

# Unit 9: Gender, Sex, & Sexuality

## Introduction to Gender, Sex, and Sexuality



When Harry was born, his parents, Steve and Barb, were delighted to add another boy to their family. But as their baby boy began to grow and develop, they noticed that Harry began to express himself in a manner that they viewed as more feminine than masculine. He gravitated toward dolls and other toys that our culture typically associates with girls. But Harry's preference was not simply about liking pink more than blue or flowers more than fire trucks. He even began to draw himself as a girl, complete with a dress and high-heeled shoes. In fact, Harry did not just wish to be a girl; he believed he *was* a girl.

In kindergarten, Harry often got into arguments with male classmates because he insisted that he was a girl, not a boy. He even started calling himself "Hailey." Steve and Barb met with several psychologists, all of whom told them that Hailey was transgendered. But Steve and Barb had a hard time understanding that their five-year-old son could have already developed a gender identity that went against society's expectations. Concerned with the social ramifications associated with his child being transgendered, Steve hoped this was just a phase. But Barb, and eventually Steve, realized that Harry's feelings were genuine and unyielding, and they made the decision to let Harry live as Hailey—a girl. They came to this decision after concluding that the criticism he would endure from his peers and other members of society would be less damaging than the confusion he might experience internally if he were forced to live as a boy.

Many transgendered children grow up hating their bodies, and this population can have high rates of drug abuse and suicide (Weiss 2011). Fearful of these outcomes and eager to make their child happy, Steven and Barb now refer to Harry as Hailey and allow *her* to dress and behave in manners that are considered feminine. To a stranger, Hailey is likely to appear just like any other girl and may even be considered *extra girly* due to her love of all things pink. But to those who once knew Hailey as Harry, Hailey is likely to endure more ridicule and rejection as the result of adopting a feminine gender identity.

Currently, seven-year-old Hailey and her parents are comfortable with her gender status, but Steve and Barb are concerned about what questions and problems might arise as she gets older. "Who's going to love my child?" asks Steve (Ling 2011). This question isn't asked because Hailey is unlovable, but because American society has yet to fully listen to or understand the personal narratives of the transgendered population (Hanes and Sanger 2010).

In this chapter, we will discuss the differences between sex and gender, along with issues like gender identity and sexuality. We will also explore various theoretical perspectives on the subjects of gender and sexuality.

# The Difference Between Sex and Gender

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While the biological differences between males and females are fairly straightforward, the social and cultural aspects of being a man or woman can be complicated.

When filling out a document such as a job application or school registration form you are often asked to provide your name, address, phone number, birth date, and sex or gender. But have you ever been asked to provide your sex *and* your gender? As with most

people, it may not have occurred to you that sex and gender are not the same. However, sociologists and most other social scientists view sex and gender as conceptually distinct. Sex refers to physical or physiological differences between males and females, including both primary sex characteristics (the reproductive system) and secondary characteristics such as height and muscularity. Gender is a term that refers to social or cultural distinctions associated with being male or female. Gender identity is the extent to which one identifies as being either masculine or feminine (Diamond 2002).

A person's sex, as determined by his or her biology, does not always correspond with his or her gender. Therefore, the terms *sex* and *gender* are not interchangeable. A baby boy who is born with male genitalia will be identified as male. As he grows, however, he may identify with the feminine aspects of his culture. Since the term sex refers to biological or physical distinctions, characteristics of sex will not vary significantly between different human societies. For example, all persons of the female sex, in general, regardless of culture, will eventually menstruate and develop breasts that can lactate. Characteristics of gender, on the other hand, may vary greatly between different societies. For example, in American culture, it is considered feminine (or a trait of the female gender) to wear a dress or skirt. However, in many Middle Eastern, Asian, and African cultures, dresses or skirts (often referred to as sarongs, robes, or gowns) can be considered masculine. The kilt worn by a Scottish male does not make him appear feminine in his culture.

The dichotomous view of gender (the notion that one is either male or female) is specific to certain cultures and is not universal. In some cultures gender is viewed as fluid. In the past, some anthropologists used the term *berdache* to refer to individuals who occasionally or permanently dressed and lived as the opposite gender. The practice has been noted among certain Native American tribes (Jacobs, Thomas, and Lang 1997). Samoan culture accepts what they refer to as a "third gender." *Fa'afafine*, which translates as "the way of the woman," is a term used to describe individuals who are born biologically male but embody both masculine and feminine traits. Fa'afafines are considered an important part of Samoan culture. Individuals from other cultures may mislabel them as homosexuals because fa'afafines have a varied sexual life that may include men or women (Poasa 1992).

## **Sexual Orientation**

A person's sexual orientation is their emotional and sexual attraction to a particular sex (male or female). Sexual orientation is typically divided into four categories: *heterosexuality*, the attraction to individuals of the opposite sex; *homosexuality*, the attraction to individuals of one's own sex; *bisexuality*, the attraction to individuals of either sex; and *asexuality*, no attraction to either sex. Heterosexuals and homosexuals may also be referred to informally as "straight" and "gay," respectively. The United States is a heteronormative society, meaning it supports heterosexuality as the norm. Consider that homosexuals are often asked, "When did you know you were gay?" but heterosexuals are rarely asked, "When did you know that you were straight?" (Ryle 2011).

According to current scientific understanding, individuals are usually aware of their sexual orientation between middle childhood and early adolescence (American Psychological Association 2008). They do not have to participate in sexual activity to be aware of these emotional, romantic, and physical attractions; people can be celibate and still recognize their sexual orientation. Homosexual women (also referred to as lesbians), homosexual men (also referred to as gays), and bisexuals of both genders may have very different experiences of discovering and accepting their sexual orientation. At the point of puberty, some may be able to claim their sexual orientations while others may be unready or unwilling to make their homosexuality or bisexuality known since it goes against American society's historical norms (APA 2008).

Alfred Kinsey was among the first to conceptualize sexuality as a continuum rather than a strict dichotomy of gay or straight. To classify this continuum of heterosexuality and homosexuality, Kinsey created a six-point rating scale that ranges from exclusively heterosexual to exclusively homosexual (see the figure below). In his 1948 work *Sexual Behavior in the Human Male*, Kinsey writes, "Males do not represent two discrete populations, heterosexual and homosexual. The world is not to be divided into sheep and goats ... The living world is a continuum in each and every one of its aspects" (Kinsey 1948).

Later scholarship by Eve Kosofsky Sedgwick expanded on Kinsey's notions. She coined the term "homosocial" to oppose "homosexual," describing non-sexual same-sex relations. Sedgwick recognized that in American culture, males are subject to a clear divide between the two sides of this continuum, whereas females enjoy more fluidity. This can be illustrated by the way women in America can express homosocial feelings (nonsexual regard for people of the same sex) through hugging, handholding, and physical closeness. In contrast, American males refrain from these expressions since they violate the heteronormative expectation. While women experience a flexible norming of variations of behavior that spans the heterosocial-homosocial spectrum, male behavior is subject to strong social sanction if it veers into homosocial territory because of societal homophobia (Sedgwick 1985).

There is no scientific consensus regarding the exact reasons why an individual holds a heterosexual, homosexual, or bisexual orientation. There has been research conducted to study the possible genetic, hormonal, developmental, social, and cultural influences on sexual orientation, but there has been no evidence that links sexual orientation to one factor (APA 2008). Research, however, does present evidence showing that homosexuals and bisexuals are treated differently than heterosexuals in schools, the workplace, and the military. It is reported that in the workplace, for example, discrimination based on sexual orientation occurs at a rate of

4 per 10,000, which is higher than the rate of discrimination based on race, which stands at 3.90 (Sears and Mallory 2007.)

Much of this discrimination is based on stereotypes, misinformation, and homophobia, an extreme or irrational aversion to homosexuals. Major policies to prevent discrimination based on sexual orientation have not come into effect until the last few years. In 2011, President Obama overturned “don’t ask, don’t tell,” a controversial policy that required homosexuals in the US military to keep their sexuality undisclosed. Between 2004 and 2010, five states and the District of Columbia legalized gay marriage. The Employee Non-Discrimination Act, which ensures workplace equality regardless of sexual orientation, is still pending full government approval. Organizations such as GLAAD (Gay & Lesbian Alliance Against Defamation) advocate for homosexual rights and encourage governments and citizens to recognize the presence of sexual discrimination and work to prevent it. Other advocacy agencies frequently use the acronyms LBGT and LBGTQ, which stands for “Lesbian, Gay, Bisexual, Transgender” (and “Queer” or “Questioning” when the Q is added).

## **Gender Roles**

As we grow, we learn how to behave from those around us. In this socialization process, children are introduced to certain roles that are typically linked to their biological sex. The term gender role refers to society’s concept of how men and women are expected to act and how they should behave. These roles are based on norms, or standards, created by society. In American culture, masculine roles are usually associated with strength, aggression, and dominance, while feminine roles are usually associated with passivity, nurturing, and subordination. Role learning starts with socialization at birth. Even today, our society is quick to outfit male infants in blue and girls in pink, even applying these color-coded gender labels while a baby is in the womb.

One way children learn gender roles is through play. Parents typically supply boys with trucks, toy guns, and superhero paraphernalia, which are active toys that promote motor skills, aggression, and solitary play. Daughters are often given dolls and dress-up apparel that foster nurturing, social proximity, and role play. Studies have shown that children will most likely choose to play with “gender appropriate” toys (or same-gender toys) even when cross-gender toys are available because parents give children positive feedback (in the form of praise, involvement, and physical closeness) for gender normative behavior (Caldera, Huston, and O’Brien 1998).

The drive to adhere to masculine and feminine gender roles continues later in life. Men tend to outnumber women in professions such as law enforcement, the military, and politics. Women tend to outnumber men in care-related occupations such as childcare, healthcare, and social work. These occupational roles are examples of typical American male and female behavior, derived from our culture’s traditions. Adherence to them demonstrates fulfillment of social expectations but not necessarily personal preference (Diamond 2002).

## **Gender Identity**

American society allows for some level of flexibility when it comes to acting out gender roles. To a certain extent, men can assume some feminine roles and women can assume some masculine roles without interfering with their gender identity. Gender identity is an individual’s self-conception of being male or female based on his or her association with masculine or feminine gender roles.

Individuals who identify with the role that is the opposite of their biological sex are called transgender. Transgendered males, for example, have such a strong emotional and psychological connection to the feminine aspects of society that they identify their gender as female. The parallel connection to masculinity exists for transgendered females. It is difficult to determine the prevalence of transgenderism in society. However, it is estimated that two to five percent of the US population is transgendered (Transgender Law and Policy Institute 2007).

Transgendered individuals who wish to alter their bodies through medical interventions such as surgery and hormonal therapy—so that their physical being is better aligned with gender identity—are called transsexuals. They may also be known as male-to-female (MTF) or female-to-male (FTM). Not all transgendered individuals choose to alter their bodies: many will maintain their original anatomy but may present themselves to society as the opposite gender. This is typically done by adopting the dress, hairstyle, mannerisms, or other characteristic typically assigned to the opposite gender. It is important to note that people who cross-dress, or wear clothing that is traditionally assigned to opposite gender, are not necessarily transgendered. Cross-dressing is typically a form of self-expression, entertainment, or personal style, not necessarily an expression against one's assigned gender (APA 2008).

There is no single, conclusive explanation for why people are transgendered. Transgendered expressions and experiences are so diverse that it is difficult to identify their origin. Some hypotheses suggest biological factors such as genetics or prenatal hormone levels as well as social and cultural factors such as childhood and adulthood experiences. Most experts believe that all of these factors contribute to a person's gender identity (APA 2008).

It is known, however, that transgendered and transsexual individuals experience discrimination based on their gender identity. People who identify as transgendered are twice as likely to experience assault or discrimination as non-transgendered individuals; they are also one and a half times more likely to experience intimidation (National Coalition of Anti-Violence Programs 2010). Organizations such as the National Coalition of Anti-Violence Programs and Global Action for Trans Equality work to prevent, respond to, and end all types of violence against transgender, transsexual, and homosexual individuals. These organizations hope that by educating the public about gender identity and empowering transgender and transsexual individuals, this violence will end.

# Gender

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## **Gender and Socialization**

The phrase “boys will be boys” is often used to justify behavior such as pushing, shoving, or other forms of aggression from young boys. The phrase implies that such behavior is unchangeable and something that is part of a boy's nature. Aggressive behavior, when it does not inflict significant harm, is often accepted from boys and men because it is congruent with the cultural script for masculinity. The “script” written by society is in some ways similar to a script written by a playwright. Just as a playwright expects actors to adhere to a prescribed script, society expects women and men to behave according to the expectations of their respective gender role. Scripts are generally learned through a process known as socialization, which teaches people to behave according to social norms.

# **Socialization**

Children learn at a young age that there are distinct expectations for boys and girls. Cross-cultural studies reveal that children are aware of gender roles by age two or three. At four or five, most children are firmly entrenched in culturally appropriate gender roles (Kane 1996). Children acquire these roles through socialization, a process in which people learn to behave in a particular way as dictated by societal values, beliefs, and attitudes. For example, society often views riding a motorcycle as a masculine activity and, therefore, considers it to be part of the male gender role. Attitudes such as this are typically based on stereotypes, oversimplified notions about members of a group. Gender stereotyping involves overgeneralizing about the attitudes, traits, or behavior patterns of women or men. For example, women may be thought of as too timid or weak to ride a motorcycle.

Gender stereotypes form the basis of sexism. Sexism refers to prejudiced beliefs that value one sex over another. Sexism varies in its level of severity. In parts of the world where women are strongly undervalued, young girls may not be given the same access to nutrition, healthcare, and education as boys. Further, they will grow up believing that they deserve to be treated differently from boys (UNICEF 2011; Thorne 1993). While illegal in the United States when practiced as discrimination, unequal treatment of women continues to pervade social life. It should be noted that discrimination based on sex occurs at both the micro- and macro-levels. Many sociologists focus on discrimination that is built into the social structure; this type of discrimination is known as institutional discrimination (Pincus 2008).

Gender socialization occurs through four major agents of socialization: family, education, peer groups, and mass media. Each agent reinforces gender roles by creating and maintaining normative expectations for gender-specific behavior. Exposure also occurs through secondary agents such as religion and the workplace. Repeated exposure to these agents over time leads men and women into a false sense that they are acting naturally rather than following a socially constructed role.

Family is the first agent of socialization. There is considerable evidence that parents socialize sons and daughters differently. Generally speaking, girls are given more latitude to step outside of their prescribed gender role (Coltrane and Adams 2004; Kimmel 2000; Raffaelli and Ontai 2004). However, differential socialization typically results in greater privileges afforded to sons. For instance, boys are allowed more autonomy and independence at an earlier age than daughters. They may be given fewer restrictions on appropriate clothing, dating habits, or curfew. Sons are also often free from performing domestic duties such as cleaning or cooking and other household tasks that are considered feminine. Daughters are limited by their expectation to be passive and nurturing, generally obedient, and to assume many of the domestic responsibilities.

Even when parents set gender equality as a goal, there may be underlying indications of inequality. For example, when dividing up household chores, boys may be asked to take out the garbage or perform other tasks that require strength or toughness, while girls may be asked to fold laundry or perform duties that require neatness and care. It has been found that fathers are firmer in their expectations for gender conformity than are mothers, and their expectations are stronger for sons than they are for daughters (Kimmel 2000). This is true in many types of activities, including preference of toys, play styles, discipline, chores, and personal achievements. As a result, boys tend to be particularly attuned to their father's disapproval when engaging in an activity that might be considered feminine, like dancing or singing (Coltrane and Adams 2008). It should be noted that parental socialization and normative expectations vary

along lines of social class, race, and ethnicity. African-American families, for instance, are more likely than Caucasians to model an egalitarian role structure for their children (Staples and Boulin Johnson 2004).

The reinforcement of gender roles and stereotypes continues once a child reaches school age. Until very recently, schools were rather explicit in their efforts to stratify boys and girls. The first step toward stratification was segregation. Girls were encouraged to take home economics or humanities courses and boys to take math and science courses.

Studies suggest that gender socialization still occurs in schools today, perhaps in less obvious forms (Lips 2004). Teachers may not even realize that they are acting in ways that reproduce gender differentiated behavior patterns. Yet, any time they ask students to arrange their seats or line up according to gender, teachers are asserting that boys and girls should be treated differently (Thorne 1993).

Even in levels as low as kindergarten, schools subtly convey messages to girls indicating that they are less intelligent or less important than boys. For example, in a study involving teacher responses to male and female students, data indicated that teachers praised male students far more than their female counterparts. Additionally, teachers interrupted girls more and gave boys more opportunities to expand on their ideas (Sadker and Sadker 1994). Further, in social as well as academic situations, teachers have traditionally positioned boys and girls oppositionally—reinforcing a sense of competition rather than collaboration (Thorne 1993). Boys are also permitted a greater degree of freedom regarding rule-breaking or minor acts of deviance, whereas girls are expected to follow rules carefully and to adopt an obedient posture (Ready 2001). Schools reinforce the polarization of gender roles and the age-old “battle of the sexes” by positioning girls and boys in competitive arrangements.

Mimicking the actions of significant others is the first step in the development of a separate sense of self (Mead 1934). Like adults, children become agents who actively facilitate and apply normative gender expectations to those around them. When children do not conform to the appropriate gender role, they may face negative sanctions such as being criticized or marginalized by their peers. Though many of these sanctions are informal, they can be quite severe. For example, a girl who wishes to take karate class instead of dance lessons may be called a “tomboy” and face difficulty gaining acceptance from both male and female peer groups (Ready 2001). Boys, especially, are subject to intense ridicule for gender nonconformity (Coltrane and Adams 2004; Kimmel 2000).

Mass media serves as another significant agent of gender socialization. In television and movies, women tend to have less significant roles and are often portrayed as wives or mothers. When women are given a lead role, they are often one of two extremes: a wholesome, saint-like figure or a malevolent, hypersexual figure (Etaugh and Bridges 2003). This same inequality is pervasive in children’s movies (Smith 2008). Research indicates that of the 101 top-grossing G-rated movies released between 1990 and 2005, three out of four characters were male. Out of those 101 movies, only seven were near being gender balanced, with a character ratio of less than 1.5 males per 1 female (Smith 2008).

Television commercials and other forms of advertising also reinforce inequality and gender-based stereotypes. Women are almost exclusively present in ads promoting cooking, cleaning, or childcare-related products (Davis 1993). Think about the last time you saw a man star in a dishwasher or laundry detergent commercial. In general, women are underrepresented in roles that involve leadership, intelligence, or a balanced psyche. Of particular concern is the depiction

of women in ways that are dehumanizing, especially in music videos. Even in mainstream advertising, however, themes intermingling violence and sexuality are quite common (Kilbourne 2000).

## **Social Stratification and Inequality**

Stratification refers to a system in which groups of people experience unequal access to basic, yet highly valuable, social resources. The United States is characterized by gender stratification (as well as stratification of race, income, occupation, and the like). Evidence of gender stratification is especially keen within the economic realm. Despite making up nearly half (49.8 percent) of payroll employment, men vastly outnumber women in authoritative, powerful, and, therefore, high-earning jobs (U.S. Census Bureau 2010). Even when a woman's employment status is equal to a man's, she will generally only make 77 cents for every dollar made by her male counterpart (U.S. Census Bureau 2010). Additionally, women who are in the paid labor force still do the majority of the unpaid work at home. On an average day, 84 percent of women (compared to 67 percent of men) spend time doing household management activities (U.S. Census Bureau 2011). This double duty keeps working women in a subordinate role in the family structure (Hochschild and Machung 1989).

Gender stratification through the division of labor is not exclusively American. According to George Murdock's classic work, *Outline of World Cultures* (1954), all societies classify work by gender. When a pattern appears in all societies, it is called a cultural universal. While the phenomenon of assigning work by gender is universal, its specifics are not. The same task is not assigned to either men or women worldwide. But the way each task's associated gender is valued is notable. In Murdock's examination of the division of labor among 324 societies around the world, he found that in nearly all cases the jobs assigned to men were given greater prestige (Murdock and White 1968). Even if the job types were very similar and the differences slight, men's work was still considered more vital.

There is a long history of gender stratification in the United States. When looking to the past, it would appear that society has made great strides in terms of abolishing some of the most blatant forms of gender inequality (see timeline below) but underlying effects of male dominance still permeate many aspects of society.

- Before 1809—Women could not execute a will
- Before 1840—Women were not allowed to own or control property
- Before 1920—Women were not permitted to vote
- Before 1963—Employers could legally pay a woman less than a man for the same work
- Before 1973—Women did not have the right to a safe and legal abortion (Imbornoni 2009)

## **Theoretical Perspectives on Gender**

Sociological theories serve to guide the research process and offer a means for interpreting research data and explaining social phenomena. For example, a sociologist interested in gender stratification in education may study why middle-school girls are more likely than their male counterparts to fall behind grade-level expectations in math and science. Another scholar might investigate why women are underrepresented in political office, while another might examine how congresswomen are treated by their male counterparts in meetings.



## **Structural Functionalism**

Structural functionalism has provided one of the most important perspectives of sociological research in the twentieth century and has been a major influence on research in the social sciences, including gender studies. Viewing the family as the most integral component of society, assumptions about gender roles within marriage assume a prominent place in this perspective.

Functionalists argue that gender roles were established well before the pre-industrial era when men typically took care of responsibilities outside of the home, such as hunting, and women typically took care of the domestic responsibilities in or around the home. These roles were considered functional because women were often limited by the physical restraints of pregnancy and nursing and unable to leave the home for long periods of time. Once established, these roles were passed on to subsequent generations since they served as an effective means of keeping the family system functioning properly.

When changes occurred in the social and economic climate of the United States during World War II, changes in the family structure also occurred. Many women had to assume the role of breadwinner (or modern hunter and gatherer) alongside their domestic role in order to stabilize a rapidly changing society. When the men returned from war and wanted to reclaim their jobs, society fell back into a state of imbalance, as many women did not want to forfeit their wage-earning positions (Hawke 2007).

## **Conflict Theory**

According to conflict theory, society is a struggle for dominance among social groups (like women versus men) that compete for scarce resources. When sociologists examine gender from this perspective, we can view men as the dominant group and women as the subordinate group. According to conflict theory, social problems are created when dominant groups exploit or oppress subordinate groups. Consider the Women's Suffrage Movement or the debate over women's "right to choose" their reproductive futures. It is difficult for women to rise above men, as dominant group members create the rules for success and opportunity in society (Farrington and Chertok 1993).

Friedrich Engels, a German sociologist, studied family structure and gender roles. Engels suggested that the same owner-worker relationship seen in the labor force is also seen in the household, with women assuming the role of the proletariat. This is due to women's dependence on men for the attainment of wages, which is even worse for women who are entirely dependent upon their spouses for economic support. Contemporary conflict theorists suggest that when women become wage earners, they can gain power in the family structure and create more democratic arrangements in the home, although they may still carry the majority of the domestic burden, as noted earlier (Risman and Johnson-Sumerford 1998).

## **Feminist Theory**

Feminist theory is a type of conflict theory that examines inequalities in gender-related issues. It uses the conflict approach to examine the maintenance of gender roles and inequalities. Radical feminism, in particular, considers the role of the family in perpetuating male dominance. In patriarchal societies, men's contributions are seen as more valuable than those of women. Additionally, women often perceive a disconnect between their personal experiences and the experiences upheld by society as a whole. Patriarchal perspectives and arrangements are

widespread and taken for granted. As a result, women's viewpoints tend to be silenced or marginalized to the point of being discredited or considered invalid.

Sanday's study of the Indonesian Minangkabau (2004) revealed that in societies that some consider to be matriarchies (where women comprise the dominant group), women and men tend to work cooperatively rather than competitively regardless of whether a job is considered feminine by American standards. The men, however, do not experience the sense of bifurcated consciousness under this social structure that modern U.S. females encounter (Sanday 2004).

## **Symbolic Interactionism**

Symbolic interactionism aims to understand human behavior by analyzing the critical role of symbols in human interaction. This is certainly relevant to the discussion of masculinity and femininity. Imagine that you walk into a bank, hoping to get a small loan for school, a home, or a small business venture. If you meet with a male loan officer, you may state your case logically by listing all of the hard numbers that make you a qualified applicant as a means of appealing to the analytical characteristics associated with masculinity. If you meet with a female loan officer, you may make an emotional appeal by stating your good intentions as a means of appealing to the caring characteristics associated with femininity.

Because the meanings attached to symbols are socially created and not natural, and fluid, not static, we act and react to symbols based on the current assigned meaning. The word *gay*, for example, once meant "cheerful," but by the 1960s it carried the primary meaning of "homosexual." In transition, it was even known to mean "careless" or "bright and showing" (Oxford American Dictionary 2010). Furthermore, the word *gay* (as it refers to a homosexual), carried a somewhat negative and unfavorable meaning 50 years ago, but has since gained more neutral and even positive connotations.

These shifts in symbolic meaning apply to family structure as well. A half-century ago, when only 20 percent of married women with preschool-aged children were part of the paid workforce, a working mother was considered an anomaly and there was a general view that women who worked were "selfish" and not good mothers. Today, when a majority of women with preschool-aged children are part of the paid workforce (60 percent), a working mother is viewed as more normal (Coltrane and Adams 2008).

Sociologist Charles H. Cooley's concept of the "looking-glass self" (1902) can also be applied to interactionist gender studies. Cooley suggests that one's determination of self is based mainly on the view of society (for instance, if society perceives a man as masculine, then that man will perceive himself as masculine). When people perform tasks or possess characteristics based on the gender role assigned to them, they are said to be doing gender. This notion is based on the work of West & Zimmerman (1987). Whether we are expressing our masculinity or femininity, West and Zimmerman argue, we are *always* "doing gender." Thus, gender is something we *do* or perform, not something we *are*.

# Sex and Sexuality

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## Sexual Attitudes and Practices

In the area of sexuality, sociologists focus their attention on sexual attitudes and practices, not on physiology or anatomy. Sexuality is viewed as a person's capacity for sexual feelings. Studying sexual attitudes and practices is a particularly interesting field of sociology because sexual behavior is a cultural universal. Throughout time and place, the vast majority of human beings have participated in sexual relationships (Broude 2003). Each society, however, interprets sexuality and sexual activity in different ways. Many societies around the world have different attitudes about premarital sex, the age of sexual consent, homosexuality, masturbation, and other sexual behaviors that are not consistent with universally cultural norms (Widmer, Treas and Newcomb 1998). At the same time, sociologists have learned that certain norms (like disapproval of incest) are shared among most societies. Likewise, societies generally have norms that reinforce their accepted social system of sexuality.

What is considered "normal" in terms of sexual behavior is based on the mores and values of the society. Societies that value monogamy, for example, would likely oppose extramarital sex. Individuals are socialized to sexual attitudes by their family, education system, peers, media, and religion. Historically, religion has been the greatest influence on sexual behavior in most societies, but in more recent years, peers and the media have emerged as two of the strongest influences, particularly with American teens (Potard, Courtois, and Rusch 2008). Let us take a closer look at sexual attitudes in the United States and around the world.

## Sexuality around the World

Cross-national research on sexual attitudes in industrialized nations reveals that normative standards differ across the world. For example, several studies have shown that Scandinavian students are more tolerant of premarital sex than are American students (Grose 2007). A study of 37 countries reported that non-Western societies—like China, Iran, and India—valued chastity highly in a potential mate, while Western European countries—such as France, the Netherlands, and Sweden—placed little value on prior sexual experiences (Buss 1989).

Even among Western cultures, attitudes can differ. For example, according to a 33,590-person survey across 24 countries, 89 percent of Swedes responded that there is nothing wrong with premarital sex, while only 42 percent of Irish responded this way. From the same study, 93 percent of Filipinos responded that sex before age 16 is always wrong or almost always wrong, while only 75 percent of Russians responded this way (Widmer, Treas, and Newcomb 1998). Sexual attitudes can also vary within a country. For instance, 45 percent of Spaniards responded that homosexuality is always wrong, while 42 percent responded that it is never wrong; only 13 percent responded somewhere in the middle (Widmer, Treas, and Newcomb 1998).

Of industrialized nations, Sweden is thought to be the most liberal when it comes to attitudes about sex, including sexual practices and sexual openness. The country has very few regulations on sexual images in the media, and sex education, which starts around age six, is a compulsory part of Swedish school curricula. Sweden's permissive approach to sex has helped the country avoid some of the major social problems associated with sex. For example, rates of teen pregnancy and sexually transmitted disease are among the world's lowest (Grose 2007). It would appear that Sweden is a model for the benefits of sexual freedom and frankness. However,

implementing Swedish ideals and policies regarding sexuality in other, more politically conservative, nations would likely be met with resistance.

## **Sexuality in the United States**

The United States prides itself on being the land of the “free,” but it is rather restrictive when it comes to its citizens’ general attitudes about sex compared to other industrialized nations. In an international survey, 29 percent of Americans stated that premarital sex is always wrong, while the average among the 24 countries surveyed was 17 percent. Similar discrepancies were found in questions about the condemnation of sex before the age of 16, extramarital sex, and homosexuality, with American total disapproval of these each acts being 12, 13, and 11 percent higher, respectively, than the study’s average (Widmer, Treas and Newcomb 1998).

American culture is particularly restrictive in its attitudes about sex when it comes to women and sexuality. It is widely believed that men are more sexual than are women. In fact, there is a popular notion that men think about sex every seven seconds. Research, however, suggests that men think about sex an average of 19 times per day, compared to 10 times per day for women (Fisher, Moore, and Pittenger 2011).

Belief that men have—or have the right to—more sexual urges than women creates a double standard. Ira Reiss, a pioneer researcher in the field of sexual studies, defined the *double standard* as prohibiting premarital sexual intercourse for women but allowing it for men (Reiss 1960). This standard has evolved into allowing women to engage in premarital sex only within committed love relationships, but allowing men to engage in sexual relationships with as many partners as they wish without condition (Milhausen and Herold 1999). Due to this double standard, a woman is likely to have fewer sexual partners in her life time than a man. According to a Centers for Disease Control and Prevention (CDC) survey, the average 35-year-old woman has had three opposite-sex sexual partners while the average 35-year-old man has had twice as many (Centers for Disease Control 2011).

The future of a society’s sexual attitudes may be somewhat predicted by the values and beliefs that a country’s youth expresses about sex and sexuality. Data from the 2008 National Survey of Family Growth reveals that 64 percent of boys and 71 percent of girls ages 15–19 said they “agree” or “strongly agree” that “it’s okay for an unmarried female to have a child.” In a separate survey, 65 percent of teens stated that they “strongly agreed” or “somewhat agreed” that although waiting until marriage for sex is a nice idea, it’s not realistic (NBC News 2005). This does not mean that today’s youth have given up traditional sexual values such as monogamy. Nearly all college men (98.9 percent) and women (99.2 percent) who participated in a 2002 study on sexual attitudes stated they wished to settle down with one mutually exclusive sexual partner at some point in their lives, ideally within the next five years (Pedersen et al. 2002).

## **Sex Education**

One of the biggest controversies regarding sexual attitudes is sexual education in American classrooms. Unlike in Sweden, sex education is not required in all public school curricula in the United States. The heart of the controversy is not about whether sex education should be taught in school (studies have shown that only seven percent of Americans oppose sex education in schools), it is about the *type* of sex education that should be taught.

Much of the debate is over the issue of abstinence. In a 2005 survey, 15 percent of Americans believed that schools should teach abstinence exclusively and should not provide contraceptives or information on how to obtain them. Forty-six percent believed that schools should institute an abstinence-plus approach, which teaches children that abstinence is best, but still gives information about protected sex. Thirty-six percent believed that teaching about abstinence is not important and that sex education should focus on sexual safety and responsibility (NPR 2010).

Research suggests that while government officials may still be debating about the content of sexual education in public schools, the majority of Americans are not. Those who advocated for abstinence-only programs may be the proverbial squeaky wheel when it comes to this controversy, as they represent only 15 percent of parents. Fifty-five percent of Americans feel that giving teens information about sex and how to obtain and use protection will not encourage them to have sexual relations earlier than they would under an abstinence program. Additionally, 77 percent think such a curriculum would make teens more likely to practice safe sex now and in the future (NPR 2004).

Sweden, which has a comprehensive sex education program in its public schools that educates participants about safe sex, can serve as a model for this approach. The teenage birthrate in Sweden is 7 per 1,000 births, compared with 49 per 1,000 births in the United States. Additionally, among 15- to 19-year-olds, reported cases of gonorrhea in Sweden are nearly 600 times lower than in the United States (Grose 2007).

## **Sociological Perspectives on Sex and Sexuality**

Sociologists representing all three major theoretical perspectives study the role that sexuality plays in social life today. Scholars recognize that sexuality continues to be an important and defining social location and that the manner in which sexuality is constructed has a significant effect on perceptions, interactions, and outcomes.

### **Structural Functionalism**

When it comes to sexuality, functionalists stress the importance of regulating sexual behavior to ensure marital cohesion and family stability. Since functionalists identify the family unit as the most integral component in society, they maintain a strict focus on it at all times and argue in favor of social arrangements that promote and ensure family preservation.

Functionalists such as Talcott Parsons (1955) have long argued that the regulation of sexual activity is an important function of the family. Social norms surrounding family life have, traditionally, encouraged sexual activity within the family unit (marriage) and have discouraged activity outside of it (premarital and extramarital sex). From a functionalist point of view, the purpose of encouraging sexual activity in the confines of marriage is to intensify the bond between spouses and to ensure that procreation occurs within a stable, legally recognized relationship. This structure gives offspring the best possible chance for appropriate socialization and the provision of basic resources.

From a functionalist standpoint, homosexuality cannot be promoted on a large-scale as an acceptable substitute for heterosexuality. If this occurred, procreation would eventually cease. Thus, homosexuality, if occurring predominantly within the population, is dysfunctional to society. This criticism does not take into account the increasing legal acceptance of same-sex

marriage, or the rise in gay and lesbian couples who choose to bear and raise children through a variety of available resources.

## **Conflict Theory**

From a conflict theory perspective, sexuality is another area in which power differentials are present and where dominant groups actively work to promote their worldview as well as their economic interests. Recently, we have seen the debate over the legalization of gay marriage intensify nationwide. While five states (Massachusetts, Connecticut, Iowa, New Hampshire, and Vermont) and the District of Columbia have legalized same-sex marriage, 30 states have adopted statutes or constitutional provisions preventing same-sex marriage. One of these provisions, the Defense of Marriage Act, states that marriage between one man and one woman is the only domestic legal union that shall be valid or recognized.

For conflict theorists, there are two key dimensions to the debate over same-sex marriage—one ideological and the other economic. Dominant groups (in this instance, heterosexuals) wish for their worldview—which embraces traditional marriage and the nuclear family—to win out over what they see as the intrusion of a secular, individually driven worldview. On the other hand, many gay and lesbian activists argue that legal marriage is a fundamental right that cannot be denied based on sexual orientation and that, historically, there already exists a precedent for changes to marriage laws: the 1960s legalization of formerly forbidden interracial marriages is one example.

From an economic perspective, activists in favor of same-sex marriage point out that legal marriage brings with it certain entitlements, many of which are financial in nature, like Social Security benefits and medical insurance (Solmonese 2008). Denial of these benefits to gay couples is wrong, they argue. Conflict theory suggests that as long as heterosexuals and homosexuals struggle over these social and financial resources, there will be some degree of conflict.

## **Symbolic Interactionism**

Interactionists focus on the meanings associated with sexuality and with sexual orientation. Since femininity is devalued in American society, those who adopt such traits are subject to ridicule; this is especially true for boys or men. Just as masculinity is the symbolic norm, so too has heterosexuality come to signify normalcy. Prior to 1973, the American Psychological Association (APA) defined homosexuality as an abnormal or deviant disorder. Interactionist labeling theory recognizes the impact this has made. Before 1973, the APA was powerful in shaping social attitudes toward homosexuality by defining it as pathological. Today, the APA cites no association between sexual orientation and psychopathology and sees homosexuality as a normal aspect of human sexuality (APA 2008).

Interactionists are also interested in how discussions of homosexuals often focus almost exclusively on the sex lives of gays and lesbians; homosexuals, especially men, may be assumed to be hypersexual and, in some cases, deviant. Interactionism might also focus on the slurs used to describe homosexuals. Labels such as “queen” and “fag” are often used to demean homosexual men by feminizing them. This subsequently affects how homosexuals perceive themselves. Recall Cooley’s “looking-glass self,” which suggests that self develops as a result of one’s interpretation and evaluation of the responses of others (Cooley 1902). Constant exposure to derogatory labels, jokes, and pervasive homophobia would lead to a negative self-image, or

worse, self-hate. The CDC reports that homosexual youths who experience high levels of social rejection are six times more likely to have high levels of depression and eight times more likely to have attempted suicide (CDC 2011).

## **Queer Theory**

Queer Theory is a perspective that problematizes the manner in which we have been taught to think about sexual orientation. By calling their discipline “queer,” these scholars are rejecting the effects of labeling; instead, they embrace the word “queer” and have reclaimed it for their own purposes. Queer theorists reject the dichotomization of sexual orientations into two mutually exclusive outcomes, homosexual or heterosexual. Rather, the perspective highlights the need for a more flexible and fluid conceptualization of sexuality—one that allows for change, negotiation, and freedom. The current schema used to classify individuals as either “heterosexual” or “homosexual” pits one orientation against the other. This mirrors other oppressive schemas in our culture, especially those surrounding gender and race (black versus white, male versus female).

Queer theorist Eve Kosofsky Sedgwick argued against American society’s monolithic definition of sexuality—against its reduction to a single factor: the sex of one’s desired partner. Sedgwick identified dozens of other ways in which people’s sexualities were different, such as:

- Even identical genital acts mean very different things to different people.
- Sexuality makes up a large share of the self-perceived identity of some people, a small share of others’.
- Some people spend a lot of time thinking about sex, others little.
- Some people like to have a lot of sex, others little or none.
- Many people have their richest mental/emotional involvement with sexual acts that they don’t do, or don’t even want to do.
- Some people like spontaneous sexual scenes, others like highly scripted ones, others like spontaneous-sounding ones that are nonetheless totally predictable.
- Some people, homo- hetero- and bisexual, experience their sexuality as deeply embedded in a matrix of gender meanings and gender differentials. Others of each sexuality do not (Sedgwick 1990).

In the end, queer theory strives to question the ways society perceives and experiences sex, gender, and sexuality, opening the door to new scholarly understanding.

Throughout this chapter we have examined the complexities of gender, sex, and sexuality. Differentiating between sex, gender, and sexual orientation is an important first step to a deeper understanding and critical analysis of these issues. Understanding the sociology of sex, gender, and sexuality will help to build awareness of the inequalities experienced by subordinate groups such as women, homosexuals, and transgendered individuals.