on than do researchers adopting other framework (although this tendency has changed substantially in recent years). These researchers believe that sex distinctions are the most powerful organizers of human capabilities and behavior. This individualist orientation will become clearer as we consider two kinds of perspectives that fall within this framework.

1. The first perspective is one that **views gender as a set of individual traits, abilities, or behavioral dispositions** and attempts to understand **how women and men differ** in those areas.
2. The second set of approaches **explores how women and men become gendered**, focusing on the social (or, for some, biosocial) processes that produce gender.

Individualist approaches treat gender as a characteristic of people. Proponents of these views focus their attention on women and men – their traits, characteristics, and identities – and suggest that gender operates primarily through these aspects of individuals.

How do children come to understand themselves as female or male? How is it that people take on characteristics seen as socially appropriate for their gender? From an individualist perspective, there are two general answers to these questions:

1. It suggests that women and men are “hard-wired” for certain characteristics during their prenatal and perhaps even postnatal development.
2. It says that these differences result from people’s efforts to comply with social roles.

**Socialization** or specifically, **Gender Role Socialization** is the process through which people become gendered.

- It refers to the processes through which individuals take on gendered qualities and characteristics and acquire a sense of self.
- People learn what their society expects of them as males or females
- They will be assessed in part on the basis of whether they are “appropriately” masculine or feminine.
- It is a two-sided process.
  1. On one side is the *target* of socialization, such as a newborn, who encounters the social world through interactions with parents and caretakers.
  2. The *agents* of socialization – the individuals, groups, and organizations who pass on cultural information.

Agents of Gender Role Socialization:

1. **Family.** This is the basic unit of the society which is expected to produce and reproduce. It cannot be denied that most of the families practice gender biases and this is being manifested in the following processes:
  - a. **Manipulation.** Boys and girls are handled differently.
  - b. **Channeling/Canalization.** People direct children’s attention to gender-appropriate objects or choice of toys.
  - c. **Verbal Appellation.** Words used to tell children what they are. For example: boys do not cry, girls do not climb trees
  - d. **Activity Exposure.** Children familiarized with gender appropriate tasks. For example: girls are expected and encouraged to help their mothers in household tasks and taking care of their younger siblings. While boys are allowed and encouraged to play or work outside the home.

## 2. **Schools**

- Schools reinforce sexist concepts such in textbooks where it depict stereotype roles. For example: females as housewives or well-behaved girls while males as breadwinners, or naughty and adventurous little boys.
- Education also steered fields of study for females like nursing, secretariat, hotel attendants. In contrast, males are for politics, science and engineering.

### 3. Media

- Media portray different images of women that often have negative connotations. Like women as housewives, loving mothers and wives, martyrs, victims, mistresses, or scheming and wicked villains. In contrast, men are depicted as strong, determined, courageous and principled.

### 4. Peer group

- Voluntarily segregation, even in pre-school
- Reinforces sex-typing in play
- Influence even increases in adolescence
- Otherwise face *social ridicule*
- Often produces *stereotyping*

Three (3) major theories of Socialization (Bem 1983; Stockard and Johnson 1992):

1. Social Learning
2. Cognitive Development
3. Identification Theory (Psychoanalytic)

Other theories of Socialization include Sociological theories such as:

4. Mead's Development of the Self
5. Cooley's Looking Glass Self

#### 4.1.1.1 Social Learning Theory

- It asserts that gender roles are learned through the reinforcements, positive and negative – children receive for engaging in gender- appropriate and gender-inappropriate behavior (Mischel 1970 as cited in Wharton).
- Acknowledges that learning takes place through observation and modeling (Bandura and Walters 1963)
- Accordingly, reinforcements, whether experienced directly in the form of rewards and punishments or vicariously through observation, are the primary means through which children take on gender-appropriate behaviors.
  - Differential treatment of female and male children by parents and other socializing agents creates gender differences in behavior.
  - Parents 'actions can be reinforcing regardless of intent or awareness.

**Gender-typed behavior** is one that elicits different responses depending upon whether the person engaging in the behavior is female or male.

- if parents of boys tend to respond one way and parents of girls tend to respond in another, social learning theorists would say that a gender-typed behavior has been created.
- To simplify somewhat, we can say that social learning theory tends to view children (and other targets of socialization) as lumps of clay that are molded by their environments.
- This approach reflects a view of the socialization process “from the outside.”

#### **4.1.1.2 Cognitive Approaches**

- These approaches answer this question by examining how people internalize gender meanings from the outside world and then use those meanings to construct an identity consistent with them.
- Examines the connections between sex category membership and the meanings people attach to that membership (Bem 1993; Howard 2000).
- These meanings, in turn, are assumed to guide and help explain individual behavior.
- Viewed children as, in important respects, socializing themselves
- We can only understand socialization if we examine the parent-child relationship itself (Maccoby, 1992 as cited in Wharton)
- Lawrence Kohlberg (1966) and Sandra Bem (1983, 1993), cognitive theory embraces a much more active view of children than proponents of social learning. It focus on the ways that children actively seek to understand themselves and their worlds. This approach thus provides a look at socialization from the “inside out” – that is, from the perspective of the child and his or her thought processes.

**Kohlberg's (1966) cognitive theory** is based on the claim that gender learning can be explained using the principles of cognitive development. Learning about gender occurs as part of a more general psychological process of cognitive maturation.

- According to this perspective, once children have labeled themselves as female or male, and recognize this as stable over time and situations, they are motivated to seek out gender-appropriate behaviors. In addition, children attach greater value to these behaviors and experience them as more positively reinforcing than gender-inappropriate behaviors.

**Bem's gender schema theory** argues that in cultures like American society where gender distinctions are strongly reinforced, children learn to use gender to make sense of their experience and process new information. Through this process people acquire traits and personalities that

are consistent with their understandings of themselves as male or female. They develop gender schemas.

- **Gender Schemas** are cognitive structures (or lenses) that help people assimilate and organize perception. In this view, the larger social world provides the “raw material” from which gender identities are constructed and these identities, in turn, guide perception and action.

Two (2) Aspects of Gender Schema Perspective:

1. **Gender polarization** - the belief that what is acceptable or appropriate for females is not acceptable or appropriate for males (and vice versa) and that anyone who deviates from these standards of appropriate femaleness and maleness is unnatural or immoral. Thus, leading them to think of the other gender as the “opposite sex.”
2. **Androcentric** - refers to a belief that males and masculinity are superior to females and femininity, and that males and masculinity are the standard or the norm. In Bem’s view, androcentrism damages both females *and* males

According to Bem (as cited in Wharton), “a gendered personality is both a product and a process. It is both a particular collection of masculine or feminine traits and a way of constructing reality that itself constructs those traits”.

#### 4.1.1.3 Identification theory (Psychoanalytic Perspective)

- Differs from the previous two perspectives. It sees gender results from unconscious psychological processes (Chodorow 1978; Johnson 1988; Williams 1989).
- According to Chodorow, gender identity is formed during early childhood as children develop emotional attachments to a same-sex parent or adult.
- Differences, according to psychoanalytic theorists, is that males and females acquire distinctly different gender identities, with different forms of “relational potential”
- Psychoanalytic theorists argue that gender identity will have a different significance for women and men.
- There are two (2) developmental tasks:
  - Formation of **ego boundaries** - the sense of separation between “me” and “not me” – infants become aware of themselves and others as separate beings with an ability to influence their surroundings.
  - Formation of **gender identity**, refers to people’s own sense of themselves as males or females. This awareness is helped by – perhaps even dependent upon – another kind of attachment: **identification** with a same-sex parent or adult.
    - Identification is more than simply modeling an adult, however; it also has emotional significance for the child. Hence, **gender identification** gives children information

about what it means to be male or female, and it motivates and sustains their interest in this aspect of themselves.

- Male gender identity is what Messner refers to as “positional,” meaning that the self “is solidified through separation from others”
- Women will feel more comfortable when connected to others and prefer relationship to separation.
- While men may feel compelled to “prove” their masculinity to themselves and others, women believe that they are feminine as a result of being female. This difference helps to explain why men seem to have a greater psychic stake in gender than do women.

#### 4.1.1.1.4 Sociological Theories

##### 4.1.1.1.4.1 Development of the Self (George Herbert Mead)

- The key to developing the self is learning to take on the role of the other.

**Role** – a behavior expected of someone who holds a particular status.

**Status** – a social position that an individual occupies. Can be:

**Ascribed status**, a social position a person receives at birth or assumes involuntarily later in life. Ex: sex, birth order

**Achieved status**, a social position a person assumes voluntarily and that reflects personal ability and effort. Ex: Wife, Husband, President, Student

- Infants know only the “I” but through social interaction they learn about the “me” and the “other”.

To Mead, the development of the self follows the following stages of role taking:

- a. **Imitation** – with limited social experience, infants can do this only through imitation, that is, they mimic behavior without understanding underlying intentions and, so, have no self
- b. **Play** – as children learn to use language and other symbols, the self emerges through play, which involves taking the roles of significant others, especially parents
- c. **Games** – gradually, children learn to take the roles of several others at once. By about age seven, most children have the social experience needed to engage in team sports.
- d. **Generalized others** – refer to widespread cultural norms and values we use as a reference in evaluating ourselves.

##### 4.1.1.1.5 Cooley's The Looking Glass Self

- We develop a sense of self through interaction with and feedback from others.
- Social groups and institutions are influential in the child's concept of self.
- Self-image is based on how we think others see us. This has three elements:
  - a. Our imagination on how we appear to others
  - b. Our imagination on their judgments of the appearance
  - c. Self-feeling

Matrix on the Comparison of the Perspectives used in the Individualistic Views of Gender

Social Learning	Cognitive Approach	Psychoanalytic	Development of the Self	Looking Glass Self
<ul style="list-style-type: none"> <li>- tends to view children (and other targets of socialization) as lumps of clay that are molded by their environments.</li> <li>- This approach reflects a view of the socialization process “from the outside.</li> </ul>	<ul style="list-style-type: none"> <li>- People are capable of reflecting upon their own maleness or femaleness, and assigning meaning to their sex category membership.</li> <li>- It regards people's capacities to organize, select, and interpret information as important.</li> </ul>	<ul style="list-style-type: none"> <li>- Emphasize unconscious and unreflective processes to a greater degree.</li> </ul>	<ul style="list-style-type: none"> <li>- Self develops through learning to take on the role of others.</li> </ul>	<ul style="list-style-type: none"> <li>- Self-image is based on how we think others see us.</li> </ul>
		<p>Both share the belief that the meanings people assign to themselves as males or females play important roles in the production and reproduction of gender.</p>		

#### 4.1.1. 2 INTERACTIONIST VIEWS OF GENDER

- focus less on individuals and more on the social context within which individuals interact.
- place greater attention on forces operating outside the individual.
- argue that people's reactions and behaviors vary in response to the social context.
- Views *social categorization* as essential to the interaction.

**Social Context** - includes the other participants in a setting and features of the environment where the interaction takes place.

**Social categorization** refers to the processes through which individuals classify others and themselves as members of particular groups.

- is important because it sets into motion the production of gender differences and inequality.

- For example, interactionist approach would suggest that women might be more nurturant when interacting with others who expect women to behave this way than when interacting with people having fewer gender expectations.

Three Types of Interactionist Approaches:

- A. Ethnomethodological views: “doing gender”
- B. Status Characteristics Theory
- C. Homophily Approach

#### 4.1.1.2.1 Ethnomethodological views: “doing gender” (West and Zimmerman 1987)

- argues that social interaction is the vehicle through which people present themselves to others as women or men.
- gender or, rather, the belief that the world is divided into two, mutually exclusive categories – is understood as an “accomplishment” – a product of human effort.
- West and Fenstermaker argue that the same dynamics that “accomplish” gender in interaction also produce other forms of inequality and power differentials, such as those stemming from social class and race.
- Ethnomethodologists believe that sex categorization is a habitual, virtually automatic, and rarely questioned aspect of social interaction.
- Sex categorization both reflects and contributes to “the natural attitude” regarding gender (Garfinkel 1967)
- Ethnomethodologists believe that sex categorization and the “natural attitude” are social constructions rather than biological or physical realities.
- West and Fenstermaker (1995) recently extended this view: “Doing difference” is their attempt to describe the exercise of power and production of inequality more generally, not just in relation to gender.
- Ethnomethodologists claim that because sex categories are always present, they are always available as a basis for interpreting others’ behavior.
- gender is being “done” always and everywhere

#### 4.1.1.2.2 Status Characteristics Theory

- (also referred to as the theory of “expectation states”)
- emphasize the ways in which sex categories become the basis for people’s expectations about others’ competence.
- interaction requires that people orient themselves to one another, it is necessary to have some basis for categorizing others *vis-[agl]-vis* oneself (Ridgeway 1997).
- Sex categorization serves this purpose better than any other categorization system, according to Ridgeway and other status characteristics theorists.
- Continuing reliance on sex categorization as a way to organize interaction, however, tends to create gender expectations and stereotypes.

- To explain why and how categorizing others by sex produces gender expectations and stereotypes, these theorists introduce the idea of a **status characteristic**.
- A status characteristic is “an attribute on which individuals vary that is associated in a society with widely held beliefs according greater esteem and worthiness to some states of the attribute (e.g., being male) than others (being female)” (Ridgeway 1993: 179).
- Once a characteristic like sex category has status value, it begins to shape expectations and form the basis for stereotypes.
- Gender is not the only basis on which people differentially assign power and status, age is also a status characteristic; adults are generally ascribed more status and power than children.
- Expectation states theory recognizes that multiple status characteristics may be activated in any given situation.
- Status characteristics theory recognizes that the effects of gender on social interaction may vary from situation to situation.
- Ridgeway expects gender to be most influential when two conditions hold: when the interactants are members of different sex categories, and when gender is relevant to the task or purpose of the interaction.
- According to the status characteristics approach, how women and men interact in this setting context will depend in part on the nature of their task. If the group works on a task that the larger culture strongly identifies with men (e.g., organizing a softball tournament), we would expect men to display interactional styles associated with power and competence (e.g., more talking, speaking longer, etc.). If the task is more closely associated with women, however, then women would be more likely than men to behave in these ways.
- Status characteristics theory instead treats interaction styles as less a matter of individual personality and more a function of the setting, including the group’s sex composition and task orientation.
- In this view, the fact that men may interact in dominant ways more often than women has less to do with men’s personalities or socialization and more to do with the types of settings where women and men typically encounter each other.
- status characteristics theory suggests that gender differences emerge out of more general processes that shape interaction.

#### 4.1.1.2.3 Homophily Approach

- emphasizes the consequences of people classifying others as similar or different from themselves.
- assumes that being different from or similar to others is more important in shaping interaction than *how* one differs or is similar.
- much research suggests that social ties of all types tend to be organized according to the homophily principle: Social ties tend to be between people who are similar on salient sociodemographic dimensions (Popielarz 1999).
- **Homophily**, then, is a term used to describe people’s preference for sameness, a preference that is expressed in their interpersonal relations.

- When sociologists say that similarity attracts, they mean that people are drawn to those whose attitudes, values, and beliefs are similar to their own.
- People who share our views affirm us, thus positively reinforcing who we are and how we live.
- Conversely, when people are different from us, we may feel threatened and find communication difficult. Trust may be lacking or simply be harder to achieve.
- Ascribed characteristics, such as sex, race, and age, are the kinds of proxies most often used to infer similarity (or dissimilarity) with another.
- The similarity-attraction hypothesis implies that being a member of a group containing all women (if you are a woman) or all men (if a man) would be preferable to being in a more sex-integrated group (other factors being equal).
- Consistent with the arguments presented above, Tsui et al. found that being different from one's co-workers on ascribed characteristics (i.e., age, race, and sex) had negative consequences on attachment, while being different with respect to education or tenure with the employer did not have these consequences.
- Kanter (1977: 208) was particularly interested in what she called, “**skewed groups.**”

Skewed groups - one social type is numerically dominant and the other is a very small numerical minority (e.g., 15 percent or less).

- Kanter's focus on this type of group stemmed from the fact that this is likely to be the situation experienced by “**newcomers**” to a social setting. Women who enter jobs or workplaces historically dominated by men, for example, are apt to enter as a minority of this type, as are people of color who enter jobs historically dominated by whites. Because it is unlikely that an employer would hire large numbers of women or people of color at one time, sex (and race) integration happens slowly, one or two people at a time.
- Members of the numerical minority in skewed groups are called **tokens**. For Kanter, this term is not pejorative, nor does it refer to people who are assumed to have been hired *because of* their sex or race.

**Token** is a neutral label, referring to those whose “social type” constitutes 15 percent or less of a group.

- Kanter argues that relations between tokens and dominants in skewed groups are shaped by three perceptual tendencies: **visibility**, **contrast**, and **assimilation**.

#### Visibility

- First, tokens – because they are different from the majority – are easily noticed. In the organization she studied Kanter found that token women in high-level positions were “the subject of conversation, questioning, gossip, and careful scrutiny” (1977: 212). Moreover, tokens’ behavior was often attributed more to their social category membership than to their own

individual characteristics. Thus, tokens carry an extra burden: they represent their entire social category (Kanter 1977).

### Contrast

- is the second perceptual tendency associated with tokenism. As Kanter notes, “The presence of a token or two makes dominants more aware of what they have in common at the same time that it threatens that commonality” (1977: 221–2).

### Assimilation

- The third perceptual tendency associated with tokenism is assimilation. Dominants see tokens less as individuals and more as representative members of their social category. Moreover, because the characteristics dominants associate with a token’s social category are often overly simplified or inaccurate stereotypes, assimilation contributes to the dominants’ misperceptions of the token.
- As this discussion suggests, being a token can be a highly stressful experience. Even if successful in terms of their overall job performance, the conditions under which tokens work are different than those of the dominant group and may be psychologically burdensome.
- Kanter’s research focused on female tokens, she believed that the processes associated with tokenism were genderless and thus would operate regardless of whether tokens were male or female.

### Matrix of the Three Interactionist Views

<b>Ethnomethodological views: “doing gender”</b>	<b>Status Characteristics Theory</b>	<b>Homophily Approach</b>
The three interactionist perspectives agree that social categorization – particularly sex categorization – is an important social process.		

<p>Understanding how social interaction produces a gender- differentiated world is the central goal of these approaches.</p>	<p>People thus respond to others based on what they believe is expected of them and assume that others will do likewise.</p>	<p>In general, the similarity-attraction hypothesis assumes that both women and men would prefer settings where they were in the majority to those where they were less well represented.</p>
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#### 4.1.1.3 Institutionalistic Views of Gender

**Organization** is a social unit established to pursue a particular goal.

- have boundaries, rules, procedures, and means of communication (Hall 2002).
- The social practices that are associated with organizations play an especially important role in the production and reproduction of gender and gender inequality.

**Institution** is “an organized, established pattern” or even more simply, “the rules of the game” (Jepperson 1991: 143).

- features of social life that seem so regular, so ongoing, and so permanent that they are often accepted as just “the way things are.”
- Each major social institution is organized according to what Friedland and Alford call “a central logic – a set of material practices and symbolic constructions” (1991: 248). These logics thus include structures, patterns, and routines, and they include the belief systems that supply these with meaning.

An institution is gendered, means that:

1. gender is present in the processes, practices, images and ideologies, and distributions of power in the various sectors of social life.
2. [These institutions] have been historically developed by men, currently dominated by men, and symbolically interpreted from the standpoint of men in leading positions, both in the present and historically. (1992: 567)
3. From this perspective, aspects of social life that are conventionally treated as “genderless” or gender-neutral are, in fact, expressions of gender. Examples of gendered institutions are sports and education. Gender permeates virtually all of these aspects of sport. Organized sports has favored men over women (Birrell and Cole 1994; Messner and Sabo 1990). Sport helps to create ideas about male and female bodies and their physical capabilities or limitations. While in Higher Education, the sex composition of the faculty and the type of institution a student attends are related.
4. In conclusion, these examples reveal several important aspects of institutions.

1. Institutions are an important source of cultural beliefs about the social world, including beliefs about gender. Institutions provide scripts that become guides for action. Beliefs about gender also feed back into these institutions, shaping their organization and practices.
2. Institutions revealed in the examples of sport and education, is that they tend to be self-perpetuating, almost taking on a life of their own.
3. Because institutions are taken for granted, they produce a socially shared "account" of their existence and purpose.

- Gender thus is not viewed as something individuals possess, but rather is conceived as an aspect of social organization.

#### 4.1.2 Multilayered Conception of Gender

- gender is a multilayered system of practices and relations that operates at all levels of the social world (Ridgeway and Smith- Lovin 1999; Risman 1998).
- As a multilevel system affecting individuals' identities and characteristics, patterns of social interaction, and social institutions, the gender system shapes social life in crucial ways.
- gender as a multilayered system, operating at the individual, interactional, and institutional levels.

**1. Chapter Title:      Masculinity and Femininity: Understanding the Role of Culture in Gender Construction**

**2. Intended Learning Outcomes**

At the end of this chapter, the students are expected to have:

2.1 recognized the influence of culture in understanding gender in the society.

**3. Pre-assessment Activity/SLA**

*Readings:*

**Mundugumor Tribe of Papua, New Guinea**

**Mundugumor** is an old name given to the people who lived along central Yuat River in the East Sepik Province of Papua, New Guinea. In 1929, the Australian Administration outlawed war, headhunting and cannibalism. Little was known about the history of the Mundugumor before 1931. In that year, anthropologists Margaret Mead and Rio Fortune traveled to this region and studied the customs and culture of this tribe.

Mundugumor power and abundance did not produce a peaceful, united society. Instead, it was a competitive one. Mundugumor men and women were alike, violent and aggressive; women were actively masculine, and without any of the softening and mellowing characteristics that are often attributed to that sex in other cultures. Sons were alienated from fathers, brother stood against brother, and neighbors distrusted one another.

Tobacco lay at the center of these disputes. A man's only chance of power and prestige was in having extensive tobacco fields and enough wives to work with them. But obtaining a wife among the Mundugumor required brother-sister exchanges. So any man wanting a wife, or another wife, needed a sister to marry the brother of his future wife.

Consequently, men struggled to control the disposition of their sisters, while fathers attempted to manipulate their daughters. Each male in the polygamous family aimed for greater tobacco production, more wealth and prestige, and swelling numbers of followers.

There was an informal division of labor by sex. Men conducted most of the ritual events, cleared the land for gardening, hunted, and did the major work in the house and canoe construction. Men also conducted warfare and intergroup raiding. Women were in charge of day-to-day living and did most of the subsistence labor. They gardened, fished, cooked, and cared for the children. Sago processing required the participation of both men and women - men to cut and women to scrape.

Marriage formed the basis for Mundugumor social organization because the bond it created provided the structure for all significant exchange transactions for several generations. Brother-sister exchange was the preferred way to marry. A man carefully guarded rights to his sister against both his brothers and his father, who might try to use her in an exchange for a wife for themselves. Ideally these marriages were between distant siblings (classificatory cross cousins). On occasion marriage occurred by payment rather than sister exchange, but these unions usually involved undesirable women or very influential men. Some powerful men enticed women to marry them and offered no compensation, and women stolen from enemy groups were rarely reciprocated. Residence was predominantly patrilocal, but a man was under some pressure to live and work with his affine if he had not reciprocated a sister to his wife's brother. Marriages were especially unstable in the early stages, and women not infrequently packed up and went home to their own families or men refused to acknowledge new wives. But after the birth of children, marriages tended to become more stable. Polygyny was an ideal man tried to accomplish, but only a few of the more powerful leaders had more than two or three wives.

Household organization depended on the number of wives' present. In a simple man's household, one or two wives and their children might occupy a single structure. In a leader's hamlet, there might be a house for each of several wives, a house for adolescent sons, and a separate house for the household head. Each wife had her own hearth and cooked separately for her husband. The senior wife often cooked for all of her husband's children.

Inheritance rules varied. Access to land of course descended patrilineally, but a variety of other goods and rights went to sisters' children and from them to classificatory sisters' children.

Children were not especially loved or prized, and newly married couples did not always look upon pregnancy with happiness. Women and men both disliked the taboos that were incumbent upon them during pregnancy and with newborns, and mothers resented the restrictions on their freedom that children required. Children were cared for but not especially nurtured. Both boys and girls grew up assertive, tough, and independent.

Source: <https://www.everyculture.com/Oceania/Mundugumor>

#### Guide Questions:

1. Describe the characteristics of Mundugumor men.
2. Describe the characteristics of Mundugumor women.
3. Are the men and women of Mundugumor similar or different from Filipino men and women? In what way?

#### 4. CONTENT:

Courtesy, modesty, good manners, conformity to definite ethical standards are universal, but what constitutes courtesy, modesty, very good manners, and definite ethical standards is not universal. It is instructive to know that standards differ in the most unexpected ways. - *Franz Boas, "Preface" in Margaret Mead, Coming of Age in Samoa (1928)*

##### 4.1 The Role of Culture in Gender Construction

According to Tylor (1871), culture is "*that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.*" Culture plays a very important role in understanding gender in the society. Culture influenced the construction of gender and affects all people in various societies.

How do men and women become men and women in the society? Becoming a 'man' (to be masculine/masculinity) and 'woman' (to be feminine/femininity) in the society are learned behaviors embedded in every culture. The definitions of these terminologies are differently defined and understood. As discussed in the previous chapter, the process of learning the roles of men and women is being referred to as **Gender Role Socialization**. These social practices are then taught among children in order for them to become accepted members of the society.

**Masculinity or masculine** refers to the roles or characteristics that are traditionally thought to be typical or suitable for men which are ascribed to the male sex. **Femininity or feminine** are behaviors that one associates with females which are not actually tied to a woman's sex. These are also roles ascribed to the females and these may refer to qualities or attributes regarded as characteristics of women.

Almost all cultures tend to see gender as a natural phenomenon, deriving from biological differences between men and women. However, gender is also *culturally-defined* which means that definitions vary from one society to another.

For example, in the Philippines, traditional notion of masculine characteristics is associated with *aggressiveness, independent, dominant, active, tough, analytical, and logical*. While feminine characteristics are characterized with being *dependent, submissive, passive, home-oriented, talkative, gentle, emotional, verbal, and nurturing*. Filipino men are usually encouraged to become soldiers, police officers, doctors, and lawyers among others since these occupations depict strength and braveness; while women are encouraged to stay at home and take care of the family members. Filipino views construction works as 'heavy' labor fit only for men while housekeeping/household chores and childrearing as 'light' labor suitable for women. Men are the ones who will pursue women to become their wives while women wait for men to show signs of attraction and affection. Men are discouraged to cry as this show signs of feebleness and softness while it is 'normal' for women to cry and be emotional.

Gender also changes through history. During the pre-Hispanic Philippines, women in many tribes enjoyed various privileges including property and political rights, high social status,

and premarital sexual freedom. But Spanish Christianity changed these which leads to *patriarchy* – male authority in almost all aspects.

In contrast, Mundugumor men and women of Papua New Guinea were raised alike. Both boys and girls grew up assertive, violent, tough, aggressive, and independent. Women were actively masculine, and without any of the softening and mellowing characteristics that are often attributed to that sex in other cultures. There was an informal division of labor by sex. Men also conducted warfare and intergroup raiding. Women were in charge of day-to-day living and did most of the subsistence labor. They gardened, fished, cooked, and cared for the children.

Moreover, in one Brazilian tribe, women are seen as sexually passive partners who are sexually aggressive as men while among the Zuni Indians, women are the sexual aggressors compared to men.

*Gender expectations* vary in the degree among different social classes within the same ethnic group (Dionisio as cited in Eviota 1994).

In Manila, the professional woman who walks home alone at night is more likely to invite social disapproval than the woman who works the night shift in a food processing factory. The religious teaching that woman's place is at home also finds supporters among the affluent classes than among the working classes who need both spouses' income. And in many societies, among the propertied and professional classes, physical strength is not important compared to working class who do the manual labor.

The Burmese, Padung Tribe Women, are known internationally for their long brass rings that collapse their collarbones, creating the illusion of an elongated neck ([http://ijgws.com/journals/ijgws/Vol\\_2\\_No\\_4\\_December\\_2014/3.pdf](http://ijgws.com/journals/ijgws/Vol_2_No_4_December_2014/3.pdf)).

Among the Inuit Eskimos, female babies are prone to be aborted and this practice is permitted simply by the parents' discretion. Old people of this tribe when they become feeble to contribute to their family, they are being left out in the snow to die.

The practice of Cameroon women of breast pounding or ironing. This involves pounding and massaging the developing breast of young girls with hot objects to try to make them disappear. Many mothers have no regrets about ironing their daughter's breast since to them, it is a way of protecting them from males' sexual advancements. The most widely used instrument to flatten the breasts is a wooden pestle, heated bananas, and coconut shells.

The Sambia tribe in Papua New Guinea. Boys and girls are attached to their mothers at infancy. In Sambia culture, too much contact with the mother and child is polluting and unmanly. Rituals teach men to be tough and warriors trained to kill. According to Monahan and Just (2000), for the Sambia of highland New Guinea, homosexuality and heterosexuality were not opposed, but were understood to be stages in a single sequence of normal male development. As the Sambia saw it, boys lacked a crucial substance necessary to develop muscle, stature, bravery, and the other characteristics of a successful warrior. This substance, jurungdu, was concentrated in semen, which the boys would ingest in the course of homosexual acts during several stages of initiation. As a boy progressed in his initiation he would change from being a receiver of semen to a donor of semen, as younger initiates would perform oral sex on him. At the end of the initiation

process the adult man would marry and eventually maintain exclusively heterosexual relations (<https://courses.lumenlearning.com/culturalanthropology/chapter/sambia/>).

Furthermore, the third gender of 'Fa'afafine' has always existed within Samoan society, and when translated literally means 'in the manner of' (*fa'a*) 'woman' (*fafine*). Fa'afafines have a very specific role in Samoan society, an interesting contrast to transgenderism in Western society, which is yet to be widely accepted. The recognition of this third gender is not a recent occurrence: Pre-Christian Samoans accepted and acknowledged that every individual, man or woman, had a separate role in society. Hence, it is still acceptable today for a male child to be feminine, for example. Boys who display marked effeminate behavior in childhood are recognized to be Fa'afafines and are fully accepted within their families and society (<https://theculturetrip.com/pacific/samoa/articles/fa-afafines-the-third-gender/>).

Other social practices which harm women and girls are the following:

1. Witch burning
2. Female infanticide
3. Sati
4. Misuse of shariah laws
5. Genital mutilation
6. Foot binding

The following are critiques of how religious practices influenced the treatment of women in society:

- Almost all religions are fatherly in origin, development, leadership, authority, and power;
- Women are often excluded from religious positions of leadership and rituals.
- Cultural views that God is male, results in a view that males are more "God-like"
- Women are expected and typically do accept male dominance
- Women are typically portrayed as:
  - Sexually dangerous
  - Less than males
  - Obedient wives, homemakers, and mothers
  - Different
  - Lower status is a result of sinful nature
  - Men practice their religion in public while women practice in the homes
  - Women are spiritually inferior to men

These variations in gender definitions are due to specific political and economic conditions of each class, culture, or period/era. Though there are variations in the definitions of gender, societies also share some certain common elements. Feminine and masculine gender-norms are problematic in that gendered behavior conveniently fits with and reinforces women's subordination so that women are socialized into subordinate social roles: they learn to be passive, ignorant, docile, emotional helpmeets for men.

#### 4.2. Cultural Relativist Argument

Cultural relativists think that societies disagree widely about morality, and that there are no clear ways to resolve these differences. They conclude that there are no objective values. Cultural relativists view themselves as tolerant; They see other cultures, not as wrong, but as different. However, cultural relativism prevents talking sensibly about what is right and wrong of a given culture from a human rights view. From protecting one's culture from criticisms, it becomes vulnerable from attack from within such as abuse of traditions by the powerful. By accepting a cultural relativistic view of gender, critical practices that harm men and women are being taken for granted. There are questions which need to be considered in tolerating some social practices which could harm both men and women in the society:

- Are these cultural practices ethical?
- How do such practices contribute to the oppression of women and men?
- Is it fair, right and just to subject women and men to these rituals or cultural practices?

#### 4.3. Culture and Human Rights

**“No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor limit their scope.”**

*(UNESCO 2001 Universal Declaration on Cultural Diversity)*

- Human rights include many very important cultural rights, which should be given equal attention, such as the right to participate in cultural life, enjoy one's culture, etc. Even these, however, are **not unlimited**. In accordance with international law, **the right to culture is limited at the point at which it infringes on another human right**.
- What can we do?
  - Cultivate a culture of human rights and responsibilities through education
  - Campaign to protect rights of all groups
  - Promote equitably civil, political, economic, social, and cultural rights
  - Lobby government to strengthen implementation of the Universal Declaration of Human Rights and Conventions.

1. **Chapter Title:** Understanding SOGIE (Sexual Orientation, Gender Identity, and Expression)

2. **Objectives**

1. Examine and distinguish the concepts of SOGIE;
2. Learn the process by which children and adolescents develop individual identity, including SOGIE;
3. Learn about the process through which many youth disclose their SOGIE ("coming out");
4. Discuss how others' responses to a youth's coming out may enhance positive and healthy
5. development, or contribute to negative health, behavioral health, and developmental outcomes.

3. **Pre-assessment Activity/Structured Learning Activity** (adopted from the *The Equity Project* website)

The trainer will introduce himself or herself to the participants, review the lesson objectives, and establish the ground rules for the training.

**Sexual Orientation, Gender Identity, and Gender Expression (SOGIE): What are they? (1hr)**

The trainer will familiarize participants with each of the distinct concepts of sexual orientation, gender identity, and gender expression, including common terminology. The trainer should convey to participants that having a common understanding of terms and concepts is essential to this training; however, the challenge with SOGIE terminology is that it continues to evolve and may differ based on culture, region, and generation. There can also be disagreement within the LGBT community on the precise definition of some terms. All competent professionals need to be flexible with terminology when working with youth and should understand that they may need to adapt their language or learn new terms.

This understanding, however, can only be attained with a firm grasp of the underlying concepts this ever- evolving terminology describes.

**A. Understanding SOGIE and Related Terminology (5 minutes)**

Participants will consider concepts and terms related to sexual orientation, gender identity, and gender expression.

### **B. SOGIE Scale (15 minutes)**

The trainer will use teaching notes and the SOGIE Scale as a visual aid to further explain the concepts of *sex assigned at birth*, *gender identity*, *gender expression*, and *sexual orientation*, and will further define the terms *transgender* and *gender non-conforming*.

### **C. SOGIE Terms and Definitions (40 minutes)**

Participants will have the opportunity to put their new knowledge into practice through interactive activities using SOGIE terminology. Participants will also learn additional relevant terminology.

**Activity 1: Matching Terms with Definitions.** The trainer will conduct a pre-test exam/survey about terms and definitions that participants must correctly match (using poll survey app). After each item has been completely answered by the students, a correct term or definition will be shown to clarify the correct answer.

After the activity is completed, the trainer will facilitate a discussion about changing terminology, perceived negative terms, and the use of different terms in different communities.

**Activity 2: Coming Out Stars (20 minutes).** The trainer will facilitate an activity in which each participant receives either a red, blue, orange, or purple five-pointed star. The trainer will instruct participants to write the following on each point of the star: a friend they are close to, a community they belong to, a family member, the job they would most like to have, and a hope or dream. The trainer will then read out loud different scenarios that require participants with certain color stars to fold over or tear off different points. The teaching notes for debriefing the activity should help participants better understand the feelings of acceptance or rejection a young person may face when he or she comes out. It is important to note that the coming out process is different for all individuals.

### **A. Feelings Associated with Coming Out (10 minutes)**

The trainer should lead an interactive discussion on the feelings LGBT youth experience when they anticipate coming out.

### **B. Reactions of Others to Youth Coming Out (10 minutes)**

The trainer will note that until now, the lesson has focused on the internal feelings of youth during the coming out process.

## **4. CONTENT**

### **4.1 SOGIE Terms and Definitions**

**Ally.** This describes a person who confronts and challenges heterosexism, sexism, homophobia, transphobia, and heterosexual privilege in herself or himself and other.

**Agender.** They people ('a-'meaning "without"), also called genderless, gender-free, non-gendered, or ungendered, are those who identify as having no gender or being without a gender identity.

**Androgyny.** The mixing of masculine and feminine gender expression or the lack of gender identification.

**Coming Out.** Describes the act or process of voluntarily disclosing one's sexual orientation or gender identity.

**Crossdresser.** Refers to occasionally wearing clothing of the "opposite" gender, and someone who considers this an integral part of their identity may identify as a crossdresser.

**Gender Non-Conforming (GNC).** Refers to people who do not conform to the stereotypical or social expectations of their gender or birth sex. Their gender expression will always be different from their actual gender.

**Homophobia.** The irrational hatred and fear of lesbian or gay people, or disapproval of other sexual orientations, regardless of motive.

**In the Closet.** A term used to describe a homosexual person who has not told anyone of his/her sexual orientation.

**LGBT.** An acronym used to describe lesbian, gay, bisexual, and transgender persons, or the community as a whole. There are many other variations or extensions of the LGBT/GLBT acronym that include initials to represent terms such as questioning, queer, intersex, allied, and two-spirited.

**Pansexual/Fluid.** Attracted to people regardless of gender.

**Queer.** Is an umbrella term for sexual and gender minorities who are not heterosexual nor are cisgender. Original meaning is 'strange' or 'peculiar'.

**Questioning.** People who are unsure of, or in the process of, discovering their sexual orientation, gender identity, or gender expression.

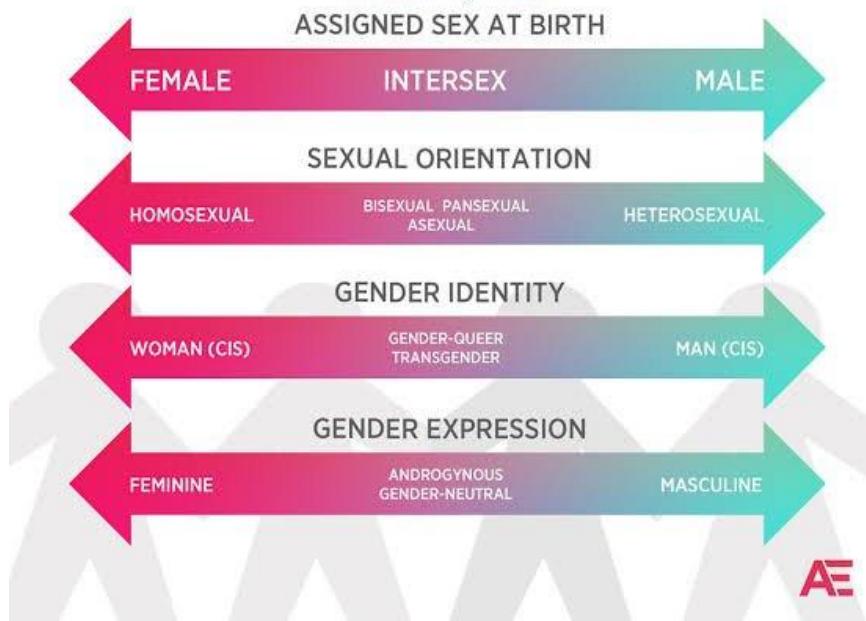
## 4.2 Sexual Orientation

- refers to romantic and/or sexual attraction to men, women, both, or neither. There are four types of sexual orientations:
  - a. **Homosexual** is a person who feels physically and emotionally attracted to individuals of the same sex.
  - b. **Heterosexual** is a person who feels physically and emotionally attracted to individuals of the opposite sex.
  - c. **Bisexual** is a person who feels physically and emotionally attracted to both men and women.

- d. **Asexual** is a person who feels no physical nor emotional attraction to neither men nor women.
- There are three (3) Dimensions of Sexual Orientation
  - a. Sexual Identity (how you label your sexual orientation);
  - b. Sexual Attraction (who you are attracted to); and
  - c. Sexual Behavior (what you do sexually with others)

## THE SOGIE SPECTRUM

The SOGIE Spectrum is another tool to identify the different aspects of Human Gender and Sexuality. People's identities can be fluid. The spectrum shows how people's identities can be fluid and is also not a universal tool for determining gender, as one's gender can only be determined by oneself.



### 4.3.2. Gender Identity

- Refers to one's inner sense of self of being a girl/woman, boy/man, other genders, all, or neither.
- A person's gender identity may or may not be consistent with his or her sex assigned at birth.
- There are two (2) categorization of gender identity:
  1. **Cisgender.** A person whose gender identity **matches** his or her sex assigned at birth.
  2. **Transgender.** A person whose gender identity and sex assigned at birth **do not match.**

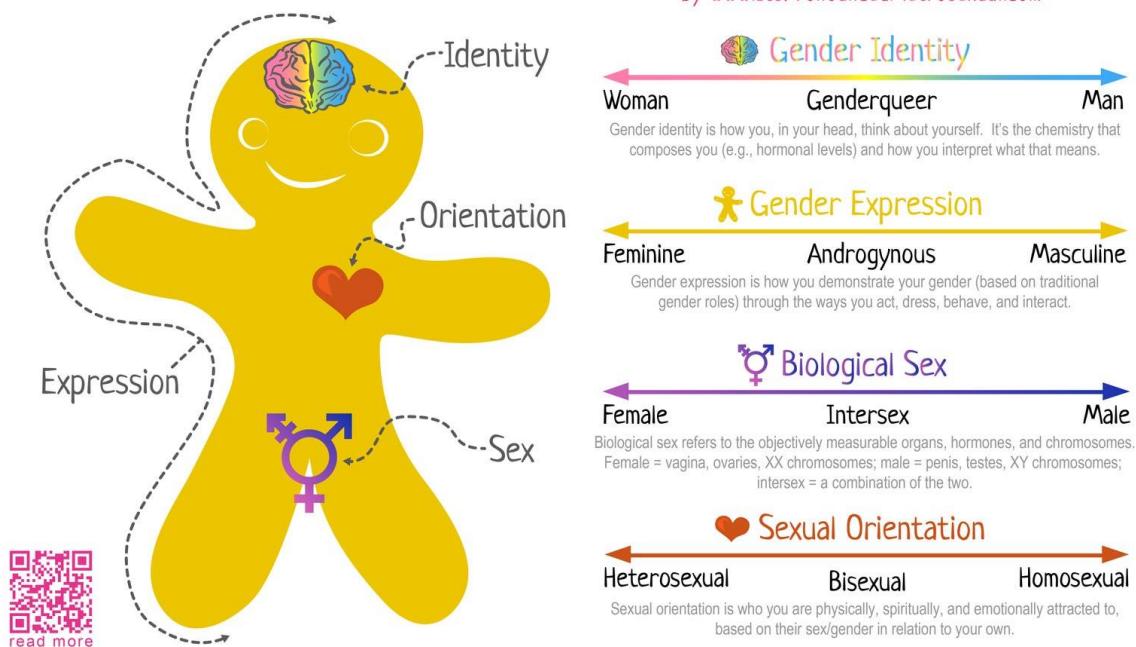
Born With	Assigned To Be	Identifies Self As	He/She is A
Penis	Boy/Man	Boy/Man	Cisgender Man
Vagina	Girl/Woman	Girl/Woman	Cisgender Woman
Penis	Boy/Man	Girl/Woman	Transgender Woman
Vagina	Girl/Woman	Boy/Man	Transgender Man

### 4.3. Gender Expression

- Refers to how an individual expresses his or her sense of self.
- People express and interpret gender through hairstyles, clothing, physical expression, and mannerisms, physical alterations of their body, and by choosing a name that reflects their own idea of gender identity.

## The Genderbread Person

by [www.ItsPronouncedMetrosexual.com](http://www.ItsPronouncedMetrosexual.com)



#### ACTIVITY: “COMING OUT” STARS

The purpose of this activity is for participants to gain a better understanding of the coming out process and recognize that this process is different for every individual. It may also help participants empathize with the challenges that often accompany the coming out process.

Materials Needed: Blue, Purple, Red, and Orange paper stars, and pen/pencils for each participant

Length of time: About 20 minutes, depending on size of group Size of group: Any

Let each person pick either a **BLUE**, **ORANGE**, **RED**, or **PURPLE** star, and then read the following to them:

Imagine that this star represents your world, with you in the center and the things or people most important to you at each point of the star. So we'll begin by writing your name in the center of the star, making it your very own star! Then, pick a point of the star. Choose a friend who is very close to you, someone you care about very much—a best friend or a close friend, it doesn't matter. Write his or her name on this point of the star.

Next, think of a community that you belong to. It could be a religious community, your neighborhood, a fraternity or sorority, or just a group of friends. Write the name of this group that you are a part of on the next point of the star, moving clockwise.

Now, think of a specific family member, someone that you have always turned to for advice, or maybe who knows how to cheer you up when you're sad—a mother, father, aunt, or uncle...any family member who has made a significant impact upon your life. Please write their name on the next point of the star.

What job would you most like to have? It could be anything from President of the United States to dentist—whatever your career aspiration is, write it on the next point.

Last, what are some of your hopes and dreams? Maybe you want to be a millionaire; maybe you want the perfect family. Think of a few of your hopes and dreams and write them on the last point of your star.

Have everyone stand up in a circle. Explain that each person is now gay or lesbian, and each is about to begin his or her coming out process. Tell them that they **cannot talk** for the rest of this activity. The trainer then reads the following to the participants:

You decide that it will be easiest to tell your friends first, since they have always been there for you in the past, and you feel they need to know.

- If you have a **BLUE** star, your friends have no problem with it. They have suspected it for some time now and thank you for being honest with them. Luckily, your friends act no differently toward you and accept you for who you are.
- If you have an **ORANGE** or **PURPLE** star, your friends are kind of hesitant. They are a little irritated that you have waited so long to tell them, but you are confident that soon they will understand that being gay or lesbian is just a part of who you are...you just need to give them some time. Please fold back this side of your star.
- If you have a **RED** star, you are met with anger and disgust. Your friends, who have been by your side in the past, tell you that being gay or lesbian is wrong and they can't associate with you anymore. If you have a red star, please tear off this side and drop it to the ground; these friends are no longer a part of your lives.

With most of you having such good luck with your friends, you decide that your family probably deserves to know. You turn to your closest family member first, so that it will be a little easier.

- If you have a **PURPLE** star, the conversation does not go exactly how you planned. Several questions are asked as to how this could have happened, but after some lengthy discussion, this person who is close to you seems a little more at ease with it. Fold this side of your star back, as he or she will be an ally, but only with time.

- If you have a **BLUE** star, this family member embraces you. He or she is proud that you have decided to come out and lets you know that he or she will always be there to support you.
- If you have an **ORANGE** or **RED** star, your family member rejects the thought of being related to a person who is gay or lesbian. As with some of your friends, he or she is disgusted, and some of you are thrown out of your house or even disowned. You are now part of the 40% of homeless youth who identify as gay or lesbian. If you have an orange or red star, please tear off this side and drop it to the ground.

Having told your friends and family, the wheels have started to turn, and soon members of your community begin to become aware of your sexual orientation.

- If you have a **PURPLE** or **BLUE** star, your sexual orientation is accepted by your community.

They continue to embrace you like anyone else, and together you celebrate the growing diversity in your community.

- If you have an **ORANGE** star, you are met with a mixed response. Some accept you, and some don't know what to think. You remain a part of the community and, with time, will fit in as you once did. If you have an orange star, please fold back this side.
- If you have a **RED** star, your community reacts with hatred. They tell you that someone like you doesn't belong in their community. Those who had supported you in your times of need no longer speak to you or acknowledge you. If you have a red star, tear this side off and drop it to the ground.

You have heard that rumors have started circulating at work regarding your sexual orientation. In the past, you have made it a point to confront these rumors as soon as they begin, but now you're not sure if that will do more harm than good. But, unfortunately, you don't have the chance.

If you have a **BLUE** star, your coworkers begin to approach you and let you know that they have heard the rumors and that they don't care; they will support you. Your bosses react the same way, letting you know that you do good work, and that is all that matters.

- If you have a **PURPLE** star, your workplace has become quite interesting. Everyone seems to think that you are gay or lesbian, even though you haven't mentioned it to anyone or confirmed any of the rumors. Some people speak to you less often, but the environment has not seemed to change too drastically. If you have a purple star, please fold back this side.
- If you have a **RED** or **ORANGE** star, you continue to work as though nothing is happening, ignoring the rumors that have spread throughout your workplace. One day, you come in to find that your office has been packed up. You are called into your boss's office, and she explains that you are being fired. When you ask why, she tells you that lately your work has been less than satisfactory and that she had to make some cutbacks in your area. If you have a red or orange star, please tear off this side and drop it to the ground.

Now...your future lies ahead of you as a gay man or lesbian. Your hopes and dreams, and your wishes for the perfect life...for some of you, these are all that remain.

- If you have a **PURPLE**, **BLUE**, or **ORANGE** star, these hopes and dreams are what keep you going. Most of you have encountered some sort of rejection since beginning your coming out process, but you have managed to continue to live a happy and healthy life. Your personal hopes and dreams become a reality.
- If you have a **RED** star, you fall into despair. You have been met with rejection after rejection, and you find it impossible to accomplish your lifelong goals without the support and love of your friends.

and family. You become depressed, and with nowhere else to turn, many of you begin to abuse drugs and alcohol. Eventually, you feel that your life is no longer worth living. If you have a red star, please tear it up and drop the pieces to the ground. You are now part of the group of suicide victims who are gay or lesbian.

#### **Activity Debrief:**

- Begin by asking participants how that activity felt. If they give a one-word answer (e.g., "sad"), ask them why and to explain further. Some common responses include:
  - Sad, depressed (from the color stars that were completely or mostly rejected)
  - Lucky (from those with all or most points on their stars intact)
  - Hopeful (from those that still have one or two points left)
- After a few participants have had the opportunity to share, ask them to imagine a young person going through those experiences and reflect silently for a few minutes.
- Point out to participants that in their role as a juvenile justice professional, they are often the first adult this young person may have contact with after going through all of those different types of rejection, and this young person is expected to trust the participants.
- Hold up one of the ripped-up stars, and point out that there are many youth like this in the juvenile justice system.

Finally, ask participants what they may be able to do to put the youth at ease and/or show they can be trusted with the youth's coming out.

#### **A. Feelings Associated with Coming Out**

Lead an interactive discussion on the feelings many LGBT youth experience when they come out. You may want to record some of the responses on a white board or flipchart paper, so the ideas remain visible throughout the discussions that follow.

Possible answers reflecting common feelings a young person may have include:

- Fear
  - Ask participants what it is specifically that young people may fear about coming out. Examples include:
    - rejection
    - gossip
    - violence
    - loss of relationships and friendships
    - being kicked out of the house
    - not having financial support for food, clothing, or school
- Happiness
  - Ask participants what it is about coming out that causes young people to experience

happiness. Some examples include:

- being honest
- being able to openly date people they are attracted to
- finding support
- agency over their own decision
- being able to express their true identity

After the brainstorming is complete, facilitate a discussion on coming out using the following notes:

- Coming out (particularly during adolescence) can allow a person to develop as a whole individual and empower him or her.

- Research has shown that coming out promotes self-esteem and decreases negative outcomes, and that exploration, expression, and integration of identity are crucial parts of positive adolescent development.
- Some youth feel it is important to be honest with themselves and others about who they truly are.
- Some children are already perceived as LGBT and, therefore, do not feel a need or ability to hide their identity.
- However, the goal of supporting LGBT youth and youth perceived as LGBT is not to *make* them come out.
- There is a big difference between a young person choosing to come out on his or her own and a young person being “found out” or “outed” by someone else. Such outing of a young person can be devastating to the youth.
- Coming out is a personal choice and an ongoing process.
- Just as there are many reasons that youth choose to come out, there are a lot of reasons youth may not feel safe or ready to come out.
- Some youth may understand on some level that they are LGBT, but are struggling with that knowledge for religious, familial, or social reasons. For example, some youth may be struggling with what they perceive to be conflicting identities, such as being gay and being Christian. Until youth can resolve this struggle for themselves, they may not be comfortable coming out, which could require explaining that dual identity to others.
- Juvenile justice professionals should find ways to convey to youth that they are trustworthy and supportive, so that youth feel safe coming out to them at their own pace and in their own way.

## **B. Reactions of Others to Youth Coming Out**

Note that until this point, the lesson has focused on the internal feelings of the young person coming out. Ask participants to create a list of possible reactions from adults that youth may receive when coming out. Write down answers on a white board or flipchart. Some examples of possible responses:

- happiness
- fear
- shock
- disbelief
- discomfort
- silence
- confusion
- joy
- wondering why the person “came out”
- supportiveness
- flattered
- honored
- anger
- disgust

End this section by asking participants to brainstorm concrete steps they can take to make youth feel safe. Examples may include:

- be open-minded
- put up rainbow stickers or inclusive photos signaling a safe space • listen
- use gender-neutral language
- ask questions
- admit mistakes
- seek out resources
- educate ourselves
- raise awareness

#### 4.4 Gender Stereotyping

In the past chapter, we have learned that gender inequality led to gender stereotyping.

**Gender stereotypes** refer to an image of what the typical member of a particular social category is like. The broad categories that reflect our impressions and beliefs about males and females.

The traditional notion of femininity and masculinity may lead to a more serious issue. Women and men in the society are delimited in almost all aspects of their lives and even influenced their development as social human beings. The image below shows the comparative description of how feminine and masculine gender roles are differentiated.

### ***Traditional Gender Stereotypes.***

<i><u>Feminine.</u></i>	<i><u>Masculine.</u></i>
<i>Not aggressive.</i> <i>Dependent.</i> <i>Easily influenced.</i> <i>Submissive.</i> <i>Passive.</i> <i>Home-oriented.</i> <i>Easily hurt emotionally.</i> <i>Indecisive.</i> <i>Talkative.</i> <i>Gentle.</i> <i>Sensitive to other's feelings.</i> <i>Very desirous of security.</i> <i>Cries a lot.</i> <i>Emotional.</i> <i>Verbal.</i> <i>Kind.</i> <i>Tactful.</i> <i>Nurturing.</i>	<i>Aggressive.</i> <i>Independent.</i> <i>Not easily influenced.</i> <i>Dominant.</i> <i>Active.</i> <i>Worldly.</i> <i>Not easily hurt emotionally.</i> <i>Decisive.</i> <i>Not at all talkative.</i> <i>Tough.</i> <i>Less sensitive to other's feelings.</i> <i>Not very desirous of security.</i> <i>Rarely cries.</i> <i>Logical.</i> <i>Analytical.</i> <i>Cruel.</i> <i>Blunt.</i> <i>Not nurturing.</i>

Source: scalar.usc.edu

Furthermore, women are not the only individuals that experienced discrimination, marginalization, and violence, the LGBTQI individuals are also subject to these negative treatment in the society. (Samelius & Wagberg 2005).

#### 5. Post Assessment:

##### **Critical Thinking Questions:**

- What does it mean to be a male or female in our society?
- Are the behavioral preferences of males and females based on biology or culture?
- Do our society's attitudes and expectations hurt or help our sexual relations?

## **6. References:**

Eviota, Elizabeth U. Sex and Gender in Philippine Society: A Discussion of Issues on the Relations Between Women and Men. National Commission on the Role of Filipino Women. Manila. Philippines. 1994.

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