

# GENDER BIAS AND SEXISM

1. “A subclass within a grammatical class (such as noun, pronoun, adjective, or verb) of a language that is partly arbitrary but also partly based on distinguishable characteristics (such as shape, social rank, manner of existence, or sex) and that determines agreement with and selection of other words or grammatical forms
2. Membership of a word or a grammatical form in such a subclass
3. An inflectional form (see inflection sense 2a) showing membership in such a subclass
4. Sex
5. The behavioral, cultural, or psychological traits typically associated with one sex
6. Gender identity”(merriam-webster, 2019a)

# PSYCHE

## PART 2 - GENDER BIAS AND SEXISM - PSYCHE

“The first type of bias that I consider engages correspondent inference and the linked principle of psychological essentialism, which are phenomena of social cognition. The second type of bias is ingroup bias, which affects the practice of science through the linked principle of the congeniality bias in information processing, thus involving two basic phenomena of social psychology.” (Proctor & E. John Capaldi, 2012, pp. 268)

“When thinking about individuals as members of social categories, especially gender categories, social perceivers tend to essentialize their traits—that is, to see category members as having deep, hidden, and stable attributes that shape their behavior. To the extent that scientists think like people in general, they would be biased in favor of ascribing male and female behavior to their underlying traits, and especially to intrinsic, deeply embedded traits shared by most men and most women. This essentialist bias helps stabilize the social order because it supports existing social arrangements by making male-female and other group differences seem sensible and group hierarchies seem reasonable and difficult to reverse” (Morton, Postmes, Haslam, & Hornsey, 2009).

“Ingroup bias is the tendency to favor one’s own group—that is, to have more positive attitudes toward ingroups than outgroups and to favor ingroups behaviorally” (Brewer, 1999; Yzerbyt & Demoulin, 2010).

“The linked congeniality bias is the tendency to favor information that agrees with one’s attitudes, at all stages of information processing” (Eagly & Chaiken, 2005).

History. (1917a). A woman pickets holding a sign reading “To Ask Freedom For Women Is Not A Crime. Retrieved from <https://www.history.com/topics/womens-history/the-fight-for-womens-suffrage#&gid=ci0260ccc2400026b3&pid=womens-suffrage-gettyimages-53380271>



“To the extent that people favor their own sex as an ingroup, information congenial to their sex is experienced as better—more worth attending to and more plausible and valuable than information that favors the other sex. Because scientists are female or male, they would plausibly manifest an evaluative ingroup bias in favor of their own sex, a bias that could have multiple effects on gender research through congeniality biases in information processing” (Proctor & E John Capaldi, 2012, pp. 268)

“Social categories, especially gender categories, social perceivers tend to essentialize their traits—that is, to see category members as having deep, hidden, and stable attributes that shape their behavior. To the extent that scientists think like people in general, they would be biased in favor of ascribing male and female behavior to their underlying traits, and especially to intrinsic, deeply embedded traits shared by most men and most women.” (Proctor & E John Capaldi, 2012, pp. 269)

“This essentialist bias helps stabilize the social order because it supports existing social arrangements by making male–female and other group differences seem sensible and group hierarchies seem reasonable and difficult to reverse” (Morton, Postmes, Haslam, & Hornsey, 2009)

“Ingroup bias is the tendency to favor one’s own group—that is, to have more positive attitudes toward ingroups than outgroups and to favor ingroups behaviorally” (Brewer, 1999; Yzerbyt & Demoulin, 2010).

“To the extent that people favor their own sex as an ingroup, information congenial to their sex is experienced as better—more worth attending to and more plausible and valuable than information that favors the other sex. Because scientists are female or male, they would plausibly manifest an evaluative ingroup bias in favor of their own sex, a bias that could have multiple effects on gender research through congeniality biases in information processing.” (Proctor & E John Capaldi, 2012, pp. 269)

**“SCIENTISTS SEEK  
NOT ONLY TO DESCRIBE  
SEX DIFFERENCES  
BUT ALSO TO EXPLAIN  
THEM. FOR EXAMPLE,  
IF WOMEN ARE MORE  
SOCIALLY SENSITIVE  
THAN MEN”**



# BIASED OPINIONS

“In a classic experiment by Ross, Amabile, and Steinmetz (1977), participants in a laboratory quiz game were randomly assigned to the role of questioner or contestant; the questioner then prepared questions to which the answerer had to respond. Even though the questioner possessed clear and unambiguous advantage from the privilege of making up difficult questions from her or his own knowledge, observers of the quiz game interaction and its participants judged the person asking the questions as considerably more knowledgeable than the person answering the questions. Participants thus inferred dispositional differences between persons in the questioner and contestant roles and ignored the power of the social roles that structured this situation, a phenomenon that Ross (1977) labeled the fundamental attribution error. Subsequent research has confirmed that correspondent inference is widespread (Gawronski, 2003) and that social perceivers infer traits from observed behavior by a largely spontaneous process (Uleman, Saribay, & Gonzalez, 2008). It therefore seems likely that scientists, just as nonscientists, would favor trait explanations of behaviors more than situational explanations and, more specifically, ascribe differences in female and male behavior to underlying differences in psychological traits” (Proctor & E John Capaldi, 2012, pp. 269)

# “WHAT KINDS OF TRAITS MIGHT BE FAVORED IN EXPLANATIONS OF SEX DIFFERENCES?”

(Proctor & E. John Capaldi, 2012, pp. 269)

## PART 2 - GENDER BIAS AND SEXISM - BIASED OPINIONS

“Because male and female are human social categories, it is relevant to understand how people think about social categories in general. Social categories can be “natural kind” in that their members are thought to have stable, natural qualities that set them apart from other categories, or they can be arbitrary categories that do not acquire such properties, such as a category consisting of the people standing on a corner waiting for a signal light to change. Distinctive enduring dispositions are not inferred for individuals arbitrarily grouped together but for other, more stable social categorizations, dispositional traits are readily inferred.

Gender categories produce especially clear-cut dispositional inferences about women and men in general because male and female are discrete social groupings with relatively fixed boundaries. Moreover, membership in one or the other of these categories is involuntary. Research by Haslam, Rothschild, and Ernst (2000) thus found that, among 40 social categories presented to research participants, female-male social categories were judged as the most natural, necessary, immutable, discrete, and stable, even compared with categories of ethnicity and race. The sex classification is thus viewed as the inevitable result of sex following from sex chromosomes.

Given the naturalness of classifying people by sex, it is not surprising that perceivers tend to essentialize men and women—that is, to view category members as having underlying essences that account for their behavior (Prentice & Miller, 2007). These essences need not be genetic or biological because essentialist reasoning can emphasize nurture or nature (Rangel & Keller, 2011). In fact, research supports the conclusion that people usually recognize that both nature and nurture contribute to the essences of male and female (e.g., Martin & Parker, 1995). Nonetheless, essentialist reasoning dominates in everyday understanding of female and male behavior (Wood & Eagly, in press). Therefore, if scientists think like other people, essentialist theorizing about gender would have an edge over other types of scientific theorizing. Later in this chapter, I discuss scientists’ explanations of sex differences to see whether essentialism predominates and what influence feminism might have on such interpretations.” (Proctor & E. John Capaldi, 2012, pp. 270)



# “THE QUESTION OF WHETHER THERE IS A SEX DIFFERENCE IN HOW EASILY PEOPLE ARE INFLUENCED BY OTHERS”

“The project produced a small but significant overall tendency toward greater female influenceability that was somewhat larger in group settings. The surprise result in this project was that the sex of the authors of the articles correlated with the studies’ findings,  $r(88) = .41, p < .001$ , with male authors more likely than female authors to find women more influenceable than men. Desiring to understand this unexpected relationship, my coauthor, Linda Carli, and I performed a secondary analysis on the findings of another early meta-analysis on sex differences—Hall’s (1978) review of the ability to correctly decode nonverbal cues, a form of social sensitivity. The project had produced a moderate tendency toward greater decoding skill in women than men. Our secondary analysis showed that the sex of the authors of the articles correlated with the studies’ findings,  $r(45) = .36, p = .013$ , with female authors more likely than male authors to find women more skilled at decoding.

Gender, along with race or ethnicity and age, is generally a primary identity, which is relevant across all social situations (Brewer, 1988, 1999). Nevertheless, the principle that people favor their own gender does not necessarily imply that they are negative toward the other gender. Merely a more positive evaluation of one’s own than the other gender predicts acting more favorably toward one’s own group.” (Proctor & E. John Capaldi, 2012, pp. 270)

“Assuming that gender is an important identity that produces in-group bias, researchers would be pleased or displeased by the results of their comparisons between male and female research participants, depending on whether the comparison made their own sex look better or worse than the other sex. In evidence that such effects occur, experiments manipulating the favorability of research findings to each sex found that participants of both sexes were more positive about findings that portrayed their own sex favorably and presumably affirmed their gender identity (Morton, Haslam, Postmes, & Ryan, 2006). This finding was more pronounced among participants who possessed at least some scientific training, thus failing to support the idea that scientific training or knowledge mitigates this form of attitudinal selectivity.” (Proctor & E. John Capaldi, 2012, pp. 270)

“Concerning sex-of-author effects appearing in meta-analyses, it is important that gender hypotheses were often subsidiary to studies’ focal hypotheses, thus allowing authors a choice when it came to reporting sex comparisons. The female-male statistical comparison could to varying degrees support difference or similarity, and the author could include or exclude this information from his or her report. For example, in the influenceability literature (Eagly & Carli, 1981), female authors might have favored reporting null or counterstereotypical findings, which would counter the negative stereotype that women are easily influenced. Male authors might have preferred to report comparisons that confirm the stereotypical difference, which would affirm men’s identities as strong, independent, and not easily swayed in laboratory conformity experiments. Along comes the meta-analyst who gathers up the information from the available studies, and lo and behold, there is a sex-of-author effect in the direction of favoring authors’ own sex.” (Proctor & E. John Capaldi, 2012, pp. 270)

“This explanation of sex-of-author effects remains speculative. Proving this explanation would require additional research into researchers’ decision making about including sex comparisons in their articles. Of course, authors would not necessarily partition their data by sex to examine whether a difference occurred. Those interested in gender would be more likely to do so and then would have the opportunity to decide whether to include this finding in their report. Because of the potential for this type of selectivity, I have argued that scientists should always include reports of sex comparisons in their research reports, at least tucked away in a footnote (Eagly, 1995). Such a practice would prevent researchers from presenting these comparisons only if they favored their own sex. If the practice of routine reporting were accepted by the community of researchers, meta-analysts of sex differences and similarities would have a wealth of much more representative information to aggregate and integrate.” (Proctor & E. John Capaldi, 2012, pp. 270)



# MANSPLAINING

“The argument was that women have a high investment in parenting due to producing relatively few large, metabolically expensive eggs and their gestating and nursing of infants. Men’s large supply of less costly sperm and freedom from gestation and lactation would yield a potentially faster reproductive rate. Consequently, men would compete with one another for access to fertile women, gaining fitness by sexual promiscuity. In contrast, women, bearing the greater cost of reproduction, would gain fitness by selectively choosing mates who provide resources and protection for them and their offspring” (Proctor & E. John Capaldi, 2012, pp. 275)

RTP. (n.d.). Charles Darwin.  
Retrieved from:  
<https://arquivos.rtp.pt/contendos/charles-darwin/>



“21st-century scientists look back on Victorian England, they of course readily take into account the constraints on women’s lives. Confined to the home or to menial work, depending on social class, women lived within the narrowly defined woman hood of that era. These constraints of social context stand out for modern observers because many have been eliminated (e.g., inability to vote or obtain higher education) and others considerably reduced (e.g., employment discrimination, lack of reproductive freedom). As a result, women’s accomplishments beyond the domestic role have escalated. Darwin’s lack of familiarity with societies that allowed women more rights and access to resources made it unlikely that he would consider social context as a cause of women’s attributes. Moreover, in not considering social context, Darwin’s reasoning was consistent with the overriding human judgmental tendency to infer traits from behaviors and to essentialize gender categories. Furthermore, Darwin’s evolutionary theory endowed all species and the sexes within species with intrinsic qualities that reflected their evolutionary history. It would have been surprising had he thought differently about the human species.

Given the cognitive edge that essentialist explanations of sex differences have over situational explanations in everyday thinking, most 19th-century and early 20th-century psychologists also viewed human nature as the cause of sex differences (see review by Shields, 1975). For example, psychologists when studied the brain regarded the smaller size of the female brain as causing female intellectual inferiority. In addition, the female brain was thought to be particularly underdeveloped in key regions such as the parietal lobes or the frontal lobes—wherever intelligence was thought to reside according to the science of the day. Psychologists believed that the more “primitive” parts of brains dominated in women, accounting for their being ruled by their instincts and emotions.” (Proctor & E. John Capaldi, 2012, pp. 275)



# A NEW INTERPRETATION

“Laid some of the blame for women’s discontent on the influence of Sigmund Freud and his followers. Feminist psychologists went further by offering broad-brush critiques of the psychological science of the day. For example, in an early statement, Naomi Weisstein (1968, 1971) ridiculed prominent psychologists’ characterizations of women as childlike, dependent, unassertive, and interested only in finding a husband and bearing children. A few years later, Stephanie Shields (1975) wrote about the “social myths” such as maternal instinct promulgated by psychologists.” (Proctor & E John Capaldi, 2012, pp. 277)

Time (1933). Nazis and students burn books on a huge bonfire of “anti-German” literature in the Opernplatz. Retrieved from: <https://time.com/5272968/fahrenheit-451-book-burning-history/>



PART 2 - GENDER BIAS AND SEXISM - A NEW INTERPRETATION

“Some feminist critics escaped the biases of correspondent inference and essentialism by arguing that the most important causes of sex differences derived from the social context, which psychological theories of gender had usually not endowed with causal force. In Weisstein’s (1968, p. 75) words, “One must understand the social conditions under which women live if one is going to attempt to explain the behavior of women. And to understand the social conditions under which women live, one must be cognizant of the social expectations about women.”

Why did social expectations become such a prominent causal category in feminists’ writing, thus overcoming the usual human tendency to favor essentialist explanations? The importance of social expectations increased because the woman’s movement demanded change in these social conditions. To activists, it was obvious that causes of women’s disadvantage were located in the social environment, and not in unchanging, unalterable traits of women. Feminist activists of the day sought to change this environment, especially with respect to social patterns such as violence against women.

Examples of this trait-oriented approach to understanding gender include Horner’s (1972) work on fear of success, Gilligan’s (1982) research on the caring and relational quality of women’s moral reasoning, and Bem’s (1974) and Spence’s (Spence & Helmreich, 1978) research on psychological masculinity and femininity. Other feminists revised psychoanalysis by banishing its phallocentric bent and instead focusing on mothering as producing near-universal personality differences in women and men (e.g., Chodorow, 1978). In such research, psychologists continued to locate causes of masculine and feminine traits in essential qualities of men and women although not necessarily in traits that are inherent in human nature.” (Proctor & E. John Capaldi, 2012, pp. 275)

# INFLUENCES

“These feminist ideas were not entirely new but linked to prior psychological theories that relied on personal qualities to explain behavior, and essentialist thinking is scientists’ path of least resistance in theorizing about social categories. Concerning links to prior theories, the feminist psychologists who proposed the new theories during the early phases of the second-wave feminism had been trained in the earlier, prefeminist traditions of psychology but desired to correct and elaborate these theories to take account of women. Thus, Horner’s (1972) research emerged from Atkinson and McClelland’s work achievement motivation (McClelland, Atkinson, Clark, & Lowell, 1953), Gilligan’s (1982) research from Kohlberg’s (1969) research on moral reasoning, Bem’s (1974) and Spence’s (Spence & Helmreich, 1978) research from the personality psychology tradition of assessing individual differences in traits, and feminist psychoanalytic theories (e.g., Chodorow, 1978) from Freudian personality theory. Much of this early feminist research was thus consistent with the general tendency to regard men and women as possessing personal qualities that determine their behavior. Although this new research was temporarily influential and popular, it also met with robust feminist critique for what was deemed its insufficient emphasis on social context (e.g., Mednick, 1989)—that is, for not following the lead of activists who had hoped that psychology might counter the oppression of women by placing emphasis on the social context.” (Proctor & E John Capaldi, 2012, pp. 279)

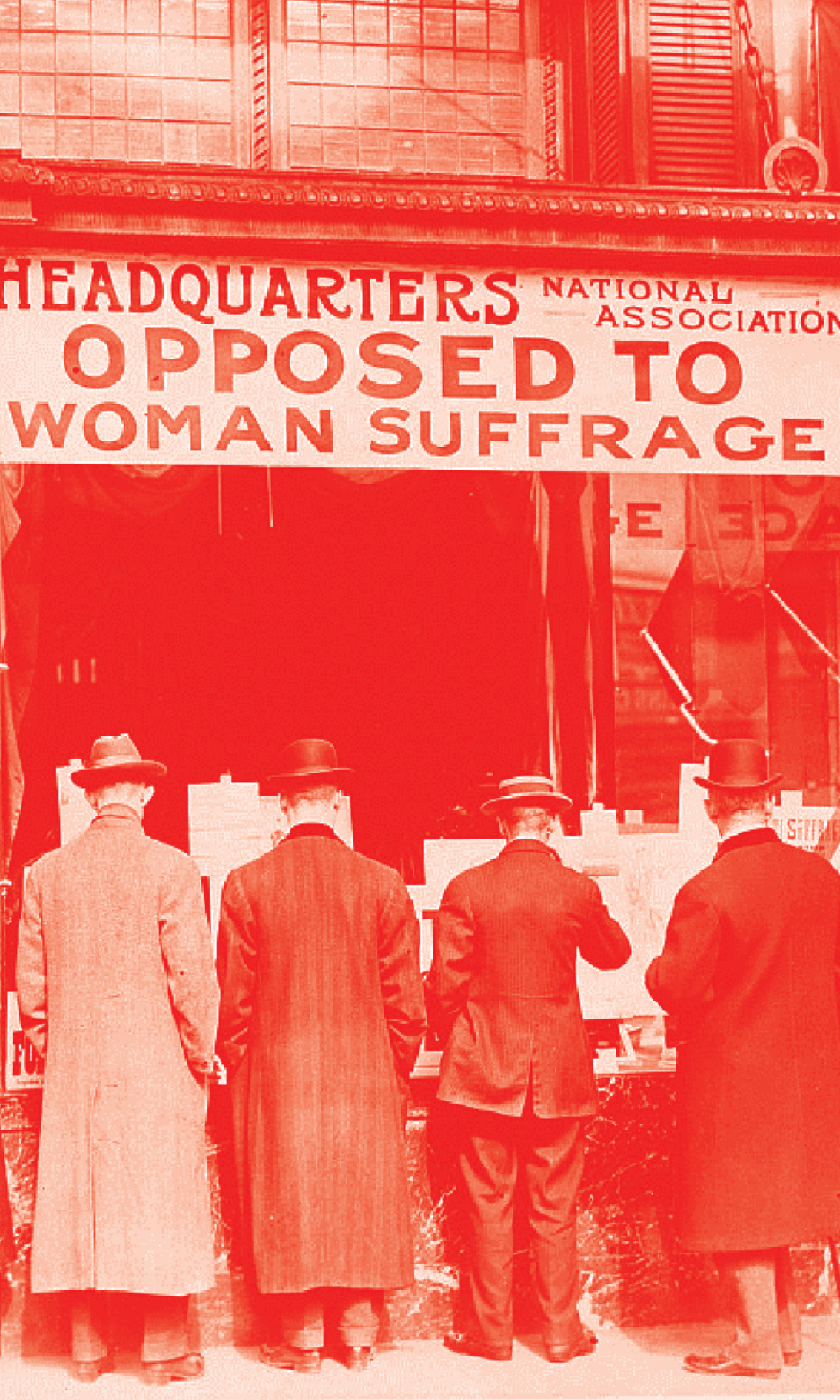
History. (1913b). American Suffragettes Led by Beatrice Brown Post Bills Advertising a Lecture by the English Suffragette Sylvia Pankhurst in New York. Retrieved from: <https://www.history.com/topics/womens-history/the-fight-for-womens-suffrage#&gid=c0260icc2400026c3b&pid=womens-suffrage-gettyimages-3066547>



“Because the power of the situation is the overriding theme of social psychology, the advice to look to the social context fit better into this subfield of psychology than into most others. Therefore, in the 1970s and beyond, research flourished on gender stereotypes and prejudice against women in its many manifestations, including backlash against women’s assertiveness and the objectification of women’s bodies (see Wood & Eagly, 2010, for review). Aspects of the social environment that had not been labeled or studied by psychologists emerged as active research areas among social, industrial/organizational, and clinical psychologists—for example, sexual harassment, sexual abuse and coercion, intimate partner violence, and restrictions on reproductive freedom. This phenomenon-oriented research was intended to contribute to the amelioration of social problems that oppressed women. This research is regarded as decidedly feminist, precisely because of its switch to equality. In fact, research has demonstrated that liberals are more likely than conservatives to rely on situational explanations for social and personal problems, evidently because they are motivated to correct their first reactions favoring personal causes by reaching for situational explanations more consistent with their values (Skitka, Mullen, Griffin, Hutchinson, & Chamberlin, 2002). Many feminist researchers may be similarly motivated to overcome correspondent inference and thereby identify and test situational attributions for female-male differences.

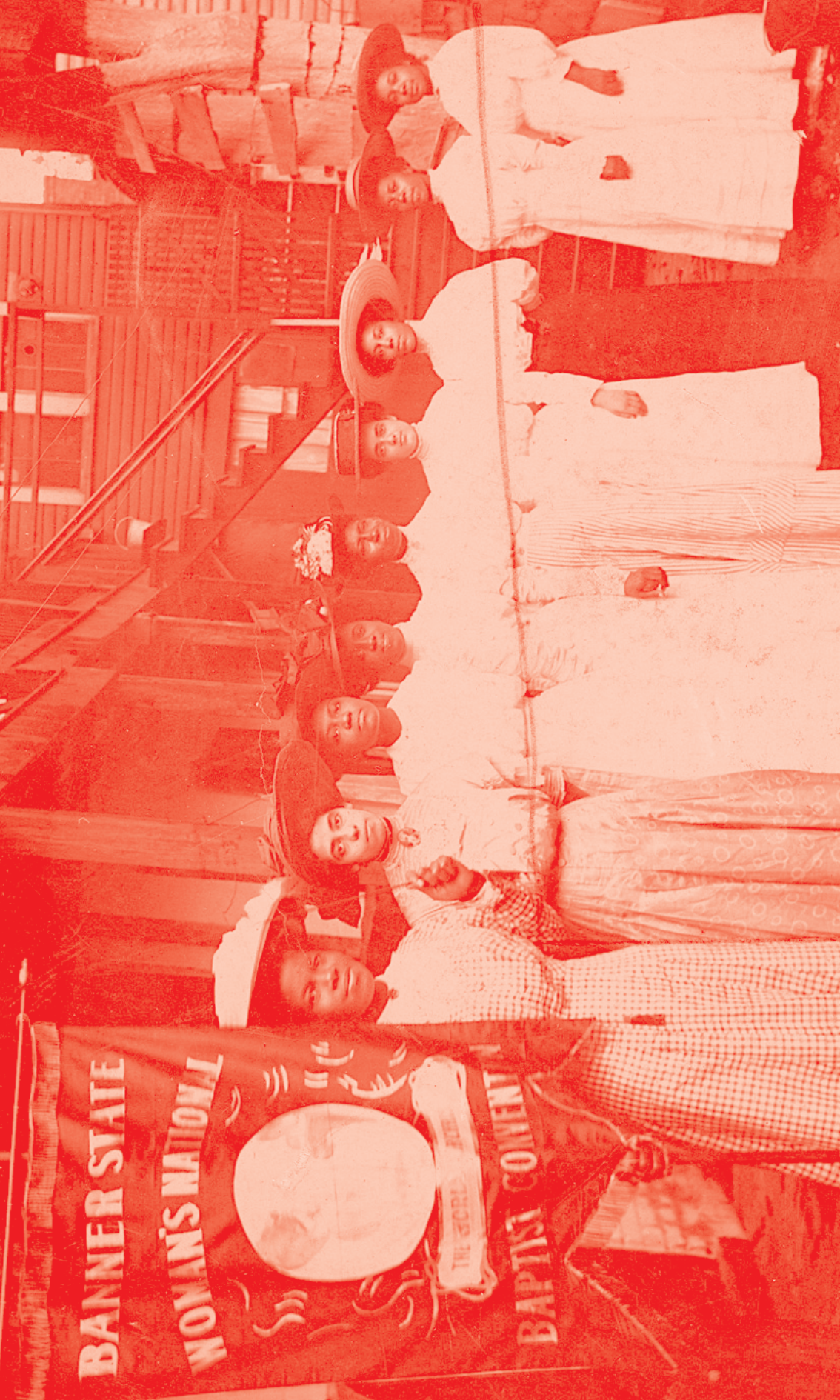
Science does offer means for determining which theory or theories are more valid or, more productively, for melding the valid portions of each theory into a more complex nature-nurture theory. Progress in this direction is not fast, however, because scientists have entrenched positions on issues of sex differences and similarities, just as they have entrenched positions on many other scientific issues. In the psychology of gender as in other domains, scientists’ defensive processes allow them to cling to their own theories, and, to some extent, to produce tainted evidence (Mahoney, 1979). Similarly, in daily life people engage in selective evaluation of scientific evidence by reacting more positively to information that fits their preferences” (Proctor & E. John Capaldi, 2012, pp. 281)

# MANIPULATION



“I have presented two types of judgmental biases that sometimes contaminate research and have illustrated them in relation to research on the psychology of gender. One bias is correspondent inference, allied with psychological essentialism, which locates causes in the essences of women and men. The other bias is ingroup favoritism, allied with the attitudinal congeniality bias, which produces a tendency to favor information favorable to one’s own group, including scientific information. Both types of biases are important in everyday life, and it is plausible that they act on scientists as well, including those who study gender. An implicit preference to favor men and their dominance in society may have fueled earlier scientific depictions of women as unintelligent and ruled by maternal instinct, given that scientists were almost exclusively male. With women’s large scale entry into science, especially psychology, coinciding with and following after the second-wave feminist movement (Kite et al., 2001), feminist ideology encouraged scientists, especially feminists, to overcome the favoring of essentialist causes of sex differences and to instead consider situational forces as responsible for women’s disadvantaged social position.

The presence of more female researchers also would counter men’s ingroup bias by introducing women’s ingroup bias. It is thus unlikely that women are any freer than men from ingroup bias, but their inclusion among researchers lessens the imbalance toward male ingroup bias that existed when most scientists were men. Women’s inclusion can also raise uncomfortable issues about biases to the extent that women produce different findings than men or advocate different theories. Ethnic, racial, and social class diversity among scientists would similarly add new ingroup biases that could counter traditional biases that thrived when psychological ” (Proctor & E John Capaldi, 2012, pp. 281)



# MINORITY

“Feminist theorists have often drawn extensively on an analogy with racism and with the struggle of minorities in America against racism, in developing theories of the women’s liberation movement. (...) That minority women have not joined the women’s liberation movement in large numbers has thus been a source of surprise for many feminists; and it has been a source of concern for a movement anxious to expand beyond its white middle-class membership base and become an intercultural, international movement.” (Simons, 1999)

Suffragist Nannie Helen Burroughs leads fellow activists in the early 1900s. (1900). Retrieved from: <https://www.bostonglobe.com/2020/08/18/magazine/suffragists-fought-bias-pandemic-vote-century-later-we-owe-it-them-do-same/>



PART 2 - GENDER BIAS AND SEXISM - MINORITY - WHITE MEN AGAINST US

# WHITE MEN AGAINST US

“Nineteenth-century America was a century of both racial liberation through the abolitionist movement and Civil War, and feminist liberation through the suffragist movement. That black men received the right to vote in 1870, fifty years before women did in 1920, caused a lasting political split between advocates for race and gender. When both women’s liberation (later known as “feminism”) and black civil rights became cultural movements in the 1970s, the political rift had not been resolved. Feminism soon came to be criticized for its focus on the problems of white middle-class women, and black political groups were criticized for their more or less exclusively male leadership and general indifference to the subordinate status of women.

For identifying a subject of complex oppression, intersectionality is a sociological concept that admits of both quantitative study and metaphorical-modeling applications. The core idea is that many people experience multiple identities that result in oppression, for instance, nonwhite race and nonmale gender and disability, or, nonwhite race and poverty and same-sex preference. Awareness of intersectionality affords permission for flexibility in analysis. This does not tell us when racial differences are more important than gender or class differences or how to rank or prioritize different sites or identities of oppression. But the flexibility to consider issues of gender, alongside, or in contrast to, issues of racism and racial identity, is important for the development of historical awareness and understanding of contemporary culture, as well as abstract theorizing. Also, as the writers in this part demonstrate throughout, sometimes insults and injuries based on gender are relevant to those based on race, and other times insults and injuries based on race are relevant to those based on gender.” (Zack, 2017)

“In “Ethnological Theories of Race/Sex in Nineteenth-Century Black Thought: Implications for the Race/Gender Debate of the Twenty-First Century,” Tommy Curry examines the intellectual history of black ideas of race and gender during the era of nineteenth-century enthnology or theories of race in society. While this area of thought would today be dismissed as pseudo-scientific or speculative along racist white supremacist themes, it retains interest both for how it was taken up by black writers and its lingering legacy in popular imagination. Curry notes that the presumed opposition between man and woman is a very recent phenomenon in the historical scope of gender. Black people were thought to be “ungendered” throughout modern history. Over the nineteenth century, many white ethnologists assumed that only the white race was gendered, because gender, especially femininity, was believed to be an effect of evolution toward civilization. By the same token, races themselves were gendered in the white racist imaginary and the black race was considered feminine, the “lady” of human races. Against this ideology, a number of black “racial uplift” writers endeavored to develop and support white ideals of patriarchy and femininity within black culture and society. This led to a black social movement and literature concerning manners, morals, hygiene, grooming, and domestic economy.

Jefferson’s Paradox, or a Very Brief History of Black Women’s Sexuality, Hip-Hop, and American Culture,” explores representations of black women’s sexuality, from the political culture of eighteenth-century America to the public and popular culture of the twenty-first century. Hip-hop culture, especially gangsta rap music, is at the center of Sharpley-Whiting’s discussion, because its misogyny against black women both directly devalues black women and spreads stereotypes that cross over into white entertainment. At the same time, in popular representations, white women appropriate hairstyles and skin shades from black women, and black women strive to emulate white aesthetic standards. Sharpley-Whiting argues that the origins of such misogyny, disrespectful stereotypes, (p. 563) and aesthetic ambivalence are as much white as black. Thomas Jefferson’s racial musings on blacks and black women, in his Notes on the State of Virginia (written and rewritten from 1781 to 1787), was a tortured aesthetic critique of black women that established a black misogynistic tradition.” (Zack, 2017)

“Jefferson drew political implications from what he assumed to be a natural white superiority that deprived black women of flowing hair and smooth skin, which, he said, made them aesthetically unappealing to white men. That judgment was, of course, hypocritically at odds with his own long-term sexual relationship with his wife’s mixed-race half-sister. And just as Jefferson and his father-in-law benefitted economically and sexually from their slaveholder status and its sexist-racist rhetoric, the simultaneous devaluation and exploitation of black women endures today in US economic, social, and cultural life.

In “Gender Theory in Philosophy of Race,” I consider the theoretical crosscurrents implied by real-life intersections of race and gender and conceptual difficulties raised by the apparent privileging of black male problems and the black male subject. Both feminism and critical race theory are critical theories. A critical theory is sufficiently abstract to analyze and normatively assess a large area of human life that is a site of injustice. Critical theories have leading ideas and subjects—race and black men for critical race theory, gender and white women for feminism. The injustices experienced by women of color do not fit into either critical theory, and this raises the question of whether there is something unique about their identities and status. The answer lies in the ways that the biological products of women of color, especially the sexuality and children of African American women, have been both devalued and appropriated without compensation, as a form of plunder. I suggest that these experiences of black women support critical plunder theory, a new critical theory that would specifically address the oppression of women of color, as both nonwhite and female.” (Zack, 2017)



# WEAKER SEX

“Sexism can be a belief that one sex is superior to or more valuable than another sex. It imposes limits on what men and boys can and should do and what women and girls can and should do. The concept of sexism was originally formulated to raise consciousness about the oppression of girls and women, although by the early 21st century it had sometimes been expanded to include the oppression of any sex, including men and boys, intersex people, and transgender people.” (Masquesmay, 2016)

# SEXISM

PART 2 - GENDER BIAS AND SEXISM - WEAKER SEX -SEXISM

“Sexism in a society is most commonly applied against women and girls. It functions to maintain patriarchy, or male domination, through ideological and material practices of individuals, collectives, and institutions that oppress women and girls on the basis of sex or gender. Such oppression usually takes the forms of economic exploitation and social domination. Sexist behaviours, conditions, and attitudes perpetuate stereotypes of social (gender) roles based on one’s biological sex. A common form of socialization that is based in sexist concepts teaches particular narratives about traditional gender roles for males and females. According to such a view, women and men are opposite, with widely different and complementary roles: women are the weaker sex and less capable than men, especially in the realm of logic and rational reasoning. Women are relegated to the domestic realm of nurturance and emotions and, therefore, according to that reasoning, cannot be good leaders in business, politics, and academia. Although women are seen as naturally fit for domestic work and are superb at being caretakers, their roles are devalued or not valued at all when compared with men’s work.

The extreme form of sexist ideology is misogyny, the hatred of women. A society in which misogyny is prevalent has high rates of brutality against women—for example, in the forms of domestic violence, rape, and the commodification of women and their bodies. Where they are seen as property or as second-class citizens, women are often mistreated at the individual as well as the institutional level.” (Masequesmay, 2016)



## Men don't leave the Kitchen!

We all know a man's place is in the home, cooking a woman a delicious meal. But if you are still enjoying the single life and don't have a little mister waiting on you, then come on down to Hardee's for something sloppy and hastily prepared.



**“A WOMAN WHO IS  
A VICTIM OF RAPE  
THE INDIVIDUAL OR  
PERSONAL LEVEL  
MIGHT BE TOLD BY  
A JUDGE AND JURY  
THE INSTITUTIONAL  
LEVEL THAT SHE WAS  
CULPABLE BECAUSE  
OF THE WAY SHE  
WAS DRESSED”**

“A feminist study of gender in society needs concepts to differentiate and analyze social inequalities between girls and boys and between women and men that do not reduce differences to the notion of biology as destiny. The concept of sexism explains that prejudice and discrimination based on sex or gender, not biological inferiority, are the social barriers to women’s and girls’ success in various arenas. To overcome patriarchy in society is, then, to dismantle sexism in society. The study of sexism has suggested that the solution to gender inequity is in changing sexist culture and institutions.

The disentanglement of gender (and thus gender roles and gender identities) from biological sex was an accomplishment in large part of feminism, which claimed that one’s sex does not predict anything about one’s ability, intelligence, or personality. Extracing social behaviour from biological determinism allowed greater freedom for women and girls from stereotypical gender roles and expectations. Feminist scholarship was able to focus study on ways in which the social world subordinated women by discriminating against and limiting them on the basis of their biological sex or of sociocultural gender-role expectations. The feminist movement fought for the abolishment of sexism and the establishment of women’s rights as equal under the law. By the remediation of sexism in institutions and culture, women would gain equality in political representation, employment, education, domestic disputes, and reproductive rights.” (Masequesmay, 2016)

“According to some, sexism can be found in many aspects of daily life. Education, for example, has often attracted particular attention. Sexual harassment and gender-biased treatment—male students are often encouraged to take classes in science, technology, engineering, and mathematics (STEM), while females are not—are seen as widespread problems. Furthermore, in many parts of the world, women are barred or discouraged from attending school. It is estimated that two-thirds of illiterate people worldwide are females. This inequality in education contributes to gender disparities in the workplace, which has also drawn claims of sexism. Activists often note discrepancies in salaries and occupations between genders. For example, in the early 21st century in the United States, women typically earned about 84 percent of what men received. Moreover, women were often excluded from certain jobs, especially those of leadership; as of 2019 less than 10 percent of CEOs of S&P 500 companies were female.

In addition, sexism has been seen as contributing to violence against women. Such violence, whether sexual or otherwise physical, is widely viewed as a global problem; indeed, an estimated one in three women experiences it at some point during her lifetime. It is often the product of societal norms based on sexist beliefs, including the idea that males have the right to discipline females and the idea that women often encourage the violence, which is frequently blamed on their wearing so-called provocative clothing.” (Masequesmay, 2016)

