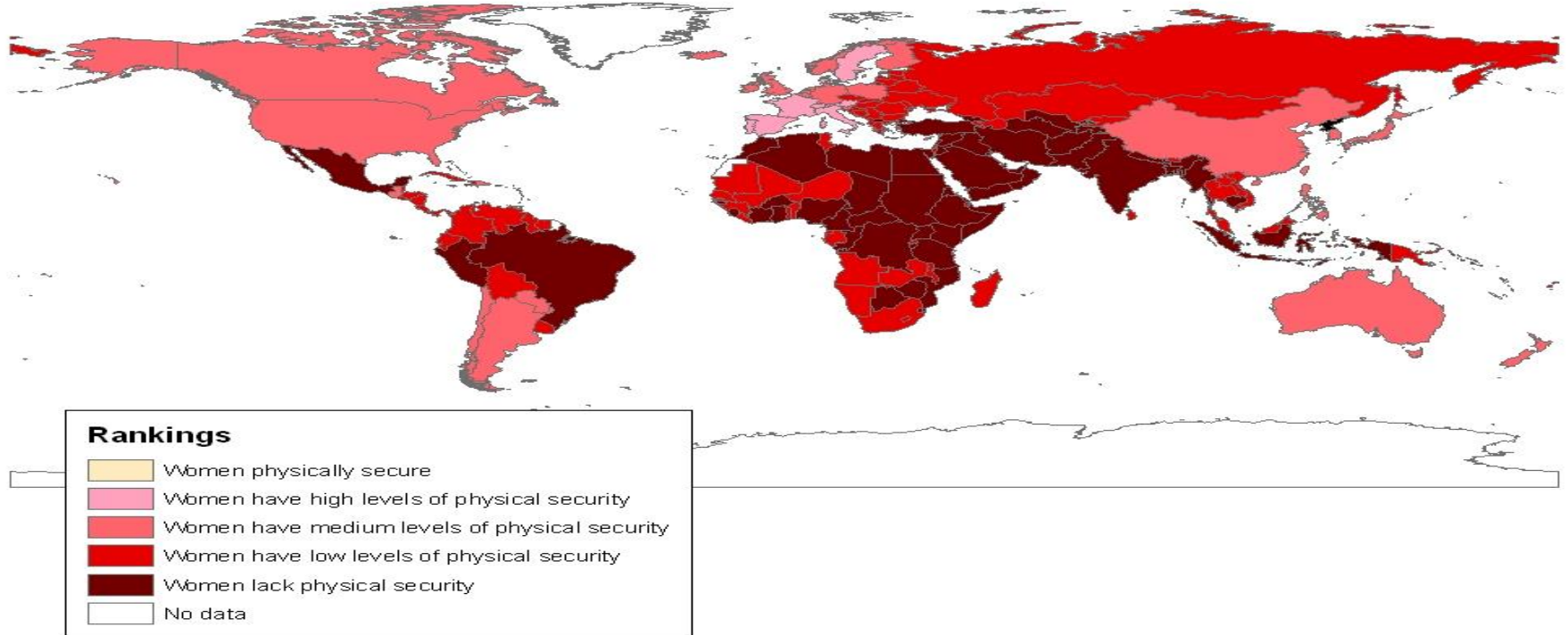


**Intimate Homicides, Intimate Partner Violence, Honor Killings, Infanticide, Domestic Violence, Sexual Assault, Female Genital Cutting, Kidnapping, Human Trafficking, and Feeling of Insecurity**



**■ GENDER RISK and GENDER REWARD: LIVING AND MAKING A DIFFERENCE IN THE HIERARCHY OF MALE DOMINANT SOCIETIES**

# PRESENTATION OUTLINE

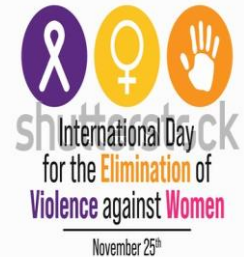
- **Gender Risk: Girls/Women's physical security/safety**
- **The Narrative**
- **Gender Risk Stories**
- **Main Theme, Central Question, Main Thesis, and Main Argument**
- **Dimensions of Gender Risk and Gender Reward**
- **Key Concepts**
- **Application of Sociological Paradigms**
- **Creativity & Innovation Exercise 2**
- **Conclusions: Any hope for eliminating the gender risks in the Gender Gap?**
- **EXPLORE KEY CONCEPTS**
  - **Gender differentiation, Gender stratification, and Gender oppression**
  - **Gender Gap**
    - **The Old Gender Gap: Gender role stigma, gender role norms, men own and run the world**
    - **The New Gender Gap: End of Men?**
  - **Gender Risk**
  - **Gender Reward**
  - **Sociological Standpoint on the Gender Risk and Gender Gap**
  - **Intersectionality Theory and Matrix of Domination**
- **Appendix: Sample Essay-type final exam questions**

- **MOTIVATE:**

- Relevancy: Why we should be concerned about gender risks and gender rewards and address them.

# GENDER RISK: GIRLS/WOMEN'S PHYSICAL SECURITY/SAFETY

- The map on opening slide of this lecture presentation shows a social regularity—globally girls and women are most at risk (victims of violence) among all gender groups.
  - In Canada “the 2014 General Social Survey showed that women’s risk of violent victimization is 20 per cent higher than that of men” (Perreault, 2015: cited in Quan-Haase and Tepperman, 2021, p. 184).
  - One of the most commonly studied forms of victimization is intimate partner violence (IPV)...Every nine seconds, somewhere in the United States, a woman is abused by someone she knows—and there is no reason to think that the frequencies are lower in Canada (Roberts,2007a: cited in Quan-Haase and Tepperman, 2021, p. 185).
  - Research suggests that Indigenous women are five to eight times more likely to be murdered or experience a violent death in Canada than non-Indigenous women (Gilchrist, 2010; Pedersen et al., 2013; Daoud et al., 2013 cited in Quan-Haase and Tepperman, 2021, p. 187). According to Statistics Canada report (Roy & Marcellus, 2019), 5 per cent of Canada’s population identifies as Indigenous, but Indigenous people constitute 22 per cent of homicide victims [the majority are girls and women](Quan-Haase and Tepperman, 2021, p. 187).

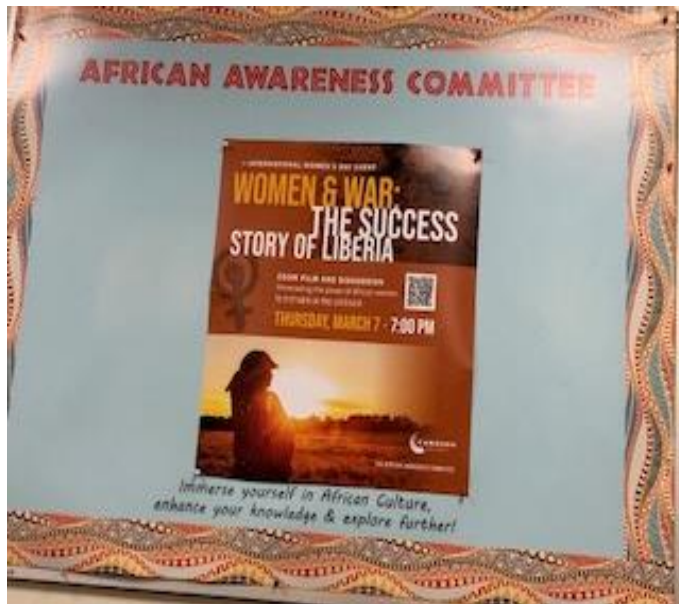


# GENDER RISK: GIRLS/WOMEN'S PHYSICAL SECURITY/SAFETY



- 'In locker rooms and Facebook groups, we talk of feeling alone—47% of residents are bullied, **60% of female physicians feel unsafe at work, 80% of those victimized feel unsafe reporting such behavior**, 40% of doctors report feeling burned out, 30% meet the criteria for depression, and 1 out of 14 report suicidal ideation, with the highest ratios seen in doctors who have been in practice for more than 10 years. More time spent in medicine doesn't teach us how to cope; it simply makes us more alone.'
- 
- <https://bcmj.org/presidents-comment/better-together-never-alone>

# GENDER RISK: GIRLS/WOMEN'S PHYSICAL SECURITY/SAFETY



- Women usually bear the blunt of wars—their physical security/safety plummets significantly.
  - For example in Liberia men caused the fourteen year civil war, but women suffered unimaginable physical insecurity including mass rape, sex/human trafficking, physical torture, violence, displacement from their communities, etc.

- It is dangerous/risky to be any sex-type and gender other than being a boy/man in a gender binary stratified patriarchal society because boys/men own and rule such a stratified social world.

- A major social regularity is that all social structures driven by the sociobiological and patriarchal ideology of sexism produce gender binary and restrict the access of the sex-types and genders different from heterosexual male/boy/man to strategic resources that could provide them adequate physical, political, economic, and social security/safety as well as equal relations with heteronormative males/boys/men.

- THE NARRATIVE OF GENDER STRATIFICATION

## THE MAJOR CONCEPT & KEY CONCEPTS IN THE MAIN ARGUMENT IN THIS LECTURE:

These Key Concepts provide the language to explore and unpack what the Major Concept of Gender is and what it is not.

- **Gender**
- **Gender Risk and Gender Reward/Return**
- **Gendered Subjects**
- **Gender Norms—Gender Performativity and Gender Trouble**
- **Ideology of sexism (a set of ideas sociobiology has constructed to legitimize the belief that females/girls/women are a 'second sex', and therefore inferior to males/boys/men)**
- **Elite/Hegemonic Discourses on Sex-Type, Gender, and Sexuality**
  - **Cisnormativity and heteronormativity: Sex-type and gender binary or duality**
  - **Hegemonic Masculinity**
  - **Emphasized or Hegemonic Femininity**
  - **Gendered Bodies**
- **Gender Apartheid**
- **Gender Differentiation**
- **Gender Identity & Gender Spectrum**
- **Gender Stratification (inequity/inequality)**
  - **The Double Ghetto, Tokenism, Glass Ceiling, Sticky Floor, Glass Escalator, Pink Ghettos, and Chilly climate**
- **Gender Oppression**
- **Gender Relations**
- **Gender Gap**
  - **Old Gender Gap**
  - **New Gender Gap**
- **Gender Role Stigma**
- **Gender socialization**
- **Intersectionality Theory and Matrix of Domination**
- **Patriarchy and Ideology of gender**
- **Feminism**





- Proceed if you want to explore gender risk stories, academic reading and writing, the key concepts, theoretical perspectives, and know the structure of final exam questions for the open book essay-type final exam.

- Dangers (risks) and Advantages (rewards/returns) associated with being a girl/woman or a boy/man in a binary cisnormative and heteronormative patriarchal society.

# •THE GENDER RISK STORY

- Gender Oppression in China:
- ***Sheng Nu or 3S Ladies: “Unwanted”***
- **27:**The dreaded age of being a woman in China. In Beijing, thousands of twentysomething women visit the Garden of Joy, a singles club, hoping to find a husband before they reach the dreaded age of 27. For educated, career-oriented women, remaining single may be a viable option, but the fear of disappointed expectant parents drives them to pursue marriage anyway. The Garden of Joy plays on this fear to draw customers (Teperman, 2015, p. 210).



Who is wanted/desired for marriage? My observations at a Marriage Market in Nanjing, China, is that the age and education of the woman are critical factors/variables in how gender risks and gender rewards/returns play out in a real-world marriage/family institution.

# THE GENDER RISK STORY



- “Central Park in Burnaby [British Columbia] has become a matchmaking corner for parents, replicating a phenomenon seen in some cities in China. On the weekend before [the 2023] Valentine's Day, there were 20 to 30 parents mingling. Organizer Terry Wang says in summer, there are more than 100”

([https://www.google.com/search?q=B.C+park+site+of+Chinese+style+matchmaking&rlz=1C1GCEA\\_enCA893CA893&oq=B.C+park+site+of+Chinese+style+matchmaking&aqs=chrome..69i57.37452j0j7&sourceid=chrome&ie=UTF-8#imgrc=uV-3loTGDWyG1M](https://www.google.com/search?q=B.C+park+site+of+Chinese+style+matchmaking&rlz=1C1GCEA_enCA893CA893&oq=B.C+park+site+of+Chinese+style+matchmaking&aqs=chrome..69i57.37452j0j7&sourceid=chrome&ie=UTF-8#imgrc=uV-3loTGDWyG1M)).

# THE GENDER RISK STORY

- Gender Oppression in Pakistan:
- It has only been a few years since Pakistani schoolgirl Malala Yousafzai wrote an anonymous diary about life under Taliban rule in north-west Pakistan.
- Since then she has been shot in the head by the militants and become the youngest person ever to win the Nobel Peace Prize.
- She first came to public attention through that heartfelt diary, published on BBC Urdu, which chronicled her desire to remain in education and for girls to have the chance to be educated.
- When she was shot in the head in October 2012 by a Taliban gunman, she was already well known in Pakistan, but that one shocking act catapulted her to international fame.
- She survived the dramatic assault, in which a militant boarded her school bus in Pakistan's north-western Swat valley and opened fire, wounding two of her school friends as well.
- <http://www.bbc.com/news/world-asia-23241937>

## Malala Yousafzai, Pakistan



# THE GENDER RISK STORY

## ■ Femicide and Gender Oppression in India: Jyoti's Story:

- On the evening of 16 December 2012, Jyoti Singh Pandey, a 23-year old physiotherapist student, went out with her boyfriend to see *The Life of Pi* in a suburb of Delhi, India. After the movie, the couple hopped on a minibus for the trip home. Six men were aboard, including the driver. They taunted the woman for going out in the evening. To them, she had failed to behave with appropriate modesty. The men beat the boyfriend unconscious with an iron rod and gagged and bound him. They then dragged Jyoti to the back of the bus, raping her repeatedly and penetrating her with the iron rod. They threw Jyoti and her boyfriend from the moving bus onto the road. The driver backed up, intent on killing her, but her boyfriend somehow managed to get her out of the way. Nonetheless, Jyoti died of her injuries on 29 December (Robert Brym 2015, p. 107).



"We want the world to know her real name."  
~ Badri Singh Pandey on his daughter, Jyoti Singh Pandey who was gang-raped and killed in India.  
People all over the world are hoping her tragic story will help turn around rape culture everywhere.

# THE GENDER RISK STORY

- **GENDER APARTHEID**



AFP VIA GETTY IMAGES

- “in mid-November 2022, the authorities banned access of women and girls to parks, gyms and public baths and, on December 21, they announced the immediate suspension of women from universities. Three days later, on December 24, women were barred from working for domestic and international NGOs...In his report, Special Rapporteur Richard Bennett concluded that “the cumulative effect of the Taliban’s systematic discrimination against women raises concerns about the commission of international crimes.” However, as he was presenting the report, he indicated that “the cumulative effect of the restrictions on women and girls (...) was tantamount to **gender apartheid**.”

<https://www.forbes.com/sites/ewelinaochab/2023/03/11/gender-apartheid-against-women-and-girls-in-afghanistan/?sh=4f3a9966771c>

# THE GENDER RISK STORY

## Female Infanticide in India and China



### **FEMALE INFANTICIDE:**

The phenomenon of female infanticide is as old as many cultures, and has likely accounted for millions of gender-selective deaths throughout history. It remains a critical concern in a number of "Third World" countries today, notably the two most populous countries on earth, China and India. In all cases, specifically female infanticide reflects the low status accorded to women in most parts of the world; it is arguably the most brutal and destructive manifestation of the anti-female bias that pervades "patriarchal" societies. It is closely linked to the phenomena of sex-selective abortion, which targets female fetuses almost exclusively, and neglect of girl children

[http://www.gendercide.org/case\\_infanticide.html](http://www.gendercide.org/case_infanticide.html)



# THE GENDER RISK STORY



- A 22-year-old Kurdish woman from Saqqez named Zhina Mahsa Amini died on September 16 after being arrested by Iran’s morality police for improperly wearing her hijab in Tehran on September 13. Amini fell into a coma during her arrest, and her family accused Iranian authorities of torturing her after the morality police released an edited video of the incident. Amini’s death sparked protests in Iranian Kurdistan and other cities in Iran. Protestors chanted “death to Khamenei” and “Woman, Life, Freedom.” Iranian authorities killed seven protestors and wounded at least hundreds

<https://dckurd.org/2022/09/23/zhina-mahsa-amini-the-story-of-a-kurdish-woman-in-iran/>

## THE GENDER RISK STORY:



Adding to Parson's humiliation, and a criminal act in its own right, was the posting of a photo of the assault to social media several days later by one of the alleged assailants. The photo played a crucial role in the later suicide because it provoked an endless string of taunts and threats against Parsons (<http://www.socialistproject.ca/bullet/809.php#continue>)

# THE GENDER RISK STORY

- [Watch this video on gender risk. It is violent so if you can't handle it don't watch it.](#)

• <https://www.youtube.com/watch?v=aaN93lwgkUE>

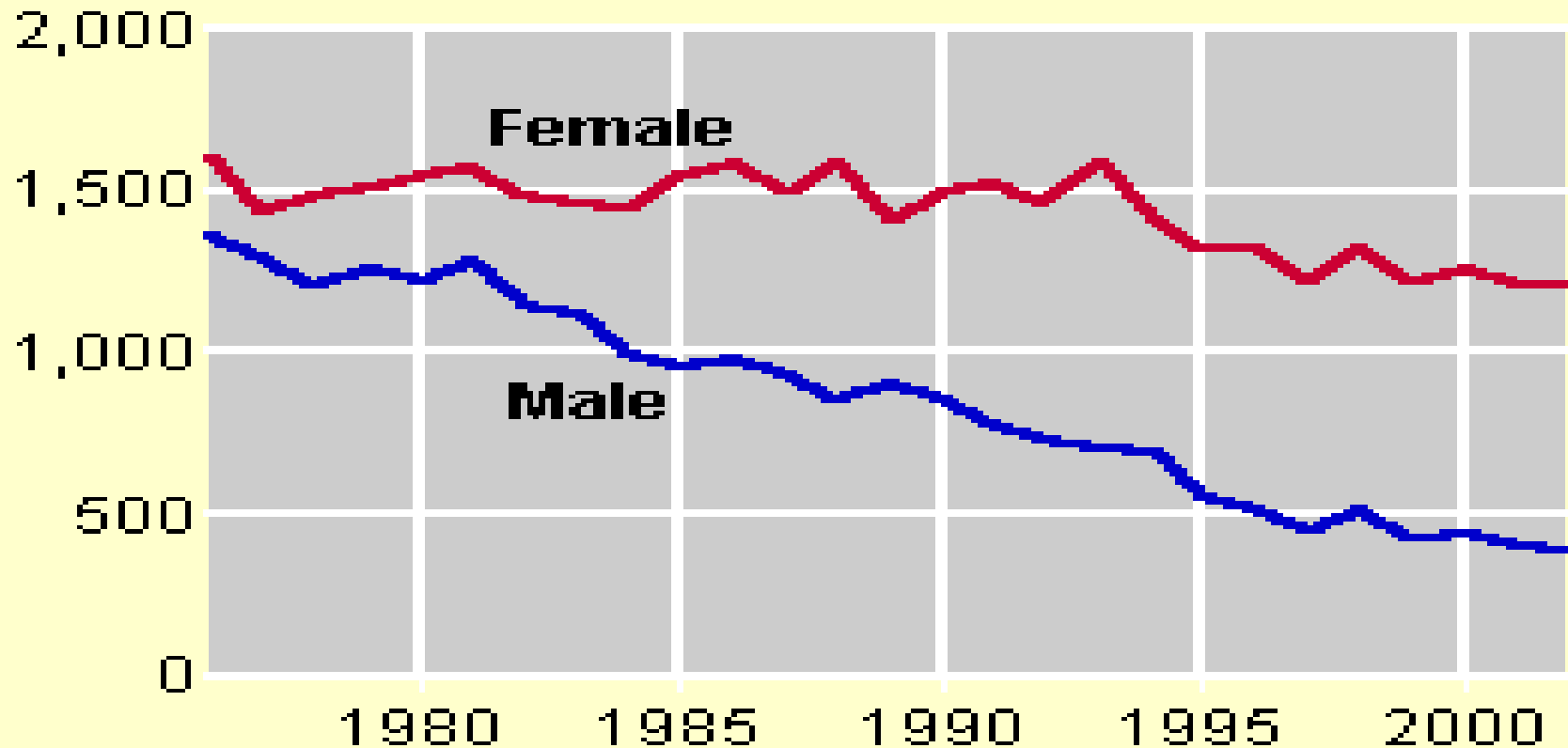
- On December 6, 1989 young women were senselessly murdered at l'École Polytechnique de Montréal. They died because they were women and decided to enter a male dominated profession. Marc Lepine killed 14 women and then himself after he blamed the equal rights movements for his not being accepted into the Engineering program. The Internet has allowed a space where these angry individuals can find each other and fan each other's hatred (Sara Cumming, 2020, p. 140).



# THE GENDER RISK STORY

## Homicides of intimates by gender of victim, 1976-2002

Number of victims



# THE GENDER RISK STORY

- **Gendered Violence Between Strangers:**

- An online community of men use the term “incel” to express their anger at women as a group for not being willing to have sex with them. These men use online communities to talk about overthrowing feminism and plotting violence against women, including advocating for state sanctioned rape (Samotin & Dancygor, 2018: cited in Sara Cumming, 2020, p. 140)

# HIGH GENDER RISKS FOR GIRLS AND WOMEN:

## Dimensions

- Physical insecurity
  - Domestic violence or Intimate Partner Violence
  - Sexual violence and sexual harassment:
    - **Google Sexual Assault in the Canadian Military, RCMP, and University/College campuses. What do you find?**
  - Kidnapping of girls and young women
  - Slavery
  - Genital cutting/mutilation
  - Honor killing
  - Femicide
  - Poverty
  - Strict body image expectation
  - Restricted Dress Code
  - Extra stress and worry
- **SEXUAL HARASSMENT:**
    - It includes comments, gestures, or physical contacts of sexual nature that are deliberate, repeated, and UNWELCOME! Most (but not all) victims of sexual harassment are women. The majority of Canadian women have experienced unwanted sexual pressure in their lifetime [mainly because] our culture encourages men to be sexually assertive and to view women in sexual terms. As a result, social interaction between men and women in the workplace, on campus, and elsewhere can easily take on sexual overtones (Macionis et al, 2020, p. 356).
    - “Taught from a young age to dress appropriately, watch your drink, don’t go anywhere alone, don’t bring attention to yourself because that can quickly turn into unwanted attention, be careful who you talk to, the list of rules goes on and on and only grows with time. Every woman knows the list of dos and don’ts, it has been ingrained into the brain of every female. Because of this, women are expected to follow it in order to keep themselves safe...Think about the long-term effect of sexual assault on the mental health of a woman who is sexually assaulted” (Khaya M., W2021 Soc student).

# HIGH GENDER RISKS FOR GIRLS AND WOMEN

- “Climate emergencies are not gender neutral” (UNESCO, February 5, 2024)

- “In fact, the degradation of the planet's natural systems has a disproportionate effect on women and girls. It is estimated that 158 million women and girls are pushed into poverty as a direct result of climate change, 16 million more than the total number of men and boys” (UNESO, Feb 5, 2024).

# LOW GENDER REWARDS/RETURNS FOR GIRLS AND WOMEN: Dimensions

- Inequitable access to:
  - Income
  - Wealth
  - Power
  - Privilege
  - Prestige

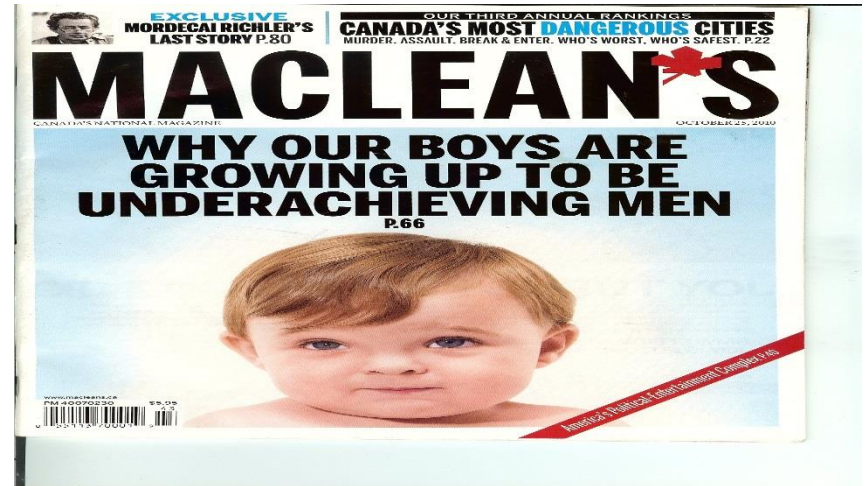


- **THE OLD GENDER GAP:**

- The disparity between women's and men's accessibility to valued societal resources:
  - a) Men own the world
  - b) Men rule the world
  - c) Men rest/play more in the world

# THE NEW GENDER GAP

- “But is it possible that women in the West, who were commonly referred to as the ‘second sex’ only a generation or two ago, are now surpassing men in many areas of Life?”
- Does chapter 7 of your textbook answer this question?



# THE SOCIOLOGICAL STORY OF GENDER: Academic Reading & Writing:

- **MAIN THEME:**

- Gender Risk and Gender Reward

- **CENTRAL QUESTION:**

- To what extent does gender matter in the 21<sup>st</sup> century diverse global society, what produces and reproduces gender risks and gender rewards/returns in the old gender gap and in the new gender gap, and how important is it to eliminate these gender gaps?

# THE SOCIOLOGICAL STORY OF GENDER

- MAIN THESIS:
- To a large extent, gender matters in the 21<sup>st</sup> century diverse global society because “gender continues to operate as one of the master statuses” (Symbaluk & Bereska 2016, p. 145; Tepperman, 2015, p. 212) and gender gap still exists and the “gender risk” is still very high and “gender reward/return” is still very low for girls and women (Hannah-Moffat and O’Malley, 2007).
  - This social regularity reflects social forces and social scripts embedded in a social world that produces and reproduces a “hierarchy of power and privilege rooted in belief systems and economic structures that support the dominance of men over women—a system known as patriarchy” (Albanese, 2023, p. 122)—the sociobiological and patriarchal ideology of sexism. Therefore, it is essential to deconstruct stratified/hierarchical social structures and reconstruct new social structures and social interaction to create new social scripts to transform social stratification systems in order to achieve gender parity in human society.

# THE SOCIOLOGICAL STORY OF GENDER

## The Main Argument

- We can't escape gender because we are constituted as gendered subjects (Butler 1990: cited in Quan-Haase & Tepperman, 2021, p. 173). Although society has undergone significant changes over the past several decades, gender continues to operate as one of the master statuses by which others identify us and we identify ourselves. Social forces operating through elite/hegemonic social scripts and discourses of gender and sexuality norms/stigma, class and property relations, gender performativity, capitalism, patriarchy, ideology of sexism, mysogyny, and politics of culture in social stratification systems produce and reproduce a "matrix of domination" (Patricia Hill Collins, 2000). This matrix influences individual thoughts and feelings, identities, the nature of social interaction, and the structure and functioning of society's institutions in terms of gender identity, gender differentiation, gender stratification (in the forms of Double Ghetto, Tokenism, Glass Ceiling, Glass Escalator, Pink Ghettos, and Chilly climate), gender oppression, and unequal gender relations. The cumulative effect are gender gaps that make gender risks very high and gender rewards very low for girls and women in particular (Symbaluk & Bereska 2016, p. 145).
  - Specifically, because of cisnormativity—the social construction of sex-type and sexuality into gender duality or gender binary in patriarchal societies—being born a particular sex-type leads to being slotted into gender duality or binary that results in different and unequal gender roles, different and unequal educational experiences, different and unequal occupational experiences, different and unequal economic experiences, and different and unequal family experiences (Ibid. p. 153).
- The social structure needs to be deconstructed and socially reconstructed to create new opportunity structures that will improve the outcomes of girls' and women's lives, and the lives of other gender marginalized groups by eliminating gender risks and increasing gender rewards/returns for them to be at par with that for heterosexual boys and men. This will work only when girls and women and other gender marginalized groups actively participate in designing, redesigning, and implementing the reconstruction processes  
(<http://www.nexusnewspaper.com/2016/02/03/new-camosun-club-helps-women-in-engineering-gain-confidence/>)

- **EXPLORE:**

- To know, understand, and apply the key concepts in the main argument.

## THE MAJOR CONCEPT & KEY CONCEPTS IN THE MAIN ARGUMENT IN THIS LECTURE:

These Key Concepts provide the language to explore and unpack what the Major Concept of Gender is and what it is not.

- **Gender**
- **Gender Risk and Gender Reward**
- **Gendered Subjects**
- **Gender Norms and Stigma—Gender Trouble and Gender Performativity**
- **Ideology of sexism (a set of ideas sociobiology has constructed to legitimize the belief that females/girls/women are a 'second sex', and therefore inferior to males/boys/men)**
- **Elite/Hegemonic Discourses on Sex-Type, Gender, and Sexuality**
  - **Cisnormativity and Heteronormativity: Gender binary or duality**
  - **Hegemonic Masculinity**
  - **Emphasized or Hegemonic Femininity**
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- **Gender socialization**
- **Intersectionality Theory and Matrix of Domination**
- **Patriarchy and Ideology of gender**
- **Feminism**

# APPLICATION OF SOCIOLOGICAL THEORIES

FUNCTIONALISM	SOCIAL CONFLICT	INTERACTIONISM	FEMINISM	POSTMODERNISM
<p><b>HOMEOSTASIS:</b> Highlights the differential gender roles (instrumental roles for men and expressive roles for women) as a matter of the survival of society rather than equality or individual rights (Quan-Haase &amp; Tepperman, 2021, p. 176). Gender division of roles supports and contributes to social stability and cohesion through cultural consensus of society. This is the most effective and efficient way to carry out the tasks of reproduction and socialization (Ibid.).</p>	<p><b>IDEOLOGY OF SCARCITY of resources</b> creates competition leading to the development of unequal class and private property relations that cause gender inequality, according to Karl Marx and Friedrich Engels (1962). Working-class women are victims of both class and gender oppression (Quan-Haase &amp; Tepperman, 2021, p. 177). Women could be liberated through the socialist revolution (Buchanan, 2010).</p>	<p><b>HUMAN AGENCY:</b> Through inductive socialization and the looking-glass self, people define gender subjectively. This shapes the ways they embody and perform or do gender in their everyday lives. Through social interaction gendered concepts such as femininity and masculinity as well as objectification of women and gender inequalities in sexual freedom are socially constructed and negotiated (Quan-Haase &amp; Tepperman, 20121, p. 176).</p>	<p><b>PATRIARCHAL IDEOLOGY</b> of sexism drives the social construction of gender roles and inequality through systems of gender oppression, patriarchal culture, and structures of power. This makes both gender and sexuality a performance (performativity). Race, ethnicity, class, sexual orientation, and disability intersect with gender and are inseparable (Quan-Haase &amp; Tepperman, 2021, p. 177). The feminist standpoint theory emphasizes women's unique social location to study and critique society differently (Ibid.).</p>	<p><b>POLITICS OF CULTURE:</b> Powerful elites and experts construct hegemonic cultural discourse and culture industry that produce and reproduce hyperreal gender performance that needs to be deconstructed and reconstructed to achieve equity and equality.</p>

Sources: Sara Cuming, 2020, pp. 141-142; Lorne Tepperman, 2015, pp.213-218 and

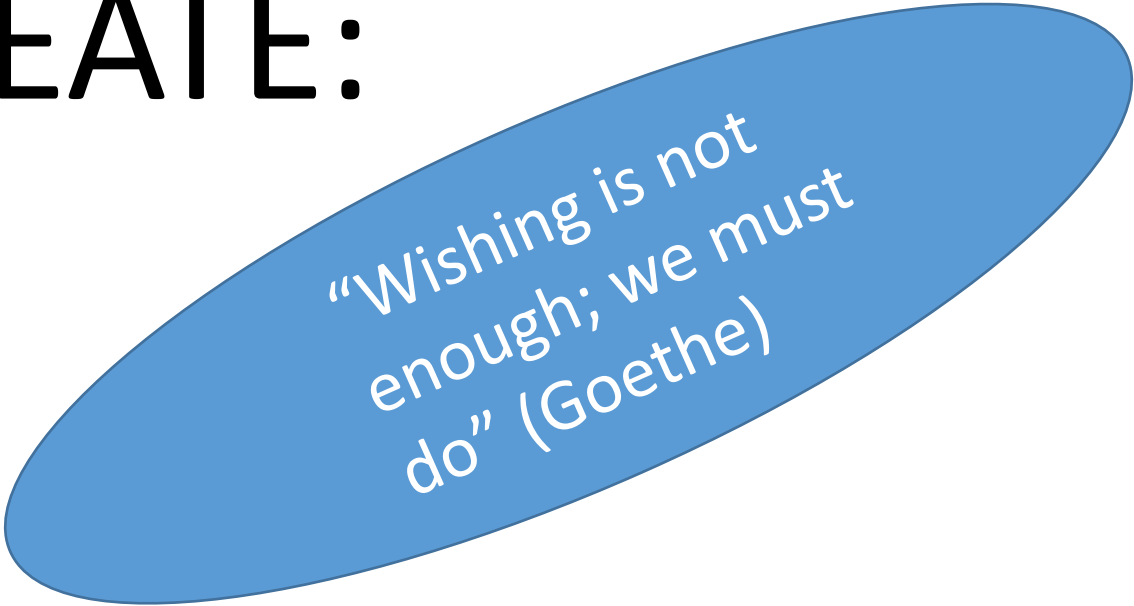
Table 7.1



# DIFFERENT TYPES OF FEMINISM COMPARED (Tepperman 2015, p. 217)

	LIBERAL	MARXIST	RADICAL	SOCIALIST	ANTI-RACIST /POSTMODERN
GENERAL	<p>Believes men and women are essentially the same.</p> <p>Concerned primarily with equal rights.</p>	<p>Believes women are the first exploited class.</p> <p>Subordination of women comes with the advent of private property.</p>	<p>Believes men and women are different.</p> <p>Patriarchy is not specific to capitalism; rather, it is universal.</p>	<p>Combines Marxist and radical feminisms.</p>	<p>Criticizes essentialism in other feminisms (not all women are the same, and there is no single source of inequality).</p> <p>Some men and women share oppression in complex ways.</p>
WHY GENDER INEQUALITY EXISTS	<p>Discriminatory legislation bars women from entering public life.</p>	<p>Capitalism and private ownership.</p>	<p>Patriarchy</p>	<p>Capitalism and patriarchy.</p>	<p>Multiple inequalities: race, class, gender, sexuality, ability, etc. These inequalities overlap in unique ways for different women.</p>
KEY ISSUE	<p>Right to vote, access to education and paid employment, pay equity.</p>	<p>Power inequity and inequality, exploitation, oppressions.</p>	<p>Male control of female sexuality.</p> <p>Women's reproductive capacity.</p>	<p>Inequality as a result of the intersection of race, class, and gender. Inequality in pay and unpaid work in the home and outside.</p>	<p>"Postcolonial" exploitation of women of colour.</p>
HOW TO FIX INEQUALITIES	<p>Do not change the structure of society, just remove legislation that bars women from public life.</p> <p>The "best women" like the "best men" will rise to the top.</p>	<p>Need to change the social structure by abolishing capitalism.</p>	<p>Need direct action, political opposition, radical social change.</p>	<p>Attack both patriarch and capitalism.</p>	<p>No single solution for all women. Need to address differences among women in a non-universalizing, non-essentialist way.</p>

- **CREATE:**



“Wishing is not  
enough; we must  
do” (Goethe)

- Therefore, Be a Changemaker; be  
a Gamechanger!

## CREATIVITY & INNOVATION EXERCISE #2 (6%):

- Review chapter 7 of textbook and the remaining slides of lecture 8 and use the information as a guide in doing C&I exercise #2. Produce a short report. In the report:
- **1. State one creative solution idea with the goal to provide opportunities that various genders can use to improve the lives of at-risk genders by reducing or eliminating gender risks and increasing/maximizing gender rewards for them.**
- **2. Provide one corresponding innovative project/program design (an action plan or a blueprint) that could be used to implement your creative idea: provide a brief description of your innovative design description and a diagram of your design. Your design diagram should coordinate processes/steps, people, tasks, and logistics/resources that would facilitate the implementation of your design.**
- **3. State one of the two umbrella/foundational sociological concepts introduced in this course and one corresponding sociological theory that would challenge your innovative project/program design and show how and why they do.**
- **4. Use your innovative design to show one strength of the sociological theory you applied.**

- Upload your report onto D2L Group Lockers and the individual submission folder for C&I Exercise #2. Connect with your group for the group discussion to select one of your reports or create a new one and upload it unto D2L Team/Group submission folder for C&I Exercise #2

# CONCLUSION: The Gender Gap: Is there any Hope?

- YES:

- The best hope for improving the lot of all women, and for closing what Wolfers and Stevenson call a “new gender gap”—measured by well-being rather than wages—is to close the leadership gap: to elect a woman president in America and 50 women senators; to ensure that women are equally represented in the ranks of corporate executives and judicial leaders. Only when women wield power in sufficient numbers will we create a society that genuinely works for all women. That will be a society that works for everyone.

(<http://www.theatlantic.com/magazine/archive/2012/07/why-women-still-cant-have-it-all/309020/>) .

- ***What type of feminism will support the above proposed strategy for improving the lot of women and why?***
  - *See pages 176-177 of Quan-Haase & Tepperman, 2021.*

# CONCLUSION: The Gender Gap: Is there any Hope?

- YES:

- A few women gain access to valued societal resources = little changes in gender relations.
- Critical mass of girls/women, particularly grassroots women gain access to valued societal resources = seismic shifts in gender relations resulting in gender parity in material capital, social capital, and cultural capital.

- *Read this article: Decolonizing microfinance: An Indigenous feminist approach to transform macro-debit into micro-credit*

- [Jacqueline Marie Quinless](#) <https://orcid.org/0000-0001-7274-1674> [quinless@uvic.ca](mailto:quinless@uvic.ca) and [Francis Adu-Febiri](#) [View all authors and affiliations](#)
- [Volume 34, Issue 6](#)
- <https://doi.org/10.1177/0268580919865103>

These Indigenous women in rural Ghana have experienced a seismic shift in their gender relations because they gained access to sustainable microloans.





- Proceed if you want to further explore the key concepts and know the structure of final exam questions for the open book essay-type final exam.

- **EXPLORE KEY CONCEPTS**

# GENDER: WHAT IS IT?

■ **"Gender is a social, not a biological, construction: that is, it is the result of social definition rather than the fact that females have two X chromosomes while males have an X and Y chromosomes" (O'Kelly, C.G.; L. S. Carney, 1986. p.3).**

- Gender is about the cultural roles and social inequity/inequality society assigns the biological categories or sex-types of male and female.
- Gender is not innate but is derived from a narrative heavily influenced by patriarchy, a system of institutionalized sexism, according to Judith Butler (Quan-Haase and Tepperman, 2021, p. 173).
- Gender is **PERFORMATIVITY**, not biological (Read "Theory in Everyday life: 7.1. The Work of Judith Butler" on p. 173 of Quan-Haase and Tepperman, 2021).

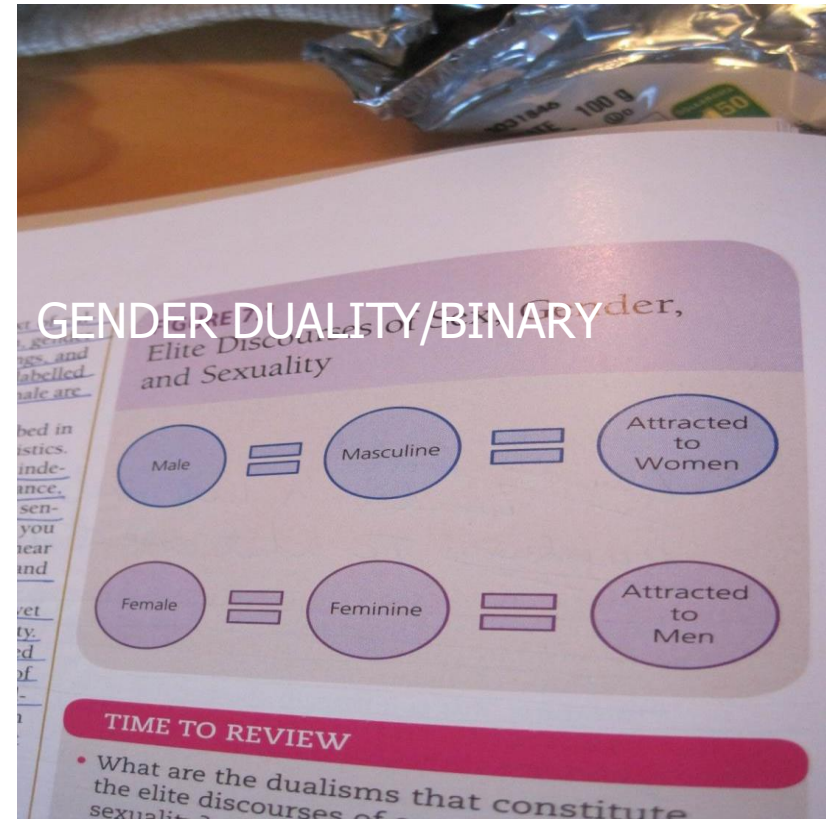
## GENDERED SUBJECTS:

Being gendered and sexed is not a choice, since only certain structured possibilities of sex, gender, and sexuality are socially understood as coherent or "natural" (Judith Butler)

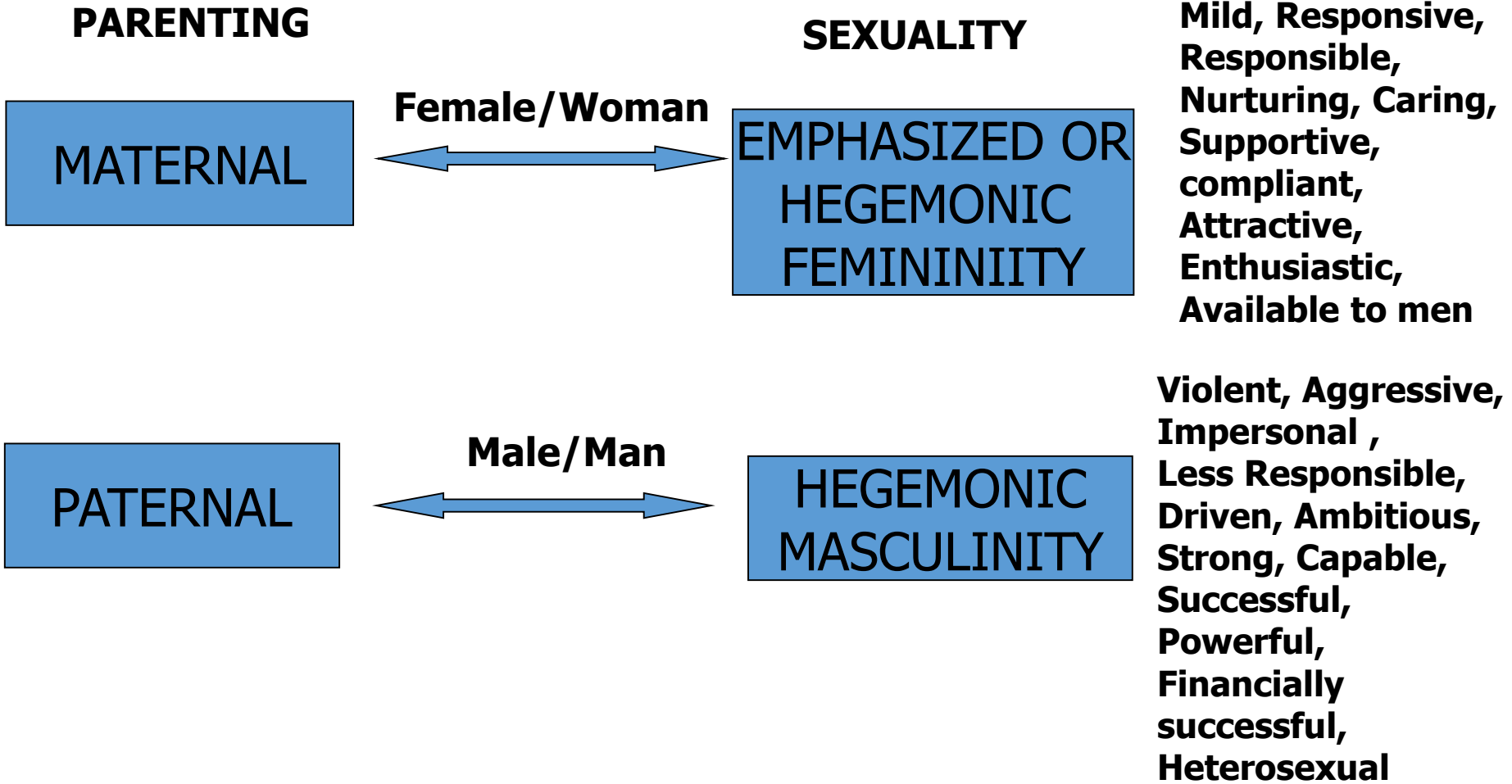


# GENDER DUALITY/BINARY

- **The elite/hegemonic discourse** is a sociobiological discourse that produces and reproduces “the belief that sex type can (and should) be equated with gender, and then with sexuality”. This discourse creates gender dualism/binary that creates high gender risks and low gender rewards/returns for women (Symbaluk & Bereska 2016, p. 146). A totally new discourse constructed with a sociological “gender lens” is needed to transform this structural condition ([http://ssir.org/articles/entry/the\\_rise\\_of\\_gender\\_capitalism](http://ssir.org/articles/entry/the_rise_of_gender_capitalism)) [with its underlying “cisnormativity and heteronormativity that help to maintain a hierarchy of power and privilege rooted” in patriarchy] (Albanese, 2023, p. 122).
- **Cisnormativity** is about the assumption “that a person is only either male or female and that the sex they are assigned at birth is the one they will identify with for the rest of their life. Another important term reflecting our simplistic notions and binary thinking is **heteronormativity** or the assumption that people will form sexual and romantic attractions and unions across genders (Albanese, 2023, p. 122).



# GENDER DUALITY/BINARY: Elite/Hegemonic Discourse



Socially Constructed DUALITY (Sympaluk & Bereska 2016, p. 147; Cumming, 2020, p. 127; Quan-Haase & Tepperman, 2021, pp. 171-172)

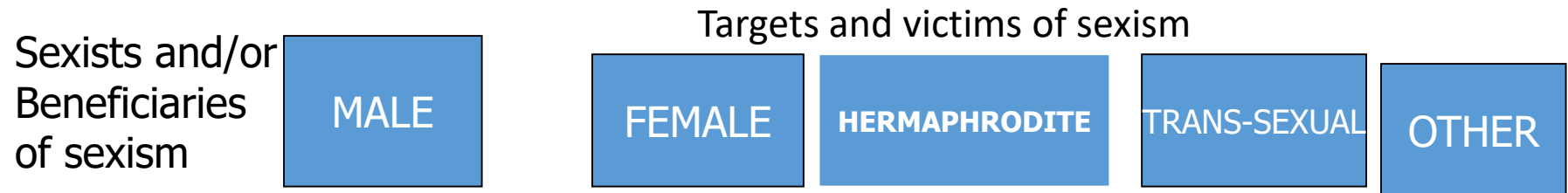
# GENDER DUALITY/BINARY

- Socially Constructed DUALITY/BINARY (See Quan-Haase & Tepperman, 2021, pp. 171-175)
- “It is more accurate to think of the sexes not in terms of dualism/binary, but rather as a spectrum, similar to the colour spectrum...the dualism female/male is an oversimplification” (Sympaluk & Bereska 2016, p. 147)

# SEX-TYPE DUALITY/BINARY CHALLENGED:

## SEX- TYPE & Gender Spectrum (See p. 231 of Tepperman 2015)

- SEX-TYPE AS A SPECTRUM OF BIOLOGICAL CATEGORIES:
  - Primary Sex Characteristics (Genitalia differences) and Secondary sex characteristics related to hormonal differences)



- Sex-type Spectrum: Male, Female, Intersexed/Hermaphrodites: combination of female and male internal and/or external genitalia or ambiguous external sex organs or the chromosomal variation XXY, etc. Western culture tends to be intolerant and even hateful of such sex-types.
- Gender and Sexual Orientation Spectrum: Heterosexuality, Homosexuality, Two-Spirited, genderqueer, Genderfluid, Intersexual, and Bisexuality, Transgendered, Transsexuals, Transvestites)
  - Read pp. 171-175 of Quan-Haase & Tepperman, 2021, for details.
- Sexism: Theoretical definition: the belief that one sex category is innately superior to the other(s). Empirical definition: "Perceived superiority of one sex (typically men) over the other (typically woman)." Tepperman 2015, Chapter 7 first page of summary design.

# GENDER DUALITY/BINARY CHALLENGED: Gender Spectrum or Non-binary Genders

- Research on the use of social media sites such as Instagram and YouTube suggests that notions of femininity and masculinity may be exaggerated in these environments and are closely tied to fashion, style, celebrity, and presentations of the body (Dobson, 2016; Zaslow, 2009). But how do we understand “feminine” and “masculine” representations? And in the age of possibilities opened up by the internet and advanced biomedical science, what does it really mean to be a particular gender? (Quan-Haase & Tepperman, 2021, p. 170).
- How Many Genders: 56 or 2? In 2014 the world’s largest social media network—Facebook, made it possible for its users to self-identify their gender as other than male or female. After consultation with a group of leading LGBTQ advocacy groups, over 50 gender categories were identified and made available via a drop-down menu. Facebook users are also now able to choose the pronoun they would like to be referred to: he/his, she/her, or the gender neutral they/their (Murray et al, 2017, p. 325).
- You may read the excerpt of Judith Butler’s *Gender Trouble* (1990) on page 173 of Quan-Haase & Tepperman, 2021) and the Classic Studies of Rosabeth Kanter’s *Men and Women of the Corporation* in Tepperman, 2015, pp.221-222, especially paragraph 1 of p. 222).

# GENDER DUALITY/BINARY CHALLENGED: Gender Spectrum or Non-binary Genders

- Although 56 gender categories may seem like a lot, many of the categories overlap or may be variations on a similar theme. For example, the terms Cisgender Male, Cis Male, Cis Man, and Cis Gender all refer to a person who is not trans or does not have a gender diverse identity or presentation. Following are definitions of some of the more commonly used terms to describe gender identity:
- Agender—Refers to people who do not identify with any gender identity or someone who intentionally has no recognizable gender presentation.
- Androgyne/Androgynous—People who do not identify with, or present as, a man or woman. This term can also refer to having both masculine and feminine qualities.
- Bigender—People who identify as male and female at different times.
- Cis/Cisgender—Cisgender is the opposite of people who identify as cisgender are males or females whose gender aligns with their birth sex.
- Gender Questioning—People who may be questioning their gender or gender identity, or are considering other ways of experiencing or expressing their gender or gender presentation.
- Intersex—A person who was born with sexual anatomy, organs, or chromosomes that do not conform to the expected presentations of either male typical or female typical bodies.
- Transsexual—Refers to transgender people who have made lasting changes to their physical body through surgery to align with their gender. Many transsexuals are transitioning (or have transitioned) from male to female or female to male through hormone therapy and/or gender reassignment surgery. The term is problematic and is rarely used by trans individuals because of its association with the psychiatric diagnosis ‘transsexualism,’ which historically was required of trans persons to obtain sex reassignment surgery.
- Trans/Transgender—An umbrella term that encompasses all people who feel their gender is different from their birth sex. They may or may not choose to physically transition from their birth sex to their experienced gender. People who identify as transgender may or may not have altered their bodies through surgery and/or hormones.
- Two-Spirit—A term used by some Indigenous people to identify themselves, rather than as lesbian, gay, bisexual, or transgender. Historically, Two-Spirit persons were often leaders who were given special status based upon their ability to see the world from both male and female perspectives.
- Sources: Herbenick, Debby 2014 “IT’S COMPLICATED What Each of Facebook’s 51 New Gender Options Means” The Daily Beast, Feb 14, 2014 <http://www.thedailybeast.com/articles/2014/02/15/the-complete-glossary-of-facebook-s-51-gender-options.html>;

# GENDER DUALITY/BINARY CHALLENGED

- GENDER SPECTRUM IN PAPUA NEW GUINEA:
- 1. Arapesh Community: Mild, gentle, nurturing, responsive man and mild, gentle, nurturing, responsive woman.
- 2. Mundugumor Community: Competitive, fierce, violent, aggressive man and competitive, fierce, violent, aggressive woman
- 3. Tchambuli Community: Dominant, impersonal, assertive, managing woman and less responsible, emotionally dependent man dressed up in frilly clothes, wearing makeup, and even giggle a lot .

# GENDER DIFFERENTIATION, RELATIONS, AND ROLES

- Non-hierarchical system of categorization based on gender. It is usually connected to gender roles (instrumental roles for men and expressive roles for women) and gender division of labour (cultural categorization of work inside the home and in public by gender (Sara Cumming, 2020, p. 137).
- 
- Gender roles are learned patterns of behaviour associated with masculinity and femininity, as a set of expectations placed on individuals of all genders. These are present in all cultures, though the assumptions and expectations associated with gender roles may differ across cultural lines. As we grow up and become socialized, we learn to perform, or present, particular gender roles that fit our cultural norms (Quan-Haase & Tepperman, 2021, p. 172)



# GENDER IDENTITY & GENDER SPECTRUM

- GENDER IDENTITY is “someone’s personal experience of their gender, which may or may not align with their sex, and may include or be defined along a spectrum of unique identities. For example, someone may identify as both male and female, neither male nor female, genderqueer, genderfluid, or a variety of descriptions of personal gender identity (Stryker, 2008; Brill & Kenny, 2016). Some Indigenous people within Canada (and around the world) identify as two-spirited...Cameron (2005) writes that Aboriginal sexuality was based on multiple genders, at least three, but up to six. For example, there were male, female, and not-male/not-female (two spirited)” (Quan-Haase & Tepperman, 2021, p. 172).

# GENDER STRATIFICATION

- A hierarchical system of categorization based on gender. Traits associated with masculinity are considered positive, while traits associated with femininity are considered negative. Any deviations from these categories are understood as not just negative but dangerous. These classifications and associated power imbalances apply to all different aspects of social life (Sara Cumming, 2020, p. 137).

# GENDER OPPRESSION

- Gendered disadvantages and disprivileges in the forms of restriction, subordination, discrimination, and exploitation (Quan-Haase & Tepperman, 2021, p. 177). Examples are:
  - The Second Shift
  - Sexual Harassment
  - Restricted Dress Code
  - Body Image Expectations

## • “GENDER TROUBLE”

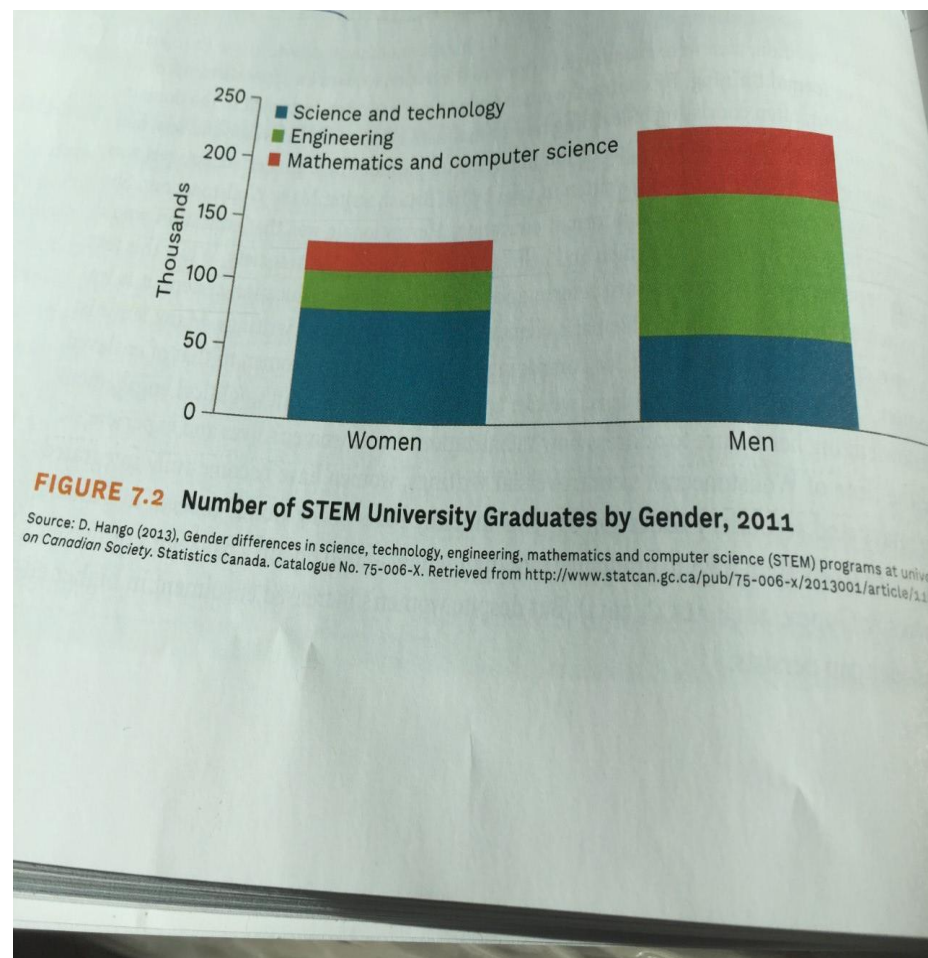
- Questioning “the gender categories that support gender hierarchy and compulsory heterosexuality” (Judith Butler, *Gender Trouble*, 1990, p. vii).
- The scandal of sudden intrusion of the unanticipated agency of a female “object” who inexplicably returns the glance, reverses the gaze, and contests the place of authority of the masculine position ((Judith Butler, *Gender Trouble*, 1990, p. viii).
- Because “female” no longer appears to be a stable notion, its meaning is as troubled and unfixed as “woman”. (Judith Butler, *gender trouble*, 1990, p. ix)

# GENDER RISK

- Gender risk is the particular constellation of dangers associated with being a girl/woman or a boy/man (Hannah-Moffat and O'Malley 2007, cited in Robert Brym 2015, p. 108)

# HIGH GENDER RISKS FOR GIRLS AND WOMEN: Dimensions

- Gender intersects with experiences at home, at work, and at school (Quan-Haase & Tepperman, 2021, pp. 178-179).
- Home: unequal stereotypical gendered division of labor: Women's heavy domestic responsibilities.
- Work: Continued gender inequality at home ensures continued gender inequality in the workplace; the gender wage gap against women ranging from \$0.77 to every \$1 earned by men to \$0.87 per \$1.
- School: Women are less likely to pursue STEM degrees and careers that can increase their income.



# GENDER RETURN/REWARD:

- Gender return/reward, in contrast with gender risk, is the particular constellation of advantages or privileges associated with being a girl/woman or a boy/man

# GENDER REWARD: Men Own the World

- Women hold over half of all professional jobs today, yet they represent just 4 percent of CEOs in the S&P 500. Even worse, that percentage has barely budged in a decade. In every industry, from private equity investing to network television, women are underrepresented in leadership and paid less than men for the same work (Heath, Flynn, Holt and Faison 2017: *The Influence Effect* ).

- Iceland enjoys the smallest overall gender gap, according to the World Economic Forum ranking Global Gender Gap Report, a position it has held since 2009. In 2020 Iceland had a 12.2% gap, as measured across four categories: health, education, economic participation and opportunity, and political advancement

([https://www.google.com/search?q=gender+equality+in+iceland+2020&rlz=1C1GCEA\\_enCA969CA969&oq=Gender+equality+in+Ice&aqs=chrome.2.69i57j0i512i2j0i22i30i7.24447j0j7&sourceid=chrome&ie=UTF-8](https://www.google.com/search?q=gender+equality+in+iceland+2020&rlz=1C1GCEA_enCA969CA969&oq=Gender+equality+in+Ice&aqs=chrome.2.69i57j0i512i2j0i22i30i7.24447j0j7&sourceid=chrome&ie=UTF-8)).



# GENDER REWARD IS SKEWED AGAINST GIRLS & WOMEN: Men Own the World

- **GLASS CEILING:** Invisible barriers to advancement that women face in the labour market (Sara Cumming, 2020, p. 139).
- **STICKY FLOOR:** In fact, the majority of women don't even have the opportunity to rise to the glass ceiling. They are stuck to the floor of the gender hierarchy,
- **GLASS ESCALATOR:** The invisible benefits granted to men in the labour market, especially white heterosexual men who embody hegemonic masculinity (Ibid.).
- **GENDERED WAGE GAP:** The difference in the amount of money that is earned by different genders (Ibid., p. 137).
- **CHILLY CLIMATE:** Male-dominated environment where there is inequitable treatment of women in ways that freezes their opportunities and their accomplishments as well as make them uncomfortable.

GENDER REWARD IS SKEWED AGAINST GIRLS & WOMEN:  
INEQUITY/INEQUALITY: *Men Own the World:*  
Actual and Projected Wage Gaps: Male & Female Earnings, Canada

	<b>1994</b>	<b>2001</b>	<b>2011</b>	<b>2031</b>
<b>All Ages</b>	<b>27.5</b>	<b>29.2</b>	<b>26.5</b>	<b>21.9</b>
<b>Age 25-44</b>	<b>20.9</b>	<b>21.3</b>	<b>17.6</b>	<b>16.9</b>
<b>Age 45-64</b>	<b>42.9</b>	<b>43.6</b>	<b>38.8</b>	<b>29.0</b>

Source: Kelly Ruthie. *Economist* Ltd. Spring 2002, Volume 7 No. 1

# GENDER REWARD IS SKEWED AGAINST GIRLS & WOMEN: INEQUITY/INEQUALITY: *Men Own the World:*

- LABOUR PARTICIPATION OF WOMEN WORLDWIDE
- The world bank reports that the highest rates of paid economic activity by women in 2017 were found in nations in the Global South: 86 per cent in Rwanda, 84 per cent in Madagascar, and 83 per cent in Nepal (Our World Data, 2017, cited in Quan-Haase & Tepperman, 2021, p. 180).
- According to the World Bank, the lowest participation rates of 2017 were found in the Middle East: 6 per cent in Yemen, 12 per cent in Syria, and 14 per cent in Jordan (Ibid.).

# GENDER REWARD IS SKEWED AGAINST GIRLS & WOMEN: INEQUITY/INEQUALITY:

*Men Own the World*

- **PINK GHETTOS:**

- “Employment areas dominated by women, characterized by lower average wages, more precarious work (e.g., part-time, high turnover), and being undervalued in society” (Sara Cumming, 2020, p. 138: *Sociology Unlocked*, Don Mills, Ontario: Oxford University Press).
  - In the global North, women typically work in clerical, service, and sales jobs. In Africa, women typically work in agriculture, where they form about 70 per cent of the labour force and produce about 90 per cent of the food (OECD, 2016, cited in Quan Haase & Tepperman, 2021, p. 180). It is no accident that these women’s jobs all have low status and are poorly paid (Ibid.).

# GENDER REWARD IS SKEWED AGAINST GIRLS & WOMEN: INEQUITY/INEQUALITY: *Men Rule the World*

WOMEN IN CANADIAN HOUSE OF COMMONS SINCE 1984

YEAR	TOTAL NUMBER OF SEATS	SEATS HELD BY WOMEN	PROPORTION OF SEATS HELD BY WOMEN
1984	228	27	9.6%
1988	295	39	13.4%
1993	295	53	18.0%
1997	301	62	20.6%
2000	301	62	20.6%
2004	308	65	21.1%
2006	308	64	20.8%
2008	308	68	22.1%
2015	338	88	26%
2019	338	98	28.9%

# THE OLD GENDER GAP

- Quan-Haase & Tepperman, 2021, pp. 178-183; Tepperman 2015, pp. 215-238:
  - Sex and Gender Influence in the Workplace
  - Rosabeth Kanter's *Men and Women of the Corporation: Tokenism*
  - Pat Armstrong and Hugh Armstrong's *The Double Ghetto*
  - *Women's Second Shift*
  - *Women, Technology and Education*
  - Prostitution and pornography
  - Gender Oppression: *Restrictions on women's lives*

# OLD GENDER GAP: GENDER ROLE STIGMA

- **GENDER ROLES:** Learned patterns of behavior and performances associated with masculinity and femininity, which exist in society as a set of expectations placed on individuals of all genders (Quan-Haase & Tepperman, 2021, p. 172).
- Gender role stigma is about devaluing of the roles girls/women play and their worlds:
  - It is driven by the sociobiological ideology of sexism and operated through the mechanisms of gender-specific “discrimination, expectancy confirmation, and automatic stereotype activation” against the roles women play in patriarchal societies (Brenda Major and Laurie T. O'Brien 2005).
    - Watch the following video:
- <http://www.youtube.com/watch?v=NswJ4kO9uHc>

# OLD GENDER GAP: Men Rest/Play More than Women

- **THE SECOND SHIFT:** A term coined by Arlie Hochschild (Sara Cumming, 2020, p. 139) representing “The double burden of work and housework experienced by women”.
- Also see pages 178-181 of Quan-Haase & Tepperman, 2021)

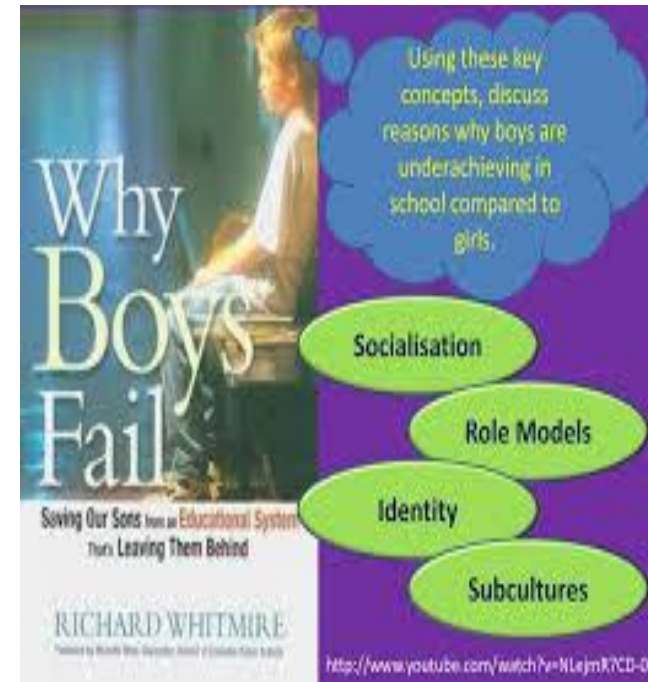


# • THE NEW GENDER GAP

- Continued Women's Distress and Unhappiness, despite the narrowing of the old gender gap:
  - **Globally women are emerging from the economic and educational domination. However, the patriarchal ideology of sexism is not changing fast enough to facilitate a total women's liberation.**
    - **This CULTURAL LAG is contributing to the distress and unhappiness of women.**

# NEW GENDER GAP: The End of Men

- Boys are Underachieving:
- The education gap is widening not just in the United States [and Canada], but all over the world. Each year the organization for Economic Cooperation and Development publishes data on college graduation rates in thirty-four industrial democracies. In twenty-seven of those countries, women have more college degrees than men...The same is true in less prosperous countries as well, according to a UNESCO report. In Latin America, the Caribbean, Central Asia, and the Arab States—nearly everywhere except Africa—women outnumber men in college. In some surprising countries—Bahrain, Qatar, and Guyana—women make up nearly 70 percent of college graduates (Hanna Rosin 2012, pp. 150-151).
- Schools have in effect become microcosms of the larger economy. Richard Whitmire, author of *Why Boys Fail*, summarizes the trend this way: “The world has gotten more verbal; boys haven’t” (Ibid., p. 162).
- According to the Bureau of Labor Statistics, as of 2011, women held 51.4 percent of managerial and professional jobs—up from 26.1 per cent in 1980. They make up 61.3 percent of all accountants...In France women make up to 58 percent of doctors under age thirty five, and in Spain, it’s 64 percent (Rosin 2012, p. 117).



# NEW GENDER GAP: Professional Women's Distress

- In short, the minute I found myself in a job that is typical for the vast majority of working women (and men), working long hours on someone else's schedule, I could no longer be both the parent and the professional I wanted to be—at least not with a child experiencing a rocky adolescence. I realized what should have perhaps been obvious: having it all, at least for me, depended almost entirely on what type of job I had. The flip side is the harder truth: having it all was not possible in many types of jobs, including high government office—at least not for very long

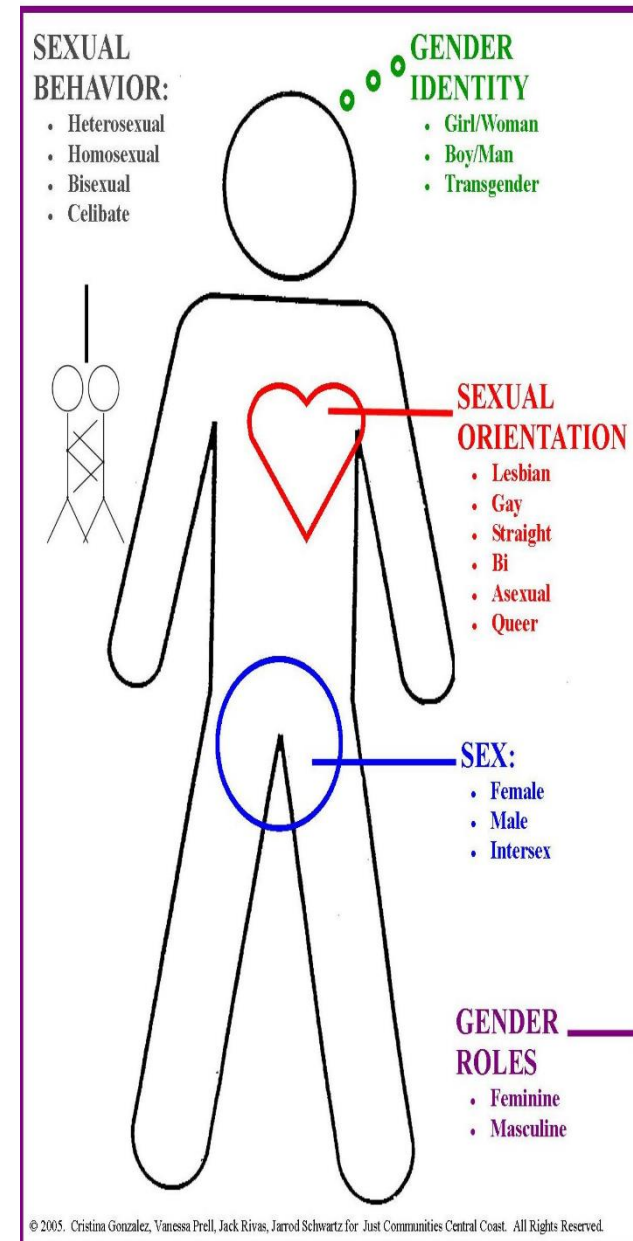
(<http://www.theatlantic.com/magazine/archive/2012/07/why-women-still-cant-have-it-all/309020/>).



- **SOCIOLOGICAL STANDPOINT OF THE GENDER GAP**

# THE SOCIOLOGICAL STANDPOINT

- “If differences between men and women were biologically determined, then they would be the same across cultures. But they aren’t” (McIntyre 2006: 240).
- In other words, sex types don’t produce gender differences; rather, gender socialization and social control are the factors that produce the differences in the statuses, identities, behaviors, orientations, roles, life chances, and destinies of boys/men, girls/women, and trans (Ibid.).



# THE SOCIOLOGICAL STANDPOINT ON GENDER

- Arguments that assign “an evolutionary or genetic basis” to explain gender status and experiences are simplistic. They rest on dubious data, oversimplification in logic, and inappropriate inferences (Cynthia Fuchs Epstein, 1989).

## GENDER GAP IS SOCIALLY CONSTRUCTED AND THEREFORE SUBJECT TO CHANGE

- Did you know that in the mid-nineteenth century Britain organized a phobic campaign to “feminize” women? (McNally 2006, p. 173)
- Did you know that there was a concerted effort to stop women from working in the mines, and that this had little to do with concerns for their safety and much to do with anxieties created by women covered in dirt and sweat, wielding shovels—dangerous beings who posed a threat to the totality of bourgeois civilization? (Ibid.).

## GENDER GAP IS SOCIALLY CONSTRUCTED AND THEREFORE SUBJECT TO CHANGE

- Did you know that up to the eighteenth-century women in Europe were integral part of what are now male-dominated trades and professions? (McNally, 2006).
- Did you know that it was with industrialism that the female role came to be that of nurturing parent and homemaker, the creator of a *haven in a heartless world*, and at that time, *employment legislation began to remove children and women from workplaces* ? (Lasch 1977; cited in Symbaluk & Bereska 2016, p. 148)



# INTERSECTIONALITY THEORY:

- ***Intersectionality is about the convergence of multiple inequities and inequalities and oppression that women experience: Gender, Class, Race, Ethnicity, Age, Sexuality, etc.***
  - ***Womanism*** (watch video clip: <https://www.youtube.com/watch?v=f9GiZZ4W5h0>) : Women, like men, come in all shades and hues—complexly connected to social class, education, race, ethnicity, religion, nationality, sexuality, age, etc.
- ***See page 176 of Quan-Haase & Tepperman, 2021.***
  - ***According to Kimberle Crenshaw 's (1989) intersectionality theory, “an individual’s experience of disadvantage stemming from one dimension of inequality is shaped by the way it combines with other social factors such as sex, gender, sexuality, disability, race, class, etc.”***

# FEMINIST PARADIGM: STRUCTURE OF POWER

- Specific Theories:
  - 1. Feminist Capitalism Theory
    - Marxist/Socialist feminist postulate that patriarchy derives its power solely through capitalistic or economic means (Mitchell, 1971). Views working class women as victims of both class and gender oppression (Quan-Haase & Tepperman, 2021, p. 175). Solution is a socialist revolution that leads communism to eliminate social classes.
  - 2. Feminist Intersectionality Theory:
    - Patriarchy derives its power solely from the ideology of sexism, classism, racism, etc. together, This intersected power produces and reproduces multiple and interlocking identities, inequities, inequalities, and oppressions. This intersectionality tends to amplify white women's experience, but excludes the voices of BIPOC (Black, Indigenous, and People of Color). An example is the #MeToo Movement (ibid.). The solution is the elimination of inequities and inequalities.
  - 3. Feminist Standpoint Theory:
    - Patriarchy derives its power from male privileged social locations and gendered socialization (ibid.). The solution is elimination of patriarchy.



Crenshaw coined the idea and the concepts of Intersectionality in 1989.

# INTERSECTIONALITY THEORY

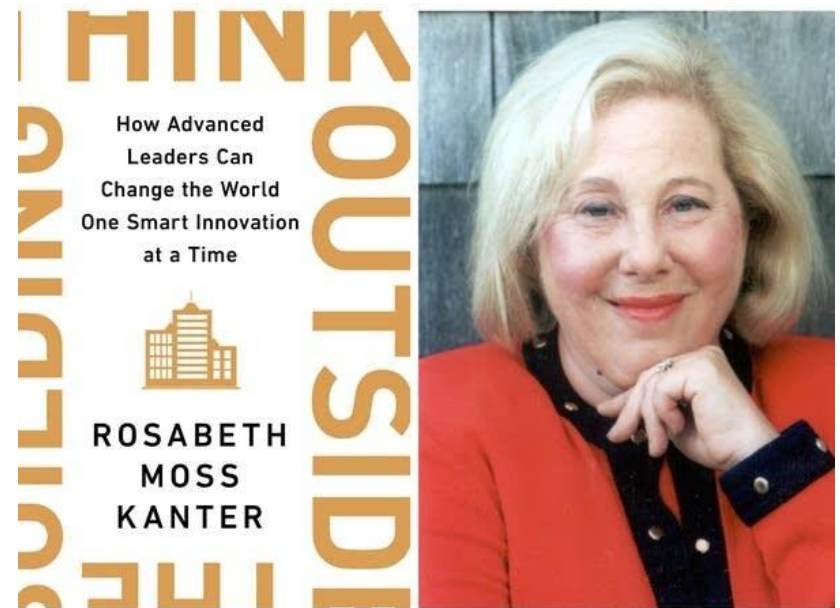
- ***The tendency for class and ethnicity/race to amplify the effect of gender on a range of behaviours, including violence (Choo and Feree 2010).***
- Example: Violence against women in lower classes and in disadvantaged ethnic and racial groups is higher than is violence against women in upper classes and in privileged ethnic/racial groups, both in Canada and other countries (Romero 2013).
  - **Gender risk is higher for girls/women of color in the lower classes than white and other women in the middle/upper classes**
  - **Gender Return/Reward is lower for girls/women of color in the lower classes than white and other women in the middle/upper classes**

# MATRIX OF DOMINATION

- The ways that race, ethnicity, sexuality, class, disability (among other inequalities) intersect with gender, making inequality even more pronounced for those who experience these multiple sources of inequality; and also unique for each individual based on their circumstances (Patricia Hill Collins, 2000; Sara Cumming, 2020, p. 142).

# TOKENISM THEORY

- Rosabeth Kanter (1977) proposed that the barriers women meet and the roles they play in large corporations today are a result of their numerical minority, not their sex. Her tokenism theory predicts that members of a social group who are outnumbered by members of another group will suffer adverse effects, including greater stress at work. The more outnumbered the token individual, the more pressure he or she [sic] will experience. However, this all changes as minority and majority social types within a group approach equal numbers.
- Kanter's tokenism theory can be applied to any organizational setting that contains different kinds of people: men and women [sic], visible minorities and whites, immigrants and native-born Canadians, and so on (Tepperman, 2015, p. 222).



# The Danger of a Single Story

- Sociology needs a new gender story to counter-balance the old gender story in order to avoid what a Nigerian young female novelist, Chimamanda Adichie , calls the “Danger of a Single Story”:
- Watch the video  
([http://www.ted.com/talks/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story.html](http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.html))

# APPENDIX

## Sample Essay-type Final Exam Questions

# SAMPLE FINAL EXAM QUESTION

- **1. A New Yorker cartoon depicts the important distinction between “sex” and “gender”, and remarks that “Sex brought us together, but gender draws us apart”. What is your explanation of the connection between sex-type and gender, and the gender gap the depiction alludes to? Come up with a creative solution idea and an innovative design (provide a brief description and a diagram showing processes/steps, tasks, people, and resources necessary to implement your design) to bridge the gap. Apply your creative solution idea and design to evaluate the sociological concepts of performativity and intersectionality as well as the functionalist theory or feminist theory.**



# SAMPLE FINAL EXAM QUESTION

- **2. There has been, and there is, unequal distribution of wealth, power, prestige and privilege between the genderized sexes. The conclusion is that girls and women in most parts of the world have fewer of their society's valued resources than boys and men. Express your strongest emotional feeling about this gender risk. Based on your emotional response, propose one creative solution idea and one innovative design (provide a brief description and a diagram showing processes/steps, tasks, people, and resources necessary to implement your design) that could change this gendered pattern in the global community. Use your answer to assess the sociological concepts of inequity and inequality. What would be the response of any one of the five sociological theories to your answer and why?**