

AHSS204-GENDER STUDIES

Introduction: Sex and Gender

by

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The difference between **Sex** and **Gender**

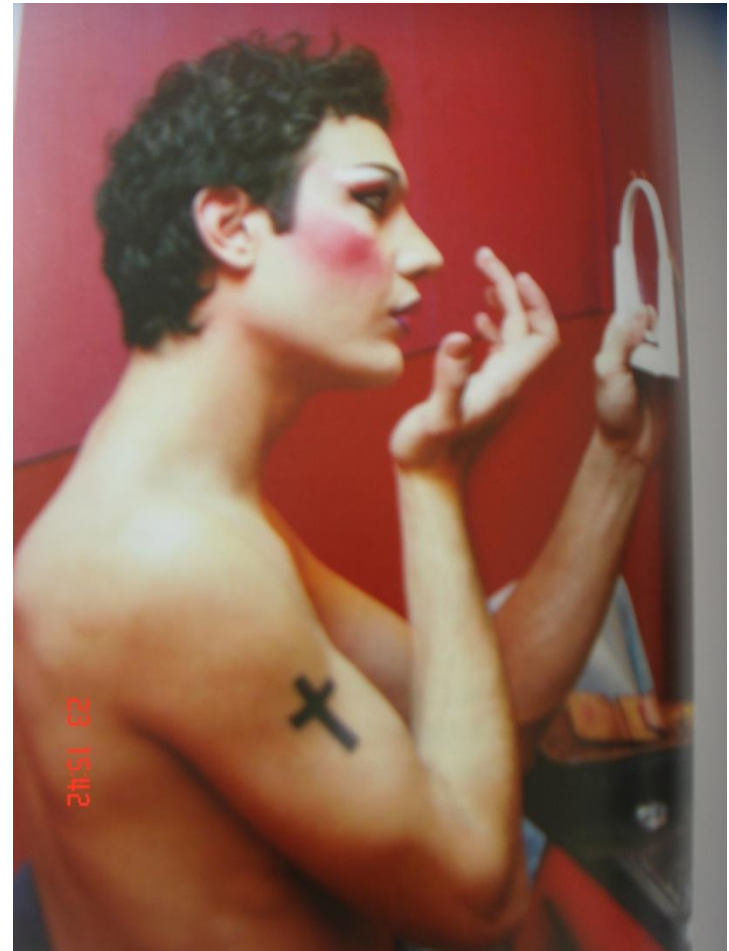
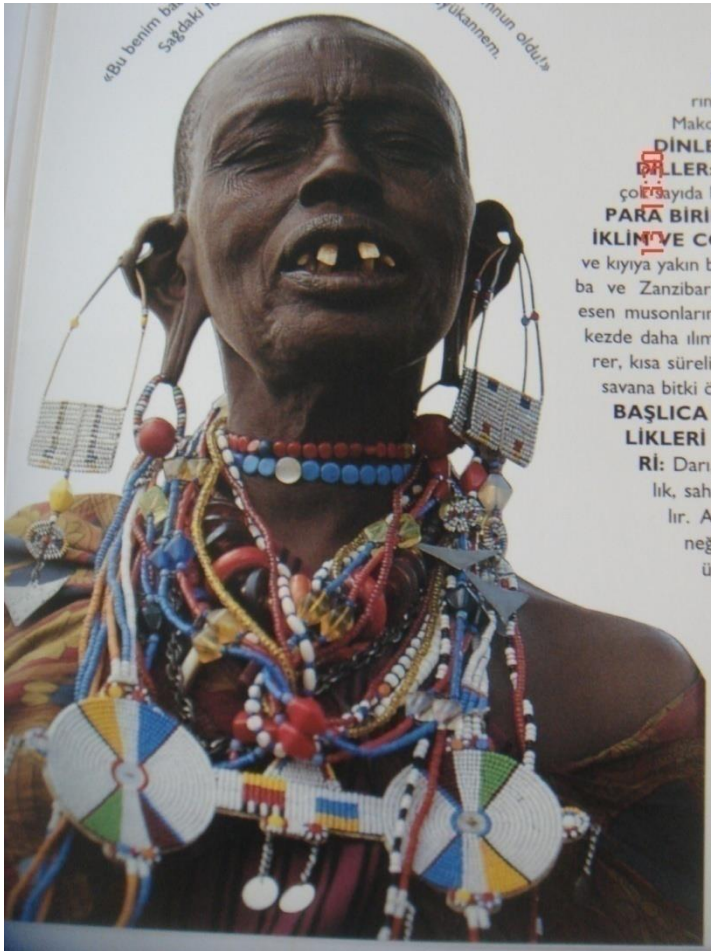
- person's biological **sex** (the anatomy of an individual's reproductive system, and secondary**sex** characteristics).
- person's **gender**, which can refer to either social roles based on the sex of the person (gender role) or personal identification of one's own gender based on an internal awareness (gender identity)

SEX or SEXUALITY is biological concept based on biological characteristics such as difference in genitalia in male, female, etc.

GENDER deals with personal, societal and cultural perceptions of sexualities.

Man or Woman?

Is it important?



Gender signs



Female



Male



Bigender
(example of
female + male)



Androgyne



Neutrois



Agender /
Genderless



Intergender



Demiboy



Demigirl



Third Gender



Genderqueer /
Non-binary



Pangender /
Poligender



Epicene



Genderfluid
(example of
female and male)



Transgender



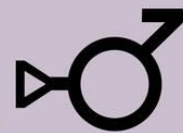
Transgender
(alternative version)



Bigender:
female and
male



Bigender:
androgyne
and neu-
trois



Bigender: third
gender and demi-
boy



Demiagender:
with demigirl



Genderfluid:
female and
male



Genderfluid:
intergender
and neutrois



Genderfluid: third
gender and demi-
girl



Genderfluid:
androgyne
and female



Agender:
version 1



Agender:
version 2



Agender:
version
gendervoid



Demiagender
(with third
gender)



Femme



Butch



Travesti n-b



Aliagender

HEGEMONY

- Antonio Gramsci (1920) developed Marxism and introduced the idea of hegemony
- Hegemony of how a power relationship is accepted and seen as 'common sense'
- Can also be applied to power relationships found in gender, sexuality and race.

cultural hegemony

- is the idea that the ruling class can manipulate the value system and mores of a society, so that their view becomes the world view
- the ways in which a governing power wins consent to its rule from those it subjugates/enslaves.
- In contrast to authoritarian rule, cultural hegemony "is hegemonic only if those affected by it also consent to and struggle over its common sense".

We learn gender roles in early ages



Social construction of sex and gender

- Not only gender but our body is a cultural product as well:
- Sex operations
- Body building
- Diet
- Tatoo
- piercing...



Private sphere: indoor



MOTHER'S JOB DESCRIPTION

CHAUFFEUR: *Provide taxi service 24hrs a day*

MAID: *Keep the house spotless*

CHEF: *Cook meals that everybody enjoys*

LAUNDRESS: *Do washing and ironing daily*

BANKER: *Lend money and not expect to get it back*

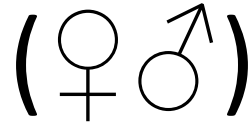
NURSE: *Heal cuts, scrapes and bruises*

REFEREE: *Referee all games and fights*

COMPENSATION: *No pay but lots of love and kisses*

Public sphere: outside





- Nature/culture
 - femininity/masculinity
 - Man/woman
 - private/public
- Women exclusion from the paid work help to lower the minimum wage
 - if women are kept in the house life expenses such as child care, food, cleaning, elderly care, etc. can be reduced and the responsibility of government will not be questioned
 - A huge propaganda on keeping women indoor
 - Violence tolerated as form of control

Hannah Arendt's concepts in political theory

Key concepts such as;

- freedom,
- political action, and
- the public space

POWER

- Hannah Arendt: power is “the human ability not just to act but to act in concert” (1970, 44)
- Hanna Pitkin: “that power is a something — anything — which makes or renders somebody able to do, capable of doing something. Power is capacity, potential, ability, or wherewithal” (1972, 276).

Patriarchy

- Walby defines 6 structures :

- production relations
- paid work
- state
- violence (of men)
- sexuality
- cultural organizations



Feminist Movements

Liberal Feminism

Marxist Feminism

Socialist Feminism

Radical Feminism

Muslim Feminism

Christian Feminism

Black Feminism



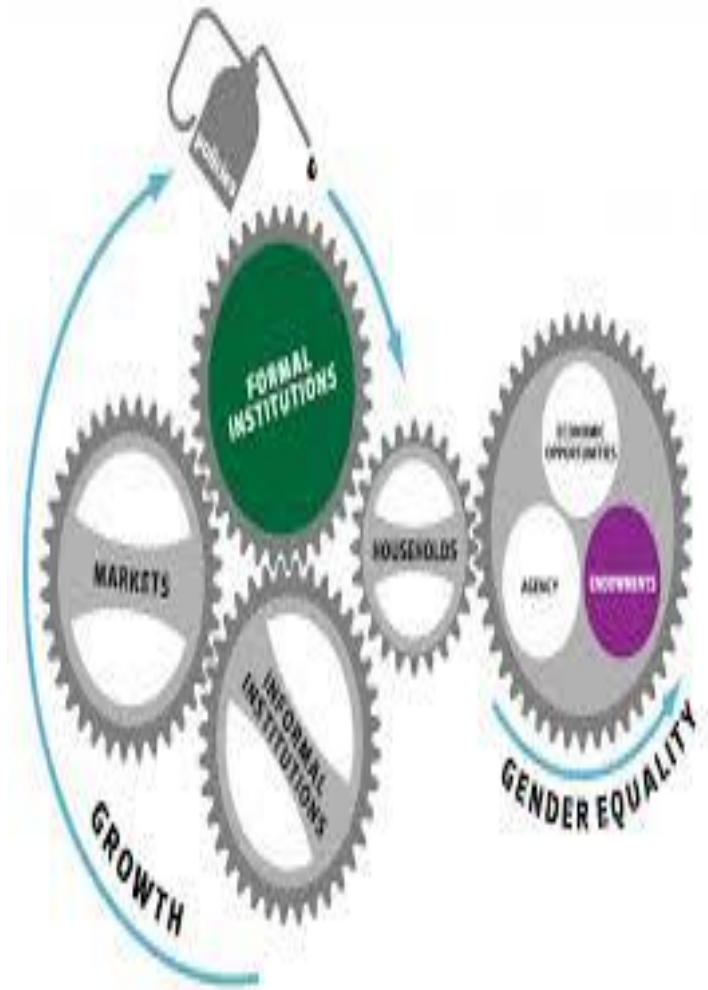
Feminist contributions

«The Private is Political»

«The Personal is Political»

Carol Hanisch

- Is the motto of second wave feminism
- It underscored the connections between personal experience and larger social and political structures since 60s, 70s, and until today
- it is a challenge to the nuclear family and family values which has been exacerbated



UNDERSTANDING THE DIFFERENCE BETWEEN SEX AND GENDER

- In many cultural contexts, the differences between girls and boys, and between men and women, are regarded as natural.
- Children are classified at birth – usually by observing their genitals – into two categories: male and female. On the basis of the category to which they belong, society will consider them qualified to do certain things and expect certain attitudes and behavior of them.
- Their rights and duties and their social, economic and political roles will be different during their childhood and throughout their adult lives.

All societies are organized around this basic social differentiation, which dominates the life of individuals to a considerable extent.

- These categories have been pondered by philosophers, anthropologists and sociologists, who have shown that “femininity” and “masculinity” have no universal definitions:
- a certain quality ascribed to men in one context will be ascribed to women in another;
- a particular task patently considered to be female in one place will be regarded as male in another.

Thus the anthropologist Margaret Mead, studying traditional societies in Oceania in the first half of the twentieth century remarked on

- “the conspicuous facts of age and sex ..., - whether it be the convention of one Philippine tribe that no man can keep a secret,
- the Manus assumption that only men enjoy playing with babies,
- the Toda prescription of almost all domestic work as too sacred for women,
- or the Arapesh insistence that women’s heads are stronger than men’s.”

In many contemporary societies, these assertions could be reversed:

- women are considered more talkative than men,
- they are supposed to be naturally maternal and
- they are also thought to be better qualified to do domestic work.
- In some cultures, women carry a heavy load (in the Maghreb, for example) or maintain the roads (in Russia), whereas in others, they are believed to be physically too weak for such work.
- This calls into question the naturalization of gendered identities. Differentiation between boys and girls and between men and women is based on anatomical differences,
- but it is also a social construct. The concepts of “sex” and “gender” lead to a clearer understanding of the two elements in gendered identities.

“Gender”

- is related to culture and the social division into “masculine” and “feminine”.
- Gender therefore pertains to the qualities, tastes, aptitudes, roles and responsibilities associated with men and women in a society.
- Definitions of masculine and feminine vary enormously – demonstrating their social origin – since every society develops its classification on the basis of its own criteria and principles.
- The concepts of masculinity and femininity are not developed independently of each other but are mutually dependent.

It is common for sex and gender to be confused.

- Biological differences between the sexes are the basis on which social differentiation of masculine and feminine is naturalized, and this is then considered beyond question.
- The fact of being born male or female is, therefore, not sufficient in itself for a person to become a girl or a boy and, subsequently, a woman or a man within the social roles laid down by the society in which that person lives.
- For this to happen, a learning process must take place from the moment that he or she is born.

The person will be confronted with expectations and requirements and also experience treatment, opportunities and events that will differ according to that person's sex.

- This experience will enable the person to assimilate all characteristics and roles assigned to both genders.
- The daily learning process begins in the family and is continued by the institutions and members of society as a whole.
- The gendered constraints imposed by society are thus internalized as natural.

As Simone de Beauvoir said, “One is not born a woman, one becomes one”

similarly, one is not born a man but one becomes one.

- These internalized gendered constraints provide a new understanding of the inequalities which exist between men, women and LGBT people.
- These inequalities lead to a male/female bipolarization in all societies which is accompanied by the construction of a hierarchy.
- Like social differentiation between the sexes, this hierarchy ought not to be legitimized by biological differences.

It is not natural; it is a social construct.

- Unequal relations between men and women – male domination, female subordination – are therefore neither predestined nor immutable.
- They are the outcome of a society's “gender relations”.
- These relations are usually unfavourable to women and detrimental in economic, social, legal, health and cultural terms.

Consequently, gender-sensitive policies and measures are designed to promote women in all spheres.

It should be noted that gender relations and gender identities can also have adverse effects on men:

- excess male mortality, for example, can be explained in part by types of social behavior associated with masculinity: drinking, smoking, speeding, and so on.
- Schools and textbooks are fundamental to the learning of gendered roles. Representations of male and female are legitimized here by a high-status medium.
- Once assimilated by children, the “gender system”, that is “the set of norms, beliefs, practices and knowledge that organizes relations between men and women”, will have repercussions on girls’ academic achievement and choices as well as on their experience as a whole.
- It is from this angle that textbooks may be investigated as potential vehicles for gender equality.