GENDER ROLES IN CONTEMPORARY SOCIETY: EXPLORING MEN'S AND WOMEN'S VIEWS ON THE IMPACT OF PATRIARCHY IN THEIR LIVES

Phaedra Kakavoula[1], Christos Alexopoulos (Ph.D.)[2*],

Nikolaos D. Georgopoulos[3], and Despina Menti (Ph.D.)[4].

[1]Psychology Graduate, Department of Psychology, City Unity College, Greece.

[2]Tutor at City Unity College and at Hellenic Open University, Patras, Greece.

[3]Postgraduate Student, M.A. in Applied Ethics, National and Kapodistrian University of Athens, Greece.

[4]City Unity College Academic Director, Head of the Psychology Department, Athens, Greece.

[*]Corresponding Author's Email: chralexopoulos@gmail.com

ABSTRACT: *The gender role, which had been defined according to patriarchal systems, even after several feminist movements challenging these norms, still affects society and behavior in relation to gender opportunities. The present researchers aimed to investigate how gender role evolves and affects people's lives in general and determine if modern society's men and women have deviated from actual traditional gender role norms and representations. In order to collect data for the research goals mentioned above, convenience sampling methods were applied, and questionnaires were distributed via social media platforms to collect responses from 67 women and 47 men aged 18 to 24. According to the results gathered from data analysis performed via SPSS 28, it became obvious that significant differences between men's and women's views about gender roles in both public and private life have appeared. The results showed large gender differences in their opinion about gender roles and patriarchy issues, as women have shown increased awareness of these issues and strong backing for gender equality. At the same time, it became apparent that both men and women have started to distance themselves from traditional gender role norms.*

KEYWORDS: Gender Roles, Patriarchy, Social Representations.

INTRODUCTION

In modern society, gender roles play an important part in developing individuals' identities, behaviors, and relationships within society, and thus, affect both women's and men's lives in different ways (Acker, 1990). To better understand the dynamics of gender roles, it is essential to explore their historical origins, as well as their development over time (Connell, 2002). The ideologies shaping these roles have been identified and uncovered by researchers who have studied their development from ancient society to modern society (Connell, 2002). According to Connell (2002), gender roles have developed significantly over time because of changes in society and culture.

The role of gender has always been shaped by patriarchy; hence, patriarchy can be described as a societal organization of power in which males exercise dominance over all facets of life like social advantage, politics, property ownership, and morality (Kimmer & Aronson, 2018). According to some scholars, patriarchy as a form of social organization favors males and their ideologies; it just masks and sustains gender inequality (Connell, 2009). Patriarchies have far-reaching effects in such areas as family structures, cultural values, and participation in the economy (Crenshaw, 1991).

Patriarchic systems have also been embedded and entrenched in all societies across the globe; hence, this contributes to creating imbalance between women and men and, simultaneously, curtailing women's possibilities and opportunities (Chafetz, 2006). Patriarchic systems have influenced views and notions of what is perceived as femininity and masculinity; hence, these systems have influenced gender-specific behavior in individuals (West & Zimmerman, 1987). Societal elements such as literature, artwork, and religious texts have been reflective of such gender identities (Rubin & Reiter, 1975). Language also acts as a great means that reflects and reinforces gender roles in modern societies (Fragoudaki, 1987). It conveys the ideologies that dominate society and expresses the violence and inequality in the social relationships between women and men (Fragoudaki, 1987). The concept of gender equality has not been assimilated from social groups, as we see that the negative language, words, and meanings used to describe women have not changed over time (Fragoudaki, 1987).

Patriarchal norms and structures were challenged by the Feminist Movement of the 20th century, and gender equality was advocated for (Hooks, 1984). The second wave of feminism (1960-1980) claimed broader political and social rights for women, such as workplace equality, abortion rights, and, more broadly, sexuality rights, as well as protection from domestic violence (MacKinnon, 1987). The existentialist philosopher and feminist writer Simone de Beauvoir had very relevant views on the not-so-simple issue of women's experiences and the interrelation between sex and gender. According to De Beauvoir, these gender roles are created in society and imposed on all from very early ages. People from then onwards have to be socialized according to their gender roles (De Beauvoir, 1949). The famous words of Simone De Beauvoir herself clarify the idea about gender identity and gender roles by saying, "One isn't born but becomes a woman." In other words, De Beauvoir emphasizes that women aren't born but made after being socialized (De Beauvoir, 1949). Despite the tremendous progress in women's rights, gender roles continue to shape social interactions and institutional processes, both subtle and overt (Connell, 1987).

LITERATURE REVIEW

Sex and Gender

Sex and gender represent basic concepts, each possessing distinct but interrelated characteristics; these notions play very significant roles in understanding and analyzing societal dynamics and identity (Oakley, 1972). Misconceptions about definitions related to sex and gender have been common not only in public life but even in academic and research settings (Pryzgoda & Chrisler, 2000). "Sex" and "gender" have been treated synonymously despite their very distinct differences (Pryzgoda & Chrisler, 2000).

Historically, these terms were considered to be synonyms; this caused inconsistencies in their usage and misunderstandings in their meanings and definitions (Pryzgoda & Chrisler, 2000). The distinction between sex and gender has acted as a cornerstone in gender literature wherein researchers have tried to distinguish between determinisms of sex and creations of culture (Fausto-Sterling, 2000). Sex would typically encompass physiological elements dividing human beings into the male sex, female sex, and intersex categories according to one's chromosomes and sexual organs (West & Zimmerman, 1987). In contrast to sex, gender holds meanings according to Simone de Beauvoir, who described it as something created by society involving identity and behavior associated with human sex (De Beauvoir, 1949).

The distinction between sex and gender first appeared in literature as far back as the middle of the 20th century (Risman, 2004). The reason for this became apparent as there was greater understanding about the role of sex versus society in gender identity (Risman, 2004). The identity of gender was described by Money and Ehrhardt (1972), who described the role of sex versus society in shaping gender identity. The understanding about gender identity became achievable due to this distinction; it allied all opposing claims about sex versus gender identity (Oakley, 1972). In reality, greater understanding about gender identity became achievable due to this distinction; it allayed all opposing claims about sex versus gender identity (Oakley, 1972).

As asserted by Connell (2002), sex and gender differ by becoming an essential paradigm to grasp complexities involving gender identity and structures. For example, sex relates to physiology, as mentioned earlier, but gender relates to broad aspects of social definitions involving roles and identities (Risman, 2004). The creation of such a definition ensures that researchers can make complex judgements about how gender affects experiences and opportunities involving society (West & Zimmerman, 1987).

In addition to this, understanding gender as something socially constructed carries wide-ranging implications for multiple dimensions of the life experiences of individuals (Ridgeway & Correll, 2004). The norms and expectations associated with gender have penetrated every nook and corner of society, shaping and defining how individuals interact with each other and their environment (Fausto-Sterling, 2000). The role of gender carries immense power in negotiating the life experiences of individuals across diverse realms, from childhood to workplace dynamics (Connell, 2002). Right from childhood, society socializes and trains these individuals to live by their gender norms and definitions, bringing forth patriarchy (De Beauvoir, 1949). Girls learn to be meek and docile and to be submissive to others; conversely, males learn to be aggressive and domineering (De Beauvoir, 1949). The process of social learning occurs from home to educational institutions and from mass media to religious ideologies embedded in society and shaped by societal values (De Beauvoir, 1949).

At the same time, these defense structures and pre-notions about gender limit their exposure to spaces of opportunities and development to get noticed and to have developments in their profession (Ridgeway & Correll, 2004). Due to deeply embedded pre-notions about their competence level and appropriateness to be in decision-making positions, women encounter hindrances to receiving positions related to their profession (Eagly & Carli, 2007).

Gender Identity

The development of gender identity encompasses complex processes simultaneously affected by psychological, social, and biological processes (Chodorow, 1978; Money & Ehrhardt, 1972). The knowledge of how humans form and integrate their gender identities represents a fundamental element for understanding human behavior and social processes (Chodorow, 1978). From Freud's theory of the Oedipus complex (1905) until Butler's theory of gender performance (1990), several theoretical models have attempted to clarify and define gender identity and its development process.

Psychosexual Theory of Gender Identity

Sigmund Freud, hailed as the father of psychoanalysis, wrote notably about gender identity development and related issues of the Oedipus and Electra complexes (Freud, 1905; Freud, 1924). According to Freud's psychosexual theory of development, there is a series of stages in the development of human personality. These stages have been marked by their focus on specific body areas and their goals (Freud, 1905).

The phallic stage lasts from ages three to six; it represents an essential phase according to Freud's theory of gender identity development (Freud, 1905). In this stage, the child experiences either the Oedipus complex if he is male or the Electra complex if he/she is female. The Oedipus complex represents unconscious desires and struggles involving these desires between the child and their parents (Freud, 1905). According to this theory, males go through their Oedipal stage, where they form desires and intentions to have sex with their mothers and dislike their fathers due to competition for their mothers' attention. In contrast to males, females go through their Electra stage, whereby females have desires for their fathers and dislike their mothers (Freud, 1924).

According to Freud and his theory, these complicated feelings and struggles must be addressed for the development of gender identity to take place (Freud, 1924). The characteristics, ideologies, activities, and conduct of their fathers were all imbibed by these boys in their process of identifying to align their gender identities to what society deems acceptable (Freud, 1924). Boys, according to Freud (1924), who were able to surmount these sentiments generated from the Oedipal stage would have to identify and emulate male gender norms and behavior along with their fathers. In a similar vein, girls overcome the Electra complex by accepting feminine gender norms and identifying with their mothers (Freud, 1924).

Over time, Freud's views and theories have been challenged. Critics have drawn attention to the heteronormative presumptions that underlie Freud's theory of gender identity formation as well as the theories' restricted relevance and applicability in a variety of social environments and contexts (Chodorow, 1978). In addition, modern approaches that accept and recognize the influence of social and environmental factors that play a part in shaping the gender identity of an individual have questioned Freud's theory of biologic determinism and the role of early childhood experiences in shaping gender identity (Chodorow, 1978).

Social Learning Theory and Gender Identity

In 1977, psychologist Albert Bandura developed a theory related to human learning known as social learning theory (Bandura, 1977). According to this theory, learning occurs through observing and modelling oneself on the behavior and actions of other humans in their environment (Bandura, 1977). The theory stresses the role of cognitive processes in learning methods because humans observe and reinforce behavior depending on their results (Bandura, 1977). In particular, social learning theory recognizes how gender behaviors are developed via learning from behavior and reinforcement to preserve gender norms related to femininity and masculinity (Bandura, 1977).

From a young age, individuals learn gender norms, gender-based expectations, and gender stereotypes by observing and mimicking the behaviors of same-sex role models such as their parents, peers, and even media personalities (Bussey & Bandura, 1999). Based on Bandura's theory, through observational learning, people actively absorb knowledge about gender norms and roles and integrate them into their self-concept and gender identity (Bandura & Bussey, 2004). The processes of attention, retention, reproduction, and motivation related to cognition play critical roles in such processes of learning related to gender behavior development and accomplishment (Bussey & Bandura, 1999).

According to the social learning theory of Bandura (1977), the process of developing a gender identity entails internalizing gender-related behaviors, expectations, and beliefs that are learned through the process of reinforcement and observation (Bussey & Bandura, 1999). Internalizing social norms and expectations and reinforcement and punishment for gender-related behaviors, along with observation of those, further mold an individual's gender identity (Bussey & Bandura, 1999). Children acquire the ability to classify people and themselves according to their gender, which develops their self-concept and guides their behaviors in ways that are socially suitable for their gender (Bussey & Bandura, 1999).

Cognitive-Affective Personality Theory and Gender Identity

The cognitive-affective theory of personality by Mischel (1977) assumed personality to not only depend on immutable attributes but to also dynamically configure the formula of cognitive processes and affective experiences along with situations (Mischel, 1977). According to Mischel (1977), human behavior results from how one recognizes environmental elements, experiences self-affectivity, and holds convictions about other human beings present in the environment. The theory suggests it is necessary to study both the person and his environment in order to decipher his behavior as to how his experiences and cognitive processes intermingle to make personality (Mischel, 1977).

According to Mischel's theory, gender identity can also be thought of as part of personality (Mischel, 1977). The feeling of being male, female, or something else inside oneself is termed as their gender identity (Harding & Feldman, 2006). Psychological, social, and cultural aspects of gender identity fall under its domain (Harding & Feldman, 2006). According to Mischel's theory, affective experiences and cognitive processes come into play in shaping gender identity, besides other biological considerations, unlike other theoretical models completely ascribing gender identity development to biologic elements (Mischel, 1977).

The processes for social learning, like observing and imitating gender-typed behavior, may aid in gender identity formation as postulated in social learning theory (Bandura & Bussey, 2004).

In addition, individual self and formation of gender identity can be impacted by their emotional experiences in response to gender identity-related events and experiences where their gender identity is validated and invalidated (Katz-Wise & Hyde, 2015). Mischel's theory highlights the role of environment in shaping personality and behavior (Mischel, 1977). The formation of gender identity takes place in particular social and cultural contexts, which can differ in their perspectives on gender and how gender variety is expressed (Ruble et al., 2006). Therefore, the presence of encouraging communities, the availability of means of analyzing and expressing one's gender identity, and exposure to a range of gender identities as well as their expressions may all have an impact on an individual's gender identity (Mischel, 1977).

Social Mirroring and Gender Identity

The social mirror models of theorists such as Cooley, Mead, and Goffman serve as excellent approaches to understanding gender identity development (Cooley, 1902; Mead, 1934; Goffman, 1959). The rationale behind social identity development would be Cooley's "looking-glass self" theory—that persons construct their self out of what they imagine others seeing in them (Cooley, 1902). The "self as a social product" theory by Mead relates to how persons construct their identity from social experiences (Mead, 1934). In like manner, Goffman's "dramaturgical" framework suggests identity performance in codified "social fronts" depending on context (Goffman, 1959).

According to these theoretical models, self-perceptions of people are also affected by their inputs from other people in society (Cooley, 1902; Mead, 1934; Goffman, 1959). Social norms and expectations about gender role and identity, in particular, play an important role in being incorporated by all members in society through these processes of social mirroring (Cooley, 1902; Mead, 1934; Goffman, 1959). The processes of social mirroring provide ways for young kids to build their identities in society by exposing themselves to societal norms and expectations (Cooley, 1902; Mead, 1934; Goffman, 1959). These processes also result in perpetuating gender role and stereotypes in society as these processes result in the inclusion of gender role and identity expectations by members in society (Cooley, 1902; Mead, 1934; Goffman, 1959). In addition to these aspects, these processes also ensure that all members in society have power hierarchies maintained (Cooley, 1902; Mead, 1934; Goffman, 1959). All members in society can have gender role and identity expectations adapted to cultural notions to ensure continued production of gendered and biased inequality (Cooley, 1902; Mead, 1934; Goffman, 1959).

Deconstruction of Gender and Gender Identity

Butler's idea of gender performance, derived from her landmark work "Gender Trouble," published in 1990, is indeed revolutionary in nature and among the greatest contributions to feminist and queer theory. According to Butler (1990), gender performance challenges essentialist approaches to gender by asserting it to be socially constructed through repeated actions and behaviour. According to Butler (1990), instead of being born with their gender identity, individuals go through a process of acquiring and negotiating their gender through their exposure to societal norms and expectations.

The challenge to consistency and constancy in traditional gender identities and classifications offered by Butler (1990) deals with gender as it relates to performance. Basically, what she introduces here is the idea of gender as something one performs instead of something one

merely possesses (Butler 1990). In other words, according to Butler (1990), gender identities have always had the tendency to transform and change over time.

The concept of "objectivity" is brought into question in post-structural feminism as all social events, including gender definitions, are viewed as fluid and constantly changing (Butler, 1990). According to Butler (1990), gender is not something inherent but something performed through actions. "Gender" becomes limited to performance, wherein people unintentionally start behaving in ways to live up to an unreachable ideal (Butler, 1990). The identity associated with gender from this perspective is something external performed solely to follow and not to define (Butler, 1990).

In this way, Butler's idea of "gender trouble" stresses the subversive role of gender performativity (Butler, 1990). In other words, gender troubles challenge traditional notions of gender contained in binaries (Butler, 1990). Individuals must be able to interrogate and problematize these oppressive values and norms about gender behavior embedded in these traditional systems of patriarchal power (Butler, 1990). In this way, there is great possibility in examining identities and expressions of gender to challenge these binaries (Butler, 1990).

Nevertheless, it should be mentioned that Butler's theory has been criticized and disputed in feminist and queer academic circles. One thing that Butler's theory can be criticized for regards the issue of personal agency and decision-making. In other words, it can be claimed that Butler's focus on subversive performance might just conceal the limits and power dynamics underlying how gender is experienced (Lorber, 1994). People may be faced with certain social, political, and economic issues, for example, that limit their ability to represent non-traditional notions of gender identity and participate in acts of gender resistance (Grosz, 1994). To add to this critique of Butler's theory is its disregard for the practical consequences of gender oppression in terms of issues like discrimination, violence, and equality (Heyes, 2000). In other words, it has been claimed that Butler's theory fails to address how far it would be entirely possible to deconstruct gender and define it in contradistinction to what already exists (De Lauretis, 1991). Butler's theory can be criticized for not developing ways to constructively embody more inclusive and egalitarian social structures despite its strong critique of binarity (De Lauretis, 1991).

Gender Roles and Representations

People's opinions, behavior, and identity are significantly shaped by gender representations. The latter are understood to be stereotypes, narratives, and images that define what it means to be female and male (Connell, 2002; Martin & Halverson, 1981). The process of maintaining gender roles and expectations occurs via representation creation and reinforcement by diverse societal institutions such as family, educational systems, media, and religious organizations (West & Zimmerman, 1987; Risman, 2004).

The representation of gender has consistently echoed and strengthened views about gender roles and identities because they have been deeply embedded in social hierarchies (Connell, 2002; Ridgeway & Correll, 2004). While focusing on traditional representations of gender roles, females have always been shown to be emotional, submissive, and nurturing, whereas males have been shown to be strong, domineering, and rational (Connell, 2002; Martin & Halverson, 1981). Apart from perpetuating stereotypes, such representations have hampered the freedom of self-expression and self-decision (West & Zimmerman, 1987; Risman, 2004).

In addition, because of changing social, cultural, and political circumstances across time, representations of gender do not have permanency (Connell, 2002; Martin & Halverson, 1981). The norms and stereotypes associated with gender have been disrupted by modern society's increased awareness and study of traditional representations associated with gender (Risman, 2004; Ridgeway & Correll, 2004). For example, efforts aimed at increasing LGBTQ+ rights and gender equity have expanded the acceptability of variations associated with representations of gender while undermining traditional notions associated with gender (Risman, 2004; West & Zimmerman, 1987).

Representations of gender form complex and interlocking identities and experiences in combination with other social positions such as sexuality, ethnicity, and class (Connell, 2002; Risman, 2004). The concept of intersection provides insight into interlocking systems of privilege and oppression affecting life circumstances, as it helps to draw attention to ways in which one experiences and manages gender in combination with other aspects of their identity (Risman, 2004; West & Zimmerman, 1987).

Despite these developments, traditional gender representations staunchly continue to play their part in shaping and affecting people's lives (Connell, 2002; Martin & Halverson, 1981). The representation of gender roles, behavior, and characteristics in the mass media, for example, makes a substantial contribution to their perpetuation (Ridgeway & Correll, 2004; West & Zimmerman, 1987). Advertisements very often portray women and men in their conventional ways and settings and so perpetuate conventional gender norms (Ridgeway & Correll, 2004; Martin & Halverson, 1981).

Gender Roles and Domestic Sphere

The Enlightenment, sometimes known as the "Age of Reason," was a period in European history that promoted rational thought (Bryson, 2005). The Enlightenment thinkers were united by their optimism about humanity's future and their belief in progress through the advancement of reason and science (Bryson, 2005). God and religion, like all organizations and authorities, are exposed to rigorous inspection by logic, and they no longer serve as primary standards for what is good and what is not (Bryson, 2005).

Authoritarian regimes are called into question by logic, and for the first time, it is thought conceivable to reform societal institutions that do not favor the happiness and security of the many (Bryson, 2005). The Enlightenment provided the cultural context for the major revolutions of the 18th century (Bryson, 2005). However, the majority of Enlightenment philosophers argued that women are inherently subservient to their emotions and impulses and did not think that women are as capable of critical thinking and logic as men (Bryson, 2005). This causes an imbalance in society: on the one hand, the "public sphere" emerges, where male "citizens" discuss politics and social concerns, and on the other, the "private sphere," the space of the family, where women are restricted (Bryson, 2005). Due to their assumed heightened emotions and sensibilities, women have been considered to be better suited for the role of wives and mothers but not citizens (Bryson, 2005).

The theoretical approaches and research literature in this section investigate the complex relationship between gender roles and representations, family life, and the domestic domain. Gender roles and representations in the home domain define human identities and behavior (Lamb, 2010; West & Zimmerman, 1987). Research shows that creating and maintaining gender roles and representations in society have great significance for family life and dynamics

(Lamb, 2010; West & Zimmerman, 1987). Children learn about gender from very early life experiences related to family socializations and their exposure to femininity and masculinity (Lamb, 2010). The main facilitators of such socializations for children occur in their parental presence as they provide direct learning inputs related to gender culture and values in society (West & Zimmerman, 1987).

The gender role performed in families cuts across several variations of duties and responsibilities allocated to women and men (Coltrane, 2000; Risman, 2004). The gender role demands that women take up expressive role duties such as caring for others and doing house chores; conversely, it demands of men to solely take up instrumental role duties such as earning money and taking care of the house (Coltrane, 2000). The gender stratification of duties relates to and reinforces broader cultural ideologies about women's and men's role memberships in families and society generally (Risman, 2004).

In addition to this, research suggests that parenting approaches shaped by gender have a role to play in affecting gender socialization in children (Eagly & Wood, 1999; Pomerantz & Ruble, 1998). It is common for parents to bring up their kids according to gender stereotypes (Eagly & Wood, 1999; Pomerantz & Ruble, 1998). They encourage nurturing qualities like cooperation and expressiveness in females and aggressive behavior involving independence and competitiveness in males (Eagly & Wood, 1999; Pomerantz & Ruble, 1998). As suggested by Eagly & Wood (1999), these differences in parenting methods sustain gender inequality and the notion of distinguishing qualities and behaviors being inherently male or female.

Further, family dynamics and structures do not remain uniform across cultures and contexts, which ultimately affects representations related to gender and gender roles (Hoffman & Manis, 1979; Schmitt et al., 2009). Individuals' perceptions about gender and their expressions related to gender role performance in families across cultures depend on values and norms (Hoffman & Manis, 1979). For example, it has been observed that individualistic and collectivistic societies have differences in their representations related to gender role performance and the allocation of responsibilities (Schmitt et al., 2009). In collectivism, family harmony and togetherness receive utmost importance over other goals; therefore, these societies tend to be stricter about their representations related to gender and gender role performance (Schmitt et al., 2009).

Gender Roles and Social/Occupational Sphere

A society's experiences, circumstances, and eventual outcomes for its members are shaped by gender roles and expectations, which leave such a profound imprint on social-occupational dynamics as well. The purpose of this section is to discuss the complex interrelationships between gender role dynamics and social-occupational dynamics from a theoretical and research perspective.

Research shows that biases and stereotypes about gender persist in occupational settings, and these serve to perpetuate discrimination and gender inequality (Eagly & Carli, 2007; Heilman, 2001). The "glass ceiling" effect refers to intangible barriers that prevent women from reaching the highest positions of power in organizations where men numerically predominate (Morrison et al., 1987). Women have ongoing systemic issues that prevent their promotion to high-level positions despite continued advancements in issues associated with gender equality (Eagly & Carli, 2007). A number of occupational dynamics and biases affecting women generally in

their work environment have been shown to be contributing to the glass ceiling (Eagly & Carli, 2007; Heilman, 2001).

The issue of the glass ceiling is also impacted by cultural norms and stereotypes related to leadership because traditional notions of leadership behavior are generally identified with behavior and qualities attributed to males (Eagly & Carli, 2007; Heilman, 2001). Non-traditional qualities and behaviors of women leaders may be perceived as less qualified and criticized; hence, it may bar them from climbing to their desirable positions in their workplace (Eagly & Carli, 2007; Heilman, 2001). Further, women from minorities encounter even more challenges associated with interaction between the issue of the glass ceiling and other types of discrimination, such as discrimination based on race, ethnicity, and social status (Eagly & Carli, 2007; Morrison et al., 1987). For example, interlocking racial and gender stereotypes make it difficult for women from racial minorities to break down the issue of the glass ceiling (Eagly & Carli, 2007; Morrison et al., 1987).

In most cases, women receive treatment and opportunities different from their counterparts in their workplace environment due to discrimination arising from their gender (Bertrand & Hallock, 2001; Blau & Kahn, 2000). The results have shown women to have a higher probability of discrimination in processes such as selection, promotion, and negotiations (Bertrand & Hallock, 2001; Blau & Kahn, 2000). In these processes, discrimination ensures results connected to differences in earnings, promotion/advancement in their jobs, and satisfaction (Bertrand & Hallock, 2001; Blau & Kahn, 2000). The concept of jobs being appropriate for women and men perpetuates these discriminations to ensure gender stereotypes (Bertrand & Hallock, 2001; Blau & Kahn, 2000).

Despite all these changes brought by modern society, gender occupational segmentation persists to date; women tend to be overrepresented in lower-paying jobs such as childcare workers, administrative assistants, and service jobs (Padavic & Reskin, 1994; Charles & Grusky, 2004). The occupational segmentation prevents women from pursuing better-paying jobs and jobs associated with men because it reinforces traditional gender preconceptions of women's caring and nurturing role (Padavic & Reskin, 1994; Charles & Grusky, 2004).

In conclusion, gender roles and representation have enormous implications in social and professional arenas, which ultimately determine what opportunities and experiences individuals have in society. To overcome issues arising out of gender inequality in business organizations, it is essential to correct systemic issues related to equality and adverse behavior to ensure gender equity.

Rationale and Significance

The issue of gender roles is transforming in modern society; patriarchy still makes its presence felt despite this. This research investigated the complexities of how patriarchy influences women's and men's lives by probing their differing viewpoints. The rationale for conducting this research arises from trying to grasp completely the complex nature of gender roles, especially in modern society. The aim of this research study was to provide insight into just how complex it is to grasp the dynamics of gender and provide constructive suggestions to help society explore issues of equality and deconstruct traditional gender codes by investigating how patriarchy influences   men's lives.

Aims & Objectives

The purpose of this study was to explore how patterns of gender role perceptions in modern society have been shaped by patriarchy. The study analyzes the evolution of these gender role definitions and how features from both nature and nurture have defined their lasting impacts in terms of stereotypes, biases, and expectations. The hypothesis here assumes that both women and men have abandoned traditional gender role portrayals and their assumed attributes. Documentation of relevant information about the impact of patriarchy in the family and public spheres would allow for helpful gender comparisons.

METHODOLOGY

Participants

For this research study, the researcher recruited 114 participants (N=114). The participants were above the age of 18 years old. Out of the total of 114 participants, 67 of them were female (58.8%), and 47 of them were male (41.2%). The data of this study were collected using a non-probability sampling method. In greater detail, the convenience sampling method was utilized, with the sample acquired via distributing the research questionnaire through social media platforms.

Design

A correlational design was used in order to examine the correlation between age and gender and the opinions/beliefs of the recruited participants regarding gender roles in contemporary society. The Dependent Variable (DV) is the opinions of the sample, and the Independent Variable (IV) is the age and gender of the participants. The influence of independent variables on the dependent variables and the potential correlations will be thoroughly examined.

Materials

In this research study, online information sheets and consent forms were used to ensure that the study would be conducted properly. The sample was collected remotely, and Google Forms was utilized to upload the research questionnaire online. A demographics questionnaire was used to collect data such as the age and gender of the participants. Additionally, in the present research, a quantitative approach was carried out in the context of which the questionnaire served as the research tool for data collection. It included questions related to the research questions of the study, among which the respondents were requested to answer about their opinion of gender roles in contemporary society.

Procedure

After receiving the ethics approval from the Ethics Committee of Cardiff Metropolitan University, the researcher started the data collection process by uploading the questionnaire link to social media platforms. Participants were required to read thoroughly the information sheet and sign the consent form if they wished to participate in the research study. After the participants successfully submitted their responses, they were thanked for their participation, and the data collection process was completed.

Data Analysis

The data analysis was carried out with the statistical processing package SPSS 28, through which descriptive statistics tools were used as well as the Mann-Whitney U test. In the first phase, descriptive statistics were used by SPSS, where the corresponding results were presented (mean age, sample size N, etc.). In more detail, the questionnaire, in addition to the initial questions with personal-demographic data (e.g., gender, age), was structured in two (2) research axes, which were based on the two basic research questions. The first research question is whether women and men have shifted away from traditional gender norms and representations in the public sphere of life, and the second research question is whether women and men have shifted away from traditional gender norms and representations in the family environment. Thus, it included two groups of questions, which were as follows: the first concerned questions regarding the examination of the respondent's opinions about gender roles in the public sphere of action (e.g. social roles, professional roles, recognition in society, etc.), and the second group included questions about gender roles in the family environment (e.g. taking on household chores, raising children). The proposed indicative answers were structured on a four-point scale, based on the Likert scale, giving the following options: Strongly Disagree, Disagree, Agree, Strongly Agree. This is the most widespread measurement scale in the quantitative approach and the construction of questionnaires. The measurement of the answers was done per question through the comparison of the averages of men and women. Next, the nonparametric Mann–Whitney U test was applied, which was used to test whether there were statistical differences between two independent sample variables. Thus, it was examined whether there were differences between men and women in the answers concerning the first research axis (public field of action) and whether there were differences between the age group and the answers for the same axis. Additionally, the same procedure was done for the second research axis (private-family field of action). The significance level (p) was set at 0.05.

Ethical Considerations

Ensuring anonymity and confidentiality for this study was paramount, as only the researcher had access to the data, and measures were in place to prevent any identification of the participants. Upon providing their approval to engage in the experiment after reading the information sheet, data collection commenced. Participants were afforded the option to withdraw from the study at any juncture voluntarily. Moreover, individuals made a deliberate choice to participate in the study. Furthermore, participants were instructed to input a personal code into the online questionnaire, which they were required to utilize should they wish to retract their data.

RESULTS

Demographic Data

In the current research study, the total number of participants was 114 (N=114). The majority of the individuals who participated in the study were women, constituting 58.8% of the sample. The male participants were 47, comprising 41.2% of the total participants.

Table 1: Gender of Participants

Gender		
	Frequency	**Percentage**
Men	47	58.8
Women	67	41.2
Total	**114**	**100.0**

Regarding the age variable, most of the participants belonged to the age group of 18-24 years old, followed by the age groups 25-34, 35-44, and 45-54 (N=3). There were no participants in the age group of 55+ years old.

Table 2: Age of Participants

Age		
	Frequency	**Percentage**
18-24	96	84.2
25-34	8	7.0
35-44	7	6.1
45-54	3	2.6
55+	0	0
Total	**114**	**100,0**

Internal Consistency—Reliability of the Self-Designed Questionnaire

The questionnaire used in this study was developed by the researcher to measure participants' attitudes regarding gender roles and the impact of patriarchy in their lives. The alpha value derived from Cronbach's alpha formula represents the measure of the consistency reliability of the questions in the questionnaire. The alpha value derived from this study stands at 0.867. The reliability of questions posed to measure attitudes towards online learning stands high. Nevertheless, it must be conceded that there may be other challenges associated with questions developed in this study. These may require further pilot research to be fully validated. Future research may involve additional psychometric testing to strengthen the validity and reliability of the questionnaire.

Public Sphere of Action

In the first research question, the opinions and perceptions of the participants regarding gender roles in the public sphere of action are presented. More specifically, participants were called to answer statements regarding social roles, leadership capabilities, professional roles, etc. The proposed indicative answers were structured on a 4-point scale, based on the Likert Scale, giving the following options: Strongly Disagree, Disagree, Agree, and Strongly Agree. Participants were not able to select the answer "Neither Agree nor Disagree," as the researcher deemed it best suitable and appropriate to not include a neutral answer. The mean score for each statement was calculated (see Appendix) with Strongly Disagree = 1, Disagree = 2, Agree = 3, and Strongly Agree = 4.

As the data were not normally distributed, a Mann-Whitney U test was conducted to compare the views of men and women on gender roles and the impact of patriarchy in social and public contexts, according to their gender self-identification. Statistical significance was found in multiple statements; some will be presented in Tables 3.1.1.3, 3.1.1.4, and 3.1.1.5. Additionally, the mean score for each statement will be presented in the tables.

Table 3: Mann-Whitney U Test regarding Gender and Leadership Capabilities

Dependent Variable	Gender	N	Mean Rank	Sum of Ranks	Mann–Whitney U	p	Mean
Women can take leadership roles effectively.	Men	47	43.49	2044.00	916.000	<.001	3.56
	Women	67	67.33	4511.00			

The above table indicates that compared to men, women commented with a higher score on the statement that "Women can take leadership roles effectively," suggesting a more favorable assessment of their potential for effective leadership. The mean score for the question is 3.56, indicating that, on average, respondents leaned towards agreeing with the statement, despite the statistically significant gender differences (SO = 67.33, MWU = 916.000, p = <.001).

Table 4: Mann-Whitney U Test regarding Gender and the Belief about the existence of Patriarchy

Dependent Variable	Gender	N	Mean Rank	Sum of Ranks	Mann–Whitney U	p	Mean
Patriarchy does not exist in the modern society we live in.	Men	47	73.17	3439.00	838.000	<.001	1.69
	Women	67	46.51	3116.00			

As shown in Table 4, men have commented with a higher score on the statement *"Patriarchy does not exist in the modern society we live in"* in comparison to women, which indicates that men, on average, tend to perceive patriarchy as less prevalent compared to women, who

generally disagree with the notion that patriarchy does not exist in modern society (SO= 73.17, MWU= 838.000, p=<.001). The mean score for the statement "Patriarchy does not exist in the modern society we live in" is 1.69. This suggests that, on average, respondents tend to disagree with the statement, indicating that they believe patriarchy does exist in modern society.

Table 5: Mann-Whitney U Test regarding Gender and Job Discrimination

Dependent Variable	Gender	N	Mean Rank	Sum of Ranks	Mann – Whitney U	p	Mean
Women often miss out on good job opportunities due to discrimination	Men	47	42.77	2010.00	882.000	<.001	3.30
	Women	67	67.84	4545.00			

Lastly, in Table 5, women commented with a higher score than men on the statement *"Women miss out on good job opportunities due to discrimination,"* which indicates that women are more inclined to agree with the idea that discrimination impacts job opportunities for women (SO= 67.84, MWU= 882.000, p=<.001). However, the mean score of 3.30 suggests that, on average, respondents leaned towards agreement with the statement.

Private Sphere of Action

The second research axis focused on investigating the opinions and perceptions of the men and women in the research sample regarding gender representations and roles in the private-family aspect of life. In more detail, participants were asked to rate statements about issues concerning the societal place and influence of men and women within family structures and generally in the private aspect of life. Statistical significance was also found in almost all the statements. In the tables below, some indicative answers to the statistically significant results will be presented (Tables 6, 7, 8, 9, and 10).

Table 6: Mann-Whitney U Test regarding Gender and Motherhood

Dependent Variable	Gender	N	Mean Rank	Sum of Ranks	Mann – Whitney U	p	Mean
Only when a woman has a child does she become a real woman and gain value.	Men	47	68.50	3219.50	1057.500	<.001	1.29
	Women	67	49.78	3335.50			

Table 6 presents statistical results regarding perceptions of motherhood and womanhood based on responses to the statement "Only when a woman has a child does she become a real woman and gain value." Descriptive statistics reveal an overall mean score of 1.29, suggesting that, on average, respondents tended to disagree with the statement. However, a notable gender difference emerges, with men (SO = 68.50) scoring higher on the agreement scale compared

to women (SO = 49.78). This gender disparity is statistically significant, indicating that men are more likely to agree with the notion that motherhood defines a woman's worth compared to women (MWU = 1057.500, p= <.001).

Table 7: Mann-Whitney U Test regarding Gender and Societal Expectations of Masculinity

Dependent Variable	Gender	N	Mean Rank	Sum of Ranks	Mann – Whitney U	p	Mean
A proper man does not express his true feelings easily and openly.	Men	47	70.29	3303.50	973.500	<.001	1.63
	Women	67	48.53	3251.50			

The above table indicates a statistically significant difference between men's and women's views on the statement *"A proper man does not express his true feelings easily and openly."* More specifically, men commented with a higher score on the statement compared to women, suggesting that a significant portion of men believe that openly expressing one's true emotions may not align with societal expectations of masculinity. Descriptive statistics reveal that the mean score was 1.63, indicating a prevailing inclination towards disagreement with the statement, which suggests that a majority of respondents were inclined to believe that expressing true feelings openly does not contradict the concept of being a 'proper' man (SO = 70.29, MWU = 973.500, p p= <.001).

Table 8: Mann-Whitney U Test regarding Gender and Decision-Making in a Household

Dependent Variable	Gender	N	Mean Rank	Sum of Ranks	Mann–Whitney U	p	Mean
The man must be the ruler of the house and should take all the important decisions.	Men	47	71.81	3375.00	902.000	<.001	1.41
	Women	67	47.46	3180.00			

The statistical analysis reveals a significant divergence in opinions between men and women regarding the statement "The man must be the ruler of the house and should take all the important decisions." Men, on average, indicated a substantially higher level of agreement with this statement, with a mean score of 71.81, suggesting a prevalent belief that traditional gender roles dictate male dominance in decision-making within the household. The mean score was 1.41, reflecting an overall inclination toward disagreement with the statement (SO = 71.81, MWU = 902.000, p p= <.001).

Table 9: Mann-Whitney U Test regarding Gender and Female Inferiority

Dependent Variable	Gender	N	Mean Rank	Sum of Ranks	Mann–Whitney U	p	Mean
Women are the weaker sex and are socially inferior to men.	Men	47	68.41	3215.50	1061.500	<.001	1.45
	Women	67	49.84	3339.50			

The statistical analysis highlights a substantial difference in how men and women perceive the statement "Women are the weaker sex and are socially inferior to men." Men, on average, indicated a higher level of agreement with the statement, with a mean score of 68.41, implying a prevalent belief among many men in the concept of female inferiority, both physically and socially. The mean score of 1.45, derived from descriptive statistics, reflects an overall inclination toward disagreement with the statement among all respondents (SO= 68.41, MWU=1061.500, p= <.001).

Table 10: Mann-Whitney U Test regarding Gender and Household Chores

Dependent Variable	Gender	N	Mean Rank	Sum of Ranks	Mann–Whitney U	p	Mean
Men should help/contribute to household chores.	Men	47	45.76	2150.50	1022.500	<.001	3.70
	Women	67	65.74	4404.50			

The statistical analysis indicates a significant disparity in responses between men and women regarding the statement "Men should help/contribute to household chores." Women, on average, showed a notably higher level of agreement with the statement, suggesting a strong belief in the importance of men participating in household tasks. In contrast, men exhibited a lower average agreement score, implying a less pronounced inclination towards contributing to household chores. The mean score for all respondents was 3.90, indicating a general tendency towards agreement with the statement across the sample. The Mann-Whitney U test further confirms the statistical significance of the gender difference in responses, highlighting a distinct contrast in perceptions between men and women regarding the role of men in household responsibilities (p<.001).

DISCUSSION

Summarizing findings

The current research study found statistically significant differences in the opinions and views of women and men regarding gender roles and the impact of patriarchy on their lives. The participants' opinions were examined for both public and private spheres of action. More specifically, regarding the social and occupational aspects of life, results showed statistically

significant differences in the perceptions of women and men. Compared to men, women had a more positive view of women's leadership abilities. Furthermore, women were more inclined to believe patriarchy is pervasive in contemporary society and to think that gender discrimination limits women's job opportunities and careers.

Similarly, statistically significant gender differences were recorded while examining gender roles and representations within the domestic-private sphere of life. Men expressed opinions that corresponded with conventional societal expectations and representations of masculinity and male dominance in domestic decision-making, and they were more likely to link and associate parenthood with a woman's value. In contrast, women agreed more strongly than men did on how important it is for men to contribute to household duties, defying conventional gender norms. However, it is important to note that, despite the statistically significant gendered differences in their opinions, both women and men have shifted away from traditional gender norms, representations, beliefs, and prejudices, as indicated by the mean score of each statement.

Comparing findings to previous research

Important findings regarding complex dynamics between societal demands and personal experiences can be uncovered by analyzing representations of gender in family life, social/occupational settings, and public life. To present both similarities and differences regarding representations of gender in the examined dimensions of life, findings from this research will be contrasted with findings from other research conducted in this section.

The findings from this research study make it clear how entrenched traditional views of gender and stereotypes remain, particularly in terms of views associated with leadership and patriarchy. This aligns with other research in highlighting how cultural norms and stereotypes have lasting effects on individuals (Connell, 2002; Ridgeway & Correll, 2004). To clarify this situation, for example, Eagly and Carli (2007) discuss how glass ceilings provide insight into how cultural views associated with leadership result in maintaining gender differences in management. The findings from this research study also highlight how traditional media contributes towards maintaining traditional gender (Ridgeway & Correll, 2004). In other words, it provides evidence to reinforce claims associated with traditional gender norms being maintained by several institutions in society, such as media, education, and family (West & Zimmerman, 1987).

In their study conducted in the home context, it can be seen that their findings confirm the importance of family socialization processes in maintaining gender norms and expectations, notably via parental modeling and reinforcement of related cultural norms and values pertaining to gender. In line with other early related research conducted, it defines how family dynamics have impacted people's gender concepts and actions in their domestic environment (Lamb, 2010; Coltrane, 2000). To illustrate, Eagly and Wood (1999) discuss how parents typically raise their children in ways to reinforce traditional gender roles to perpetuate gender inequity and to reinforce the idea of biologically distinct genders.

The results highlight the continued presence of differences among women and men in society and their professional environment, which manifests itself in glass ceiling phenomena, discrimination in terms of gender, and occupational segregation. The results confirm other research studies cited in literature about women's challenges to ensure equality and development in their profession (Heilman, 2001; Bertrand & Hallock, 2001). The results also

reflect how women's equality in society and their workplace is compounded by intersectionality issues such as race and ethnic issues (Morrison et al., 1987). Eagly and Carli (2007) discuss how women from diverse types of society encounter greater challenges due to interlinking issues such as glass ceiling issues and other discrimination issues.

In conclusion, it can be asserted that results from the present study align with other academic literature related to traditional gender representations and their lasting effects.

Limitations

Regarding this research study, it is important to acknowledge the limitations that may affect the findings concerning the opinions and views of women and men about gender roles in contemporary society and the impact of patriarchy in their lives. Self-reported questionnaires were utilized for the conduct of the research process. Questionnaires with closed-ended questions and fixed response options, like the questionnaire that was utilized in the current research study, are prone to limitations, and the amount of data that can be gathered may be limited since the available response options might not adequately represent the complexity of participants' opinions and perceptions. To acquire the needed population sample, the convenience sampling method was used as the research questionnaire was distributed through social media platforms. Although convenience samples allow for ease of data collection, biases may occur in selecting respondents who can be conveniently accessed instead of all members of society. The generalizability of results to society would be minimal due to the possibility of not accurately capturing the attributes of all members belonging to society. The limited number of members who were beyond the age of 55 and all members making up 84.2% of the sample size who belong to the ages of 18 to 24 may cause bias and restrictions to the generalizability of results. As the questionnaire was uploaded to social media platforms, the targeted populations were mostly young people, resulting in an unintentional elimination of older participants. Because of this process of elimination, it would be unfortunate if this study were to be limited by not capturing entirely different viewpoints and experiences from this particular demographic. Often generational differences and experiences can have differing effects across all ages to be impacted by these differences and choices. The conclusions reached by this study would be limited in application to larger demographics. The small sample size of this study would not be representative of society as a whole. Social desirability bias is very common in research studies and particularly common in self-administered questionnaires. When social desirability bias occurs, social researchers will provide responses to questions and queries based not necessarily on what their answer would be but on what their answer should be to be acceptable to society. It would not be unlikely to have participants in a study about gender and patriarchy provide responses to questions about what society allows and accepts about gender issues rather than necessarily what their viewpoint may be about it. Participants may be hesitant to share thoughts or experiences that contradict traditional gender roles or question the status quo. This may lead to an underreporting of attitudes or behaviors that are seen as unusual or nonconforming to gender stereotypes.

CONCLUSION

Ultimately, it can be concluded from the results and findings of this research study that complex dynamics of gender can be witnessed in modern society to quite an extent. A wide gap exists in both public and private institutions to reflect deeply embedded ideologies of society.

Although women convey confidence about their leadership qualities and demonstrate increased awareness about systemic issues such as patriarchy and discrimination, traditional models of gender do continue to play their due role to some extent, especially in shaping and defining what constitutes motherhood and traditional models of what constitutes society's understanding of masculinity. In contrast to women's assertiveness about their qualities and awareness about systemic issues in society, men generally abide by traditional models of being in control of their families and managing their expressions to reflect traditional models of male dominance in society and society's understanding of emotional control and repression. In spite of deeply embedded traditions and models in society, there do appear to be telling signs of shifting attitudes towards greater freedom and equality among women who express overwhelmingly strong supportive ideologies towards men contributing towards gender equity in society to indicate slowly but surely dawnings of changing attitudes towards greater freedom and equality in society.

FUTURE RESEARCH

In the future, research may conduct studies about creating campaigns with educational events and seminars aimed not only at different social demographics but also at different work environment settings. The purpose of these events will be to raise awareness about issues women encounter in their personal and professional lives. They will encourage women to come up with their own approaches to resolve issues related to gender inequality and sexism. In addition to these events, future research may conduct other projects such as adding courses about gender perspective and equality from kindergarten to college. The reason behind implementing these courses will be to ensure equality and encourage sound gender identities among new adult demographics.

REFERENCES

Acker, J. (1990). Hierarchies, Jobs, Bodies: A Theory of Gendered Organizations. *Gender and Society*, *4*(2), 139–158.

Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, N.J.: Prentice Hall.

Bandura, A., & Bussey, K. (2004). On broadening the cognitive, motivational, and sociostructural scope of theorizing about gender development and functioning: Comment on Martin, Ruble, and Szkrybalo (2002). *Psychological Bulletin*, *130*(5), 691–701. https://doi.org/10.1037/0033-2909.130.5.691

Bertrand, M., & Hallock, K. F. (2001). The gender gap in top corporate jobs. *Industrial & Labor Relations Review*, *55*(1), 3. https://doi.org/10.2307/2696183

Blau, F. D., & Kahn, L. M. (2000). Gender differences in pay. *The Journal of Economic Perspectives*, *14*(4), 75–100. https://doi.org/10.1257/jep.14.4.75

Bryson, V. (2005). *Feminist political theory*. Bloomsbury Publishing.

Bussey, K., & Bandura, A. (1999). Social cognitive theory of gender development and differentiation. *Psychological Review*, *106*(4), 676–713. https://doi.org/10.1037/0033-295x.106.4.676

Butler, J. (1990). *Gender Trouble: Feminism and the Subversion of Identity*. Routledge.

Chafetz, J. S. (2006). *Handbook of the Sociology of Gender*. Springer Science & Business Media.

Charles, M., & Grusky, D. B. (2004). *Occupational Ghettos: The Worldwide Segregation of Women and Men*. Studies in Social Inequality.

Chodorow, N. (1978). *The reproduction of mothering: Psychoanalysis and the sociology of gender.*

Coltrane, S. (2000). Research on Household Labor: Modelling and Measuring the Social Embeddedness of Routine Family Work. *Journal of Marriage and the Family/Journal of Marriage and Family*, *62*(4), 1208–1233. https://doi.org/10.1111/j.1741-3737.2000.01208.x

Connell, R. (1987). *Gender and power: society, the person, and sexual politics*.

Connell, R. W. (2002). *Gender*. Polity.

Connell, R. W. (2009). *Gender: In World Perspective* (2nd ed.). Polity, Cambridge.

Cooley, C. H. (1902). *Human nature and the social order*. Transaction Publishers.

Crenshaw, K. W. (1991). Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color. *Stanford Law Review*, *43*(6), 1241. https://doi.org/10.2307/1229039

Davis, A. Y. (1981). *Women, race & class*. New York : Vintage Books.

De Beauvoir, S. (1949). *The second sex*. Random House.

De Lauretis, T. (1991). *Queer theory: Lesbian and Gay Sexualities*.

Eagly, A. H., & Carli, L. L. (2007). *Through the labyrinth: The Truth about how Women Become Leaders*. Harvard Business Press.

Eagly, A. H., & Wood, W. (1999). The origins of sex differences in human behavior: Evolved dispositions versus social roles. *American Psychologist*, *54*(6), 408–423. https://doi.org/10.1037/0003-066x.54.6.408

Fausto-Sterling, A. (2000). *Sexing the body: Gender Politics and the Construction of Sexuality*. Hachette UK.

Fragoudaki, A. (1987). Γλώσσα λανθάνουσα. *Περιοδικό ΔΙΝΗ*, *2*, 27–28.

Freud, S. (1905). *Three essays on the theory of sexuality*. https://ci.nii.ac.jp/naid/10024579215

Freud, S. (1924). *The ego and the ID*. Simon and Schuster.

Goffman, E. (1959). *The presentation of self in everyday life*. Anchor.

Grosz, E. (1994). *Volatile bodies: Toward a Corporeal Feminism*. Indiana University Press.

Harding, K. J., & Feldman, M. J. (2006). Transgender Emergence: Therapeutic Guidelines for working with Gender-Variant People and their families. *Journal of the American Academy of Child and Adolescent Psychiatry*, *45*(5), 627–630. https://doi.org/10.1097/01.chi.0000215533.44778.5d

Heilman, M. E. (2001). Description and prescription: How gender stereotypes prevent women's ascent up the organizational ladder. *Journal of Social Issues*, *57*(4), 657–674. https://doi.org/10.1111/0022-4537.00234

Heyes, C. (2000). *Line drawings: Defining Women through Feminist Practice*. Cornell University Press.

Hoffman, L. W., & Manis, J. D. (1979). The Value of Children in the United States: A new approach to the study of fertility. *Journal of Marriage and the Family/Journal of Marriage and Family*, *41*(3), 583. https://doi.org/10.2307/351628

Hooks, B. (1984). *Feminist Theory: From margin to center*. http://ci.nii.ac.jp/ncid/BA49808302

Katz-Wise, S. L., & Hyde, J. S. (2015). Sexual Fluidity and Related Attitudes and Beliefs Among Young Adults with a Same-Gender Orientation. *Archives of Sexual Behavior*, *44*(5), 1459–1470. https://doi.org/10.1007/s10508-014-0420-1

Kimmel, M. S., & Aronson, A. (2018). *The Gendered Society Reader*. Oxford University Press, USA.

Lamb, M. E. (2010). *The role of the father in child development*. John Wiley & Sons.

Lorber, J. (1994). *Paradoxes of gender*.

MacKinnon, C. A. (1987). *Feminism unmodified: Discourses on Life and Law*. Harvard University Press.

Martin, C. L., & Halverson, C. F. (1981). A schematic processing model of sex typing and stereotyping in children. *Child Development*, *52*(4), 1119. https://doi.org/10.2307/1129498

Mead, G. H. (1934). *Mind, self [and] society: From the Standpoint of a Social Behaviorist*.

Mischel, W. (1977). The interaction of person and situation. In D. Magnusson & N. S. Endler (Eds.), Personality at the crossroads: Current issues in interactional psychology (pp. 333–352). Lawrence Erlbaum Associates, Inc.

Money, J., & Ehrhardt, A. A. (1972). *Man & woman, boy & girl: Gender Identity from Conception to Maturity*.

Morrison, A. M., White, R. P., & Van Velsor, E. (1987). *Breaking the glass ceiling: Can Women Reach The Top Of America's Largest Corporations? Updated Edition*. Basic Books.

Oakley, A. (1972). Sex, gender and society. In *Routledge eBooks*. https://doi.org/10.4324/9781315243399

Padavic, I., & Reskin, B. F. (1994). *Women and men at work*. Pine Forge Press.

Pomerantz, E. M., & Ruble, D. N. (1998). The role of Maternal control in the development of Sex Differences in Child Self-Evaluative Factors. *Child Development*, *69*(2), 458–478. https://doi.org/10.1111/j.1467-8624.1998.tb06202.x

Pryzgoda, J., & Chrisler, J. C. (2000). Definitions of Gender and Sex: The Subtleties of Meaning. *Sex Roles*, *43*(7/8), 553–569. https://doi.org/10.1023/a:1007123617636

Ridgeway, C. L., & Correll, S. J. (2004). Motherhood as a status characteristic. *Journal of Social Issues*, *60*(4), 683–700. https://doi.org/10.1111/j.0022-4537.2004.00380.x

Risman, B. J. (2004). Gender as a social structure. *Gender & Society*, *18*(4), 429–450. https://doi.org/10.1177/0891243204265349

Rubin, G., & Reiter, R. R. (1975). *The traffic in women: Notes on the "political Economy" of Sex*.

Ruble, D. N., Martin, C. L., & Berenbaum, S. A. (2006). Gender development. In W. Damon & R. M. Lerner (Eds.), Handbook of child psychology: Vol. 3. Social, emotional, and personality development (6th ed., pp. 858–932). John Wiley & Sons, Inc.

Schmitt, D. P., Realo, A., Voracek, M., & Allik, J. (2009). "Why can't a man be more like a woman? Sex differences in big five personality traits across 55 cultures": Correction to Schmitt et al. (2008). *Journal of Personality and Social Psychology*, *96*(1), 118. https://doi.org/10.1037/a0014651

West, C., & Zimmerman, D. H. (1987). Doing gender. *Gender & Society*, *1*(2), 125–151. https://doi.org/10.1177/0891243287001002002