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Skip to main content We tend to use the words sex and gender interchangeably, but they are in fact two different concepts. For many, their sex and gender are aligned, but for others, they are not. Sex refers to biological differences (chromosomal, hormonal, reproductive), whereas gender refers to socially constructed roles, behaviors, activities, and
expectations associated with femininity and masculinity. SexSex refers to the physical and biological aspects of an individual, which make someone biologically male or female, such as chromosomes, hormones, and reproductive anatomy. Sex is typically assigned at birth. We can be assigned as either male, female, or intersex. Intersex refers to those
individuals who cannot be categorized as male or female across all traits. This could include people with ambiguous genitalia, people whose chromosomes are not XX or XY, or people whose external genitalia and internal reproductive organs do not align. Males and females have distinct sex chromosomes, hormones, external genitlia, internal
reproductive organs, and secondary sex characteristics. Sex assignment typically has two X chromosomes, the hormones estrogen and progesterone, a vulva, a uterus, a vagina, and ovaries. They also tend to display secondary sex characteristics such as breast
development, body fat, oily skin, acne, a higher-pitched voice, and widened hips.MaleMale-assigned individuals typically have one X and one Y sex chromosome, higher levels of testosterone, a penis, a scrotum, and testes. They also tend to display secondary sex characteristics such as hair growth, oily skin, acne, body odor, a deepened voice, wider
shoulders, and more lean muscle mass. Intersex refers to those individuals who cannot be categorized as male or female across all traits. This could include variations in sex chromosomes, external genitalia, or reproductive organs. While intersex babies are usually assigned as male or female at birth, they might identity themselves as another
gender identity or non-binary later in life. Gender Gender refers to the socially constructed roles, expectations, and behaviors that are often ascribed to the different sexes. Gender identity is a personal, internal perception of oneself and is based on socially constructed roles, behaviors, and customs. Gender is not made up of binary forms, but rather
gender is a broad spectrum and can change over time. The gender category someone identifies may not match the sex they were assigned at birth. Gender identities which a person may define as their own gender, refers
to someone whose sex assigned at birth matches their gender identity. Nonbinary refers to someone who identifies beyond man or woman or as neither a male nor female. Agender refers to someone whose gender identity is
different from the sex assigned at birth. Some nonbinary people consider themselves transgender but some do not. Gender non-conforming is when an individuals appearance, behaviour, interests, and self-concept vary, either from the norms attributed to their biological sex, or from masculine or feminine general norms in general. Gender Expression,
Identity and, RolesPeople identify and express their gender in a variety of ways. Your gender identity is how you feel inside and your own personal understanding of your gender in a variety of ways. Your gender is how you feel inside and your own personal understanding of your gender in a variety of ways. Your gender is how you feel inside and your own personal understanding of your gender in a variety of ways. Your gender is how you feel inside and your own personal understanding of your gender in a variety of ways. Your gender is how you feel inside and your own personal understanding of your gender in a variety of ways. Your gender is how you feel inside and your own personal understanding of your gender in a variety of ways. Your gender is how you feel inside and your own personal understanding of your gender in a variety of ways. Your gender is how you feel inside and your own personal understanding of your gender in a variety of ways. Your gender is how you feel inside and your own personal understanding of your gender in a variety of ways. Your gender is how you feel inside and your own personal understanding of your gender in a variety of ways. Your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your own personal understanding of your gender is how you feel inside and your gender is how you
mannerisms. Gender can also refer to the socially constructed characteristics of women and men. This could include norms, roles are largely based on society and culture. Gender identity and expression originate from ideas about which traits and roles are perceived as masculine or feminine in a particular
culture. For example, in Western cultures, stereotypically feminine traits include self-confidence, aggressiveness, and competitiveness. What is gender conformity? Gender influences the way people perceive themselves and each other, how they act and
interact. Gender being socially constructed means that gender roles often appear when humans live in groups together and thus, they can vary from cultures, are gender norms, which are ideas about how women and men
are expected to be and act. For instance, women in certain cultures are thought to be caring and maternal, whereas men are thought to be stronger and more assertive. The concept of gender conformity is based on these gender norms. If someone is gender conforming, it means they prescribe to the gender norms that are expected of their biological
sex. The term gender conformity is rarely used as it is not common that someone is 100% gender norms in some ways but subvert it in other ways. For instance, a gender norm in many cultures is that women do not work and should stay at home to raise their children. In todays society, it is
more common that women will work, so these women would be considered as not conforming to their gender roles. Historically, gender roles have been attributed to the biological differences in men and women. They are the product of interactions between individuals and their environmental and what sort of behavior is expected to be appropriate
based on a persons sex. Appropriate gender roles are defined according to the beliefs that society has about the differences between the sexes. Below are often described as in many cultures: Men are the leaders Women are nurturing Men are more aggressive Women are emotional Girls like pink Boys
like blueGirls wear dressesBoys dont cryIssues with gender rolesOnce a child is born and their sex is revealed as either boy or girl, often they are then figuratively put into a box of either one of two genders. These boxes are their societys gender norms for what is expected from them according to their sex. Boys may often be dressed in blue and
encouraged to play with toys which are stereotypically made for boys such as toy cars; girls may often be dressed in pink and encouraged to play with toys which are stereotypically made for girls such as dolls. As a society, people may put children into these gender role boxes as a way to make sense of gender and because it is what is considered
normal according to their culture. There are many ways in which gender roles can be harmful to individuals. Gender roles often force people to perform what is expected of them according to their biological sex rather than living the way that they may choose to. For instance, as stated previously, there is a gender norm in many cultures which states
that men are meant to be more assertive than women. Therefore, if a woman is seen as being assertive, they may often be criticised or viewed negatively to others because she is not conforming to what is expected of her gender. Likewise, a man may wish to dress more typically feminine such as wearing makeup or a dress, however he may be ridiculed
for dressing like this and may feel restricted in what he can wear. Gender roles can limit what a person can or cannot do, reducing a persons life to what they should do according to societys rules. When someone breaks out of their norms, they may be at a risk of bullying or even violence in the most extreme cases. Often, gender roles are so ingrained
in a culture that anyone who doesnt conform is viewed as strange and a target for abuse. Sometimes, people who do not conform to gender roles are forced back into their roles to avoid this abuse from others, which can cause a lot of unhappiness. Because of gender roles, women may feel unable to put themselves forward for a job or promotion they
are qualified for if that position is usually occupied by men. They may fear being in a leadership role for fear of being labelled bossy or being undermined by others. When women and girls may therefore have less opportunities for
success in life if they are being told these things. On the other hand, men may feel unable to express their emotions for fear of appearing too feminine and being criticised by others. Often, men and boys are told that boys shouldnt cry and that they should man up instead of discussing their emotions. This can be very damaging for mens mental health if
they cannot express talk about their problems. They may also be less likely to seek help for a mental health problem and there is also a risk of suicide for these men. Sources Clements, K. C. (2019, January 24). Whats the difference between sex and gender: Meanings, definition, identity,
and expression. Medical News Today. Retrieved from R. J. (1964). A contribution to the study of gender identity. The International Journal of Psychoanalysis, volume 45 issues 2 to 3, pages 220 to 226. Sociological constructs related to sexFor the grammatical concept, see Grammatical gender. For other uses, see Gender (disambiguation). Gender
symbols intertwined: the red Venus symbol (female) and the blue Mars symbol (male)Gender is the range of social, psychological, cultural, and behavioral aspects of being a man (or boy), woman (or girl), or third gender often corresponds to sex, a transgender person may identify with a gender other than their sex assigned at
birth. Most cultures use a gender binary, in which gender is divided into two categories, and people are considered part of one or the other;[3][4][5] those who are outside these groups may fall under the umbrella term non-binary. Some societies have third genders, etc.) such as the hijras of South Asia and two-spirit persons
native to North America. Most scholars agree that gender is a central characteristic for social organization;[6] this may include social constructs (i.e. gender roles) as well as gender expression.[7][8][9]The word has been used as a synonym for sex, and the balance between these usages has shifted over time.[10][11][12] In the mid-20th century, a
terminological distinction in modern English (known as the sex and gender distinction) between biological sex and gender began to develop in the academic areas of psychology, sociology, sexology, and feminism.[13][14] Before the mid-20th century, it was uncommon to use the word gender to refer to anything but grammatical categories.[7][1] In
the West, in the 1970s, feminist theory embraced the concept of a distinction between gender and sex is made by most contemporary social scientists in Western countries, [15] [16] [17] behavioral scientists and biologists, [18] many legal systems and government bodies, [19] and
intergovernmental agencies such as the WHO.[20] The experiences of intersex people also testify to the complexity of sex and gender; female, male, and other gender identities are experiences of intersex people also testify to the complexity of sex and gender; female, male, and other gender identities are experiences of intersex people also testify to the complexity of sex and gender; female, male, and other gender identities are experiences of intersex people also testify to the complexity of sex and gender; female, male, and other gender identities are experiences of intersex people also testify to the complexity of sex and gender; female, male, and other gender identities are experiences of intersex people also testify to the complexity of sex and gender; female, male, and other gender identities are experiences of intersex people also testify to the complexity of sex and gender; female, male, and other gender identities are experienced across the many divergences of intersex people also testify to the complexity of sex and gender identities are experienced across the many divergences of intersex people also testify to the complexity of sex and gender identities are experienced across the many divergences of intersex people also testify to the complexity of sex and gender identities are experienced across the many divergences of intersex people also testify to the complexity of sex and gender identities are experienced across the many divergences of intersex people also testify to the complexity of sex and gender identities are experienced across the many divergences of intersex people also testify to the complexity of sex and gender identities are experienced across the many divergences of intersex people also testify to the complexity of sex and gender identities are experienced across the many divergences of the complexity of the
sociology, sexology, and neuroscience, are interested in the subject. The social sciences sometimes approach gender as a social construct, and gender studies particularly does, while research in the natural sciences investigates whether biological differences in females and males influence the development of gender in humans; both inform the debate
about how far biological differences influence the formation of gender identity and gendered behavior. Biopsychosocial approaches to gender include biological, psychological, psychological, and social/cultural aspects. [22][23] The modern English word gender comes from the Middle English gender, gender, gender, a loanword from Anglo-Norman and Middle French
gendre. This, in turn, came from Latin genus. Both words mean "kind", "type", or "sort". They derive ultimately from a Proto-Indo-European (PIE) root *nh- 'to beget', [24] which is also the source of kin, kind, king, and many other English words, with cognates widely attested in many Indo-European languages. [25] It appears in Modern French in the
word genre (type, kind, also genre sexuel) and is related to the Greek root gen- (to produce), appearing in gene, genesis, and oxygen. The Oxford Etymological Dictionary of the English Language of 1882 defined gender as kind, breed, sex, derived from the Latin ablative case of genus, like genere natus, which refers to birth.[26] The first edition of the
Oxford English Dictionary (OED1, Volume 4, 1900) notes the original meaning of gender as "kind" had already become obsolete. The concept of gender as it has been understood in the humanities and social sciences
for the past few decades.[27] The term gender had been associated with grammar for most of history and only started to move towards it being a malleable cultural construct in the 1950s and 1960s.[28]Before the terminological distinction between biological sex and gender as a role developed, it was uncommon to use the word gender to refer to
anything but grammatical categories.[7][1] For example, in a bibliography of 12,000 references on marriage and family from 1945 to 2001 showed that the uses of the term "gender", were much rarer than uses of "sex", was often
used as a grammatical category early in this period. By the end of this period, uses of "gender" outnumbered uses of "sex" in the social sciences, arts, and humanities.[1] It was in the 1970s that feminist scholars adopted the term gender as way of distinguishing "socially constructed" aspects of malefemale differences (gender) from "biologically constructed" aspects of malefemale differences (gender) from "biological constructed" aspects (gender) from "biological constructed" aspec
determined" aspects (sex).[1]As of 2024, many dictionaries list "synonym for 'sex'" as one of gender's meanings, alongside its sociocultural meaning.[12][11] According to the Oxford English Dictionary, gender came into use as a synonym for sex during the twentieth century, initially as a euphemism, as sex was undergoing its own usage shift toward
referring to sexual intercourse rather than male/female categories.[10] During the last two decades of the 20th century, gender was often used as a synonym for sex in its non-copulatory senses, especially outside the social sciences. David Haig, writing in 2003, said "the sex/gender distinction is now only fitfully observed."[1] Within the social
sciences, however, use of gender in academia increased greatly, outnumbering uses of sex during that same period. In the natural sciences, gender was more often used as a synonym for sex. This can be attributed to the influence of feminism. Haig stated, "Among the reasons that working [natural] scientists have given me for choosing gender rather
than sex in biological contexts are desires to signal sympathy with feminist goals, to use a more academic term, or to avoid the connotation of copulation." Haig also notes that "gender" became the preferred term when discussing phenomena for which the social versus biological cause was unknown, disputed, or actually an interaction between the
two.[1] In 1993, the US Food and Drug Administration (FDA) started to use gender instead of sex to avoid confusion with sexual intercourse.[29] Later, in 2011, the FDA reversed its position and began using sex as the biological classification and gender as "a person's self-representation as male or female, or how that person is responded to by social
institutions based on the individual's gender presentation."[30] In legal cases alleging discrimination, a 2006 law review article by Meredith Render notes "as notions of gender and sexuality have experienced a similar
evolution".[31]:135 In a 1999 law review article proposing a legal definition of sex that "emphasizes gender self-identification," Julie Greenberg writes, "Most legislation utilizes the word 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'for 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute agencies often substitute the word 'sex,' yet courts, legislators, and administrative agencies often substitute agencies of the substitute agencies of t
Alabama ex rel. T.B., a 1994 United States Supreme Court case addressing "whether the Equal Protection Clause forbids intentional discrimination, id., at
684, 93 S.Ct., at 1769, a history which warrants the heightened scrutiny we afford all gender-based classifications today", and stated "When state actors exercise peremptory challenges in reliance on gender stereotypes, they ratify and reinforce prejudicial views of the relative abilities of men and women."[33]The word was still widely used, however,
in the specific sense of grammatical gender (the assignment of nouns to categories such as masculine, feminine and neuter). According to Aristotle, this concept was introduced by the Greek philosopher Protagoras.[34]In 1926, Henry Watson Fowler stated that the definition of the word pertained to this grammar-related meaning: "Gender...is a
grammatical term only. To talk of persons...of the masculine or feminine g[ender], meaning of the male or female sex, is either a jocularity (permissible or not according to context) or a blunder."[35]In 1945, Madison Bentley defined gender as the "socialized obverse of sex".[36][37] Simone de Beauvoir's 1949 book The Second Sex has been
In the seminal 1955 paper, he defined it as "all those things that a person says or does to disclose himself or herself as having the status of boy or man, girl or woman."[46]The modern academic sense of the word, in the context of social roles of men and women, dates at least back to 1945,[47] and was popularized and developed by the feminist
movement from the 1970s onwards (see feminist theory and gender studies below), which theorizes that human nature is essentially epicene and social distinctions based on sex are arbitrarily constructed. In this context, matters pertaining to this theoretical process of social construction were labelled matters of gender. The popular use of gender
simply as an alternative to sex (as a biological category) is also widespread, although attempts are still made to preserve the distinction. The American Heritage Dictionary (2000) uses the following two sentences to illustrate the difference, noting that the distinction "is useful in principle, but it is by no means widely observed, and considerable
variation in usage occurs at all levels."[48]The effectiveness of the medication appears to depend on the sex (not gender) of the patient. In peasant societies, gender (not sex) roles are likely to be more clearly defined. See also: Sexual differentiation in humans of the patient. In peasant societies, gender (not sex) roles are likely to be more clearly defined. See also: Sexual differentiation and Sexual differentiation in humans of the patient. In peasant societies, gender (not sex) roles are likely to be more clearly defined. See also: Sexual differentiation and Sexual differen
androgen exposure. This includes, for example, gender normative play, self-identification with a gender, and tendency to engage in aggressive behavior, which is influenced by maternal testosterone levels. These levels may also influence sexuality, with non-
heterosexual persons exhibiting sex atypical behavior in childhood. [50] Some research pertaining to the biological causes of gender incongruence has been done. Transgender and cisgender gender incongruence by the prenatal hormonal environment or sexual
dimorphism in the brain. [53][54] There are studies concerning women who have a condition called congenital adrenal hyperplasia, which leads to the overproduction of the masculine sex hormone, androgen. These women usually have corrective
surgery performed on their genitals). However, despite taking hormone-balancing medication given to them at birth, these females are statistically more likely to be interested in activities traditionally linked to males than female activities. Psychology professor and CAH researcher Dr. Sheri Berenbaum attributes these differences to an exposure of
higher levels of male sex hormones in utero.[55]In non-human animal research, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biological sex of the animals.[1] According to biologist Michael J. Ryan, gender is commonly used to refer to the biologist Michael J. Ryan, gender is commonly used to refer to the biologist Michael J. Ryan, gender is commonly used to refer to the biologist Michael J. Ryan, gender is commonly used to refer to the biologist Michael J. Ryan, gender is commonly used to refer to the biologist Michael J. Ryan, gender is commonly used to refer to the biologist Michael J. Ryan, gender is commonly used to refer to the biologist Michael J. Ryan, gender is commonly used to refer to the biologist Michael J. Ryan, gender is commonly used to refer to the biologist Michael J. Rya
Gender Studies agreed that the term gender could be properly applied only to humans, because it involves one's self-concept as man or woman. Sex is a biological concept; gender is a human social and cultural concept."[57] However, Poiani (2010) notes that the question of whether behavioural similarities across species can be associated with
gender identity or not is "an issue of no easy resolution", [58] and suggests that mental states, such as gender identity, are more accessible in humans than other species due to their capacity for language. [59] Poiani suggests that mental states, such as gender identity must be limited due to the requirement for
self-consciousness.[60]Jacques Balthazart suggests that "there is no animal model for studying sexual identity. It is impossible to ask an animal, whatever its species, to what sex it belongs."[61] He notes that "this would imply that the animal is aware of its own body and sex, which is far from proved", despite recent research demonstrating
sophisticated cognitive skills among non-human primates and other species.[62] Hird (2006) has also stated that whether or not non-human animals consider themselves to be feminine or masculine is a "difficult, if not impossible, question to answer", as this would require "judgements about what constitutes femininity or masculinity in any given
 species". Nonetheless, she asserts that "non-human animals do experience femininity and masculinity to the extent that any given species' behaviour is gender role to non-human animals[58] such as rodents[64] throughout their book.[65] The concep
of gender role has also been applied to non-human primates such as rhesus monkeys. [66][67]In 2023, an investigation by Neves et al showed small but important details in communication, such as grammatical genders, in the construction of stereotypes and inherent emotions associated with four non-human animals (Giant panda; giraffe; polar bear;
cheetah).[68]Part of a series on Feminist philosophy Major works A Vindication of the Rights of Woman (1792)The Subjection of Woman (1949)The Feminine Mystique (1963)Sexual Politics (1969)The Dialectic of Sex (1970)Speculum of the Other Woman (1974)This Sex
Which is Not One (1977)Gyn/Ecology (1978)Throwing Like a Girl (1980)In a Different Voice (1982)The Politics of Reality (1983)Women, Race, and Class (1983)Feminist Theory of the State (1989)Gender Trouble (1990)Sexual Personae (1990)Black Feminist
Thought (1990)Feminism and the Mastery of Nature (1993)Whipping Girl (2007)The Promise of Happiness (2010)Major thinkersBartkyBaierde BeauvoirBebelBoggsButlerCixousCleyreDe la
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influence individuals' capacities.[69]The philosopher and feminist Simone de Beauvoir applied existentialism to women's experience of life: "One is not born a woman, one becomes one."[70] In context, this is a philosophical statement. However, it may be analyzed in terms of biologya girl must pass puberty to become a womanand sociology, as a
great deal of mature relating in social contexts is learned rather than instinctive.[71] Within feminist theory, terminology for gender issues developed over the 1970s. In the 1974 edition, the use of sex and gender is reversed.[73] By
1980, most feminist writings had agreed on using gender only for socioculturally adapted traits. Andrea Dworkin stated her "commitment to destroying male dominance and feminist theory, stating that since the 1970s the concept
of gender has transformed and been used in significantly different ways within feminist scholarship. She notes that a transition occurred when several feminist scholars, such as Sandra Harding and Joan Scott, began to conceive of gender "as an analytic category within which humans think about and organize their social activity". Feminist scholars in
Political Science began employing gender as an analytical category, which highlighted "social and political relations neglected by mainstream accounts". However, Hawkesworth states "feminist political science has not become a dominant paradigm within the discipline".[75]Gender studies is a field of interdisciplinary study and academic field
devoted to gender, gender identity and gendered representation as central categories of analysis. This field includes Women's studies (concerning men, masculinity, their gender roles, and politics), and LGBT studies.[76]Sometimes Gender studies is offered
together with Study of Sexuality. These disciplines study gender and sexuality in the fields of literature and language, history, political science, sociology, anthropology, cinema and media studies, human development, law, and medicine. [77] It also analyses race, ethnicity, location, nationality, and disability. [78] [79] In gender studies, the term gender
refers to proposed social and cultural constructions of masculinities and femininities. In this context, gender explicitly excludes reference to biological differences, to focus on cultural differences, to focus on cultural differences, to focus on cultural differences. [80] This emerged from a number of difference to biological differences, to focus on cultural differences, to focus on cultural differences.
French psychoanalysts like Julia Kristeva, Luce Irigaray, and American feminists such as Judith Butler. Those who followed Butler came to regard gender roles as a practice, sometimes referred to as "performative".[81]Charles E. Hurst states that some people think sex will, "...automatically determine one's gender demeanor and role (social) as well
as one's sexual orientation" (sexual attractions and behavior).[82] Gender sociologists believe that people have cultural origins and habits for dealing with gender to fill the role properly, and that the way people behave as
masculine or feminine interacts with social expectations. Schwalbe comments that humans "are the results of many people embracing and hairstyle to relationship and employment choices. Schwalbe believes that these distinctions are important, because society wants
to identify and categorize people as soon as we see them. They need to place people into distinct categories to know how we should feel about them. Hurst comments that in a society where we present our genders so distinctly, there can often be severe consequences for breaking these cultural norms. Many of these consequences are rooted in
discrimination based on sexual orientation. Gays and lesbians are often discriminated against in our legal system because of societal prejudices. [84][85][86] Hurst describes how this discrimination works against people for breaking gender norms, no matter what their sexual orientation is. He says that "courts often confuse sex, gender, and sexual
orientation, and confuse them in a way that results in denying the rights not only of gays and lesbians, but also of those who do not present themselves as the "correct"
gender. American political scientist Karen Beckwith addresses the concept of gender within political science arguing that a "common language of gender within political science discipline. Beckwith describes two ways in which the political scientist may employ 'gender' when
conducting empirical research: "gender as a category and as a process." Employing gender as a category allows for political scientists "to delineate specific contexts where behaviours, actions, attitudes and preferences considered masculine or feminine result in particular political outcomes". It may also demonstrate how gender differences, not
necessarily corresponding precisely with sex, may "constrain or facilitate political actors. Gender as a process has two central manifestations in political science research, firstly in determining "the differential effects of structures and political actors "actively in determining to the differential effects of structures and political actors."
work to produce favorable gendered outcomes".[87]With regard to gender studies, Jacquetta Newman states that although sex is determined biologically, the ways in which people express gender is not. Gendering is a socially constructed process based on culture, though often cultural expectations around women and men have a direct relationship
to their biology. Because of this, Newman argues, many privilege sex as being a cause of oppression and ignore other issues like race, ability, poverty, etc. Current gender studies classes seek to move away from that and examine the intersectionality of these factors in determining people's lives. She also points out that other non-Western cultures do
not necessarily have the same views of gender and gender roles.[88] Newman also debates the meaning of equality, which is often considered the goal of feminism; she believes that equality is a problematic term because it can mean many different things, such as people being treated identically, differently, or fairly based on their gender. Newman
believes this is problematic because there is no unified definition as to what equality means or looks like, and that this can be significantly important in areas like public policy.[89]Main articles: Gender identity and Gender rolePart of a series on Transgender topicsOutlineHistoryTimelineGender identitiesAndrogyneBissu, Calabai,
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movement in the United KingdomDiscriminationNon-binaryParental rights movementTransgender menTransmisogynyGender-critical or trans-exclusionary radical feminismGenocideInequalityViolenceMurdersTrans panic defenseYogyakarta PrinciplesSociety and cultureEvents and awarenessAwareness WeekBeauty pageantsDay of RemembranceDay
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personal identification with a particular gender and gender role in society. The term woman has historically been used interchangeably with reference to the female body, though more recently this usage has been viewed as controversial by some feminists. [90] There are qualitative analyses that explore and present the representations of gender,
 however, feminists challenge these dominant ideologies concerning gender roles and biological sex. One's biological sex is oftentimes tied to specific social roles and expectations. Judith Butler considers the concept of being a woman to have more challenges, owing not only to society's viewing women as a social category but also as a felt sense of
self, a culturally conditioned or constructed subjective identity. [91] Social identity refers to the common identification with a collectivity or social identity theory, [93] an important component of the self-concept is derived from memberships in social groups
and categories; this is demonstrated by group processes and how inter-group relationships impact significantly on individuals' self perception and behaviors. The groups people belong to therefore provide members with the definition of who they should behave within their social sphere. [94] A protester holding a flyer with the words
"Gender is like that old jumper from my cousin. It was given to me and it doesn't fit" at a rally for transgender equality in Washington D.C. in 2013Categorizing males and females into social roles creates a problem for some individuals who feel they have to be at one end of a linear spectrum and must identify themselves as man or woman, rather than
being allowed to choose a section in between. [95] Globally, communities interpret biological differences between men and women to create a set of social expectations that define the behaviors. [96] Although the
specific nature and degree of these differences vary from one society to the next, they still tend to typically favor men, creating an imbalance in power and beliefs based on gender, but there is no universal standard to a masculine or feminine role across
all cultures.[98] Social roles of men and women in relation to each other is based on the cultural norms of that society, which lead to the creation of sexes, and the primacy of masculine norms.[97]Philosopher Michel Foucault said that
as sexual subjects, humans are the object of power, which is not an institution or structure, rather it is a signifier or name attributed to "complex strategical situation".[99] Because of this, "power" is what determines individual attributed to "complex strategical situation".
labels. For example, being female characterizes one as a woman, and being a woman signifies one as weak, emotional, and irrational, and irrati
gender and sex willy-nilly," she said.[91] "[This] is so because gender is politically and therefore socially controlled. Rather than 'woman' being something one is, it is something one does."[91] More recent criticisms of Judith Butler's theories critique her writing for reinforcing the very conventional dichotomies of gender.[100]See also: Sex
 assignment and Gender fluidityAccording to gender theorist Kate Bornstein, gender can have ambiguity and fluidity.[101] There are two[102][103] contrasting ideas regarding the definition of gender as "the characteristics of women, men, girls
and boys that are socially constructed".[104] The beliefs, values and attitude taken up and exhibited by them is as per the assignment of gender and imposition of gender roles as per the assignment of gender and imposition of the person is not taken into the primary consideration of assignment of gender and imposition of the person is not taken into the primary consideration of assignment of gender and imposition of gender roles as per the assignment of gender and imposition of the person is not taken into the primary consideration of assignment of gender and imposition of gender roles as per the assignment of gender and imposition of gender roles as per the assignment of gender and imposition of gender roles as per the assignment of gender rol
involves taking into account the physiological attributes assigned by nature followed by the imposition of the socially constructed conduct. Gender is a term used to exemplify the attributes that a society or culture constitutes as "masculine" or "feminine". Although a person's sex as male or female stands as a biological fact that is
identical in any culture, what that specific sex means in reference to a person's gender role as a man or a woman in society varies cross-culturally according to what things are considered to be masculine or feminine.[105] These roles are learned from various, intersecting sources such as parental influences, the socialization a child receives in school
and what is portrayed in the local media. Learning gender roles starts from birth and includes seemingly simple things like what color outfits a baby is clothed in or what toys they are given to play with. However, a person's gender does not always align with what has been assigned at birth. Factors other than learned behaviors play a role in the
development of gender.[106] The article Adolescent Gender Intensification Revisited focuses on the work of Heather A. Priess, Sara M. Lindberg, and Janet Shibley Hyde on whether or not girls and boys diverge in their gender identities during adolescent years. The researchers based their work on ideas
previously mentioned by Hill and Lynch in their gender role identities and messages from parents affect their children's gender role identities and that different interactions spent with either parents will affect gender
 intensification. Priess and among other's study did not support the hypothesis of Hill and Lynch which stated "that as adolescents experience these and behaviors."[107] However, the researchers did state that perhaps the
hypothesis Hill and Lynch proposed was true in the past but is not true now due to changes in the population of teens in respect to their gender-role identities. Authors of "Unpacking the Gender System: A Theoretical Perspective on Gender Beliefs and Social Relations", Cecilia Ridgeway and Shelley Correll, argue that gender is more than an identity
or role but is something that is institutionalized through "social relational contexts." Ridgeway and Correll define "social relational contexts," as "any situation in which individuals define themselves in relation to others in order to act." [108] They also point out that in addition to social relational contexts, cultural beliefs plays a role in the gender
system. The coauthors argue that daily people are forced to acknowledge and interact with others in ways that are related to gender. Every day, individuals are interacting with each other and comply with society's set standard of hegemonic beliefs, which includes gender roles. They state that society's hegemonic cultural beliefs sets the rules which
in turn create the setting for which social relational contexts are to take place. Ridgeway and Correll then shift their topic towards sex categorization. The authors define sex categorization as "the sociocognitive process by which we label another as male or female."[108]The failure of an attempt to raise David Reimer from infancy through
adolescence as a girl after his genitals were accidentally mutilated is cited as disproving the theory that gender identity is determined solely by parenting. [110] Reimer's case is used by organizations such as the Intersex Society of North America to caution against needlessly modifying the genitals of unconsenting minors. [111][112] Between the
1960s and 2000, many other male newborns and infants were surgically and socially reassigned as females if they were born with malformed penises, or if they lost their penises in accidents. At the time, surgical reconstruction of the vagina was more advanced than reconstruction of the penis, leading many doctors and psychologists, including John
2005 review of these cases found that about half of natal males reassignment and related social factors has a major, though not determinative, influence on eventual gender identity.[112]In 2015, the American Academy of Pediatrics
released a webinar series on gender, gender expression, transgender, etc.[114][115] In the first lecture Sherer explains that parents' influence (through punishment and reward of behavior) can influence gender expression but not gender expression but not gender expression but not gender expression to seek reward from
their parents and society, but this will not affect their gender identity (their internal sense of self). Gender symbolsMary Frith ("Moll Cutpurse") scandalized 17th century society by wearing male clothing, smoking in public, and otherwise defying gender role is defined
as the actions or responses that may reveal their status as boy, man, girl or woman, respectively.[45] Elements surrounding gender roles include clothing, speech patterns, movement, occupations, and other factors not limited to biological sex. In contrast to taxonomic approaches, some feminist philosophers have argued that gender "is a vast
 orchestration of subtle mediations between oneself and others", rather than a "private cause behind manifest behaviours".[117]Main articles: Gender roles, a binary of masculine and feminine, largely corresponding to the biological sexes of
male and female.[5][118][119] When a baby is born, society allocates the child to one gender or the other, on the basis of what their genitals resemble.[105]However, some societies have historically acknowledged and even honored people who fulfill a gender role that exists more in the middle of the continuum between the feminine and masculine
polarity. For example, the Hawaiian mh, who occupy "a place in the middle" between male and female, [120][121] or the Ojibwe ikwekaazo, "men who function as men". [122] In the language of the sociology of gender, some of these people may be considered third gender, especially by
those in gender studies or anthropology. Contemporary Native American and FNIM people who fulfill these traditional roles in their community, [123] however, these umbrella terms, neologisms, and ways of viewing gender are not necessarily the type of cultural constructs that more
traditional members of these communities agree with.[124]The hijras of India and Pakistan are often cited as third gender.[125][126] Another example may be the muxe (pronounced [mue]), found in the state of Oaxaca, in southern Mexico.[127] The Bugis people of Sulawesi, Indonesia have a tradition that incorporates all the features above.[128]In
addition to these traditionally recognized third genders, many cultures now recognize, to differing degrees, various non-binary gender identities. People who are non-binary gender identities, having two or more genders,
having no gender, having a fluctuating gender identity, or being third gender or other-gendered. Recognition of non-binary people may face increased risk of assault, harassment, and discrimination.[130]Two instruments incorporating the multidimensional nature of
masculinity and femininity have dominated gender identity research: The Bem Sex Role Inventory (BSRI) and the Personal Attributes Questionnaire (PAQ).[131] Both instruments categorize individuals as either being sex typed (males report themselves as identifying primarily
with feminine traits), cross sex-typed (males report themselves as identifying primarily with masculine traits) or undifferentiated (either males or females who report themselves as identifying primarily with masculine traits) or undifferentiated (either males or females who report themselves as identifying primarily with masculine traits).
themselves as low on both masculine and feminine traits).[132] Twenge (1997) noted that men are generally more masculine than women and women generally more feminine traits).[133] Twenge (1997) noted that men are generally more masculine than women and women generally more feminine traits).
and a departure from restrictive, "feminine", gender roles due to wartime necessity. Main article: Social construct, gender varies from society and can change over time. "[134] Sociologists generally regard gender as a social construct. For instance, Ann Oakley, a professor
of sociology and social policy, says "the constancy of sex must be admitted, but so also must the variability of gender."[136] However, there are scholars who argue that sex is also socially constructed. For example, gender studies writer Judith
Butler states that "perhaps this construct called 'sex' is as culturally constructed as gender; indeed, perhaps it was always already gender, with the consequence that the distinction between sex and gender turns out to be no distinction at all."[137]They continue: It would make no sense, then, to define gender as the cultural interpretation of sex, if sex
is itself a gender-centered category. Gender should not be conceived merely as the cultural inscription of meaning based on a given sex (a juridical conception); gender must also designate the very apparatus of production whereby the sexes themselves are established. [...] This production of sex as the pre-discursive should be understood as the effect
of the apparatus of cultural construction designated by gender.[138] Butler argues that "bodies only appear, only live within the productive constraints of certain highly gendered regulatory schemas," [139] and sex is "no longer as a bodily given on which the construct of gender is artificially imposed, but as a cultural norm which governs
the materialization of bodies."[140]With regard to history, Linda Nicholson, a professor of history and women's studies, argues that the understanding of human bodies as sexually dimorphic was historically not recognised. She states that male and female genitals were considered inherently the same in Western society until the 18th century. At that
time, female genitals were regarded as incomplete male genitals, and the difference between the two was conceived as a matter of degree. In other words, there was a belief in a gradation of physical forms, or a spectrum.[141] Scholars such as Helen King, Joan Cadden, and Michael Stolberg have criticized this interpretation of history.[142] Cadden
notes that the "one-sex" model was disputed even in ancient and medicine, [143] and Stolberg points out that already in the sixteenth century, medicine had begun to move towards a two-sex model. [144] In addition, drawing from the empirical research of intersex children, Anne Fausto-Sterling, a professor of biology and gender studies,
describes how the doctors address the issues of intersexual individual and maintains "our conceptions of the nature of gender difference shape, even as they reflect, the ways we structure our social system and polity; they also shape and reflect our understanding of our
physical bodies."[145] Then she adds how gender assumptions affects the scientific study of sex by presenting the research of intersexuals by John Money et al., and she concludes that "they never questioned the fundamental assumption that there are only two sexes, because their goal in studying intersexuals was to find out more about 'normal
development."[146] She also mentions the language the doctors use when they talk with the parents of the intersexuals that it will take a little
bit more time for the doctors to determine whether the infant is a boy or a girl. That is to say, the doctors' behavior is formulated by the cultural gender assumption that there are only two sexes. Lastly, she maintains that the differences in the ways in which the medical professionals in different regions treat intersexual people also give us a good
example of how sex is socially constructed. [147] In her Sexing the Body: gender politics and the construction of sexuality, she introduces the following example: A group of physicians from Saudi Arabia recently reported on several cases of XX intersex children with congenital adrenal hyperplasia (CAH), a genetically inherited malfunction of the
enzymes that aid in making steroid hormones. [...] In the United States and Europe, such children, because they have the potential to bear children later in life, are usually raised as girls. Saudi doctors trained in this European tradition recommended such a course of action to the Saudi parents of CAH XX children. A number of parents, however,
refused to accept the recommendation that their child, initially identified as a son, be raised instead as a daughter. Nor would they accept feminizing surgery for their child, [...] This was essentially an expression of local community attitudes with [...] the preference for male offspring. [148] Thus it is evident that culture can play a part in assigning
gender, particularly in relation to intersex children.[147]See also: Sex and psychologyMany of the more complicated human behaviors are influenced by both innate factors and by environmental ones, which include everything from genes, gene expression, and body chemistry, through diet and social pressures. A large area of research in behavioral
psychology collates evidence in an effort to discover correlations between behavior and various possible antecedents such as genetics, gene regulation, access to food and vitamins, culture, gender, hormones, physical and social environments. [149]A core research area within sociology is the way human behavior
operates on itself, in other words, how the behavior of one group or individuals. Starting in the late 20th century, the feminist movement has contributed extensive study of gender and theories about it, notably within sociology but not restricted to it.[150]The Defence of Saragossa by David Wilkie,
1828. Spain's desperate situation when invaded by Napoleon enabled Agustina de Aragn to break into a closely guarded male preserve and become the only female professional officer in the Spanish Army of her time (and long afterwards). Social theorists have sought to determine the specific nature of gender in relation to biological sex and sexuality
[151][152] with the result being that culturally established gender and sex have become interchangeable identifications that signify the allocation of a specific 'biological' sex within a categorical gender and sex have become interchangeable identifications that signify the allocation of a specific 'biological' sex within a categorical gender and sex have become interchangeable identifications that signify the allocation of a specific 'biological' sex within a categorical gender and sex have become interchangeable identifications that signify the allocation of a specific 'biological' sex within a categorical gender and sex have become interchangeable identifications that signify the allocation of a specific 'biological' sex within a categorical gender and sex have become interchangeable identifications that signify the allocation of a specific 'biological' sex within a categorical gender.
circles, Kira Hall and Mary Bucholtz publishing new perspectives as recently as 2008.[153]As the child grows, "...society provides a string of prescriptions, templates, or models of behaviors appropriate to the one sex or the other,"[154] which socialises the child into belonging to a culturally specific gender.[155] There is huge incentive for a child to
concede to their socialisation with gender shaping the individual's opportunities for education, work, family, sexuality, reproduction, authority, [157] Adults who do not perform these ascribed roles are perceived from this perspective as deviant and improperly socialized.
[158]Some believe society is constructed in a way that splits gender into a dichotomy via social organisations that constantly invent and reproduce cultural images of gender. Joan Acker believed gendering occurs in at least five different interacting social processes: [159]The construction of divisions along the lines of gender, such as those produced by
labor, power, family, the state, even allowed behaviors and locations in physical spaceThe construction of symbols and images such as language, ideology, dress and the media, that explain, express and reinforce, or sometimes oppose, those divisionsInteractions between men and women and men and men and men that involve any form of
dominance and submission. Conversational theorists, for example, have studied the way that interruptions, turn taking and the setting of topics re-create gender inequality in the flow of ordinary talkThe way that interruptions, turn taking and the setting of topics re-create gender inequality in the flow of ordinary talkThe way that interruptions, turn taking and the setting of topics re-create gender inequality in the flow of ordinary talkThe way that interruptions, turn taking and the setting of topics re-create gender inequality in the flow of ordinary talkThe way that interruptions, turn taking and the setting of topics re-create gender inequality in the flow of ordinary talkThe way that interruptions, turn taking and the setting of topics re-create gender inequality in the flow of ordinary talkThe way that interruptions are created and maintain an image.
of a gendered selfGender is implicated in the fundamental, ongoing processes of creating and conceptualising social structures. Looking at gender through a Foucauldian lens, gender is transfigured into a vehicle for the social division of power. Gender difference is merely a construct of society used to enforce the distinctions made between what is
assumed to be female and male, and allow for the domination of masculinity over femininity through the attribution of specific gender-related characteristics.[160] "The idea that men and women are more different from one another than either is from anything else, must come from something other than nature... far from being an expression of
natural differences, exclusive gender identity is the suppression of natural similarities."[161] Socio-cultural codes and conventions, the rules by which society functions, and which are both a creation of society as well as a
constituting element of it, determine the allocation of these specific traits to the sexes. These traits provide the foundations for the creation of social norms. Individuals are therefore socialized through their receipt of society's
expectations of 'acceptable' gender attributes that are flaunted within institutions such as the family, the state and the media. Such a notion of 'gender' then becomes naturalized into a person's sense of self or identity, effectively imposing a gendered social category upon a sexed body.[161]The conception that people are gendered rather than sexed
also coincides with Judith Butler's theories of gender performativity. Butler argues that gender is not an expression of what one is, but rather something that one does.[163] It follows then, that if gender is acted out in a repetitive manner it is in fact re-creating and effectively embedding itself within the social consciousness. Contemporary
sociological reference to male and female gender roles typically uses masculinities and femininities in the plural rather than singular, suggesting diversity both within cultures as well as across them. The difference between the sociological and popular definitions of gender involve a different dichotomy and focus. For example, the sociological
approach to "gender" (social roles: female versus male) focuses on the difference in (economic/power) position between a male CEO (disregarding whether they are straight or gay). However the popular sexual self-conception approach (self-conception: gay
versus straight) focuses on the different self-conceptions and social conceptions of those who are gay/straight, in comparison with those who are straight (disregarding what might be vastly differing economic and power positions between female and male groups in each category). There is then, in relation to definition of and approaches to "gender",
a tension between historic feminist sociology and contemporary homosexual sociology.[164]According to Alex Iantaffi, Meg-John Barker, and others, gender is biopsychosocial. This is because it is derived from biological, psychological, and social factors,[165][22] with all three factors feeding back into each other to form a person's gender.
[22]Biological factors such as sex chromosomes, hormones and estrogen also play a significant role in the development of gender identity and expression. Anatomy, including genitalia and reproductive organs, can also influence one's gender identity and expression.
[166]Psychological factors such as cognition, personality, and self-concept also contribute to gender development. Gender expression, which refers to the outward manifestation of gender, is influenced by cultural norms, personal preferences, and individual differences in personality.
[167]Social factors such as culture, socialization, and institutional practices shape gender identity and expression. In some English literature, there is also a trichotomy between biological sex, psychological gender, and social gender role. This framework first appeared in a feminist paper on transsexualism in 1978. [1][168]Grammatical gender is a
property of some languages in which every noun is assigned a gender, often with no direct relation to its meaning. For example, the word for "girl" is muchacha (grammatically feminine) in Spanish, [169] Mdchen (grammatically measurine) in Irish. [169] The
term "grammatical gender" is often applied to more complex noun class systems. This is especially true when a noun class system includes masculine and feminine as well as some other non-gender features like animate, edible, manufactured, and so forth. An example of the latter is found in the Dyirbal language. Other gender systems exist with no
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distinction between masculine and feminine; examples include a distinction between animate and inanimate things, which is common to, amongst others, Ojibwe,[171] Basque and Hittite; and systems distinguishing between people (whether human or divine) and everything else, which are found in the Dravidian languages and Sumerian. A sample of the World Atlas of Language Structures by Greville G Corbett found that fewer than half of the 258 languages sampled have any system of grammatical gender, over half have more than the minimum requirement of two genders. [172] Grammatical gender may be based on biological

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sex (which is the most common basis for grammatical gender), animacy, or other features, and may be based on a combination of these classes.[173] One of the Niger-Congo language family can have as many as twenty genders, including plants,
places, and shapes.[175]Many languages include terms that are used asymmetrically in reference to men and women. Concern that current language may be biased in favor of men has led some authors in recent times to argue for the use of
different vocabulary by men and women, to differing degrees. See, for instance, Gender differences in Japanese. The oldest documented language, Sumerian, records a distinctive registers with a limited lexicon used by men
in the presence of their mothers-in-law (see Avoidance speech).[178] As well, quite a few sign languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender, such as Irish Sign Languages have a gendered distinction due to boarding schools segregated by gender have a gendered distinction due to boarding schools as Irish Sign Languages.
women. Verbs, adjectives and nouns are not gendered. (See Gender-neutrality in genderless languages). Several languages employ different ways to refer to people where there are three or more genders, such as Navajo[180]A person's gender can have legal significance. In some countries and jurisdictions there are same-sex marriage laws.[8] Main
article: Legal status of transgender peopleThe legal status of transgender people varies greatly around the world. Some countries have enacted laws protecting the rights of transgender individuals, but others have criminalized their gender identity or expression.[9] Many countries now legally recognize sex reassignments by permitting a change of
legal gender on an individual's birth certificate.[3]Main article: Legal recognition of intersex people for intersex people, who according to the UN Office of the High Commissioner for Human Rights, "do not fit typical binary notions of male or female bodies",[181] access to any form of identification document with a gender marker may be an issue.
[182] For other intersex people, there may be issues in securing the same rights as other individuals assigned male or female; other intersex people may seek non-binary gender recognition. [183] Main article: Legal recognition of non-binary gender recognition of non-binary gender recognition.
Australia, New Zealand, India and Pakistan. In the United States, Oregon was the first state to legally recognize non-binary gender in 2017,[4] and was followed by California and the District of Columbia. [6][13]Historically, science has been portrayed as a masculine pursuit in which women have faced significant barriers to participate. [185] Even after
universities began admitting women in the 19th century, women were still largely relegated to certain scientific fields, such as home science, nursing, and child psychology, [186] Women were also typically given tedious, low-paying jobs and denied opportunities for career advancement. [186] This was often justified by the stereotype that women were
naturally more suited to jobs that required concentration, patience, and dexterity, rather than creativity, leadership, or intellect.[186] Although these stereotypes have been dispelled in modern times, women are still underrepresented in prestigious "hard science" fields such as physics, and are less likely to hold high-ranking positions, [187] a situation
global initiatives such as the United Nations Sustainable Development Goal 5 are trying to rectify.[188]See also: Women in scienceFurther information: Gender and religious issues such as gender of God and deities creation myths about human gender, roles and rights (for instance, leadership roles
especially ordination of women, sex segregation, gender equality, marriage, abortion, homosexuality). Yin and yang are considered feminine and masculine, respectively. The Taijitu and concept of the Zhou period reach into family and gender relations. Yin is female and yang is male. They fit together as two parts of a whole.
The male principle was equated with the sun: active, bright, and shining; the female principle corresponds to the moon: passive, shaded, and reflective. Thus "male toughness was balanced by female supportiveness."[189]In Judaism,
God is traditionally described in the masculine, but in the mystical tradition of the Kabbalah, the Shekhinah represents the feminine aspect of God's essence. [190] However, Judaism traditionally holds that God is completely non-corporeal, and thus neither male nor female. Conceptions of the gender of God notwithstanding, traditional Judaism places a
strong emphasis on individuals following Judaism's traditional gender roles, though many modern denominations of Judaism strive for greater egalitarianism. Moreover, traditionally described in masculine terms and the Church has historically been described in
feminine terms. On the other hand, Christian theology in many churches distinguishes between the masculine images used of God (Father, King, God the Son) and the reality they signify, which transcends gender, embodies all the virtues of both men and women perfectly, which may be seen through the doctrine of Imago Dei. In the New Testament
Jesus at several times mentions the Holy Spirit (i.e. Trinity) are all mentioned with the masculine pronoun; though the exact meaning of the masculinity of the Christian triune God is contested. [193] In Hinduism, one of the several forms of
the Hindu god Shiva is Ardhanarishvara (literally half-female god). In this composite form, the left half of the body represents Shiva. Whereas Parvati is regarded to be the cause of arousal of kama (desire), Shiva is the destroyer of the
concept. Symbolically, Shiva is pervaded by the power of Parvati and Parvati and Parvati and Parvati and Parvati and Parvati and the annihilative
the strong and the soft, the proactive and the passive, that makes a true person. Evidence of homosexuality, bisexuality, androgyny, multiple sex partners, and open representation of sexual pleasures are found in artworks like the Khajuraho temples, believed to have been accepted within prevalent social frameworks.[195]Main article: Feminization of
povertyGender inequality is most common in women dealing with poverty. Many women must shoulder all the responsibility of the household because they must take care of the family. Oftentimes this may include tasks such as tilling land, grinding grain, carrying water and cooking.[196] Also, women are more likely to earn low incomes because of
gender discrimination, as men are more likely to receive higher pay, have more opportunities, and have overall more political and social capital then women. [197] Approximately 75% of world's population but only a few
represent world's wealth. In many countries, the financial sector largely neglects women even though they play an important role in the economy, as Nena Stoiljkovic pointed out in D+C Development and Cooperation. [198] In 1978 Diana M. Pearce coined the term feminization of poverty to describe the problem of women having higher rates of
poverty.[199] Women are more vulnerable to chronic poverty because of gender inequalities in the distribution of income, property ownership, credit, and continue on a higher level regarding state institutions.[200] Resource allocation is typically gender-biased within households, and continue on a higher level regarding state institutions.[200] Resource allocation is typically gender-biased within households, and continue on a higher level regarding state institutions.[200] Resource allocation is typically gender-biased within households, and continue on a higher level regarding state institutions.[200] Resource allocation is typically gender-biased within households, and continue on a higher level regarding state institutions.[200] Resource allocation is typically gender-biased within households.
differences based on age and gender in 2012. Gender and Development (GAD) is a holistic approach to give aid to countries where gender inequality between mer
and women.[201] The largest discrimination study of the transgender community, conducted in 2013, found that the transgender community is four times more likely to live in extreme poverty (income of less than $10,000 a year) than people who are cisgender.[202][203] According to general strain theory, studies suggest that gender differences
between individuals can lead to externalized anger that may result in violent outbursts. [204] These violent actions related to gender inequality can be measured by comparing violent neighborhoods to non-violent neighborhoods. [204] By noticing the independent variables (neighborhoods to non-violent neighborhoods to non-violent neighborhoods. [204] By noticing the independent variables (neighborhoods to non-violent neighborhoods. [204] These violent neighborhoods. [204] By noticing the independent variables (neighborhoods to non-violent neighborhoods. [204] By noticing the independent variables (neighborhoods to non-violent neighborhoods. [204] By noticing the independent variables (neighborhoods to non-violent neighborhoods. [204] By noticing the independent variables (neighborhoods to non-violent neighborhoods. [204] By noticing the independent variables (neighborhoods to non-violent neighborhoods).
possible to analyze gender roles.[205] The strain in the general strain theory is the removal of a positive stimulus, which is either inner-directed (depression/guilt) or outer-directed (anger/frustration), which depends on whether the individual
blames themselves or their environment. [206] Studies reveal that even though males and females are equally likely to react to a strain with anger, the origin of the anger and their means of coping with it can vary drastically. [206] Males are likely to put the blame on others for adversity and therefore externalize feelings of anger. [204] Females
typically internalize their angers and tend to blame themselves instead. [204] Female internalized anger as a sign that they've somehow lost control, and thus worry that this anger may lead them to harm others and/or damage relationships. On the other end of
the spectrum, men are less concerned with damaging relationships and more focused on using anger as a means of affirming their masculinity. [205] According to the general strain theory, men would direct their anger towards
themselves rather than others.[206]Gender, and particularly the role of women is widely recognized as vitally important to international development issues.[207] This often means a focus on gender-equality, ensuring participation, but includes an understanding of the different roles and expectation of the genders within the community.[208]Main
article: Climate change and genderGender is a topic of increasing concern within climate change policy and science. [209] Generally, gender approaches to climate change address gender-differentiated consequences of climate change and gendered contribution to climate change. Furthermore, the intersection
of climate change and gender raises questions regarding the complex and intersecting power relations arising from it. These differences, however, are mostly not due to biological or physical differences, but are formed by the social, institutional and legal context. Subsequently, vulnerability is less an intrinsic feature of women and girls but rather a
product of their marginalization.[210]Roehr[211] notes that, while the United Nations officially committed to gender mainstreaming, in practice gender equality is not reached in the context of climate change policies. This is reflected in the fact that discourses of and negotiations over climate change are mostly dominated by men.[212][213]
[214]Some feminist scholars hold that the debate on climate change is not only dominated by men but also primarily shaped in 'masculine' principles, which limits discussions about climate change to a perspective that focuses on technical solutions.
climate-change policy and science, leading to a phenomenon that Tuana[213] terms 'epistemic injustice'. Similarly, MacGregor[212] attests that by framing climate change as an issue of 'hard' natural scientific conduct and natural security, it is kept within the traditional domains of hegemonic masculinity. [212][214] Forbes published an article in 2010
that reported 57% of Facebook users are women, which was attributed to the fact that women are more active on social media. On average, women have 8% more friends and account for 62% of posts that are shared via Facebook.[215] Another study in 2010 found that in most Western cultures, women spend more time sending text messages
compared to men as well as spending more time on social networking sites as a way to communicate with friends and family.[216]Research conducted in 2013 found that over 57% of pictures posted on social networking sites were sexual and were created to gain attention.[217] Moreover, 58% of women and 45% of men do not look into the camera
which creates an illusion of withdrawal. [217] Other factors to be considered are the poses in pictures such as women lying down in subordinate positions or even touching themselves in childlike ways. [217] Adolescent girls generally use social networking sites as a tool to communicate with peers and reinforce existing relationships; boys on the other
hand tend to use social networking sites as a tool to meet new friends and acquaintances. [218] Furthermore, social networking sites have allowed individuals to truly express themselves, as they are able to create an identity and socialize with other individuals that can relate. [219] Social networking sites have also given individuals access to create an identity and socialize with other individuals that can relate. [219] Social networking sites have also given individuals access to create an identity and socialize with other individuals to truly express themselves, as they are able to create an identity and socialize with other individuals to truly express themselves, as they are able to create an identity and socialize with other individuals to truly express themselves.
space where they feel more comfortable about their sexuality. [219] Recent research has indicated that social media and are being intertwined with gender, sexuality, and relationships. [219] Recent research has found that almost all U.S
teens (95%) aged 12 through 17 are online, compared to only 78% of adults. Of these teens, 80% have profiles on social media sites, as compared to only 64% of the online population, 11-to-18-year-olds spend on average over one and a half hours a day using a
computer and 27 minutes per day visiting social network sites, i.e. the latter accounts for about one fourth of their daily computer use. [220] Studies have shown that female users tend to post more pictures of themselves in activities. Women in the U.S. also tend to post more pictures of themselves in activities.
friends, while men tend to post more about sports and humorous links. The study also found that males would post more alcohol and sexual references significantly more often than males. Boys share more personal information, while girls
are more conservative about the personal information they post. Boys, meanwhile, are more likely to orient towards technology, sports, and humor in the information they post to their profile. [221] Research in the 1990s suggested that different genders display certain traits, such as being active, attractive, dependent, dominant, independent,
sentimental, sexy, and submissive, in online interaction. [222] Even though these traits continue to be displayed through gender movementBiological determinismColoniality of genderFeminist metaphysicsGender and politicsGender
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didn't talk and think and argue about the categories of male and feminine and the nature and extent of sexual difference. They did in [ways] both similar to and very different from our own. The problem is that they didn't have the concept of gender that has grown so influential in the humanities and the social sciences over the
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projectsDefinitions from WiktionaryMedia from CommonsQuotations from WikiquoteResources from Wikiquote
physical differences, while gender is how people identify. Sex refers to the physical differences between people who are male, female, or intersex. A person typically has their sex assigned at birth based on physiological characteristics, including their genitalia and chromosome composition. This assigned sex is called a persons natal sex. Gender, on the
other hand, involves how a person identifies. Unlike natal sex, gender is not made up of binary forms. Instead, gender is a broad spectrum. A person may identify with genders that are different from their natal sex, or with none at all. These identities may include
transgender, nonbinary, or gender-neutral. There are many other ways in which a person may define their own gender constructed roles, behaviors, and attributes that a society considers appropriate for men and women. Share on
PinterestFlashpop/Getty ImagesSex assignment typically happens at birth based on anatomical and female genitalia, both internal and external, are different, and male and female bodies have distinct hormonal makeups. Doctors use these factors to assign natal sex. At birth, female-assigned people
have higher levels of estrogen and progesterone, and while assigned males have one X and one Y chromosome. Society often sees maleness and femaleness as a biological binary. However, there are issues with this distinction. For
instance, the chromosomal markers are not always clear-cut. Some male babies are born with a Y chromosomes, just as some female babies are born with a y chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are born with a two or three X chromosomes, just as some female babies are bor
term is problematic. In a 2015 survey, most respondents perceived the term negatively. A further review found that many people do not use it at all, and instead use intersex. Being intersex can mean different things. For example, a person might have a
different combination of chromosomes. Some people do not know that they are intersex until they reach puberty. Biologists have started to discuss the idea of sex as a spectrum was discussed in a 1993 article
published by the New York Academy of Sciences. In the United States, gender has historically been defined as a binary that matches the American understanding. In any case, the idea of gender as an either/or issue is incorrect. Someone who identifies with the
gender that they were assigned at birth is called cisgender. Someone who is not cisgender and does not identify as nonbinary, genderfluid, or 
review confirms that gender exists on a broad spectrum in contrast to the genetic definitions of sex. A person may fully or partially identify with existing gender binaries may identify as nonbinary. This umbrella term covers a range of identities,
including genderfluid, bigender, and gender-neutral. Gender refers to the society and can be changed. Gender refers to the society and men. It varies from society and can be changed. Gender refers to the society and men. It varies from society and can be changed. Gender refers to the society and can be changed.
always set in stone, and roles and stereotypes can shift over time. A 2018 meta-analysis of public opinion polls about gender stereotypes can affect
health coverage, pathways of care, and accountability and inclusivity within health systems throughout the world. A review of first-hand case studies shows that by failing to address gender-based inequalities in care can
intersect with and amplify other social inequities. The review concluded that health systems must be held accountable to address gender inequalities and restrictive gender inequalities and restrictive gender inequalities and restrictive gender inequalities.
the outside world. For example, a person may identify as nonbinary but present as a man to the outside world. GLAAD, formerly called the Gay and Lesbian Alliance Against Defamation, describes gender identity as ones internal, personal sense of belonging at some point on or off of the gender spectrum. The organization adds: Most people have a
gender identity of man or woman (or boy or girl). For some people, their gender identity does not fit neatly into one of those two choices.GLAAD describes gender expression as: External manifestations of gender, expressed through ones name, pronouns, clothing, haircut, behavior, voice, or body characteristics. Society identifies these cues as
masculine and feminine, although what is considered masculine and feminine changes over time and varies by culture. For centuries, many societies have enforced the notion that a person is either a man or woman based on their physical characteristics. This idea conflates sex and gender, which is incorrect. Sex and gender are not the same. In
general terms, sex refers to a persons physical characteristics at birth, and gender encompasses a persons identities, expressions, and societal roles. A person may identify with a gender that is different from their natal sex or with no gender at all. The latter identity is often referred to as nonbinary, but this is an umbrella term that covers many
identifications. Medical News Today has strict sourcing guidelines and relies on peer-reviewed studies, academic research institutions, and medical journals and associations. We only use quality, credible sources to ensure content accuracy and integrity. You can learn more about how we ensure our content is accurate and current by reading our
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different meanings: Sex refers to a set of biological attributes in humans and animals. It is primarily associated with physical and physiological attributes in cluding chromosomes, gene expression, hormone levels and function, and reproductive/sexual anatomy. Sex is usually categorized as female or male but there is variation in the biological attributes
that comprise sex and how those attributes are expressed. Gender refers to the socially constructed roles, behaviours, expressions and identities of girls, women, boys, men, and gender diverse people. It influences how people perceive themselves and each other, how they act and interact, and the distribution of power and resources in society.
Gender identity is not confined to a binary (girl/woman, boy/man) nor is it static; it exists along a continuum and can change over time. There is considerable diversity in how individuals and groups understand, experience and express gender through the roles they take on, the expectations placed on them, relations with others and the complex ways
that gender is institutionalized in society. Date modified: 2023-05-08 We use some essential cookies to understand how you use GOV.UK, remember your settings and improve government services. You have
accepted additional cookies. You can change your cookie settings at any time. You have rejected additional cookies ettings at any time. Reviewed by Psychology Today Staff All humans are born with biological characteristics of sex, either male, female, or intersex. Gender, however, is a social construct and generally
based on the norms, behaviors, and societal roles expected of individuals based primarily on their sex. Gender identity describes a persons self-perceived gender, which could be male, female, or otherwise. In recent years, expanding the public understanding of gender has freed many to feel more comfortable in their own skin and live as the people
they believe themselves to be. People whose gender identity corresponds to their biological sex may be referred to as cisgender. Transgender people have a gender identity feels neither masculine nor feminine may identify as non-binary, while those who
feel no gender identity may refer to themselves as "agender." There has likely never been a time in human history when all individuals felt that they were either strictly male or strictly male or strictly female. But while different cultures at different times have been more or less open and accepting of different gender identities, many more people today may be
comfortable expressing their identity and living their lives as members of the gender to which they believe t
healthcare system. And in cultures that deny the existence of transgender or non-binary individuals altogether, or deny rights to such people, those who do not identify with the gender binary may be forced to live in secrecy or be threatened with violence. How many genders are there? There is no definitive answer to this question. Along with cis
males and cis females are trans men and trans women, transgender, nonbinary, genderfluid, genderqueer, and agender individuals, among many other possible definitions. Facebook offers users dozens of potential gender individuals, among many other possible definitions.
may use different identifications for one gender or another. The key, advocates suggest, is not pinning down a definitive list of gender binary? Many people are comfortable as masculine or feminine, also known as the gender binary. When people who do not
identify as male or female follow traditional masculine or feminine behaviors and routines anyway, because of reluctance or fear of declaring their true gender stoday, the public world is still generally geared toward the gender binary
Ironically, though, many elements of what are now seen as distinctly male or female behaviors were once quite different. For example, not so long ago, men wore wigs and heels and favored the color pink, all now considered stereotypically feminine.
acceptance of alternative gender roles today. How do people come to understand their gender? People can become aware of their gender to which they were assigned at birth. This feeling of discomfort or
distress while trying to live within the gender binary is often referred to as gender dissonance can develop into depression or even suicidal ideation until one can find gender resonance, often after encountering others with the same gender identity and with whom they can identify. But non-cisgender individuals may
still struggle with their identities if their family, their peers, or their community is not support for a nonbinary child? A young person revealing to their parents that they are nonbinary, transgender, or genderqueer may be experiencing significant anxiety, even if they
believe their parents could be supportive. Parents who can remain calm during their discussions, focus on listening, trust their childs mental health than about their own can offer tremendous relief and support to their child. Afterward, parents can research gender differences
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on their own, find support, and stand up for their child in their extended family and, if necessary, their community. How do genderqueer people identify themselves on the spectrum of gender identity between male and female. Neither transgender nor seeking to transition, they may see themselves as neutrally gendered, and adopting gender less pronouns like they. While deeply uncomfortable being associated with a binary gender, they may experience gender fluidity, moving closer to male or female at different times. Other terms that genderqueer people may adopt include third-gender, demigender, bigender, neutrois, androgyne, or pangender. Some research suggests that more people who identify as genderqueer were born female. article continues after advertisement Describing gender as a social construct is neither a casual nor an ideological phrasing. Many people might be happier and less anxious if they could go through life without having to worry about whether their gender was affecting other peoples perceptions of them or their ability to pursue their goals, or without feeling doubts about whether they were living up to the expectations placed on them because of their sexual characteristics. Unfortunately, socially-constructed concepts of gender can hinder people in all of these ways. Cisgender men may struggle to live up to notions of machismo taught to them from a young age and pervasive in the media they consume even if doing so is really just an awkward act of pretending. Cisgender women may worry that sexism may limit their opportunities, or that the pursuit of their goals will lead others to see them as less feminine and somehow less worthy, especially if they do not dress or maintain their appearance in the ways others expect them to. Transgender people may feel profoundly disconnected from their true selves. And while those who have transitioned, or who are openly nonbinary or genderqueer, may feel more like themselves, it often comes at the cost of discrimination from those clinging to socially-constructed notions about who men and women are really supposed to be. Do nonbinary individuals face particular mental health challenges? They often do. According to the Mental State of the World report, transgender people report significantly lower mental well-being than cisgender males or females, and surveys by the Trevor Project suggest that nearly half of trans or nonbinary youth had experienced suicidal ideation in the previous year. Other research has found that while rates of depression are higher in nonbinary communities, the risk is mitigated by family support (but surprisingly, less so by identification with an active trans community), and, for those who are transitioning, by starting, completing, and living longer with the results of interventions that lead to higher body satisfaction. Is there a general bias in society toward male-identified individuals? Yes, according to research, and it may be even more deeply held than many people imagine. A computer-based study of peoples attitudes toward humanity in general found that most people associated human concepts, such as the term person with men more than with women, reflecting what researchers called an androcentric bias with ramifications for bias in the economy, medical care, and even safety: Until recently, more car safety features were tested on dummies representing the size of males, for example. This bias is much more pronounced in men than women, the research found, but exists across society. Is a belief in traditional masculinity a risk factor for poor mental health? It may be, although the idea has generated a great deal of controversy. In 2019, the American Psychological Association issues guidelines for psychologists working with men and boys stating that traditional masculinitymarked by stoicism, competitiveness, dominance, and aggressionis, on the whole, harmful. Men socialized in this way are less likely to engage in healthy behaviors. While it has been shown that a macho orientation can lead to less flexibility and poorer relationships, among other concerns, it does not always serve men poorly. The feeling that one must strive to meet that ideal, however, or masculinity-contingent self-worth can lead not only to personal struggles to embrace ones true self but also to a higher tendency to discriminate against those perceived to violate gender norms. Women may resort to short-term dysfunctional behaviors following a break-up more than their male counterparts. Are you an exhausted high-achiever? I worked late, said yes to everything, and held myself to an impossible standarduntil I realized I was chasing achievement, not joy. Can stepping into a different body in virtual reality change our gender bias? A surprising study suggests it just might. Do Pride celebrations really matter anymore? Here are some ways public support and visibility can help LGBTQ youth. More fathers are stepping up to take on household chores and caregiving responsibilities, but money worries are hurting their mental health. The lines between partners' various life roles have become dangerously thin. Here's what that means for their relationships and mental health. The Art of Surrendering to Your Anger Womens anger is often dismissed or seen as a flaw. It shouldn't beand surrendering to it can reveal hidden wounds, teach us to pause, and transform how we relate to ourselves and others. Womens anger is often dismissed or seen as a flaw. It shouldn't beand surrendering to it can reveal hidden wounds, teach us to pause, and transform how we relate to ourselves and others. Get the help you need from a therapist near youa FREE service from Psychology Today. Atlanta, GA Austin, TX Baltimore, MD Boston, MA Brooklyn, NY Charlotte, NC Chicago, IL Columbus, OH Dallas, TX Denver, CO Detroit, MI Houston, TX Indianapolis, IN Jacksonville, FL Las Vegas, NV Los Angeles, CA Louisville, KY Memphis, TN Miami, FL Milwaukee, WI Minneapolis, MN Nashville, TN New York, NY Oakland, CA Omaha, NE Philadelphia, PA Phoenix, AZ Pittsburgh, PA Portland, OR Raleigh, NC Sacramento, CA Saint Louis, MO San Antonio, TX San Diego, CA San Francisco, CA San Jose, CA Seattle, WA Tucson, AZ Washington, DC

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