

लैड्गिकताको सामाजिक निर्माण (SOCIAL CONSTRUCTION OF GENDER)

I. 2020, Q. No. 1; 2015, Q. No. 1 (Long Answer Question)

How West, C. and Zimmerman, D.H. (1987) has analyzed gender as routine accomplishment in everyday life interaction in their *Doing gender*? Discuss.

[वेस्ट, सी. र जिम्मरम्यान, डि.एच. (1987) ले आफ्नो *Doing Gender* मा लैड्गिकतालाई दैनिक जीवनका अन्तर्क्रियाहरूको नित्य/नियमित प्राप्तिका रूपमा कसरी विश्लेषण गरेका छन् ? छलफल गर्नुहोस्।]

OR

What is gender? How is gender constructed? Elaborate the theme of "We 'do gender' all the time and cannot avoid doing it." As argued by West & Zimmerman (1987)

[लैड्गिकता के हो ? लैड्गिकता कसरी निर्मित हुन्छ ? "हामी जुनसुकै समयमा पनि 'लैड्गिक भेदभाव' गरिरहेका हुन्छौं र त्यसलाई कहिल्यै निषेध गर्न सकिन्दैन।" यस प्रसङ्गलाई वेस्ट एण्ड जिम्मरम्यान (1987) को तर्कका साथ सविस्तार गर्नुहोस्।]

Ans: अमेरिकाको क्यालिफोर्निया विश्वविद्यालयका समाजशास्त्री एवम् प्राध्यापकद्वय क्यान्डेस वेस्ट र डन् एच. जिम्मरम्यानद्वारा लिखित लेख *Doing Gender* (1987) मा उनले लैड्गिकतालाई दैनिक जीवनका अन्तर्क्रियाहरूमा हुने नित्य कार्यहरूका आधारमा विश्लेषण गरेका छन्। उनीहरूका अनुसार दैनिक जीवनका नित्य कार्यहरू र अन्तर्क्रियाहरूद्वारा महिला र पुरुषहरूबीचको असमानता अर्थात् लैड्गिकता सिर्जना हुने गर्दछ।

वेस्ट एण्ड जिम्मरम्यानका अनुसार *Doing Gender* भनाले महिला र पुरुषहरू तथा केटी र केट्यहरूबीचका भिन्नताहरू सिर्जना गर्ने प्रक्रिया हो। तर त्यस्तो भिन्नताहरू प्राकृतिक, अत्यावश्यक वा जैविकीय भने हुँदैनन्। एकपटक ती भिन्नताहरू निर्माण भइसकेपछि तिनलाई (वा ती भिन्नताहरूलाई) लैड्गिकताका आधारभूत विशेषताहरू थप प्रबल गर्नका लागि प्रयोग गरिन्छ। समाजमा संस्थागत गरिएका विभिन्न व्यावहार र क्रियाकलापहरूको ढाँचा सिर्जना गरेर व्यक्तिको प्राकृतिक यौन भिन्नतालाई सामाजिक लैड्गिकतामा स्थापित गरिन्छ। सामाजिक परिवेशका कार्यक्रमहरू (Organized Sports) लाई त्यस्तो भिन्नता प्रदर्शित गराउने र पुरुषपना प्रकटित गराउने एउटा माध्यम मानिन्छ। संसारका कतिपय स्थानमा महिलाहरूका लागि खेलका सीमित

खेल मैदान, शौचालयको स्वरूप आदि। वेस्ट एण्ड जिम्मरम्यानले औल्याएअनुसार केही खास किसिमका सामाजिक अवसरहरूले समेत महिला र पुरुषहरूबीचको भिन्नतालाई सिर्जना गरिरहेका छन्। आयोजना गरिने खेल कार्यक्रमहरू (Organized Sports) लाई त्यस्तो भिन्नता प्रदर्शित गराउने र पुरुषपना प्रकटित गराउने एउटा माध्यम मानिन्छ। संसारका कतिपय स्थानमा महिलाहरूका लागि खेलका सीमित

उपर्युक्त मम्पूर्ण विवेचनाका आधारमा निष्कर्षमा भन्न सकिन्छ कि समाजशास्त्रीद्वय क्यान्डेस वेस्ट कियाकलापहरूमा नित्य वा नियमित ढूँगबाट निर्माण हुने धारणाको रूपमा विश्लेषण गरेका छन्। जिम्मरम्प्यानले विशेष जोड दिएका छन्।

2020, Q. No. 1; 2015, Q. No. 1 (Long Answer Question)

How West, C. and Zimmerman, D.H. (1987) has analyzed gender as routine accomplishment in everyday life interaction in their *Doing gender*? Discuss.

OR

What is gender? How is gender constructed? Elaborate the theme of "We do gender" all the time and cannot avoid doing it" as argued by West & Zimmerman (1987).

• Article Summary

In the article *Doing Gender* (1987), published in *Gender & Society*, American sociologists Candace West and Don H. Zimmerman raise the often-unquestioned concept of gender and its definition in society. They bring forth the idea that gender results from actions and interactions performed by people in daily life; gender is not merely a concept but an accomplishment. The authors define sex, sex category, and gender from each other to recognize these concepts in the readers' minds to better understand their topic. The article uses real-life examples of people questioning or deciding to change their gender and the challenges opposed by society. Since people are affected by social influences, their behaviors regarding their gender are at times restricted to a confident expectation by society. Apart from the flaw in the role theory of consistent human behavior, the discussions in the article primarily support this new understanding of gender introduced by the authors. West and Zimmerman claim that gender is not something we are, but we do.

Traditional gender perceptions view man and woman as natural and unequivocal categories. These allegedly principal differences between sexes are supported by the division of labor and are characterized by female and male behaviors, which have profound psychological and social implications. In "doing gender," West and Zimmerman refute the classic distinction between the socially constructed "gender" as opposed to the

biological "sex." Instead, they argue for a more complex relationship between social and physical features. West and Zimmerman's definition of gender is a sociological one that relies on codes and conventions that are at the foundation of everyday activities. *Doing gender* means performing complex societal activities of perception, interaction, and micropolitics which define certain activities and pursuits as masculine or feminine. West and Zimmerman argue that gender is a series of traits nor a "role," but rather something which is performed, something which is "done" (hence "doing gender") in a continuing and context-related manner. *Gender* is established employing interaction and is displayed through it, and while appearing as "natural," it is something created by an organized social performance.

• Major/Essential Arguments

West and Zimmerman analyzed gender as a routine accomplishment in everyday life interaction. According to them, inequality between males and females, i.e., gender, is created through daily lives' routine accomplishments and everyday social interactions. They contend that *gender* means creating differences between girls and boys and women and men. However, such differences are not natural, essential, or biological. Once the differences have been constructed, they reinforce the essentialness of gender. They observe the creation of several institutionalized frameworks through which our natural and normal sexiness can be enacted. The physical features of the social setting provide one obvious resource for expressing gender differences. **For example**, the sex segregation of public bathrooms in several places distinguishes 'ladies' from 'gentleman' in matters held to be fundamentally biological, even though both are somewhat similar in the question of waste elimination. These settings are furnished with dimorphic equipment (such as urinals for men or elaborate grooming facilities for women) even though both sexes may achieve the same ends through the same means.

According to West and Zimmerman, standardized social occasions also provide stages for evocating essential female and male natures. For instance, organized sports are an institutionalized framework that expresses manliness. There, those qualities that ought to property to be associated with masculinity, such as endurance, strength, and competitive spirit, are celebrated by all parties concerned—who may be seen to demonstrate such traits, and spectators, who applaud their demonstrations from the safety of the sidelines.

Assortative mating practices among heterosexual couples still afford further means to create and maintain differences between women and men. For example, even though size, strength, and age tend to be generally distributed among females and males (with considerable overlap between them), selective pairing ensures couples in which boys and men are visibly bigger, stronger, and older than the girls and women with whom they are paired.

Citing the statement by Harold Garfinkel (1967), West and Zimmerman argue that the work and socially structured occasions of sexual passing were obstinately unyielding to attempt to routinize the grounds of daily activities. This obstinacy points to the omnirelevance of sexual status to

affairs of daily life as an invariant but unnoticed background in the texture of relevance compose the actual changing scenes of everyday life.

According to West and Zimmerman, if sex category is omnirelevant, then a person engaged in virtually many activities may be held accountable for the performance of that activity as a woman or a man, and their incumbency in one or the other sex category can be used to legitimate or discredit their activities. Accordingly, virtually any activity can be assessed as its womanly or manly nature. Moreover, to "do" gender is not always to live up to normative conceptions of femininity or masculinity—it is to engage in the behavior at the risk of gender assessment.

2020, Q. No. 8

Write short notes (any TWO):

- a. Sexual orientation
- b. Empowerment
- c. Patriarchy

(द्रष्टव्य: शीर्षकहरू b र c का उत्तरहरूका लागि क्रमशः Chapter-4 र Chapter-3 हेर्नुहोस् ।)

Sexual orientation (यौन उन्मुखता)

ns: कुनै एउटा खास लिङ्ग (पुरुष वा महिला) प्रति कुनै एउटा व्यक्तिको भावनात्मक र यौनिक आकर्षणलाई यौन उन्मुखता भनिन्छ । यौन उन्मुखतालाई चारवटा वर्गहरूमा विभाजन गरिएको छ ।
पहिलो- विसमलैङ्गिकता (Heterosexuality), **दोस्रो-** समलैङ्गिकता (Homosexuality), **तेस्रो-** द्वैलैङ्गिकता (Bisexuality) र **चौथो-** अयौनिकता (Asexuality) । विपरित लिङ्गी व्यक्तिप्रतिको भावनात्मक, संवेगात्मक र यौनिक आकर्षणलाई विसमलैङ्गिकता भनिन्छ । कुनै व्यक्ति विपरित लिङ्गी व्यक्तिप्रति भावनात्मक र यौनिक रूपमा आकर्षित हुन्छ भने त्यस्तो व्यक्तिको यौन उन्मुखता विसमलैङ्गिकता हो । आफ्नै लिङ्गको व्यक्तिप्रति कुनै व्यक्ति भावनात्मक र यौनिक रूपमा आकर्षित हुन्छ भने त्यस्तो व्यक्तिको यौन उन्मुखतालाई समलैङ्गिकता भनिन्छ । यदि त्यस्तो समलैङ्गिकता पुरुष र पुरुषबीच कायम हुन्छ भने त्यस्ता समलैङ्गिकता भनिन्छ । यदि त्यस्तो समलैङ्गिकता महिला र महिलाबीचको यौनिक पुरुषहरूलाई समलिङ्गीकामूक पुरुष (Gay) भनिन्छ । महिला र महिलाबीचको यौनिक पुरुषहरूलाई समलिङ्गीकामूक महिला (Lesbian) भनिन्छ । दुवै लिङ्गका व्यक्तिप्रति समान रूपबाट यौनिक समलिङ्गीकामूक महिला (Lesbian) भनिन्छ । दुवै लिङ्गका व्यक्तिप्रति समान रूपबाट यौनिक वा भावनात्मक रूपबाट आकर्षित हुने व्यक्तिको यौन उन्मुखतालाई द्वैलैङ्गिकता (Bisexuality) भनिन्छ । द्वैलैङ्गिक यौन उन्मुखता भएको पुरुष व्यक्ति महिलाप्रति आकर्षित हुनुका साथै पुरुषप्रति पनि यौनिक रूपमा आकर्षित हुन्छ । त्यसैगरी द्वैलैङ्गिक महिला पनि पुरुष र महिलाप्रति समान पनि यौनिक रूपमा आकर्षित हुन्छ । अरु व्यक्तिप्रति यौनिक आकर्षणको कमी भएको अथवा यौन रूपमा आकर्षित हुन्निन् । अरु व्यक्तिप्रति यौनिक आकर्षणको कमी भएको अथवा यौन रूपमा आकर्षित हुन्निन् । अरु व्यक्तिप्रति रुचि नभएको वा यौन चाहना नहुने किसिमको कुनै व्यक्तिको यौन उन्मुखतालाई क्रियाकलापप्रति रुचि नभएको वा यौन चाहना नहुने किसिमको कुनै व्यक्तिको यौन उन्मुखतालाई अयौनिकता (Asexuality) भनिन्छ । लिटिल एण्ड मेकारीभर्न (2013) का अनुसार विसमलिङ्गी (Heterosexuality sexual orientation) लाई मानिसको स्वाभाविक र प्राकृतिक अनौपचारिक रूपमा साधारण

जनसंख्या। हरेक एउटा पक्षमा मध्यस्ता/निरन्तरता कायम छ।

लिटिल एण्ड मेकारी भर्नका अनुसार कुनै व्यक्तिको यौन उन्मुखता विसमलैङ्गामा द्वैलौड्गिक किन हुन्छ भने सम्बन्धमा खास कारणहरूबारे वैज्ञानिक सहमति नरहेका सम्भाव्य प्रभावका सम्बन्धमा अध्ययन अनुसन्धानहरू गरिएका छन्। तर अमेरिकी मनोवैज्ञानिक सदृश (2008) ले यौन उन्मुखतालाई कुनै एउटा तत्वसँग मात्र सम्बन्धित भएको वा जोडिएको प्रमाण नभएको ओँल्याएको छ।

2. 2020, Q. No.8

Write short notes (any TWO):

- a. Sexual orientation
- b. Empowerment
- c. Patriarchy

(Note: For short notes on the topics 'b' and 'c', refer to concerned chapters 4 and 3 respectively)

a. Sexual orientation

Ans: Sexual orientation refers to a person's capacity for sexual feelings and 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 sex; *bisexuality*, the attraction to individuals of either sex; or *asexuality*, no attraction to either sex. Heterosexuals and homosexuals may also be referred to informally as "straight" and "gay," respectively. North America is a heteronormative society, supporting 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?"

According to current scientific understandings, as stated by American Psychological Association (2008), individuals are usually aware of their sexual orientation between middle childhood and early adolescence. 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 puberty, some may be able to claim their sexual orientations. In contrast, others may be unready or unwilling to make their homosexuality or bisexuality known since it goes against North American society's historical norms.

Alfred Kinsey was 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 from exclusively heterosexual to homosexual. In his work *Sexual Behavior in the Human Male* (1948), Kinsey writes, “Males do not represent two discrete populations, heterosexual and homosexual. The living world is a continuum in each one of its aspects.”

There is no scientific consensus regarding the exact reasons why an individual holds a heterosexual, homosexual, or bisexual orientation. American Psychological Association's study found the possible genetic, hormonal, developmental, social, and cultural influences on sexual orientation, but there has been no evidence linking sexual orientation to one factor. However, the research presents evidence showing that homosexuals and bisexuals are treated differently than heterosexuals in schools, the workplace, and the military. For instance, the 2009 Canadian Climate Survey reported that 59% of LGBT (lesbian, gay, bisexual, or transgender) high school students had been subject to verbal harassment at school compared to 7% of non-LGBT students; 25% had been subject to physical harassment compared to 8% of non-LGBT students; 31% had been subject to cyber-bullying (via internet or text messaging) compared to 8% of non-LGBT students; 73% felt unsafe at school compared to 20% of non-LGBT students, and 51% felt unaccepted at school compared to 19% of non-LGBT students.

3. 2019*, Q. No. 1 (Long Answer Question)

How is gender socially constructed? Explain the notion of *Doing Gender* with reference to West and Zimmerman 1987.

How is gender society with reference to West and Zimmerman 1987.
 (लैद्यगिकता कसरी सामाजिक रूपबाट निर्मित हुन्छ? वेस्ट एण्ड जिम्मरम्यान 1987 को सन्दर्भका लाईवाइ वर्णन गर्नुहोस् ।)

वा नित्य प्रक्रिया हो।

वेस्ट एण्ड जिम्मरम्यानले आफ्नो लेख *Doing Gender* मा व्यावहारको मूल्याङ्कनलाई पनि लैड्गिकताको निर्माणमा एक महत्वपूर्ण कारक मानेका छन्। उनका अनुसार महिलाहरू प्रायः त्यस्ता व्यावहार वा क्रियाकलापमा संलग्न हुन्छन्; जुन क्रियाकलाप, कार्य वा व्यावहारलाई ती महिलाका सहकर्मीहरूले स्त्रियोचित (Feminine) ठानेका हुन्छन्। महिलाका कार्य वा क्रियाकलापहरू उसको यौन वर्ग (Sex category) का निर्धारित मापदण्डहरू अनुसार कस्तो प्रकारका छन् भन्ने आधारमा मूल्याङ्कन गर्ने गरिन्छ। महिलाले आफ्नो यौन वर्गअनुसारका निर्धारित मापदण्डअनुरूपका कार्य वा व्यावहार गरेमा समाज स्वीकार्य मानिन्छ। जबकी ती मापदण्डहरू अनुरूप क्रियाकलाप, कार्य वा व्यावहार गर्न विफल हुने महिलाका सन्दर्भमा स्वयम् ती महिलाको दोष देखाइन्छ; मापदण्डहरू कठोर भए भन्ने आधारमा मापदण्ड सुधार वा खुकुलो गर्ने र मापदण्डहरूलाई दोष लगाउने गरिदैन।

वेस्ट एण्ड जिम्मरम्यानले तर्क गरेका छन् कि लिङ्ग (Sex), लिङ्ग वर्गीकरण (Sex category) र लैड्गिकता (Gender) का सन्दर्भमा पुरुष, पुरुष-महिला, पुरुषोचित र स्त्रियोचितका मुद्दाहरू उपर विचार गर्नु उपयुक्त हुन्छ। जसअनुसार लिङ्ग भन्नाले पुरुषहरू र महिलाहरूको रूपमा वर्गीकरण गर्नका लागि जैविक मापदण्डहरूमा स्वीकृत एक आधार हो। लिङ्ग वर्गीकरण त्यस्ता जैविक मापदण्डहरूको अभिव्यक्ति हो। त्यसैगरी लैड्गिकता भन्नाले दैनिक जीवनका कार्यहरूमा कुनै खास यौन वर्गका लागि उपयुक्त हुने क्रियाकलाप र व्यावहारहरूको व्यवस्थापन हो।

3. 2019,*Q. No. 1 (Long Answer Question)

How is gender socially constructed? Explain the notion of *Doing Gender* with reference to West and Zimmerman 1987.

Ans: There is a difference between sex and gender. Sex is a biological determinant while gender is ‘psychological,’ ‘social,’ and ‘cultural determinant.’ A person’s gender can be different from a person’s sex. Gender is thus socially

constructed because, unlike biological sex, gender is a product of society. If society determines what is masculine or feminine, society can change what is considered masculine, feminine, or anything between them. No one needs to be locked into fixed gender categories. Any individual is free to identify their gender as they see fit. Hence it is clear that gender is socially constructed.

In her research article *Night to His Day: The Social Construction of Gender* (1994), Judith Lorber argues that gender is such a normal part of daily life that usually takes a deliberate disruption of our expectations of how women and men are supposed to act to pay attention to how it is produced. Gender signs and signals are ubiquitous that we usually fail to note unless they are missing or ambiguous. Then we are uncomfortable until we have successfully placed the other person in a gender status; otherwise, we feel socially dislocated. In our society, Lorber argues, in addition to men and women, the status can be 'transvestite' (a person who dresses in opposite-gender clothes) and 'transsexual' (a person who has had sex-change surgery). Transvestites and transsexuals carefully construct their gender status by dressing, speaking, walking, gesturing in the ways prescribed for women or men, whichever they want to be taken for—and so does any 'normal' person. So, we could identify them in terms of their specific social behavior, activities, and tendencies. In this way, gender is socially constructed.

According to Lorber, for the individual, the gender construction process starts with an assignment to a sex category based on what genitalia looks like at birth. Then babies are dressed or adorned in a way that displays the category because parents do not want to be constantly asked whether their baby is a girl or a boy. A sex category becomes a gender status through naming, dress, and the use of other gender markers. One is a child's gender evident; others treat one gender differently from those in the other, and the children respond to the difference by feeling different and behaving differently. As soon as they can talk, they start to refer to themselves as members of their gender. Sex does not come into play again until puberty, but by that time, sexual feelings, sexual desires, and practices have been shaped by gendered norms and expectations. Adolescent boys and girls approach and avoid each other in an elaborately scripted and gendered mating dance. Parenting is gendered, with different expectations for mothers and fathers, and people of different genders work at different kinds of jobs. The work adults do as mothers and fathers and low-level workers and high-level bosses shape women's and men's life experiences. These experiences produce different feelings, consciousness, relationships, and skills—which we call feminine or masculine. All these processes constitute the social construction of gender.

- **The Notion of Doing Gender with Reference to West and Zimmerman (1987)**

Candace West and Don H. Zimmerman are sociologists and Professors duo at the University of California, Department of Sociology, United States. Their scholarly article *Doing Gender* (1987) advances a new understanding of gender as a routine accomplishment embedded in everyday interaction. They argue that gender or sociological discrimination between women and men creates daily lives, routine accomplishments, and social interactions.

According to West and Zimmerman, **doing gender** means creating differences between girls and boys and women and men, which are not natural, essential, or biological. Once the differences have been constructed, they reinforce the *essentialness*, i.e., essential characteristics of gender. In a delightful account of the arrangement between the sexes, famous American-Canadian sociologist Erving Goffman (1977) observes creating a variety of institutionalized frameworks through which our "natural, normal sexiness" can be enacted. The physical features of the social setting provide one obvious resource for expressing our 'essential' differences. For example, the sex segregation of public bathrooms distinguishes 'ladies' from 'gentlemen' in matters held to be fundamentally biological, even though both are somewhat similar in the question of waste production and their elimination. These settings are furnished with dimorphic equipment (such as urinals for men or elaborate grooming facilities for women), even though both sexes may achieve the same ends through the same means.

West and Zimmerman argue that standardized social occasions also provide stages for evocating the "essential female and male natures." Goffman cities organized sports as one such institutionalized framework for expressing manliness. Those qualities that ought "properly" to be associated with masculinity, such as endurance, strength, and competitive spirit, are celebrated by all parties concerned—participants, who may be seen to demonstrate such traits, and spectators, who applaud their demonstrations from the safety of the sidelines.

According to West and Zimmerman, assortative mating practices among heterosexual couples still afford other means to create and maintain differences between women and men. For example, even though size, strength, and age tend to be generally distributed among females and males (with considerable overlap between them), selective pairing ensures couples in which boys and men are visibly more prominent, more muscular, and older than the girls and women with whom they are paired. West and Zimmerman further argue that gender may be routinely fashioned in various situations that seem conventionally expressive to begin with, such as those that present 'helpless' women next to heavy objects or flat tires. Nevertheless, heavy, messy, and precarious concerns can be constructed from any social situation, even though standards set in other settings may involve light, clear, and safe. Given these resources, any interactional situation sets the stage for depicting "essential" sexual natures. **In sum, these situations "do not so much allow for the expression of natural differences" to produce that difference itself.**

Individuals have many social identities that may be donned or shed, muted, or made more salient, depending on the situation. One may be a friend, spouse, professional, citizen, and many other things to many different people—or the same person at different times, but we are always women or men—unless we shift into another sex category. This shift means that our identificatory displays will provide an ever-available resource for doing gender under an infinitely diverse set of circumstances.

West and Zimmerman viewed role conflict as a dynamic aspect of "arrangement between the sexes," an arrangement that provides for

occasions on which persons of a particular sex category can “see” quite clearly that they are out of place and that if they were not there, their current troubles would not exist. From the standpoint of interaction, what is at stake is the managing ‘essential’ natures, and from the standpoint of the individual, the continuing accomplishment of gender. If, as we have argued, the sex category is omnirelevant, then any occasion, conflict or not, offers the resources for doing gender.

From the above discussion, the notion of *Doing gender*, according to West and Zimmerman, is cleared.

4. 2019, Q. No. 4

What is gender? Discuss how it is constructed?

(लैंड्गिकता के हो? यो कसरी निर्मित हुन्छ भन्ने सम्बन्धमा छलफल गर्नुहोस्।)

Ans: पुरुषोचित (Masculine) र स्त्रियोचित (Feminine) व्यावहारका सामाजिक रूपबाट निर्मित वर्गीकरणहरू जनाउनका लागि प्रयुक्त गरिने अवधारणालाई लैंड्गिकता (Gender) भनिन्छ । लैंड्गिकतालाई विभिन्न संस्कृतिमा फरक-फरक रूपबाट परिभाषित गर्ने गरिएको पाइन्छ । स्त्री र पुरुषसँग सम्बन्धित विभिन्न प्रकारका विश्वास र व्यावहारहरू जनाउने एक सङ्केतक शब्दावली नै लैंड्गिकता हो । पछिल्ला केही वर्षदेखि समाजशास्त्रमा लिङ्गका सामाजिक-साँस्कृतिक पक्षहरूलाई त्यसका जैविकीय पक्षहरूबाट अलग गरेर ‘लैंड्गिकता’ (Gender) का बारेमा बुझ्ने र अध्ययन गर्ने परिपाटी विकास गरिएको छ । लिङ्ग (Sex) ले महिला र पुरुषबीचको जैविक भिन्नतालाई जनाउँदछ भने लैंड्गिकता (Gender) ले महिला र पुरुषहरूबीच सामाजिक, साँस्कृतिक र धार्मिक रूपबाट निर्मित असमानताहरूलाई जनाउँदछ । लैंड्गिकताको अवधारणाले स्त्री र पुरुषहरूबीच सामाजिक रूपबाट निर्मित भिन्नताका पक्षहरूतर्फ ध्यान आकर्षित गर्दछ । कुनै जान्किगत पहिचानलाई जनाउन ‘लैंड्गिकता’ को प्रयोग गरिदैन बरु प्रतिकात्मक रूपमा - जांत्रिकसम्बन्धी रुढीवादी धारणाहरू, संरचनाहरू, अर्थहरू; - निभाजनलाई जनाउन -

लैंडगिकताको निर्माण गर्दछन्। यी समग्र प्रक्रियाहरूले रूपबाट निर्मित हुन्छ।

उपर्युक्त सम्पूर्ण विवेचनाका आधारमा निष्कर्षमा भन्न सकिन्छ कि बालकको जन्मसँगै हाम्रो सामजिक-साँस्कृतिक जीवनका विभिन्न व्यावहार, क्रियाकलाप, भाषा, लुगा, परम्परा, मूल्यमान्यता, अन्तर्क्रियाको ढाँचा, सामाजिक प्रतिमानहरू आदित्रारा क्रमिक रूपमा लैंडगिकताको निर्माण हुन्छ।

4. 2019, Q. No. 4

What is gender? Discuss how it is constructed?

Ans: The concept used to denote the socially constructed classifications of masculine and feminine behaviors is gender. Gender is defined differently in different cultures. Gender is an indicative term for different beliefs and behaviors related to men and women. In the last few years, sociology has developed a habit of understanding and studying gender by separating the socio-cultural aspects of gender from its biological aspects. Sex refers to the biological differences between men and women, while gender refers to the social, cultural, and religious inequalities between men and women. The concept of gender focuses on aspects of socially constructed differences between men. ‘Gender’ is not used to draw attention to aspects of an individual’s identity, instead of to symbolically represent cultural norms, stereotypes, structures, meanings about masculinity and femininity; The concept of ‘gender’ is used to describe the gender division of labor that exists in institutions and organizations. Thus, gender is a form of the social organization of gender discrimination or a form of an unequal social system between men and women. *Gender* is the sociological concept that defines the roles of men and women on a socio-cultural basis, which relates to the privileges, actions, and behaviors of men and women.

- **How is gender constructed?**

The article written by American sociologist Judith Lorber “**Night to His Day**”: *The Social Construction of Gender (1994)*, contains an analysis of the process, social structure, and behaviors of gender construction.

According to her, the construction of sexuality starts from the birth of a child. After a child is born, he or she is first given a sex category, either female or male, based on his or her genitals. Then the clothes are determined according to his gender classification. The clothes or names are determined according to the gender of the child so that other people do not have to ask what the child is constantly. Through the nomenclature, the dress, the language spoken to him, and other gender indications, the child's sex category gradually becomes Gender status. Once a child's sexuality becomes evidence of his or her identity, other people treat the child differently from the other sex according to his or her gender. Children also react differently to different behaviors and behaviors according to their gender. As a child develops language skills, he or she begins to identify himself or herself as a member of his or her gender group. It is not until puberty that a person's sexual behavior becomes active, but by that time, a child's sexual feelings and practices are shaped by gendered norms and expectations. Parenting is also gendered due to the different expectations that mothers and fathers have of their sons and daughters. Different types of functions are assigned to different gender groups, and individuals engage in areas of work that suit their gender. The mother's role is the lower level of the household, and the father's role is the culturally higher. The different actions of men and women shape women's and pop experiences. Different experiences, consciousnesses, relationships, and skills are generated by which the ways of bringing feminine and masculine behavior (Ways of bringing feminine or masculine) are institutionalized. These also build natural sexuality. Thus, sex is a biologically determined attribute, whereas gender is socially constructed.

Based on all the above considerations, it can be concluded that with the birth of a child, sexuality is gradually constructed through the behaviors, activities, language, dress, traditions, values, interaction patterns, and social dimensions of our socio-cultural life.

5. 2019, Q. No. 9

Give short answer to any TWO of the following:

(तलका मध्ये कुनै दुईको सङ्खिप्त उत्तर दिनुहोस)

a. Gender identity (लैखिकता पहिचान)

भानुसहकृत परलैंड्रीकृत हुन्छन् भने सम्बन्धमा कुनै एकल र ठोस निष्कर्ष पहिलाउन सकिएको छैन। परलैंड्रीकृत अभिव्यक्ति र अनुभवहरू बढी विविधतापूर्ण हुने हुन्दैले तिनको उद्गम पहिचान गर्नु कठिन हुन्छ। आनुवांशिक गुणहरू वा अभिभावकजन्य सामाजिक-सांस्कृतिक तत्त्वहरू परलैंड्रिगिकताका लागि जिम्मेवार हुन सक्ने जीवशास्त्री तथा समाजशास्त्रीहरूले औल्याएका छन्। अधिकांश समाजशास्त्रीहरूले उपर्युक्त सम्पूर्ण तत्त्वहरूले व्यक्तिको लैंड्रिगिक पहिचानमा टेवा पुऱ्याउने तर्क राखेका छन्।

5. 2019. Q. No. 9

Give short answer to any TWO of the following:

- a. Gender identity
- b. Socialist feminism
- c. Domination and Exploitation

(Note: For short notes on the topics 'b' and 'c', refer to concerned chapters 2 and 3 respectively)

Ans: a. 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. To a certain extent, men can assume some feminine roles and characteristics, and women can assume some masculine roles and characteristics without interfering with their gender identity.

An individual who identifies with a gender opposite of their biological sex is **transgender**. Transgender males, although assigned the sex 'female' at

birth, have such a strong emotional and psychological connection to the forms of masculinity in a society that they identify their gender as male. A parallel connection to femininity exists for transgender females. It is difficult to determine the prevalence of transgender in society. For instance, Canada's (2011) statistics state that they have neither the absolute number of people whose sexual orientation is lesbian, gay, or bisexual nor the number of people who are transgender. However, it is estimated that 2 to 5% of the U.S. population is transgender.

Transgender 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 their gender identity — are called **transsexuals**. They may also be male-to-female (MTF) or female-to-male (FTM) transsexuals. 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. It is typically done by adopting the dress, hairstyle, mannerisms, or another characteristic assigned to the opposite gender. It is important to note that people who cross-dress or wear traditionally assigned to the opposite gender are not necessarily transgendered. According to **American Psychological Association (2008)**, *cross-dressing* is typically a form of self-expression, entertainment, or personal style, not necessarily an expression of gender identity.

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 and social and cultural factors such as childhood and adulthood experiences. Most experts believe that these factors contribute to a person's gender identity. It is known 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. Organizations such as the Canadian Professional Association for Transgender Health (CPATH), Trans Pulse, and the National Center for Trans Equality work to support, prevent, respond to, and end all types of violence against transgendered, transsexual, and homosexual individuals. These organizations hope this violence will end by educating the public about gender identity and empowering transgendered and transsexual individuals.

पुराणे समूहहरु र हामी पर्याप्त
भूमिका दिइएको छ ।
समाजले नै हाम्रो लैंडगिकता निर्माण गर्दछ र त्यसका सदस्यहरूलाई उमेर, जनजातीयता,
प्रजातीयता, सामाजिक वर्ग तथा हैसियतसँग समान ढड्गले वर्गीकरण गर्दछ । यस्याँ
लैंडगिकताअनुसार गरिने वर्गीकरण भने सामाजिक असमानता उकास्ने एउटा अर्को तरिका केन
पुगदछ । महिला र पुरुषबीच स्पष्ट प्रकट हुने किसिमका जैविक र मावशास्त्रीय भिन्नताहरू हुन्न्याँ
तर त्यस्ता भिन्नताहरूलाई हामी निम्नता र परम्परागत जड भूमिका निर्धारणका लागि प्रयुक्त गर्न
सक्दैनो ।

6. 2017, Q. No. 1 (Long Answer Question)

Write an essay on 'the social construction of gender.'

Ans: Gender is socially constructed and results from sociocultural influences throughout an individual's development. Gender identity can be affected by and is different from one society to another depending on how the members of society evaluate the role of females and males. Our gender identity can be influenced by ethnicity, historical and cultural background, family values, and religion. Often people confuse or misuse the terms gender and sex. The term sex refers to the biological distinction of being male and female. To make the distinction clearer, one could consider that we inherit the sex, but we learn our gender. Gender is a structural feature of society, and the sociological significance of gender is that it is a way by which society controls its members. Gender, like social class and race, can socially categorize people and even lead to prejudice and discrimination. *Prejudice* is a set of attitudes, more likely unfavorable, towards group members. Discrimination is overt negative behavior towards a person based on his or her membership in a group. When there is differential treatment of people based on their sex, sexism defines this behavior. Sexism refers to any bias against an individual or group based on the individual's or group's sex. Gender discrimination is another way one could define sexism, and primarily this is associated with discrimination and stereotyped beliefs against women. Stereotypes are beliefs about certain groups' characteristics, attributes, and behaviors, and most of them are socioculturally

based. Although stereotypes and beliefs regarding women have been changed and improved, they are still evident in our country and other modern cultures. Unfortunately, in several countries worldwide, such as Arabian courtiers, Africa, and India, things have not changed much, and women are still considered a minority. They do not have equal access and rights in their societies, as do males. This variation regarding gender around the world makes it prominent that gender identity is influenced by social variables and has little to do with biological variables.

The idea of the social construction of gender sees society, not biological sex differences, as the basis for gender identity. There are many different processes by which the expectations associated with being a boy/girl are passed on through society. The social construction of gender could be further seen by how parents behave to their children, their expectations about how their children should behave and act, and the toys they buy for them. For example, girls are supposed to play with dolls and be sweet and emotional, and boys are supposed to play with action figures and be aggressive and rational. Therefore clothes, toys, and even the language used with young children follow stereotyping gender. Children learn by modeling and the messages they receive and act accordingly. An example like the dress code we have for children can also be seen with adults, particularly in the colors, fabrics, and designs specific to each gender. Another example is the situation of a female working in the business field who is expected to dress in a masculine way to be considered successful and taken more seriously. This process could demonstrate how social influences affect gender expectations and shape behaviors and norms regarding gender.

Apart from the family, the first agent of socialization and learning gender identity, children learn from other sources such as school. Starting from the first years of school, including daycare center years, children learn their gender identity from playing and interacting with other children and care providers. By visiting a childcare program, one may notice that the environment is arranged to promote gender identity. There will likely be an area staged as the housekeeping corner, where girls play, and another area with building blocks and tool kit items where the boys play. However, several believe that the kind of toys and roles children play affect their future and the skills they learn. Playing with blocks is considered giving experience in spatial relations and mathematical concepts, in which playing with dolls and dramatic role-playing is associated with learning to be a nurturer. As children grow, more stereotype ideas are involved regarding which subjects are favorable and suitable for each gender. For instance, the most obvious example is math, and probably all of us have heard the notion that boys are better at math than girls. Therefore, one could see that social influence affects perception about gender identity and roles. However, perceptions such as this can lead to stereotype threads which are the fear or nervousness that one's behavior will exemplify a negative stereotype about his in-group and thereby, in essence, confirming the accuracy of the stereotype.

Furthermore, the media also affects and influences gender identity. For instance, children are constantly bombarded with shows depicting gender stereotype models, from toys marketed as boys or girls to children's TV programs and shows. It is common for the children's programs to emphasize the role of the male "hero" who saves the weak female. Children interpret these messages as "real life," which shapes their reality, behavior, and expectations of their gender

role. However, the social construction of gender does not happen only once and does not stop with children. It continues throughout the rest of our lives and influences our perspective and how we view things and situations. Regarding the media, one can see an example of gender stereotyping by observing the messages of advertisements.

Additionally, cultural and religious beliefs and attitudes seriously impact gender identity and, in many cases, promote stereotype beliefs against women and lead to gender discrimination. When a society has specific norms, people living within it will adapt to them, doing the same even for discriminatory norms. For instance, when a society views women as weak or inferior due to religious and cultural reasons, people living within the society will develop the same views and act accordingly. One can see this, for example, in many Middle-east countries, and with different religious groups, even in our own country. People tend to conform to their group and do the same even when they engage in discriminatory behaviors. They want to fit in and be accepted by their group, known as normative conformity.

Society constructs our gender and categorizes its members similarly with age, ethnicity, race, social class, and status. However, the categorization according to gender is another way of manipulating members of a society and promoting inequalities. There are apparent biological and anthropological differences between the two sexes, but we cannot use these differences to infer conclusions and provide stereotyped models about gender. As mentioned in the beginning, sexism is the term that accounts for gender discrimination and has different forms. One of them already mentioned is benevolent sexism characterized by positive but stereotyped views of women. Contrarily another form is hostile sexism characterized by negative stereotypical views towards women. For instance, hostile sexist views of women are centered on beliefs that women are inferior to men due to superficial views that one can hold again women. Lastly, another form of sexism is ambivalent sexism, which simultaneously holds views of both hostile and benevolent sexist attitudes. However, no matter the form, sexism has negative consequences, stereotyping women and even prejudice and discrimination. For instance, the United States of America and other developed countries have come a long way in eliminating discrimination against women, but there is still room for improvement. Gender, as mentioned above, results from sociocultural influences. Research and theory derived from social psychology could develop appropriate interventions targeting a vast range of individuals and institutions to promote equality of genders and eliminate gender discrimination.

Differentiate between sex and gender with suitable example.

Ans: Sex and gender are two words that refer to the differences between males and females. Though these two terms are commonly used interchangeably, there is a distinct difference between sex and gender. The main difference between sex and gender is that **sex refers to the biological and physiological differences between males and females**. In contrast, **gender refers to the social differences between men and women**.

Sex refers to the biological differences between males and females. Sex is based on reproductive function since biological, physiological differences between males and females exist due to reproduction. These differences include hormones, chromosomes, and internal and external sexual organs. For example, a woman's ability to give birth to offspring is a sex difference, not gender. The deeper voice inherent in men is also a difference based on sex.

Since sex is a biological factor, the characteristics that distinguish sex remain the same in any culture. It is sex that creates the distinction between males and females. Sex also determines the gender of a person. However, in some cases, an individual's gender and sex may not align; this happens to people of transgender.

On the other hand, **gender refers to the social and cultural differences between men and women**. It considers features like gender roles, behavior, expectations, and attributes considered appropriate by society. Gender can be mainly divided into masculine and feminine. Gender deals with the social role assigned to men and women. For example, women are expected to be more nurturing and gentler than men. It is not a difference based on physical differences but dictated by society. Some physical differences do not indeed fall into the category of biological differences. For instance, the belief that women have long hair and men have short hair is not based on sex, but gender, since the length of the hair is not determined by biological factors but social norms and customs.

Unlike sex, gender is not created biologically but socially. Therefore, gender differences can vary from one culture to another. What is considered feminine or masculine characteristics in one culture or time may differ in different cultures and periods.

There seems to be a clear difference between sex and gender from the above discussion. Such a difference may be presented as follows:

Basis of Differences	Sex	Gender
i. Concept	Sex refers to the biological and physiological differences between men and women.	Gender refers to the social and cultural differences between men and women.
ii. Nature of Difference	Sex is based on biological differences.	Gender is based on social and cultural differences.

iii. Categories	Sex has two main categories—male and female.	Gender has two main categories—masculine and feminine.
iv. Different cultures and times	Sex remains the same regardless of time and culture.	Gender roles, expectations may differ across time and culture.
v. Creation	Sex is created by reproduction needs, i.e., biological features.	Social norms create gender distinctions.

8. 2015, Q. No. 4

Explain the difference between sex and gender as discussed by Little and McGivern (2013).

McGivern (2013) द्वारा छलफल गरिएअनुसार लिङ्ग र लैडगिकताबीचको भिन्नतालाई वर्णन गर्नुहोस्।

भिन्नतालाई वर्णन गर्नुहोस्।)
ns: ब्रिटिश नारीवादी समाजशास्त्रीद्वय विलियम लिटिल र रोन मेकारीभर्नद्वारा प्रकाशित गरिएको पुस्तक *Introduction to Sociology: A Canadian Edition (2013)* को अध्याय 12 मा समावेश The Difference Between Sex and Gender शीर्षकअन्तर्गत लिङ्ग र लैंडगिकताबीचको विवरण दिएको छ।

The Difference Between Sex & Gender

भिन्नताका बारेमा विश्लेषण प्रस्तुत गरिएको छ। भिन्नताका अनुसार अधिकांश समाजशास्त्री र सामाजिक वैज्ञानिकहरूले लिङ्ग र लिटिल एण्ड मेकारीभर्नका अनुसार अधिकांश समाजशास्त्री र सामाजिक वैज्ञानिकहरूले लिङ्ग र लैंडगिकतालाई वैचारिक रूपमा अलग-अलग अवधारणा मानेका छन्। लिङ्गको तात्पर्य पुरुष र महिलाहरूबीचको शारीरिक अन्तर हो, जसमा प्राथमिक यौन विशेषताहरू (जस्तैः प्रजनन प्रणाली) र द्वितीय यौन विशेषताहरू (जस्तैः वक्षस्थल, आवाज, हर्मोनस्तर, रौं, नितम्ब अस्थि र गन्थी प्रणाली) समावेश हुन्छन्। अर्थात् प्राथमिक र सहायक यौन विशेषताहरूका आधारमा महिला र पुरुषबीच कायम हुने जैविकीय भिन्नता (Biological difference) लाई लिङ्ग भनिन्छ। अर्कोतरफ लैंडगिकताले पुरुष वा महिला हुनुका साथ जोडिएका सामाजिक वा सांस्कृतिक अन्तरलाई जनाउँदछ। लैंडगिक पहिचान (Gender identification) ले एउटा त्यस्तो सीमालाई अन्तर्भूत घोषणाको रूपमा पहिचान गरिन्छ।

अकातफ लैड्गिकतारा अन्तरलाई जनाउँदछ। लैड्गिक पहिचान (Gender) अन्तरलाई जनाउँदछ। स्त्रीको रूपमा पहिचान गरिन्छ। जनाउँदछ, जसद्वारा व्यक्तिलाई पुरुष वा स्त्रीको रूपमा पहिचान गरिन्छ। लिटिल एण्ड मेक्मीभर्नका अनुसार ऐउ व्यक्तिको जैविकीय प्रक्रियाबाट निर्धारित हुने लिड्गले उसको लैड्गिकतासँग सधै मेल खाँदैन। तसर्थ लिड्ग र लैड्गिकता शब्द अन्तर्परिवर्तनीय हुँदैनन्। पुरुष प्रजनन अड्गका साथ जन्मिएको बालकको पहिचान 'पुरुष' का रूपमा गरिन्छ। त्यस बालकको वृद्धिसँगै उसले आफ्नो संस्कृतिका नारीवादी पक्षहरूका साथ पहिचान बनाउन सक्दछ। यद्यपि लिड्ग (Sex) शब्दले जैविक र शारीरिक भिन्नताहरूलाई जनाउँदछ, त्यसैले निपिन्न मानव समाजबीच लिड्गका विशेषताहरूमा भिन्नता हुँदैन। उदाहरणको लागि महिला जातै संस्कृति, परम्परा र समाजहरू) मा महिनावारी हुँच, स्तनको निक्सित हुँच।

विविधतापूर्ण योन जीवन रहेको हुन्छ, जसमा पुरुष वा माहलाहरू समावरा हुन सक्नुपर्ने । हुपर्युक्त सम्यूर्ण विवेचनाबाट स्पष्ट हुन्छ कि लिटिल एण्ड मेकारी भर्नका अनुसार लिङ्गाले महिला १ पुरुषहरूबीच प्राकृतिक रूपबाट कायम हुने जैविक अन्तरलाई जनाउँदछ; जुन सार्वभौमिक हुन्छ । सामाजिक-सांस्कृतिक प्रतिमानहरूद्वारा महिला र पुरुषबीच कायम गरिएको भिन्नतालाई लैंडगिकता भनिन्छ, जुन सार्वभौमिक हुँदैन ।

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Explain the difference between sex and gender as discussed by Little and McGivern (2013).

Ans: An analysis of sex and gender differences is presented in Chapter 12 of the book *Introduction to Sociology* (Canadian Edition) (2013), authored by British feminist sociologists William Little and Ron McGivern.

According to Little & McGivern, most sociologists and social scientists consider sex and gender conceptually separate concepts. Sex refers to the physical differences between men and women, including the primary sexual characteristics (e.g., reproductive system) and secondary sexual characteristics (e.g., breasts, voice, hormonal levels, hair, pubic bone, and glandular system). Therefore, the biological difference between a man and a woman based on their primary and secondary sexual characteristics is called sex. Gender, on the other hand, refers to the social or cultural differences associated with being male or female. *Gender identification* refers to the boundaries by which a person is identified as male or female.

According to Little & McGivern, a person's sex determined by biological processes does not always match his/her gender. Therefore, the words sex and gender are not mutually exclusive. A child born with a male reproductive organ is identified as a 'male.' As the child grows gradually, he/she can identify with the feminist aspects of his/her culture. Although sex refers to biological and physical differences, there is no difference in sex characteristics between human societies. For example, in all people of the female sex (all cultures, traditions, and societies), menstruation occurs, breast development occurs, which develops the ability to breastfeed a baby. Gender characteristics, on the other hand, can vary significantly according to society and culture. For example, in American culture, wearing a skirt is considered feminine. However, in some Middle Eastern, Asian, and African cultures, the dress (gown) worn as a skirt is considered a characteristic of masculinity.

According to Little & McGivern, the dichotomous view of gender is specific to some cultures, not universal. In some cultures, sex is viewed as fluid.

Previously, some anthropologists have used the term “berdache” to refer to people who sometimes or permanently dressed as heterosexuals. Such practices have been found to exist in certain tribal groups. In Samoan culture, the third gender is readily accepted. Fa’afafine is a term used to describe biologically born as men but has the qualities of both masculinity and femininity. ‘Fa’afafine’ (i.e., the ‘Fa’afafine individuals) are considered an important part of the same culture. Nevertheless, people from other cultures can confuse her as a homosexual because ‘Fa’afafine’s have a diverse sex life, including men or women.

From all the above considerations, according to Little & McGivern, sex represents a naturally occurring biological difference between men and women, which is universal. The difference between men and women created by socio-cultural paradigms is gender, which is not universal.

**Clarify the various dimensions of gender. (Long Answer Question)
(Additional Question)**

(लैंड्रिगिकताका विभिन्न आयामहरू स्पष्ट गर्नुहोस् ।)

महिला-पुरुष विभेदको सामाजिक सङ्गठन अथवा ती बीचका असमान सम्बन्धहरूको व्यवस्थालाई लैंड्रिगिकता (Gender) भनिन्छ । लैंड्रिगिकताले महिला र पुरुषका भूमिकाहरूलाई सामाजिक-साँस्कृतिक आधारबाट व्याख्या गर्दछ र यसले स्त्री-पुरुषका विशेषाधिकारहरूलाई जनाउँदछ । साँस्कृतिक तथा ऐतिहासिक आधारमा लैंड्रिगिकता शक्ति सम्बन्धहरूको कार्य तथा असमानताको एक सामाजिक सङ्गठन हो ।

लैंड्रिगिकताका विभिन्न आयामहरू निम्नानुसार छन् :

i. **नारी शरीर (Female body)**

शरीरशास्त्री र जीवशास्त्रीहरूले नारी शरीरलाई एक सार्वभौमिक तथा जीवन्त संरचनाका रूपबाट विश्लेषण गर्दछन् । नारी शरीरमा सन्तानोत्पादन गर्न सक्ने क्षमता एक सर्वव्यापी एवम् सार्वभौमिक विषयको रूपमा रहेको हुन्छ । यसको ठिक विपरित समाजमा नारी शरीरलाई साँस्कृतिक अर्थ प्रदान गरिएको हुन्छ । समाजद्वारा नारी शरीरलाई साँस्कृतिक वस्तुको श्रेणीमा राखिन्छ, जसका कारण कहिलेकाँही विरोधाभाषपूर्ण मतमतान्तरहरू उत्पन्न हुन पुग्दछन् । उदाहरणको लागि एउटा कम उमेरकी बालिकालाई एक किशोरी बालिकाको शरीरको भन्दा भिन्न रूपले अर्थ लगाइन्छ । त्यसैगरी विवाहित र अविवाहित नारी शरीरका

9. Clarify the various dimensions of gender. (Long Answer Question)

Ans: Gender is the social organization of male-female discrimination or unequal relations between them. Gender defines the roles of women and men from a socio-cultural basis and reflects the privileges of men and women. On a cultural and historical basis, gender is a function of power relations and a social organization of inequality.

The different dimensions of gender are as follows:

Female body Physiologists and biologists analyze the female body as a universal and living structure. The ability of the female body to reproduce is a ubiquitous and universal concern. On the contrary, the female body is given a cultural meaning in society. The female body is categorized as a cultural object by society, leading to conflicting opinions. For example, a young girl is interpreted differently than a teenage girl.

Similarly, the bodies of married and unmarried women have different meanings. Since the female body is directly connected with the process of reproduction, her body is interpreted in different ways by controlling and classifying it. Different parts of a woman's body are expressed by setting different criteria.

i. Phallocentrism

Phallocentrism is considered a significant part of the current social system. Phallocentrism has made the female body an object that can be used and consumed according to the wishes of society. According to sociologists, a social and cultural difference of sex is institutional and universal. Methods of expressing such a distinction vary according to different socio-cultural paradigms. For example, a woman who works harder than a man cannot get the place in society and family that she inherits. However, in every society, women must bear the brunt of such tendencies. Thus, phallocentrism in society is considered a dimension of gender.

ii. Beneficial concept of male

In society, men have always been in a situation to benefit. So far, the benefits of development-oriented programs run by the government are more for the male class. Most women are not aware of these programs and are not aware of how to benefit from such programs independently. Even the family-like organization has created a hierarchical structure of men, women, and children in society. The family has also provided gender stratification, where women are given lower status in. Due to this, the status of women in society reaches a critical level.

iii. Modern and traditional concepts about gender

In the current situation of modern society, middle-class women are also connecting with new professions, enterprises, and new careers. While in the institutional structures of traditional society, women have not yet achieved the expected, appropriate, and meaningful place in their families and society. Due to modern and traditional expectations of women by

male society even today, the attitude of men towards physical beauty towards women has remained unchanged. Even in contemporary society, women are expected to define and refine their physical beauty according to the demands and desires of men. Even in literature, magazines, media, and advertisements, women provide a 'glamorous' image. The work of promoting and disseminating the female body as a commodity continues to this day through cosmetics, industry, media, and capitalist institutions. Thus, propaganda is established in a society where women are creatively, intellectually, and academically rejected and taxed as intellectual creatures, defined as one body, commodity, and consumable substance. Therefore, the modern and the traditional concept about gender is considered significant dimension of gender.

iv. Gender differences in society

Even in the modern society of the contemporary age, there are some such customs, perceptions, institutions, and institutional, ideological differences, by which various shame is inflicted on women very skillfully. In a traditional society, the status of widows, unmarried women, divorced women, women involved in prostitution is extremely disgusting because they are being forced to do unnecessary work. The stories of women in such different situations and women in the state of polygamy reflect the male oppression and the dual mentality of men. In this context, the practice of veil, the practice of untouchability, menopause, and childbirth (up to the first month) are among the many restrictions imposed by male society, which indicates the inferior status of women. These different restrictions fill women's minds in society with an inferiority complex. Therefore, gender differences prevailing in society are considered one of the main dimensions of gender.

Thus, gender can be defined based on the status of social and cultural organizations. Gender differences between women and men are related to social inequality. In society, women are considered weaker creatures than men. Such weaknesses or differences are linked to the above dimensions of gender.

Clarify the concept of masculinity. Discuss on the contemporary debates on it. (Additional Question)
(पुरुषत्वको अवधारणा स्पष्ट गर्नुहोस् । पुरुषत्वअन्तर्गतका —

10. Clearify the concept of masculinity. Discuss on the contemporary debates on it. (Additional Question).

Ans: The various perceptions, expectations, and patterns of behavior that are socially constructed and serve as criteria for men's behavior are called masculinity. Strictness, aggression, independence, activism, dominance, and other qualities are considered symbols of masculinity. There are many controversies, disagreements, and debates in sociology regarding whether such qualities are the natural qualities of gender, how these attributes are determined biologically or socially and how these qualities maintain male dominance.

In this regard, feminists have put forward different views on sociology and the structure of gender. According to feminists, modern sociology comprises male domination and male domination. *Sociology is written about men, by men, and for men*. It paid little attention to important issues such as men and masculinity as human beings before the second wave of the feminist movement (the 1960s-1980s). For example, Cohen's study of deprivation or misdemeanor, *Delinquent Boys (1955)*, Goldthorpe's *The Affluent Worker in the Class Structure (1969)*, and several other sociological studies were male-centered studies; in which 'gender' was not made the subject of study.

However, sociological studies are an exception to the above arguments. In a comparative study, sociologist Margaret Mead (1951) takes masculinity and femininity as relative concepts and interprets them from a cultural point of view. Likewise, using the perspectives of functionalism and role theory, sociologist Talcott Parsons (1951a) has explained the gender roles of women and men. He described the role of men as supportive and the role of women as expressive. He argues that such roles are played or internalized by children in their life courses. This process leads to a clear division of labor between men and women.

Until the 1970s, the study of masculinity was almost neglected. Nevertheless, because of the women's movement, it was considered necessary to pay attention to the study of masculinity. Sociologists then pointed to the problem of patriarchy as a problem for men. In this context, Mira Komarovsky wrote *Blue Color Marriage (1964)* and *Dilemmas of Masculinity (1976)*. These studies were the cultural contradictions, and functional significance of roles of women and men were emphasized. Since then, the study has grown exponentially as the men's movement has begun. The study *Limits of Masculinity (1977)* by Andrew Tolson emphasizes that masculinity is not a single and cultural product but has many dimensions rather than a universal process. Before the 1980s, the study of men became a significant subject, and many theories, doctrines, and isolated approaches were used to study it. In most of these studies, traditional role theory was introduced, but some feminist scholars have also used heterosexuality and power to analyze masculinity. In his study *Gender and Power (1987)*, Robert Connell explained the need to explain gender relations based on power without emphasizing masculinity.

American sociologist Kenneth Clatterbau reviewed all the above debates in his book *Contemporary Perspective on Masculinity (1990)*. She argued that many sociological approaches had been used in the sociological study of masculinity. These perspectives still emphasize that masculinity is a universal and unchangeable phenomenon and that its foundations are rooted in biology. In contrast, feminist ideologues often use feminist theories in their analysis. Currently, there are more sociologists in the third strand of men's rights than in

लबरका अनुसार जब लड़कों का गरिएको लैण्डगिक समूहभन्दा न्यून शक्ति, प्रतिष्ठा व गुण प्रोत्साहन हुने गर्दछ ।

11. Discuss on the consequences that are created by gender as process, stratification, and structure (Judith Lorber, 1994). (Additional Question)

Ans: American Sociologist Judith Lorber analyzes essential consequences created by gender in terms of process, stratification, and structure. Her book *Paradoxes of Gender* (1994) includes these analyses on the above themes.

According to Lorber, as a **social institution**, gender creates distinguishable social statuses for the assignment of rights and responsibilities. As a part of a stratification system that ranks these statuses unequally, gender is a significant building block in the social structure built on these unequal statuses.

As a **process**, gender creates the social differences that define women and men. In social interaction throughout their lives, individuals learn what is expected, see what will expect, act and react in expected ways, and thus simultaneously construct and maintain the gender order. Members of a social group neither make up gender as they go along nor precisely replicate in root fashion what was done before. Everyday gendered interactions build gender into the family, the work process, and other organizations and institutions, which reinforces gender expectations for individuals because gender is a process; there is space not only for modification and variation by individuals and small groups but also for institutionalized change.

As a **part of the stratification system**, gender ranks men above women of the same race and class. Women and men could be different but equal. Societies vary in the extent of the inequality in the social status of their women and men members, but where there is inequality, the status "woman" (and its attendant behavior and role allocations) is usually held in lesser esteem than the status "man." Since gender is also intertwined with a society's other constructed statuses of differential evaluation—race, religion, occupation, class, and country of origin—men and women members of the favored groups command more power, prestige, and property than the members of disfavored groups.

Finally, as a **structure**, gender divides work in the home, and economic production legitimates those in authority and organizes sexuality and emotional life. As primary parents, women significantly influence children's psychological development and emotional attachments in reproducing gender. Emergent sexuality is shaped by heterosexual, homosexual, bisexual, and sadomasochistic gendered patterns—different for girls and boys and women and men—so that sexual statuses reflect gender status.

