Gender in Canada

⇝A Companion Workbook⇜

Rebecca Yoshizawa, ed.

Kwantlen Polytechnic University Open Educational Resource

Gender in Canada: A Companion Workbook

REBECCA YOSHIZAWA (ED.)

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KWANTLEN POLYTECHNIC UNIVERSITY
SURREY

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Part V. Bodies and Health

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- inclusive, accounting for different methods, mediums, and modes of engaging with the content
- sustainable, delivering content when tools and technologies break down
- sharable, expanding reach and impact

Accessibility features of the web version of this resource

The web version of **Gender in Canada: A Companion Workbook** has been designed with accessibility in mind by incorporating the following features:

- It has been optimized for people who use screen-reader technology.
    - all content can be navigated using a keyboard
    - links, headings, and tables are formatted to work with screen readers
    - images have alt tags
- Information is not conveyed by colour alone.
- There is an option to increase font size (see tab on top right of screen).

The web version of this resource follows all guidelines in the BCcampus Checklist for Accessibility.

Other file formats available

In addition to the web version, this book is available in a number of file formats including PDF, EPUB (for eReaders), MOBI (for Kindles), and various editable files. Here is a link to where you can download this book in another file format. Look for the "Download this book" drop-down menu on the landing page [insert URL of Pressbook] to select the file type you want. If you want a print copy of this textbook, download this [Print PDF version].

This book links to a number of external websites. For those using a print copy of this resource, and you can find the web addresses for all links in the footnotes of the book.

Known accessibility issues and areas for improvement

While we strive to ensure that this resource is as accessible and usable as possible, we might not always get it right. Any issues we identify will be listed below. There are currently no known issues.

List of Known Accessibility Issues

Location of issue	Need for improvement	Timeline	Work around

This statement was last updated on Jan 30, 2023.

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Introduction

REBECCA YOSHIZAWA

What is this Workbook?

Intentions

This is not a textbook! This workbook does not replace a textbook, instructor teachings through lectures, class discussion, class assignments, or other standard undergraduate course materials. Instead, this is an activity book: a **course companion**, working alongside and with those course materials. This workbook is meant to build competency, capacity, and confidence with course materials, concepts, and arguments. It does this by embracing the concepts of **embodied learning, iterative scaffolding, and reflexive insight.** "Embodied" means doing things with your body and not just your mind; "scaffolding" means breaking things down into constituent parts that can be gathered together to build something bigger; and "reflexive" means thinking about oneself in relation to broad concepts and contexts around us.

To accomplish embodied and reflexive scaffolding, the workbook presents four types of content.

1. Each chapter has one or two pages of written content deemed **"Insights to Think About."** I gave the content this moniker because I want students to see the ideas as offerings to ponder. Although the expertise in this workbook has been solidly reviewed by experts in the field, I recognize that the topics and arguments are contentious, open to interpretation, and are themselves ideas-in-progress. Author opinions and arguments are preserved; readers may disagree with these. That's GOOD! These disagreements should be recorded in "**My Insights On**" sections, described below. In addition, these **Insights to Think About** passages are *not* meant to replace a textbook. There are very few citations in this workbook, as the ideas presented are generalist in the field, and should be elaborated to an academic and detailed standard in course readings. Instead, these **Insights to Think** about are sort of like Coles Notes – summative guides to help students grab onto big ideas.
2. The chapters also have **"Words to Try."** Building competency in our disciplines means, in part, equipping students with powerful parlance. **Words to Try** encourage a usable lexicon.
3. Chapters have thoughtfully designed **"Activities."** These are the real gems of the workbook! The activities help students to get ideas down, give those ideas meaning and order, and prepare students to do more engaged work in course conversations and higher-stakes assignments. Everyone is a different kind of learner, so each unique design embraces learner diversity.
4. Finally, each section ends with **"My Insights On,"** where students can record their "big picture" ideas and things they want to explore more in their course discussions and other assignments. This also includes space to write about ideas presented in course readings, lectures, and discussions that the workbook doesn't cover. Students are encouraged to think beyond the workbook to the other sources they are being exposed to. This dispels any idea that the workbook is "authoritative."

Origins

This workbook is designed for first or second-year sociology of gender or gender studies courses, focusing on the Canadian context. It is divided into five topics – Theory and Concepts, Institutions, Work, Family and Intimate Relationships, and Bodies and Health – which mirror the content of a course in sociology at Kwantlen Polytechnic University, SOCI 2240: *Gender in Canada.* This course was recently redesigned for our curriculum. I had so much fun and satisfaction working on the redesign that I decided to keep the innovation going by creating this workbook companion.

The workbook idea was created out of an experience I had long ago in my own undergraduate journey in what was then called Women's Studies (now Gender, Sexuality, and Women's Studies) at Simon Fraser University. I was in – I think? – a second-year course with Dr. Helen Hok-ze Leung, who assigned Kate Bornstein's *My Gender Workbook* [1] (now out as a second edition, *My New Gender Workbook* [2]). This activity-based, accessible learning companion made quite an impression on me because about 20 years later, here I am writing/editing this workbook in the style of Bornstein's. When I first started, the working title was "*My 'Gender in Canada' Workbook.*" Such an awkward title shows how working through, reworking, and taking a step-wise approach to learning and creating is so useful.

Open Educational Resource

This workbook is supported by an Open Educational Resources Creation Grant from Kwantlen Polytechnic University. I espouse several principles of Open Education in this book. Primarily, I am operationalizing the idea that knowledge is a public good that should be held in the commons. Although this book contains original work done by myself and my collaborators, we recognize that no work can truly come from a single individual alone. All of the chapters reflect discussion, feedback, revision, and support. The content represents a broad base of sociological and social scientific knowledge. We have collected and presented it here to be enjoyed by anyone.

This book is licensed under: Attribution 4.0 International (CC BY 4.0) [3] This means you can use, reuse, and adapt this workbook:

- Share — copy and redistribute the material in any medium or format
- Adapt — remix, transform, and build upon the material
- for any purpose, even commercially.
- Attribution — You must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.
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1. 1998, see: https://books.google.ca/books/about/My_Gender_Workbook.html?id=NjH32xMTu7kC&redir_esc=y
2. 2013, see: https://www.routledge.com/My-New-Gender-Workbook-A-Step-by-Step-Guide-to-Achieving-World-Peace-Through/Bornstein/p/book/9780415538657
3. See: https://creativecommons.org/licenses/by/4.0/

Authors

A *very big exciting* thing about this workbook is that more than half of it is **written by students.** Part of the mandate of the Open Education movement is to diminish the amount of work that students put towards disposable assignments.[4] In the summer of 2021, I taught SOCI 2240 at Kwantlen Polytechnic University and used that as the opportunity to write my workbook chapters for just-in-time delivery to students. I decided to have students engage with my chapters, and then use that as a model to write their own chapters on the topics of their choosing. The assignment was scaffolded, where students would write a chapter draft, receive feedback from me and one or more other students, revise the work, and submit it as their final assignment. The chapters of the utmost quality appear in this workbook! And as you can see, there are *a lot* of chapters that are written by students! I have edited them, sometimes a lot and sometimes a little, but always with author consent, to produce the coherent book we now offer the commons. Additional collaborators are area experts.

Celina Castillo – Kwantlen Polytechnic University undergraduate student

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Danielle Deveau – Lecturer at the University of Waterloo in English Language and Culture

Harleen Dhillon – Kwantlen Polytechnic University undergraduate student

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4. See: https://opencontent.org/blog/archives/2975

Acknowledgements

Endorsements

"The workbook produced by Dr. Rebecca Yoshizawa, co-authored by colleagues and students, is a vital tool in helping students navigate through coursework on 'Gender in Canada.' This workbook is a perfect guide full of important information that students can use throughout a course, through the application of 'hands-on,' critical thinking work. Many of the exercises in the workbook allow depiction of real life and help us apply terms, theories and ideas to our everyday lives. The activities are engaging and easy to follow along, making them manageable alongside coursework. The workbook also breaks down large concepts in more digestible smaller blurbs which allow us to implement these theories much quicker. The workbook is set up in a way which allows users to have a brief introduction through literature and summarization of ideas followed by application of those ideas through exercises that use vocabularies relevant to the given subject matter. Additionally, it's followed by an activity that allows us to apply terminology and theoretical works. Furthermore, the workbook has an impact on the application of what we learn in class through the exercises as it allows us to apply our sociological imagination to our everyday lives. For example one of the activities in the 'Dualism, Work and Gender Roles' section focuses on caretaker/home-related work. The activity aims to conceptualize 'how much the labour is really worth.' These activities allow us to connect the real world to our classroom but also, vice versa, our classroom to the real world." – **Naaz Sidhu, Kwantlen Polytechnic University Sociology Student**

"This is an engaging and thought-provoking work. It is one that will help educators explore the complexities of gender and its ramifications while helping students apply, practice, and reflect on the content that the authors have shared. With a range of activities to extend student learning, this workbook offers its readers the chance to deepen their understanding of the world around them and the way that theoretical concepts have real-world

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5. See https://www.kpu.ca/open/grants

implications for us all." – **Reema Faris, Ph.D. Candidate, Gender, Sexuality, and Women's Studies, Simon Fraser University**

"This workbook innovates a number of novel pedagogies to enhance student learning and diversify learning strategies. At the same time, it addresses several issues university instructors face today, such as helping students avoid plagiarism and produce original work, as well as integrating digital culture in the classroom. Because the workbook is open for adaptation, it will be great to see how instructors continue innovating it. It's wonderful to see student authors make their mark with their contributions to this workbook. It is a model for rethinking how students engage and learn in the postsecondary classroom." – **Danielle Deveau, Lecturer, English Language and Culture, University of Waterloo**

How to Use this Workbook: Paper, Pens, Glue, and You

REBECCA YOSHIZAWA

Please Print this Workbook

I have only one strong recommendation for how to use this workbook: **please print it.** This workbook is here for you to use the way that works best for you (students and instructors alike!). That may be online depending on course design and learner needs. But the *vision* for this workbook was a commitment to embodied learning with a pen in hand.

Should you take the recommendation to print this workbook, follow the link for the complete PDF here:

Welcome Students!

If you like colourful pens, here's your chance to use them.

I come from a pen generation. Like, we took notes in class with a pen and paper. Rarely would I see anyone taking notes on a laptop during my undergrad. I definitely don't want to give an "in my day" lecture to you; however, I do think that *some learning/working on hardcopy is good*. **Paper is real. Pens are real. Your ideas are real.** They can come to life by using this workbook as intended: with your pen in your hand! And more – stickers, markers, cut-outs... this book can be whatever you want and need. *Play* in this workbook.

The mind-body connections that you make when you do these activities will strengthen your learning and help you get more out of your class! These activities are designed to help you learn more about your course and yourself, and to help you get your ideas down on paper with order to them. This readies you to participate in your class discussions and sets you up for your higher-stakes assignments. It's academic, but it should be fun too!

Please note: if you're working on hardcopy, all whitespace is YOUR space. This workbook is for *doing*. Get messy and work through your ideas on these pages.

If your course or personal needs are better met by engaging with the workbook online, every activity has its own digital page for you to download and work on in the programs of your choosing!

I welcome all feedback, adaptations, and contributions to this book. Kindly email Rebecca.yoshizawa@kpu.ca with any feedback or contributions you wish to share.

Content Awareness

This workbook describes and asks readers to reflect on topics that may be triggering for some individuals and

groups. Sensitive topics like discrimination and violence are addressed in some chapters. The workbook also asks readers to share their own experiences and ideas in the activities of each topic, which may be difficult for some individuals or groups.

Please consult with your instructor if you are concerned about the content of this workbook, as they will have ideas for how to proceed with your safety in mind. Please also avail mental health resources that are available at your institution and beyond should you be struggling with the topics or experiences associated with this workbook.

Welcome Instructors!

This workbook is a **course companion**. It is designed to be used alongside the lectures, discussions, readings, and media that make up the content of your course. It does not replace a textbook.

The concepts and theories discussed here are foundational; we tried to hone in on "the basics" – or at least one vision of the basics! Since it is a companion, you as an instructor have the freedom and are encouraged to engage with it critically!

I suggest that it is suitable in its present form for the following cognate courses:

- 1st year gender studies courses with a Canadian focus
- 2nd year sociology of gender courses with a Canadian focus

However, as this is an Open Resource, any instructor can adapt this work to suit course design, year, and focus.

In my own course design, I had students attend lectures, do readings, and consume other relevant media. Once they had done that preparation, they were to complete their workbook sections for the week. They then took their completed workbook sections to what I call **"Conversation Cafes."** These were groups of 3-4 students who met weekly for one hour to discuss course materials. The workbook served to anchor their conversations. They would start with a reflective discussion of how they each completed their workbook. This gave students the opportunity to prepare for talking ahead of time, as well as something "real" to discuss. As any instructor knows, getting students to *really talk* with each other can be a major challenge. This workbook helped students to gather ideas for talking and bring thoughtful insights to their conversations.

I had my students do workbooks for earnest completion marks. If they did each section with fulsome and honest effort, they received full marks. This is in line with the spirit of the book, which is to be a safe place for students to explore their learning and grow into more complex assignments.

My intention is that this workbook will be a living book, with new chapters added each time I teach the course. Actually, I think this constant revision is essential for this book to have integrity; we can fill in gaps as we learn more.

Perhaps you would like to have students also write their own workbook chapters as an assignment! In that case, we could collaborate on a new edition of this workbook, incorporating more student and instructor work, in the spirit of Open Education.

I welcome all feedback, adaptations, and contributions to this book. Kindly email Rebecca.yoshizawa@kpu.ca with any feedback you wish to share, or if you adopt all or part of this workbook in your courses.

THEORY AND CONCEPTS

1. Dominant Gender Ideology

REBECCA YOSHIZAWA

The terms "sex" and "gender" are often used interchangeably in everyday talk, or even in official sources such as the Canadian Census. However, we seek to not only clarify what these terms mean as we use them in our disciplines, but also study why it is that in broader society, there can be confusion or disagreement about their meanings. We can argue that the seeming interchangeability of these terms comes from the dominant gender ideology of western society itself. Indeed, collapsing these two terms serves to reinforce the dominant gender ideology. We understand that ideologies are beliefs held in common that have descriptive and prescriptive components. So, we might look around our society and seemingly see "proof" that there are only two kinds of people – that is, men/boys, and women/girls. We could probably all describe what it means to be a man/boy or woman/girl, making those distinctions seem even more obvious and inherent. However, when we look around at the people in our society and see only two categories, what we are witnessing is the effect of how our sex and gender identities are prescribed for us by the dominant ideology, and the power of that prescription.

The dominant gender ideology suggests that there are only two sexes and two genders and that by nature they align, such that males are always masculine, producing boys and men, and females always feminine, producing women and girls. When a child is born, it is quickly engaged in processes of socialization that instruct it on the proper behaviours, roles, and personalities associated with the child's sex assigned at-birth.

Dominant gender ideology places limitations on identity, self-expression, and self-actualization. It also reinforces sexism, transphobia, homophobia, and other forms of discrimination, oppression, and violence in our society. For example, the belief that biological sex differences make women physically weaker than men, less capable of being leaders, and better suited to work in the home results in women's diminished earnings and opportunities in the workforce. The gender pay gap and underrepresentation of women in positions of leadership are therefore outcomes of sexism, the belief that one sex is superior to another. Another example is the idea that there are only two sexes, who are "opposites," which supports heteronormativity. Dominant gender ideology implies that someone should be sexually attracted only to those of the "opposite" sex, which denigrates same-sex attraction as well as other forms of sexuality such as bisexuality, pansexuality, and asexuality.

The reality of our world is that there are many ways to be sexed – one could be intersex, for example, or could be transgender or a person of trans experience. There are many ways to have a gender; one could be feminine and masculine simultaneously (really, we all have dynamic personalities and qualities), non-binary, queer… We

Dominant Gender Ideology		
Sex	Male	Female
Gender	Masculine	Feminine
Identity/Social Role	Man/Boy	Woman/Girl

are complex in our senses of self, self-expression, and identity, and the two options on the dominant gender ideology menu just don't describe or give permission for all that is possible in human experience. Indeed, different societies throughout the world and history have different gender systems than the one being described here.

Ideology: a set of shared beliefs about how the world is and ought to be

Gender binary: the idea that there are only two genders, masculine and feminine

Sex: supposed physiological and anatomical differences related to reproductive/sexual body systems, typically understood dualistically as producing males or females

Gender: cultural and social roles, expectations, behaviours, values, and assumptions associated with masculinity or femininity

Sexism: differential treatment of different sexes or the belief that one sex is superior to another

WORDS TO TRY
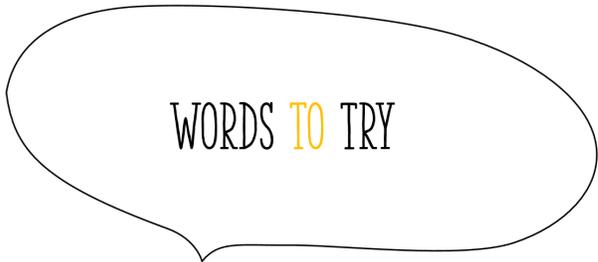
Next: Dominant Gender Ideology Activities [DOC]

Activity

Part 1: Theory and Concepts

Dominant Gender Ideology

Part 1: Jot it! Various kinds of feminism provide different critiques and alternatives to the dominant gender schema. What kinds of feminism are you familiar with? And/or, what alternative gender systems, such as from different cultures, do you know about? Jot down a few here.

Part 2: Contents meets form! A collage is in an artistic technique wherein the artist collects and/or creates various visual materials, such as cutouts from magazines, sketches, photos, or other small flat items, and combines them into an assemblage by gluing onto a flat surface; one can also create a collage by various digital means. Use the following 2 blank pages to create two collages depicting:

1. Dominant western gender ideology
2. An alternative gender system, such as one informed by feminism, various cultures, and traditions, and/or your own vision

Be thoughtful about your selection of materials, but also about how you arrange those materials. Each of these elements contribute to the overall messages of your collages. Think about content as well as form!

Collage 1: Dominant Gender Ideology
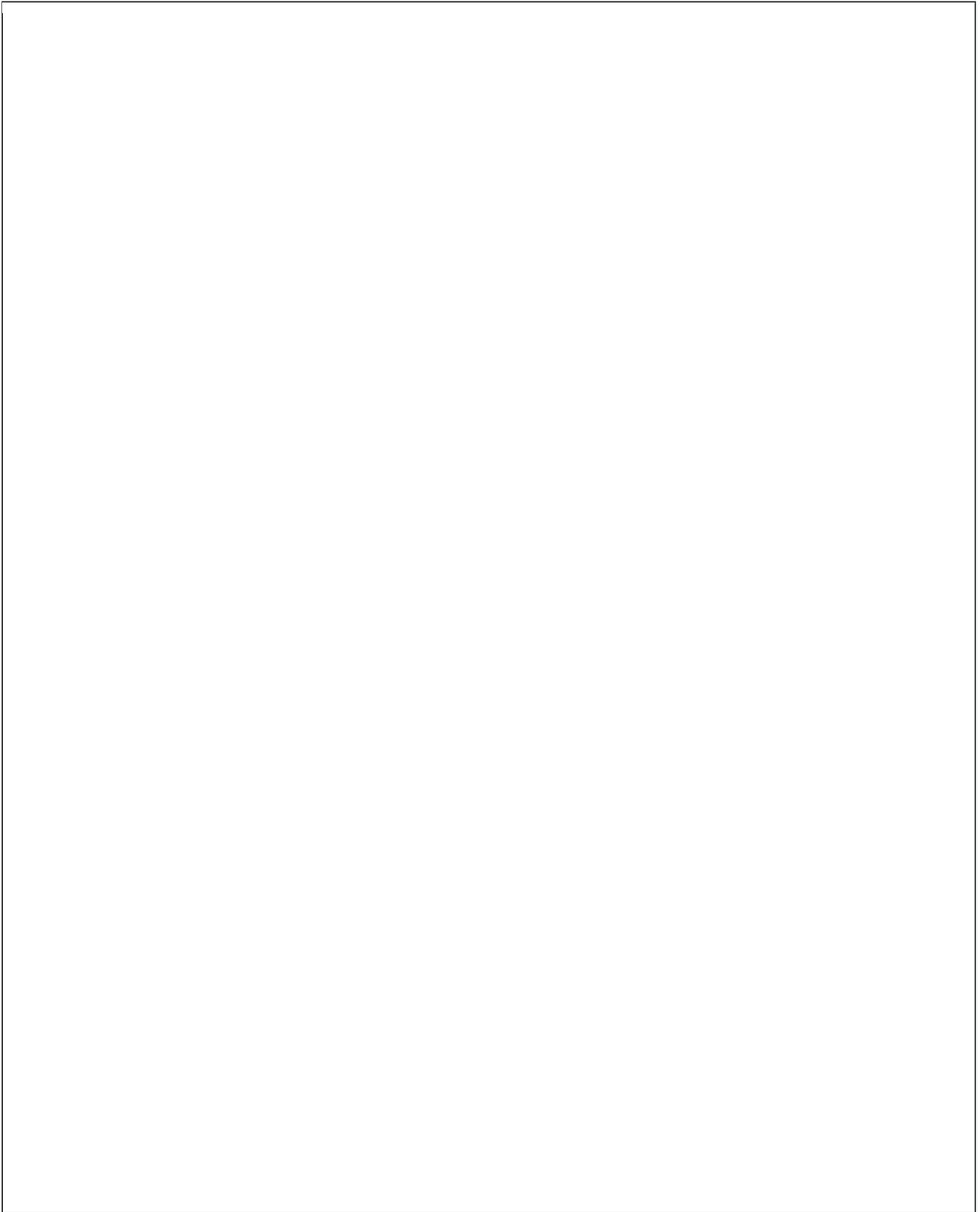
Collage 2: Alternative Gender System
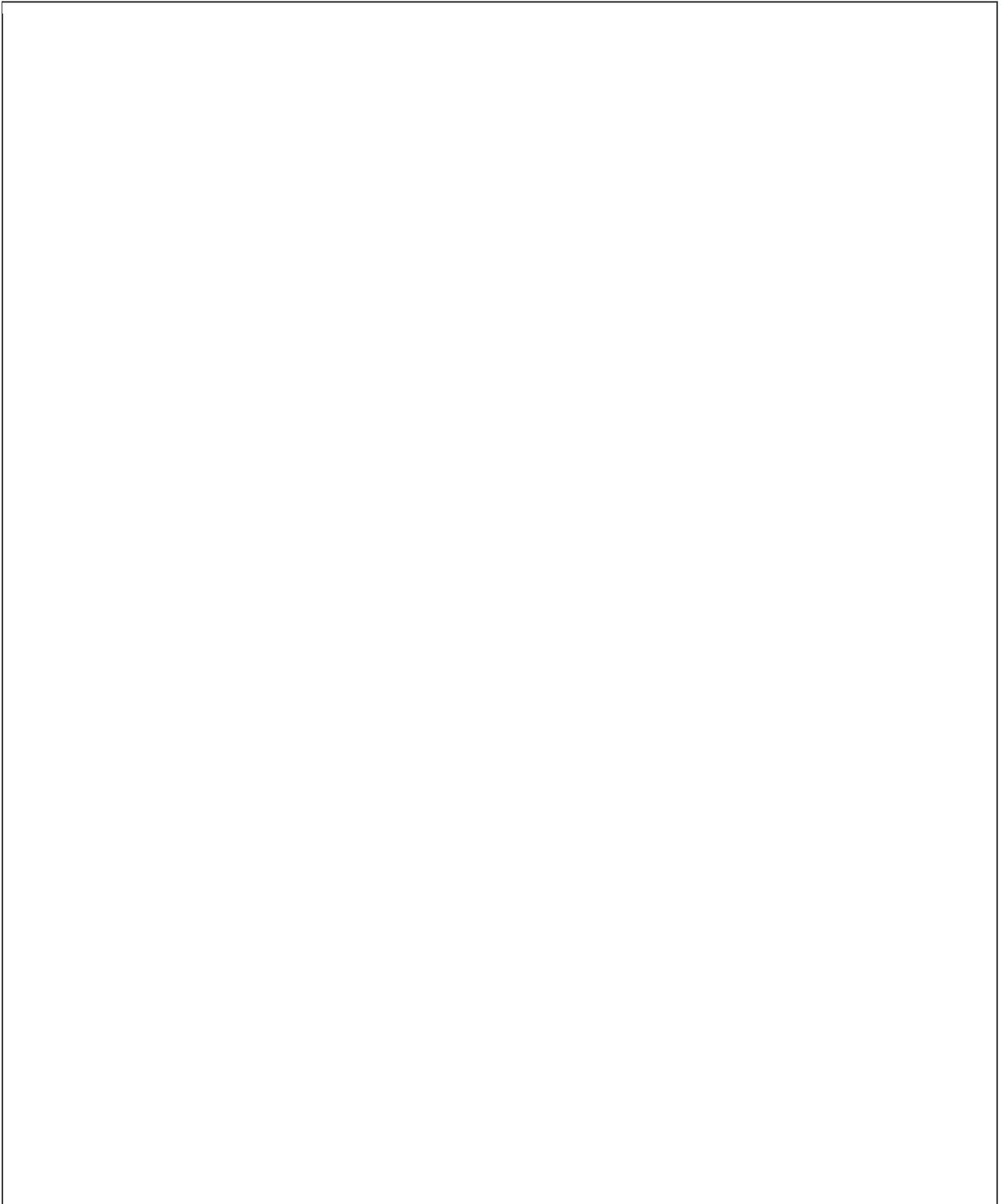
2. Gendering, Doing Gender, and Policing Gender

REBECCA YOSHIZAWA

Insights to Think About

For a lot of people, what it means to be a man, a boy, a woman, or a girl is very clear, obvious, and timeless. But really, that impression is an effect of the power of gender socialization. What it means to be a member of an assigned gender, associated with the genitals that parents and healthcare providers perceive at birth, is taught from the moment someone is born (sometimes, it even seems beforehand, with "gender reveal parties" and families buying blue or pink outfits in anticipation of a baby!). So, our firm ideas about gender belie the reality that gender is understood differently in different cultural contexts, and likewise, in different points in history, we can see very different ideas of gender.

We can shift our understanding away from gender essentialism, towards the idea that gender is a process, activities, and behaviours – or more properly, a set of "doings" that signify for us and communicate to others about our gender. The concept of "doing gender" assigns verb status to gender. Gender is created out of activity, dynamism, and interaction. Gender is created out of the clothes we wear, our personalities, our interests, our roles, and just about everything associated with our identities, senses of self, and interactions with others.

When a certain performance of gender is required of someone, we can call this gender policing. Gender policing is a form of socialization and often a form of violence that attempts to force someone to modify their gender expression based on their perceived sex. An example might be a school dress code that requires girls to wear skirts, a parent referring to a boy as a "sissy," or a customer complaining about a short-haired person in the women's washroom.
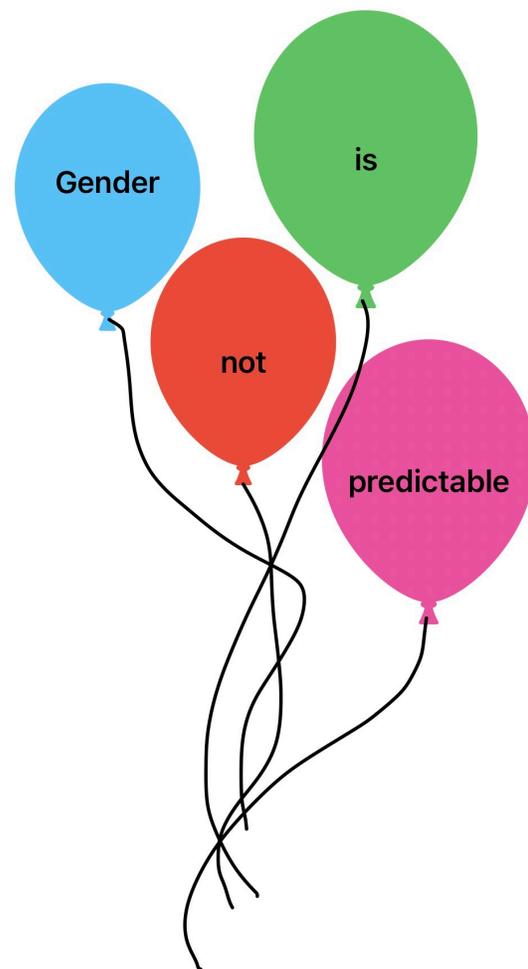
Gender essentialism: the idea that gender identity is inherent in biological sex differences

Gendering: the act of ascribing or requiring a gender of someone or something

Gendered: when something, such as an object, role, or quality, has had a gender assigned to it

Gender policing: the act of influencing or requiring a certain gender expression of someone
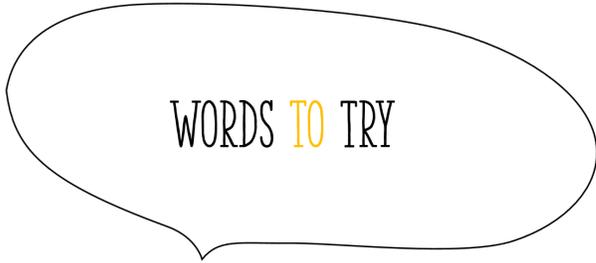
WORDS TO TRY

Next: Gendering, Doing Gender, and Policing Gender Activities [DOC]

Activity

Gendering, Doing Gender, and Policing Gender

Party Time! Have you ever heard of, held, or been to a "gender reveal party"? Using medical sex-testing, a pregnant person can be told the sex of their unborn baby; sometimes they will "reveal" the sex (usually referred to as the "gender") in a celebration with family and friends, often by creative means such as releasing pink or blue balloons, or setting off pink or blue explosives (yes, explosives!). Knowing what you know about gendering and gender policing, imagine a different kind of party. You are a party planner working on a party anticipating the birth of a baby that celebrates, rather than polices, gender diversity. What invitations, activities, decorations, food, and more would your party have?

Step 1: Create a "mood board" for your party. A mood board is a collection of images with visual elements that capture the style/aesthetic/colours of a design vision.
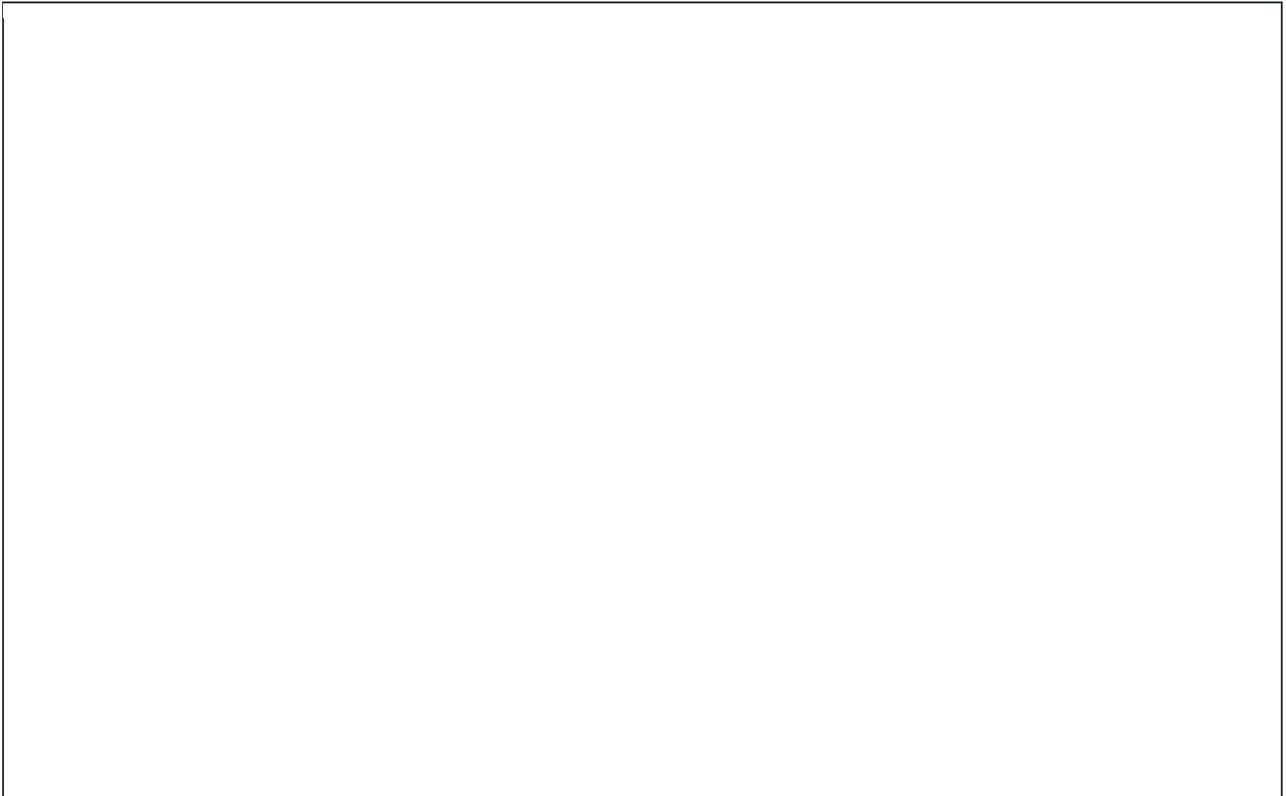
Step 2: Plan your party in the space below.

3. Queer, Intersex, Trans, +

REBECCA YOSHIZAWA
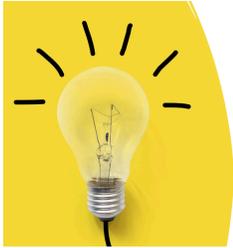
Insights to Think About

"Cisgender" describes those who identify mostly comfortably with the gender they were ascribed at birth. This gender is attached, by the dominant gender ideology, to the sex organs that adults perceive of newly-born bodies. If one is not cisgender, they may identify as or with the idea of being intersex, trans, or other identities.

Intersex refers to anatomies that do not fit with the dualistic idea of sexual dichotomy. Many people are born with genitals, gonads, chromosomes, and hormonal balances that defy categorization into only either male or female. For instance, a person can have the male chromosomes XY, which make a developing fetus' body increase production of androgenizing hormones. These hormones, like testosterone, lead to the development of a penis and testes. However, an intersex condition called androgen insensitive syndrome can be present in some fetuses, wherein their bodies lack the capability to respond to testosterone or other similar hormones. In this case, when the baby is born, genitals may appear female. This is just one way to be intersex. Throughout human history, there have always been intersex people, and different cultures have responded to them in highly varied ways: sometimes celebratory, sometimes violent.

Someone who is trans, or who identifies as having trans experience, does not comfortably identify with the gender that they were assigned at birth. A trans person may experience this through gender dysphoria, feel they have always known they were trans, have lifelong or emergent needs for "cross-gender" expression and exploration, or use the "wrong body" narrative to express their self-knowledge. Shifting self-expression through clothes, hairstyles, and other self-styling may be a part of trans experience. Choosing to undergo medicalized interventions such as hormone therapy and gender affirmation surgeries are also a part of some people's experience of being trans. Social and interpersonal changes can also be a part of being trans, by seeking changes to names, documents, and pronouns. As with intersex, there have always been people of trans experience in every society, some celebrated and some denigrated. Discrimination or hatred of trans people is called transphobia.

L	Lesbian
G	Gay
B	Bisexual
T	Trans
Q	Queer (or Questioning)
I	Intersex
A	Asexual
2S	Two-spirit
+	...many other identities

"Queerness", or being queer, is a very broad term describing fluidity in sex, gender, and sexuality. To be queer means that a person does not conform, in different ways, heteronormativity and cissexism. The queer community encompasses all people who defy dominant gender ideology, often expressed in the acronym (and variations of it) LGBTQIA2S+. Queerness is expressed culturally as well, such as in drag, a performance form with a focus on gender. As with being intersex and trans, queerness may be embraced, or queer people may be disproportionately affected by violence in society.

LGBTQIA2S+: lesbian, gay, bi, trans, queer, intersex, asexual, two-spirit, and other ways that people identify as not conforming to dominant gender ideology and/or heteronormativity

Queer: not cisgender, cissex, heterosexual, or other identifiers of dominant gender ideology

Cisgender: someone who identifies as the gender associated with their sex assigned at birth per dominant gender ideology

Trans(gender): someone who does not identify, in various ways, as the gender associated with their sex assigned at birth per dominant gender ideology

Intersex: a person born with anatomical reproductive characteristics that do not fit clearly into 'male' or 'female'

Sexuality: a range of capacities for sexual attraction to others

Gender fluidity: a flexible understanding, expression, or identity of gender

Gender dysphoria: a psychological term for distress associated with a strong desire to be another gender

Non-binary: a gender identity that does not conform to either exclusively masculine or feminine ideals

Transphobia: discrimination against or hatred of trans people

Ally: a person who is not a member of, but supports the rights and interests of, a marginalized group
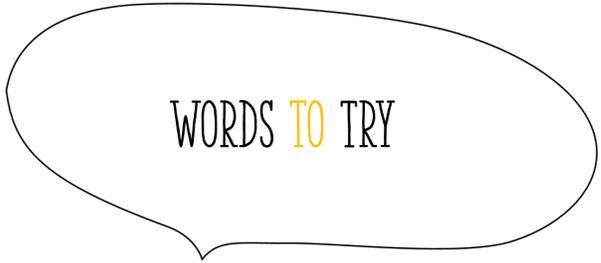
WORDS TO TRY

Next: Queer, Intersex, Trans, + Activities [DOC]

Activity

Think on it! "Transgender" and "trans" are contemporary and western terms. People that we associated as having trans experience have existed through history and the world, but the term "trans" is not contemporaneous to their lives. For this activity, dig into the life of Dr. James Barry, a 19th century British military doctor. Articles, books, videos, and podcasts have been created about Barry, which you can draw on. Reflect and summarize your thoughts regarding the questions below.

Who was Dr. James Barry?
What does it mean to be trans or transgender?
In what ways can we understand Dr. James Barry as trans?
In what ways does the term trans fall short for describing Dr. James Barry's life and identity?
What was the most interesting thing you learned about Dr. James Barry?
How can we refer to the "transness" of Dr. James Barry, without appropriating the story, or misapplying terminology?

4. Social Constructions

POOJA MOHABEER

Insights to Think About

Social constructionism is the idea that society is not given in the order of nature, but rather something that we make. But how can we discern if something in our society is socially constructed? Two questions need to be asked:

Can it be historically traced?
>And, does its meaning differ cross-culturally?

In exploring their role in society, we can argue that "sex," "gender," and "sexuality" are socially constructed. Throughout history, in different parts of the world and in different cultures, societies have had different and distinct systems of sex, gender, and sexuality rooted in how that society functions.

Dualism is foundational to dominant gender ideology. Societies' gravitation towards dualisms is problematic because dualism's very nature renders one part superior over the other. For instance, patriarchy allows men to experience life more conveniently than women. This is exemplified in the diminishment of women's rights, the gender pay gap, the underrepresentation of women in positions of power, the overrepresentation of women among the impoverished, and more. Members of the LGBTQA+ community, or anyone who does not conform to the dominant gender ideology, face violence and discrimination. One's access to basic life necessities, work, healthcare, and education can be adversely affected, and one's power and influence become limited.

But anything socially constructed can be reconstructed. This insight emphasizes that we can help reform and improve societal beliefs, values, and practices to be more inclusive of the many ways to be sexed and gendered.

Social Construction: anything viewed to have an inherent or natural conception, but is actually established and maintained by social interests
Dualism: an ideology that sees various aspects of reality as divided into two parts or options

WORDS TO TRY
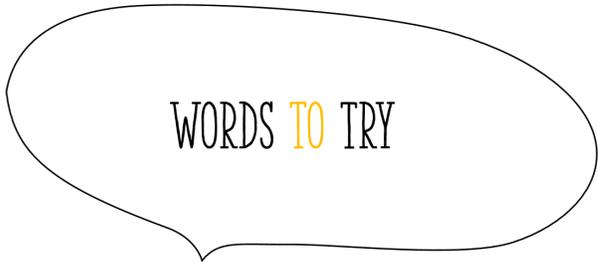
Next: Social Constructions Activities [DOC]

Activity

Part 1: Theory and Concepts

Social Constructions

Survey Uncertainty! Imagine you are a researcher doing a study with human participants. You have gathered research participants and you are interested in knowing their SEX, GENDER, and SEXUALITY. Use the space below to design TWO survey questions for each, from which you will learn the participants sex, gender, and sexuality. One question needs to be posed through the lens of the dominant gender perspective, and the other through the critical perspective you have been exploring, for a total of SIX survey questions.

	Dominant Gender Perspective	Critical Perspective
Sex		
Gender		
Sexuality		

5. Liberal, Socialist, and Radical Feminism

HARLEEN UPPAL

Insights to Think About

When it comes to sex and gender, from the day we are born, we are given our sex, and that day our sense of self begins to be shaped. All of this comes from the gender ideology of western society. Under this ideology, there are two types of people: men/boys, and women/girls. This ideology also associates societal roles to each "type" of person. This ideology has a long history and is reinforced in almost every aspect of society. There are many ways to have a gender, sex and sexuality. The dominant gender ideology is very limiting and a source of oppression.

Feminism aims to challenge and change dominant gender ideology. Yet the term "feminism" cannot be described in just one sentence; it comes in many different forms. Feminism can be theoretical, explaining the how and why of social life. Feminism is also activism, and a social movement with a demand for social change. Feminism seeks to break the barriers of gender oppression and gender discrimination. For example, the #metoo movement is an online campaign that encourages victims of sexual violence to speak up and stand up for each other in hopes of societal change.
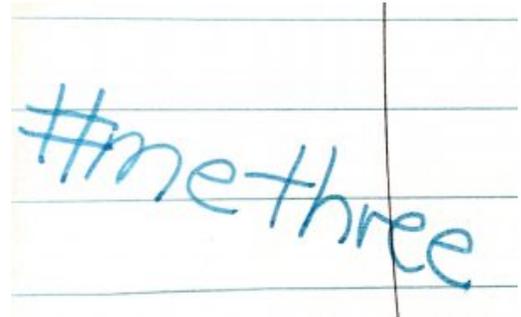
There are different ways to categorize feminism. For example, we can say that Western society saw the development of three broad historical "waves" of feminism. The first wave of feminism focused on equality for women, especially with regards to personhood rights such as the right to vote; the second wave emphasized the roles of women in work and in the home, as well as on sexuality and sexual politics; and finally, the third wave focused on gender and sexuality differences, rejecting the binary view. But we could use other means to categorize different types of feminism; the wave model implies that these kinds of feminism have stopping and starting points, but really all of these social dynamics are simultaneously ongoing.The three types of feminism that most often appear in the popular consciousness about feminism are liberal, socialist, and radical. The idea that men and women should have equal rights and opportunities in terms of personhood and positions of power and leadership is associated with liberal feminism. In socialist feminism, gender oppression comes from the intertwining of capitalism and patriarchy. Finally, radical feminism focuses predominantly on patriarchy as the cause of women's oppression. We may see these kinds of feminism overlap in different cases. For example, consider advocacy for policies that implement parental leave. Do you think this cause is one that a liberal, socialist, or radical feminist would take up? Actually, probably the cause is consistent with each of these kinds of feminism, but for different reasons.

Liberal feminism: men and women should have equal rights and opportunities in terms of citizenship status, personhood, and positions of power

Socialist feminism: gender oppression is rooted primarily in relationship between capitalism and patriarchy

Radical feminism: patriarchy is the root cause of women's oppression

WORDS TO TRY
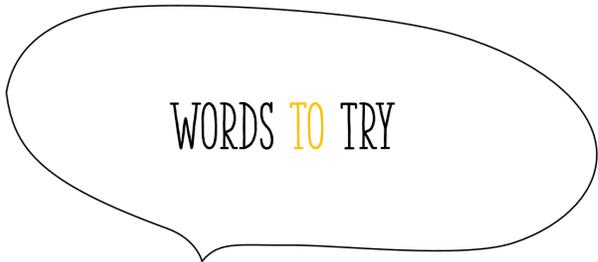
Next: Liberal, Socialist, and Radical Feminism Activities [DOC]

Activity

Part 1: Theory and Concepts

Liberal, Socialist, and Radical Feminism

Quick Write! Get out your timer. Spend two minutes with your pen on the paper and don't stop writing! Don't edit or correct yourself: write your stream of consciousness.

Part 1: Think and write about how dominant gender ideology has influenced your life. From your childhood to now, how much of an influence has it had on you and those around you? Jot down some examples of how it has shaped your life so far. Set your timer. Your two minutes start…. **NOW!**

Part 2: Now, what are some of the reasons for that influence? Is there anything you wish had been done differently to avoid or change those influences? Your two minutes timer start.... **NOW!**
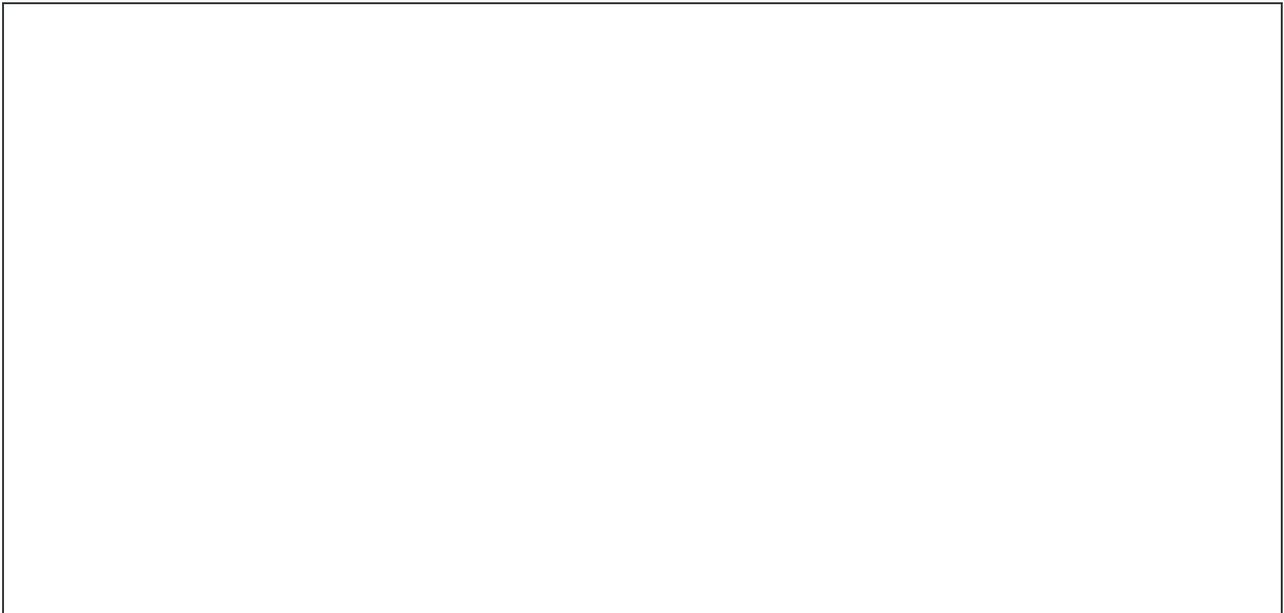
Part 3: How have feminist ideas influenced your thoughts about gender as you've grown older? Your two minutes start.... **NOW!**
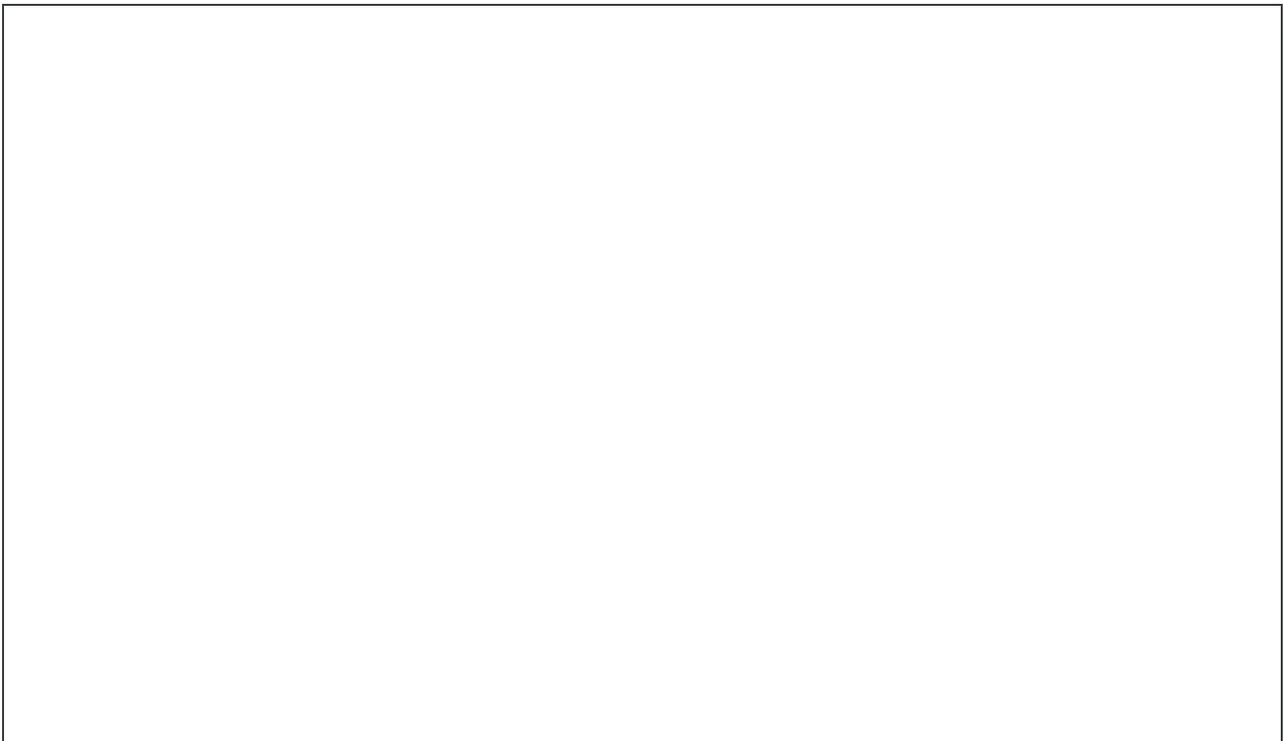
6. Conservative, Eco-, Anti-Racist, and Intersectional Feminisms

REBECCA YOSHIZAWA

It's very common to assume that feminism is just one specific way of thinking. It is sometimes associated with "hating men" and other negative stereotypes. (By the way, anyone can be a feminist, including men). Often, people understand that feminists critique sexism, or that they seek equality; however, many people don't know much more about feminism than that.

Properly, we need to develop our concept of feminism into "feminisms"; there is more than one way to be feminist, and many different definitions of feminism. There are many different types of feminism, and some of them deeply contradict or actively critique one another.
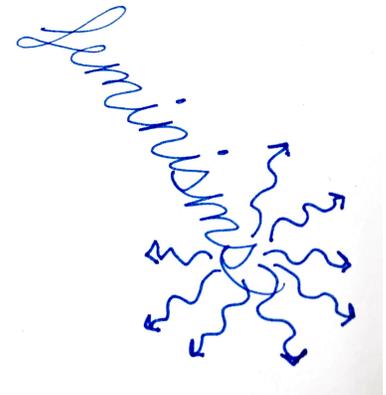
For example, where liberal, socialist, and radical feminisms see that sex/gender inequality is rooted in problematic assumptions about women and the feminine gender, conservative feminism embraces femininity and stricter gender roles for women. However, conservative feminism critiques the lack of value that society has for the roles and work of women. Conservative feminism can take the position, for example, that women are designed for or particularly talented at mothering, and that in order to create a just society, this role should be recognized, supported, and celebrated. Child support laws and reinforcement of child support orders might reflect conservative feminist values as much as they do liberal and socialist feminist ones. Conservative feminism may also be associated with religion: for example, Christians advocating for a greater role of women in their churches.
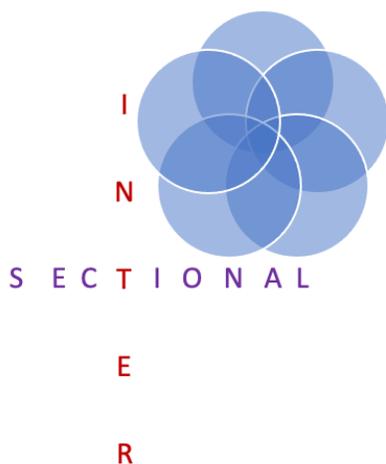
Some feminisms expand the scope well beyond sex and gender. Ecofeminism pairs a critical gender analysis with environmentalism. Ecofeminists identify the the causes of environmental degradation, pollution, and climate change as having the same origin as the oppressions of patriarchy, racism, and classism. For instance, ecofeminists argue that racialized and impoverished communities are more likely to be polluted by industry and more severely affected by natural disasters. Ecofeminists also sometimes suggest that women have a special relationship to nature, illustrated by a "Mother Earth" figure.

Other feminisms look at the intersection of gender and race. Anti-racist feminisms identify that feminism has focused on and most benefitted women in the west, particularly as it has lacked an understanding of how racism intersects with sexism. For instance, post-colonial feminism argues that colonialism

disproportionately marginalizes women. Feminist activism should be developed indigenously, instead of by feminists with "white saviour," ethnocentric ideas about gender equality. For example, where liberal and racial feminists would critique the Muslim practice of women wearing veils (hijab, burqa) as internalized misogyny, post-colonial feminists identify how veils can form a basis of shared identity, signify faith, and provide protection.

Ultimately, this workbook is informed by a intersectional approach, which can draw from many different modes of analysis. The term "intersectionality" refers to a framework of analysis that identifies relationships between systems of oppression and privilege. The basic insight of intersectional analyses is that oppressions arise in the interrelationships between constructed social categories; oppressions are not independent of each other but work together. Intersectionality therefore recognizes, for example, the double discrimination of sexism and racism that women of colour experience. Intersectionality addresses how poverty is exacerbated by racism.

Intersectional analyses also identify the supposed universal category or experience of "women" as problematic. Where some feminists claim to speak for and understand the experiences of all women, it was black feminists who argued that liberal and radical feminisms did not address their experiences. Intersectional feminism therefore recognizes that a person could, for instance, experience oppression with regards to their sex and gender, but privilege with regards to their race, such as in the case of women with white privilege. Intersectional analyses also identify that the benefits of patriarchy are not equally distributed among all men. Race, class, gender, sex, sexuality, ability, age, citizenship status, and more are kinds of social categorization and hierarchy that are examined by intersectional feminists.

Feminisms: theories, analyses, and practices (such as activism) that address the roles of gender, sex, and sexuality in social phenomena

Misogyny: hatred towards women

Ethnocentrism: evaluating other cultures by comparing them to one's own; ideology that one's own culture is superior to others

Intersectionality: a concept describing the interconnected and overlapping nature of social oppressions and privileges

WORDS TO TRY

Ecofeminism: a movement and analysis that identifies sexism, racism, classism, and ecological/environmental degradation as having the same cause in patriarchy, colonialism, and other social oppressions

Anti-racist feminisms: diverse perspectives/movements that seek to reveal the interlocking relationships between sexism, colonialism, and racism

Conservative feminism: arguments and movements to celebrate and support women's traditional social roles

Privilege: an advantage, special right, or benefit that only a certain group or person has

Hierarchy: a ranked system in which groups of people are organized according to status

Racism: discrimination on the basis of real or presumed membership within particular racialized groups; belief that some racial groups are superior/inferior

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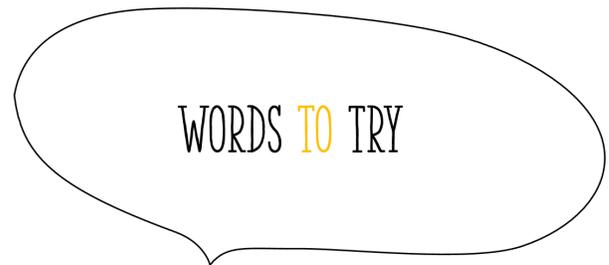
Next: Conservative, Eco-, Anti-Racist, and Intersectional FeminismsActivities [DOC]

Activity

Part 1: Two Truths and a Lie! Come up with two truths and one lie – or misconception – about feminisms, for a total of three rounds.

1			
2			
3			

Part 2: Rewrite each "lie" to better reflect what you know about feminisms.

	"Lie"	**Rewrite**
1		
2		
3		

7. Masculinities

DANIELLE DEVEAU

Over the course of the 20th century, multiple waves of feminism have resulted in shifting roles and expectations for women. However, in recent decades, it has become increasingly evident that focusing only on women, women's roles, and femininity is insufficient. This approach reinforces the problematic concept of a gender binary. It also ignores the fact that in order to make life better for women and girls, all people must shift their gendered habits and expectations. For example, providing women access to job trajectories and careers previously only held by men did help women obtain more financial independence, but in the aftermath of this shift, many working women found themselves doing the "second shift." This was the additional domestic labour that still fell primarily on women. It became evident that in order for women and men to obtain more equality, the lives of men (and their perceptions of men's roles and masculinity) would need to shift. If women are working outside of the home, then men need to do more inside the home. This shift has been slower than the shift to equality in the workplace, with many women still being primarily responsible for the second shift.

Just as there are many diverse femininities, there are also diverse masculinities. However, hegemonic masculinity is privileged in western patriarchy. This describes an ideology of masculinity that requires men to be strong, in control, rational, and unemotional. It associates masculinity with aggression, competition, and dominance. While feminism has considered how this negatively impacts women, it is also important to understand how men and boys are also negatively impacted by the narrow notion of what it means to be a "real" man. Boys who do not live up to masculine stereotypes can feel insufficient. Men are more likely to be victims of male violence in public spaces. Men have higher rates of suicide than women. These all relate to discouragement of the development of key emotional skills, such as empathy, self-care, and the ability to diffuse violent confrontations. Just as women can be frustrated by the narrow expectations of beauty and femininity set out for them by hegemonic gender, men can be frustrated by the expectation that they not show emotion or that they should not be primary caretakers of children and elders.

Finally, individuals who do deviate from traditional notions of masculinity, such as trans-men and -women, gay men, or men with feminine behaviours and preferences, face discrimination in everyday culture. Trans-women are especially likely to experience violence because of the ways that their bodies deviate from expectations about masculinity. While it is currently widely accepted for Canadians to questions expectations around the roles of women and how we define femininity, attitudes about masculinity remain much more entrenched in Canadian culture overall.

Hegemonic masculinity: ideology that encourages men to be stereotypically physically strong, unemotional, dominant, and aggressive

Second shift: additional domestic labour that needs to be done after a day's paid work, typically performed by women

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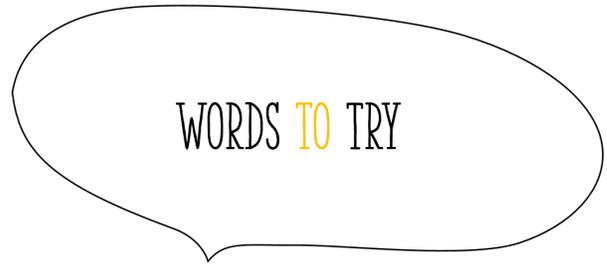
Next: Masculinities Activities [DOC]

Activity

Part 1: Scrapbook it! Find 4 pictures that you think illustrate different ideas of masculinity and paste them here. Beside each picture, make a note of how the image variously conforms to and/or challenges hegemonic masculinity.

Image	Notes

Part 2: Assess it! Jot down 6 impacts of narrow definitions of masculinity for men in their everyday lives.

1.

2.

3.

4.

5.

6.

8. Feminist Inquiries

REBECCA YOSHIZAWA

Insights to Think About

"Feminism" may describe theory, analysis, critique, practice, praxis, approach, identity, community, movements, and more. Here, let's talk about feminist research. Designing feminist modes of research first requires critique of the "masculinist" ways research is typically done. Dominant gender ideology presents sex and gender as dualisms, but many other important constructs are also dualistic. In the chart below, notice that masculinity is associated with "rationality" and "objectivity," words that also describe science and research in STEM fields (science, technology, engineering, and math). We have seen that men have historically been overrepresented among scientists and researchers in most scientific disciplines; women, racialized people, people from the global south, and other marginalized people are underrepresented. But does it matter *who* does research?

Feminists have cogently identified that objectivity is not truly possible, and in fact, the claim that findings and studies can be "objective" belies the reality that all research has hidden biases. Sometimes, the biases of research are obvious. For instance, much research does not take gender and sex into consideration. Biomedical research on cardiovascular disease is a frequently discussed case regarding how symptomologies and treatments have historically been designed for and tested on men, then applied to women, without attending to the differences that sex might make.

Dominant Gender Ideology		
Sex	Male	Female
Gender	Masculine	Feminine
Identity and Social Role	Man/boy	Woman/girl
Other Dualisms[1]	Mind	Body
	Rational	Emotional
	Subject	Object

We've seen correctives to these biases in different research fora in recent years. For example, "gender-based analysis" is a concept operationalized by the Canadian government, which describes a commitment to examining how gender influences or impacts how people experience policies, programs, and laws.[2]

Other times, the biases are more hidden. For example, research that is "on" a subject population often does not benefit that population. Creating distance between the researcher and the research population may have the appearance of "objectivity;" however, research that is extractive of information from a population and used to benefit careers can be colonial and misappropriating. Many communities, such as Indigenous ones, have been over-burdened by requests for research and seen little benefit from participating – or worse, they have experienced harm.

1. This is informed by Anne Fausto-Sterling's concept of "duelling dualisms" that you can find here: http://artsites.ucsc.edu/faculty/gustafson/FILM%20165A.W11/film%20165A%5BW11%5D%20readings%20/faustodueling.pdf
2. See https://women-gender-equality.canada.ca/en/gender-based-analysis-plus/what-gender-based-analysis-plus.html

Research Agenda

- Research with, not on
- Critique dominant gender ideology
- Figure out who I am

A feminist approach to research requires that biases be identified, interrogated, and transformed in research, rather than hidden. In feminist research, objectivity is often replaced with the concept of reflexivity, a research practice that asks:

Who am I in this research? and how does who I am, where I come from, and where I am going influence the knowledge I make out of this research?

Similarly, some feminist approaches emphasize research "with" populations, instead of on them, rejecting the idea that distance from participants is the best way to create reliable research. Feminist research therefore often has a goal to create something with a community that can be used to improve members' lives. "Participatory action research" describes this approach.

Gender-based analysis: research that attends to how gender influences or impacts how people experience policies, programs, and laws

Reflexivity: an approach that acknowledges and takes account of the role of the researcher in the production of knowledge

Masculinist: espousing and prioritizing values associated with the masculinity defined by dominant gender ideology

Participatory action research: research with a community with the goal to create something that benefits that community directly
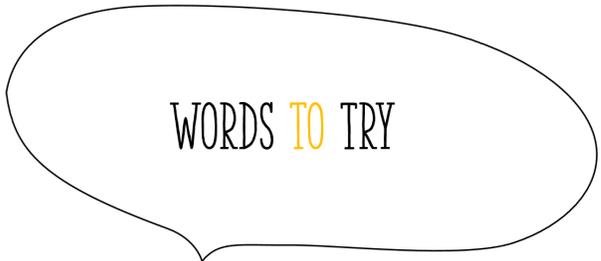
WORDS TO TRY

Next: Feminist Inquiries Activities [DOC]

Activity

Part 1: Try those Words! Start a sentence with the following phrases and get a feel of the many ways that the terms "feminism" or "feminist" can be used.

Feminist theory
Feminist analysis
Feminist critique
The feminist practice of
Feminist praxis
A feminist approach
A feminist identity
The feminist community
Feminist research
Feminist movements

Part 2: Research it! Find academic research articles from peer-reviewed academic journals on any topic that you are interested in. List the articles as they present an espousal of *objectivity* or *reflexivity*, and research *on* or *with* participants. Provide reasons for your characterization, such as quotes from the research or summaries of the research process or findings.

	Article Title, Author(s), Journal, Year	Reasons
Objectivity		
Reflexivity		
Research *on*		
Research *with*		

My Insights on Theory and Concepts

Insight Time!

You've made it to the end of this section! You've accomplished a lot! Let's take some time to collect your thoughts. An "insight" is an understanding that has a depth to it; it is an idea that has been dug up by you with effort and struggle. An insight is an achievement! This workbook is designed to help you make your own insights. What insights did you make so far?

The Biggest Insight I developed in this section:

What I want to think more about:

I learned this stuff in my lectures, discussions, and readings that was not in this workbook so far, but feels important to me too:

Things I disagreed with or had different ideas about in this section:

- Theory and Concepts Insight Sheet [DOC]

INSTITUTIONS

9. Social Institutions and Oppressions

REBECCA YOSHIZAWA

Let's do a little social theory-lite redux here! The classic problem of sociology is the tension between structure and agency. Agency is the capacity an individual has to choose and to act. Sometimes it is understood as "free will." In contrast, structure refers to anything within a social system that places limitations on the type and/or latitude of agency. We can talk about social structures as myriad entities that force, pressure, coerce, require, impose, or encourage certain forms of agency to materialize in the actions of an individual. Three kinds of social structures can be discerned, as in this table:

Kinds of Social Structures			
	Social Institutions	Statuses and Roles	Social Groups
Descriptions	Meeting broad societal needs, giving societies their overarching structure	Groups that members closely identify with and that are involved in primary and secondary socialization	Statuses are positions relative to others within a particular group; roles are the expectations associated with those positions
Examples	Governance, education, military, healthcare, family, economy, religion, police	Family, friends, school, neighbourhood, congregation, community	Race, class, gender, sex, sexuality, occupation, education level

Let's look at how gender works in social institutions.

Social Institutions are social structures that meet broad societal needs and give societies their overarching structure, such as government, education, and healthcare. They serve the common purposes that practically every society needs to fulfill, laying foundations for broad social systems. For example, governance is a social institution that provides for collective decision-making in a society. The Canadian state as a society is served by government, some of which is elected democratically and organized in federal, provincial, and municipal levels. Other societies utilize different forms of governance, such as eldership in Indigenous societies, or monarchies. The differences in social institutions across societies represent the different values and priorities of the dominant groups in those societies. Because of their structuring role, institutions will tend to create and reproduce existing social hierarchies. So, we can refer to "institutional racism," "institutional sexism," and other forms of oppression when talking about this.

For example, Canada is a sexist society and a patriarchy, wherein men are enabled to survive and thrive more so than women and others marginalized by dominant gender ideology. In a patriarchal social system, it is not surprising to see men overrepresented in positions of power in government.

Canada is also a racist society founded upon colonial and genocidal actions designed to eradicate the Indigenous peoples who occupied the land for time immemorial. Despite a hearty representation of people of colour among those residing in Canada as well as the historical presence of Indigenous people in this, their traditional territory, white people are over-represented in positions in government. This is a form of white privilege: the power of whiteness in shaping social life.

Because institutions are so important to the functioning of a society, they present clear indicators of privilege and oppression. We can say that social institutions are a good litmus test for broader social oppressions: the the unfair and unequal treatment of groups or categories of people based upon perceived or real differences from the dominant group.

Institution	Function
Governance	Collective decision-making
Education	Intergenerational transference of knowledge
Military	Territorial defence and/or expansion
Economy	Circulation of resources
Healthcare	Maintenance of life
Police	Physical arm of the government
Religion	Provides answers to meaningful questions not given by other institutions

Institutional racism: discrimination based on membership in a particular racialized group within an institution

Institutional sexism: discrimination based on gender or sex within an institution

Social structure: patterns of human behaviour that persist through time and provide the context of our life chances and life choices

Social system: the network of individuals, groups, and institutions that makes a tangible whole

Agency: the capacity an individual has to choose and to act

Oppression: injustice that arises from social hierarchies

White privilege: the power of whiteness in shaping everyday life; how whiteness confers protection in institutions and society

WORDS TO TRY
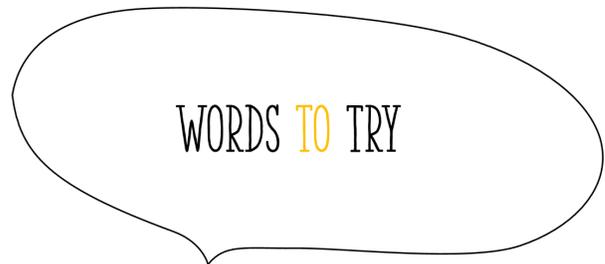
Next: Social Institutions and Oppressions Activities [DOC]

Activity

Part 1: Jot Thought! Come up with other forms of oppression to list in the framework.

Some forms of Oppression we could observe in Social Institutions

Racism

Sexism

Classism
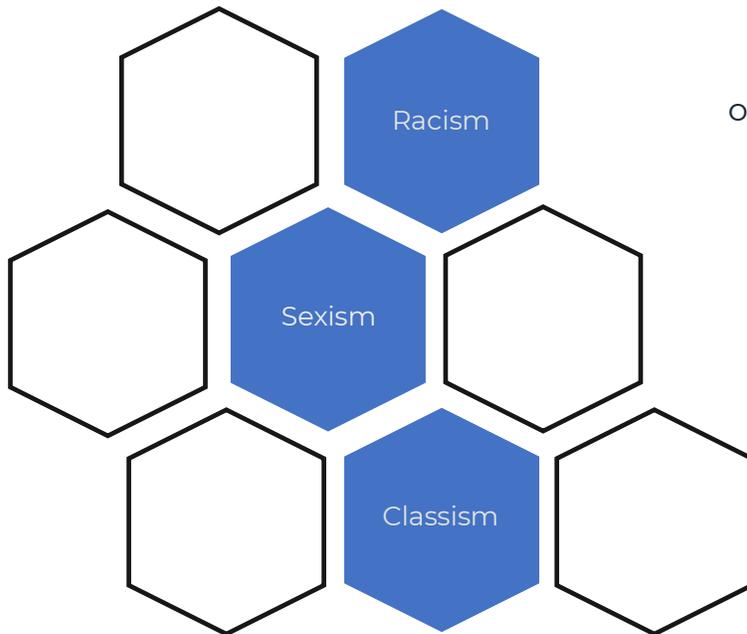
Can you think of any other oppressions? Jot them in the framework.

✍️

Part 2: List it! We can describe 5 types of oppressions: overt, subtle, internalized, institutional, and systemic. For example, we could use these phrases in our analytic talk and writing:

overt racism
subtle classism
internalized ableism
institutional sexism
systemic ageism

These words can be used to describe all kinds of oppressions you listed in the previous activity.

Fill in examples of these kinds of oppressions from the news, everyday life, media, or other sources.

The Forms that Oppressions Take	Description	Examples
Overt (direct)	physical violence, open hatred, hate crime	
Subtle (indirect)	jokes and bullying, microaggressions, cultural appropriation, stereotyping	
Internalized	believing negative characterizations about oneself based on one's membership in marginalized groups	
Institutional	differential treatment in policy or practice in social institutions such as healthcare, education, law, etc.	
Systemic	social inequalities are built into the functioning of society; revealed in society-wide disparities in quality-of-life measures such as wealth, health status, education, etc.	

Part 2: Analyze it! Select an institution from those mentioned in this chapter. Do some research and find a contemporary news story that highlights an example of institutional oppression, of one or more of the forms noted above. Compose a brief analysis of your example in paragraph form, linking what you know about how social institutions function to broader social oppressions. Write or paste your analysis in the space.

Tip! An analysis does three things: describe + explore + explain! Describe the case/event from the news story, explore the different meanings it could have from a range of perspectives, then apply sociological and gender studies theories and concepts to explain it from a critical perspective.

News story:

Author:

Source:

Date:

10. Policy as Institutional Decision-making

REBECCA YOSHIZAWA

Insights to Think About

We can picture society as being made up of three kinds of social structures: social groups, statuses and roles, and social institutions. Values will guide and influence behaviour within these social structures, but when values guide and influence behavior within institutions, we can call these policies. Policy refers to the operationalization of values into practice within institutions, usually in the form of written documents. We can interrogate any policy to uncover its stated or hidden values and ideological underpinnings, and question whether it maintains or challenges existing social inequalities. We can ask whose values are prioritized by policies, and whose values are not. We can also evaluate the effects of policies on different kinds of oppression, such as sexism, racism, classism, ableism, and ageism, each of which take many forms.

For example, in British Columbia, it used to be legal for employers to require women to wear high-heeled shoes as part of a dress code. 2017 amendments to the *Workers Compensation Act* banned mandatory high-heels,[1] representing shifts in the valuation of women's bodies and labours, and in perceptions of workplace safety. Having a dress code that is different for men and women represents a form of institutional sexism, as is having a code that disproportionately poses physical safety risks to women or to men. This shows how shifting values can influence changes in policies.

Operationalization: the process of taking an abstract idea, like a value, and translating it into a practice, behaviour, or procedure
Policy: institutional decision-making
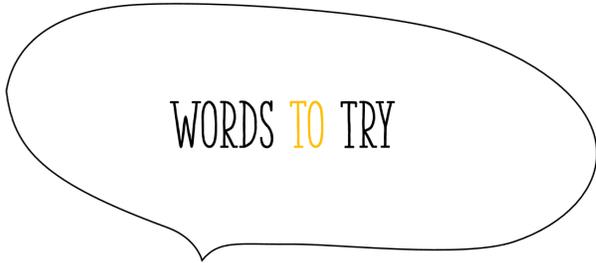
WORDS TO TRY

Next: Policy as Institutional Decision-making Activities [DOC]

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1. See https://news.gov.bc.ca/releases/2017PREM0047-001151

Activity

Log it! The experiences of our everyday lives, whether mundane or life-changing in their significance, are mediated by the policies of the many institutions with which we interact. Consider how your day yesterday began, progressed, and ended. Record your general activity below as a time-stamped log, and then generate a list of various policies associated with institutions that influenced each event. For example, if you went to work and were paid minimum wage for that labour, that is the result of governmental valuation of your labour, codified as its policy – or regulation – on wages (that's the *Employment Standards Act* if you live in British Columbia, for example). Reflect on the values that underpinned the policies; in particular, try to relate these values to the broad social inequalities and forms of oppression that we are interested in.

Time	Activity	Influencing Policies	Values

11. Institutions and Disability

JULIA TOWNSEND

Insights to Think About

Social institutions are designed to serve the broad needs of society, but certain individuals benefit more than others. Institutions including the government, healthcare, and education often neglecting the needs of minoritized groups. Using an intersectional lens, we can understand how systems of privilege and oppression function in society to affect the life chances of individuals and groups.

People with disabilities encounter challenges in a society that favours able-bodied and neurotypical ideals. For a country that institutionalized its citizens with cognitive and developmental disabilities until 2009,[1] it is no surprise that systemic ableism, or oppression against people with disabilities, remains prevalent. Physical, environmental, and communication barriers prevent people with disabilities from accessing services, while pre-existing attitudes hinder support and prosperity. For instance, people with disabilities are less likely to pursue post-secondary education than able-bodied people, and lack of accessibility and understanding can render an exclusive, dangerous environment for students. When disability is accompanied by marginalization along lines of race, gender, or class, people face compounding barriers in navigating social institutions. For example, Black and Indigenous women with disabilities utilize institutions with multiple interconnecting identities. Because of this, they can be discriminated against on the basis of their race, gender, and ability at the same time.

Ableism: individual or institutional discrimination against people with disabilities

Disability: any condition that hinders an individual's ability to fully and equally participate in society

Able-bodied: a way to describe people who are not limited by physical impairments

Neurotypical: a way to describe people whose cognition, intellect, or behaviour is considered "normal"

Neuro-divergent: a way to describe people who differ from what is considered "normal" neurological, intellectual, or mental functioning

WORDS TO TRY

Next: Institutions and Disability Activities [DOC]

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1. See Canadian Centre for Policy Alternatives https://www.policyalternatives.ca/publications/monitor/freeing-our-people-updates-long-road-deinstitutionalization

Activity

Part 2: Institutions

Institutions and Disability

Fill it Out! Jot down locations you frequent using the space below. Include at least one social institution, community space, commercial space or business, and a private space (like a home).

If you identify as able-bodied/neurotypical: try to imagine you are a person with physical, mental, or sensory disabilities accessing these spaces. How might your experiences accessing services and navigating institutions differ from your current lived reality?

If you are disabled/neurodivergent: jot down any experiences you have had with the three locations where your accessibility needs were not met.

Then, reflect on what specifically needs to change in order for those environments to be more accessible?

	Social institution	Community space	Commercial space or business	Private space
Physical barriers				
Environmental barriers (e.g., sound, lighting)				
Communication barriers (e.g., information displays)				
What needs to change?				

12. Institutions and Representation

SUKHMANDEEP KAUR

Social institutions consist of an infrastructure of people with socially approved power and authority to make decisions that impact the lives of everybody in society. However, not all the decisions or structuring of institutions benefit the wellbeing of people equally, and not all institutions themselves represent equality in its many definitions.

For instance, educational institutions are supposed to teach skills and knowledge to young learners. However, schools could be a site of oppression through the production of selective knowledge, exclusive teaching strategies and curriculum, or disproportionate distribution of instructors belonging to a certain ethnicity or gender due to systemic barriers. Universities are gendered; less than a quarter of university presidents are women, and the salary difference is 5%.[1] Institutions may use superficial strategies to showcase their equities, but continue to marginalize certain groups. The discoveries at former residential school sites of the undocumented remains of Indigenous children highlights the historical roles of educational institutions in genocide and systemic racism.

Media is an institution used for communication and distribution of various forms of creative and informational content to society. The role of media in (re)producing gendered ideologies is quite clear. For example, in commercials for home cleaning products, it is usually women actors describing the products, demonstrating social expectations for women even as gender roles have changed. Tales such as that of *Cinderella* and *Snow White* depict societal norms and values associated with certain gender identities: the feminine nature of women who are physically weak, and need a white, heterosexual, charming prince to protect them. However, stories like these erase people who are neither white nor heterosexual and who have histories burdened with oppression and colonization. The reason behind such unequal role distribution is the normalization of gender roles and racism to maintain patriarchy and white privilege.

1. Wang, C., & Doolittle, R. (2021). "Locked out of the ivory tower: How universities keep women from rising to the top." https://www.theglobeandmail.com/canada/article-locked-out-of-the-ivory-tower-how-universities-keep-women-from-rising/

Heteronormative: belief that heterosexuality is the normal sexual orientation

Stereotype: generalization that all members of a group have a certain common quality

Representation: how certain groups are depicted in media, such as through stereotypes or specific repeated narratives; or, the proportion of a group within a certain institution, such as the number of women principals in a school district

WORDS TO TRY
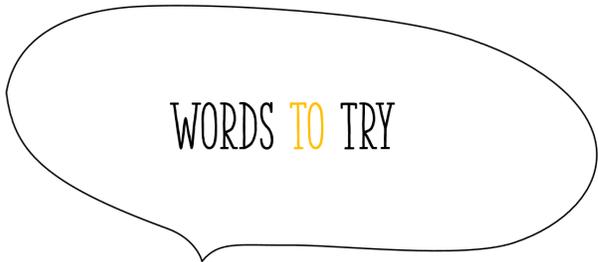
Next: Institutions and Representation Activities [DOC]

Activity

Part 1: Mix up! Unscramble the words related to institutions and oppression.

1. ESIXTS (*hint: discrimination based on sex*): _____
2. NIYROIMIDCTRAS (*hint: biased*): _____
3. NTJUUS (*hint: not fair*): _____
4. TTEEENNRRPSAIO (*hint: depiction or proportion):* _____

Part 2: Map it! Create a mind map representing the ways media and education are interrelated institutions as sites of institutionalized oppressions. A mind map is a non-linear diagram that represents complex relationships between concepts, words, ideas, etc., in a visual manner. Can you use the mind map to identify commonalities in these two institutions?

13. Family is a Social Structure

BERNICE OFORI-AMANFO

Insights to Think About

What a family is, as well as who is a part of your family, can sometimes feel like a subjective assessment. Family can be those outside of your household and is not limited to those who you are related to by blood. For example, housemates or friends could be your family. It is not only based on biology such that you must share blood with that person, but it is also social, meaning that they can be people who support you and who you are comfortable with. Contrariwise, those who are related to you by blood may not always seem like family to you. Family is not limited to those who follow the traditional family values in heteronormative, nuclear families. The construct of a family is different for each individual. Societies and their constructs of family also differ, meaning that family is socially constructed.

However, that does not mean that all families are equally accepted and supported in society. Certain types of families receive more recognition, support, and acceptance than others, such that different family structures are better equipped to survive and thrive compared to others.

Family is a social structure, specifically a social group, meaning that it plays a key role in primary socialization of children. As a result of socialization and other interactions that occur within a family, learned behaviours and norms dictate how we act in society. Family is also a social institution, meaning that it provides structure to society by fulfilling societal needs, like feelings of safety and belonging. Other functions include providing emotional support, normative conditions for sexual activity, and the learning of one's social identity. All of these functions play a greater role, because they are mirrored in society writ large. What this means is that even as it feels like what makes a family is very subjective, in reality, family serves highly normative functions.
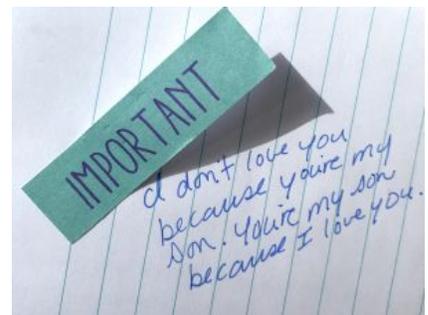
When we view family within an intersectional approach, we can see how family structures and dynamics are impacted by social inequalities that work together. Class, race, gender, sex, ability etc. all impact families. For example, racialized families may experience wage discrimination and segregation in low wage jobs. The idea of a husband being the breadwinner and a wife completing housework is unattainable for some families; however, society is still built around the idea that a mother is always home to take care of her children. For example, public school usually ends around 3pm. Our society does not provide much in the way of caring for children when they arrive home from school to an empty home. This could mean that those who experience oppression due to their social identities are more at risk for weaker family relations and intimate relationships. Another example is if we look at classism. Those who are in a lower, working class may struggle financially and must work more to help provide for their families. Spending more time away from their families to financially provide for them can negatively impact these relationships, since spending quality time with the family can strengthen bonds. As such, we can understand that the idea of "traditional family values" is a racist and classist construct. That being said, marginalized families still find powerful ways to cohere; culture, traditions, values, and even special family foods show the capacities of families to persist and survive through struggle.

Traditional family values: normative nuclear family structures associated with strict gender roles

Socialization: the learning of socially-accepted behaviour and norms

Primary socialization: the learning of behaviours and norms during one's younger years typically spent with family
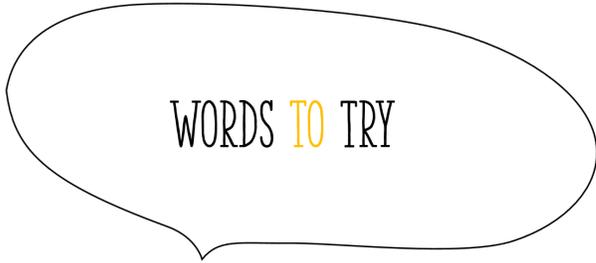
WORDS TO TRY

Next: Family is a Social Structure Activities [DOC]

Activity

Debate it! A debate is a type of structured discussion in which two oppressing sides are argued. Each side will "defend" its particular argument. Think about the argument made in the last paragraph:

> *This could mean that those who experience oppression due to their social identities are more at risk for weaker family relations and intimate relationships.*

Do you agree with this argument? Why or why not? What are some examples that substantiate the argument, and what are some that disprove it?

	Those who experience oppression due to their social identities are more at risk for weaker family relations	Those who experience oppression due to their social identities are NOT more at risk for weaker family relations
Defend the argument		

|	Those who experience oppression due to their social identities are more at risk for weaker family relations	Those who experience oppression due to their social identities are NOT more at risk for weaker family relations
Examples		

14. Gender and Technology

JULIE FRIZZO-BARKER

Insights to Think About

In this workbook, we're approaching the idea of gender as fluid, dynamic, and relational. It is repeatedly constructed and socially performed through our everyday life practices. With that in mind, it's useful to think about gender's relationship to the material world around us. Technology is one fascinating case study for this exercise. To consider just one type, information and communication technologies (ICTs) like the Internet, social media, and mobile technologies 'mediate' almost every aspect of our daily lives from microsocial and interpersonal relationships to macrosocial institutions like education, work, health, and so on. So it's worth considering the nature of technology in order to better understand the influential role it plays in shaping our reality. Although women have been active innovators and users of technology throughout history, our ideas of technology are steeped in stereotypes of dominant masculinity.

When we think of the technologies we use daily, like smartphones, we are most likely to think of them as gender-neutral, powerful tools that can be used either productively or harmfully. It seems perfectly logical to say, "technology doesn't know or care about your gender, race, class, or religion," right? But if we consider the fact that gendered people develop these technologies, we begin to see how their assumptions, interests, and blind spots can become part of the technologies themselves. Scholars who study this are interested in 'the social construction of technology' (SCOT). Through this lens, we can see technologies themselves as gendered artifacts, with different implications for people of all genders.

Whose gendered experiences are taken into account in the development of a new technology, and whose are neglected? For example, Apple's first health app, which many use on their FitBit watches, was widely publicized at its launch in 2014 as the most robust, comprehensive health tracker of its kind. And yet it did not include a period tracker – an important consideration for more than half the global population who may want to track their menstrual health. This feature was added in new versions of the app the following year. Gendered biases in technology development can make the world less convenient, and statistically even more dangerous for women.

Now that we've considered some of the warning signs of gender-biased technologies, let's think about some of the productive ways forward. What would a feminist technology look like? A technology can be considered feminist if its design or use, whether intended or unintended, improves the lives of women. It may have one or more of these characteristics: it contributes to gender equity, favours women's uses and experiences, or brings about more equitable gendered social dynamics than those associated with a prior technology. Finally, it should be highlighted that 'women' are not a monolithic category of people. Therefore, whether and how a particular technology might improve the life of a woman needs to be considered on an individual basis, and from an intersectional perspective.

Information and communication technologies (ICTs): material artifacts used to communicate information, practices people engage in to communicate information, and the social arrangements that build up around them in this process

Social construction of technology (SCOT): the study of the ways that social dynamics such as gender, race, class, and (dis)ability can become baked into technologies

Feminist technology: a technology that improves the lives of women through its design or use, whether intended or unintended

WORDS TO TRY
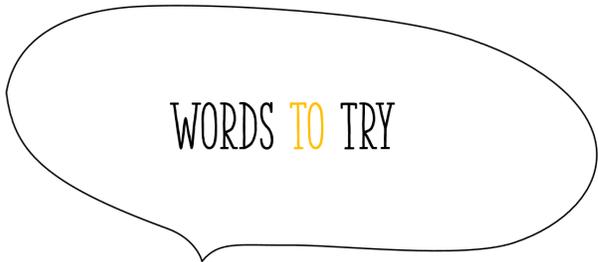
Next: Gender and Technology Activities [DOC]

Activity

Innovate it! People of any gender can develop and promote feminist technologies! What kinds of feminist technologies come to mind for you? In these insights above, we mainly considered information and communication technologies (ICTs), but there are many types of technology including those related to health, transportation, and money, to name a few others. Examples could include 'Bumble' as a feminist take on 'Tinder,' using social media to coordinate women's in-person meetups on any given topic of interest, textile-based technologies like Knix leakproof period underwear, etc. Sketch and label, or describe in words, another example of a feminist technology (real or imagined).

15. Crime and Prisons

REBECCA YOSHIZAWA

Insights to Think About

It may not be obvious at first that crime is gendered. However, dominant gender ideology plays a major role in the definitions, causes, and consequences of crime. Some crimes are clearly gendered, such as sexual assault and intimate partner violence. Women are more likely to experience violent victimization than men.[1] We can observe that men are incarcerated at a higher rate than women. In Canada, men are more likely to be found guilty of a criminal charge than women.[2] Prison is a masculine space where masculinist values like control, domination, aggression, and violence are normative. Male and female prisons are separate institutions, so this reinforces dominant gender ideology while also putting non-binary, trans, queer, and others who do not fit within that circumscription in a dangerous environment. Prisoner-on-prisoner violence is a pervasive problem, while prison workers such as guards have perpetuated assaults on prisoners. The violence, deprivation, and indignity of prison reminds us that patriarchy is also harmful to men.

Women are more likely to commit crimes that facilitate their subsistence, such as sex work and drug trafficking. Worldwide increases in the population of women in prisons is associated with increased policing and prosecution of drug trafficking. Women can also be incarcerated for events related to pregnancy, such as using street drugs while pregnant or seeking abortions in jurisdictions where it is illegal.

Crime is associated with masculinity and men, and in this way, when women engage in acts of a deviant nature labeled "criminal," they are also deviating from gender norms. It is clear that prison systems are not designed to meet the needs of women. For example, women struggle with adequate access to resources and conditions to manage menstruation. Children can be born and live as infants in prison, and then removed from the care of their still-incarcerated mothers. Because women are tasked with the primary role of childcare in societies, and because many families are headed by single women, children with incarcerated mothers can struggle with having their needs met. Familial separation and trauma results from the incarceration of a parent.

Many people believe that crime is the cause of major social problems; however, activists and social scientists argue that it is oppression and inequality that are the real social problems. Strain theory suggests that if people cannot find sanctioned ways to meet their needs, they will turn to unsanctioned, or illegal, means. Because incarcerated people can experience violence, familial separation, deprivation, and denial of basic human rights, prison exacerbates social oppression. Indeed, vulnerable populations who have experienced marginalization through social inequalities are more likely to be overrepresented in prison populations, including impoverished, racialized, and Indigenous communities, and are thus more likely to experience the injurious and cyclic effects of incarceration.

1. See https://www.justice.gc.ca/socjs-esjp/en/women-femmes/lm-sp
2. See https://www150.statcan.gc.ca/n1/en/pub/85-002-x/2019001/article/00001-eng.pdf?st=ImpQMXn2

Deviance: breaking of social norms
Strain theory: the argument that social conditions prevent people from meeting their needs, leading to stress that manifests in their turn to crime to meet their needs
Homophobic: prejudice against or dislike of gay people
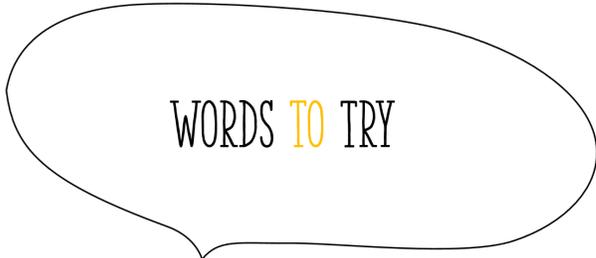
WORDS TO TRY

Next: Crime and Prisons Activities [DOC]

Activity

Take the final word! Find your way to any news site and identify the first news article you see related to crime, such as a crime that was committed, court and justice news, crime statistics, or political commentary on crime. Identify two points related to the topic of the article which establish that crime is gendered. Also identify two other forms of social inequality that are relevant to the topic of article, such as racial and economic inequality. Then, assess whether the article addresses gender and social inequalities in how crime is framed or presented. Compose an additional final paragraph of the article that adds a critical perspective on crime based on what you've learned in your class so far.

This article shows how crime is gendered because…	
and also because…	
This article shows how another social inequality plays a role in crime:	

…as well as another one:	
Are gender and social inequalities addressed in this article, and if so, how?	
Compose a paragraph to add to the end of the article that gives the missing perspectives on social inequality and crime that you have been learning about	

My Insights On Institutions

Insight Time!

You've made it to the end of this section! You've accomplished a lot! Let's take some time to collect your thoughts. An "insight" is an understanding that has a depth to it; it is an idea that has been dug up by you with effort and struggle. An insight is an achievement! This workbook is designed to help you make your own insights. What insights did you make so far?

The Biggest Insight I developed in this section:

What I want to think more about:

I learned this stuff in my lectures, discussions, and readings that was not in this workbook so far, but feels important to me too:

Things I disagreed with or had different ideas about in this section:

- Institutions Insight Sheet 2 [DOC]

WORK

16. Dualisms, Work, and Gender Roles

REBECCA YOSHIZAWA

Insights to Think About

Dominant gender ideology aligns sex, gender, social roles, and identities, producing a very rigid framework. This framework is dualistic: that is, it presents two mutually-exclusive options, men and women. This framework produces a social structure that we can identify as patriarchy, or the hierarchicalization of men over women, such that men are enabled to better survive, thrive, and provide in society writ large compared to women. At the same time, we must recognize that not all men enjoy the same level of protection in patriarchy. Racialized, disabled, trans, and/or non-heterosexual men, for example, would not experience the same level of privilege in patriarchy as a white, able-bodied, heterosexual and cisgender man.
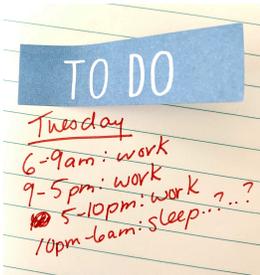
In western societies, this dualistic framework extends beyond gender; we can find dualism in many elements of dominant western culture. Not only this, but other dualisms are aligned with dominant gender ideology.[1] As in the chart below, we see that mind-body dualism is aligned with dominant gender ideology, such that the mind is aligned with men and the body with women; men are seen as rational and women emotional; men enjoy full personhood status while women are objectified; and so on.

These aligned dualisms influence the social roles assigned to men and women. Where industry and politics are "public" and the sphere of men, the home is considered "private," and the sphere of women. Here, we see that "women's traditional work," such as housework and childcare, becomes invisible. It is also undervalued, in that home-related work is typically unpaid. Sometimes unpaid labour is not even seen as "work": its invisibility is part of the power of patriarchy to shape the meanings of daily life and confer protections to men's ability to survive and

Dominant Gender Ideology		
Sex	Male	Female
Gender	Masculine	Feminine
Identity and Social Role	Man/boy	Woman/girl
Other Dualisms	Mind	Body
	Rational	Emotional
	Subject	Object
	Public	Private

thrive. When home-related work is paid, it tends to be underpaid and disproportionately done by women, people of colour, and migrants, who in turn experience more economic hardship, insecurity, and poverty. Here, we see an intersection of race, class, and gender in determining people's life chances. When it is the case that women work outside the home, they often face what is called a gender wage gap, or a difference in wages/salaries/benefits between men and women. This gap is seen across the board in most positions and industries. The feminist slogan "equal pay for equal work" is a response to the gender wage gap.

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1. This is informed by Anne Fausto-Sterling's concept of "duelling dualisms" that you can find written about here: http://artsites.ucsc.edu/faculty/gustafson/FILM%20165A.W11/film%20165A%5BW11%5D%20readings%20/faustodueling.pdf

Paid Labour: hourly wage or salary for work

Underpaid Labour: gender pay gap; devaluation of labour (e.g., training wage, minimum wage, piece work)

Unpaid Labour: no wage or salary for work

Patriarchy: a social system that enables men to better survive, thrive, and provide in society writ large compared to women

Gender wage gap: a measurable difference in what men are paid compared to women

Racialized: a group or individual who comes to be defined by supposed racial traits

Invisible labour: work that is unaccounted form, unnoticed, and uncompensated

Gender roles: roles or behaviours assigned as appropriate for a gender

WORDS TO TRY
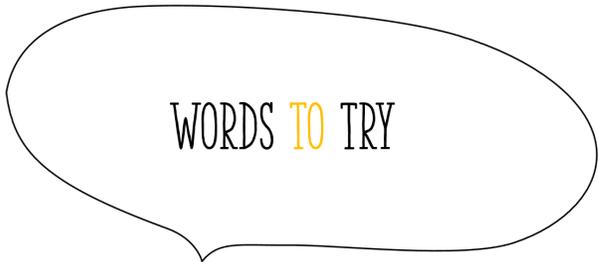
Next: Dualisms, Work, and Gender Roles Activities [DOC]

Let's do some math! Consider yourself or another person in your life who does a lot of home-related work, such as cooking, cleaning, and childcare, and imagine one day. Make a list of the various tasks you/they do in the first column, and the time you/they spend on them in the second column. In the third column, list the skills, talents, and expertise that are needed to perform the tasks well. In the fourth column, describe the typical reward given – if any – for this kind of labour. It could be a wage multiplied by hours, it could be a salary, or it could be some other form of reward, such as intangible "self-satisfaction," complements from others, or a sense of duty being fulfilled. In the fifth column, invent a different way to reward this person for their labour. It could be any of the former listed rewards, such as a wage, or other ways that you invent to show value to the labour. How much is this labour really worth, do you think? In the sixth column, reflect on the different values that influence the different rewards for the labour.

Task	Time	Skills, Talents, Expertise	Typical Reward	Reimagined Reward	Justification for Typical and Reimagined Rewards

Task	Time	Skills, Talents, Expertise	Typical Reward	Reimagined Reward	Justification for Typical and Reimagined Rewards

17. Gender and Unpaid Labour

CELINA CASTILLO

Insights to Think About

A capitalistic society revolves around trade to satisfy basic human needs. Work is labour done for a reward – usually money – that can be used to purchase what is necessary for survival, such as food, shelter, and clothing. Money can further facilitate thriving, reflected in people's opportunity to have fun, self-actualize, and explore life. The type of transaction where one spends time and energy to be repaid with money, while others consume the products, creates a cycle that gives life to a thriving society in varied aspects. It interconnects economic stability and the development of individual identities. However, it also creates and reproduces social inequalities.

We can understand labour as comprising three types: paid, underpaid, and unpaid. An Amazon employee who receives a minimum wage for working at a warehouse 40 hours per week is paid labour. A mother labeled as 'housewife' who devotes her entire

day doing household chores and childcare constitutes unpaid labour. The absence of direct remuneration reflects the privatized location of her work, and assumptions about the social roles that women should take in society. Gendered divisions of labour, or the ideological attribution of tasks to men or to women, create inequality of job opportunities and in pay.
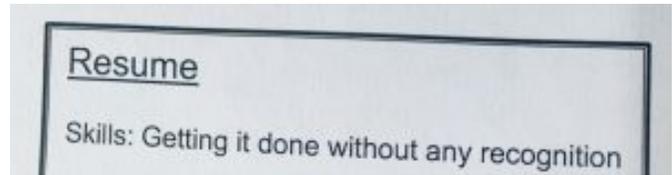
Expounding on these concepts, we understand that gender hierarchies can influence one's capability to have access to the resources needed for survival, an argument that is particularly made by feminists. Feminists fight for revaluation of mother-work and other forms of work traditionally assigned to women that provide the foundation for expanded social, industrial, and financial innovation outside of the home writ large. The nuclear family is ideologically framed as the exemplary social unit of capitalism. A nuclear family is characterized by the partnership of two heterosexual adults united by marriage and their minor children. From this construct, the vision of 'good motherhood' emerges: women are inherently caregivers who stay home to perform domestic chores, supposedly generating an intrinsic sense of satisfaction. These good mothers can also engage in limitless emotional labour: work performed in attending to the emotions and feelings of others. However, feminists have noted that women lack power in determining the terms and conditions of their work under this model of family. Women's work is hard, and should be given more social recognition, particularly in the form of rewards that can ensure women and children's basic needs for survival are met.

Gendered division of labour: inequality of job opportunities and pay due to the ideological attributions of tasks given to men versus women

Nuclear family: the partnership of two heterosexual adults united by marriage and their minor children

Capitalism: an economic system where private trade adjudicates the circulation of the resources necessary for surviving and thriving

Emotional labour: work that attends to the emotional needs of others
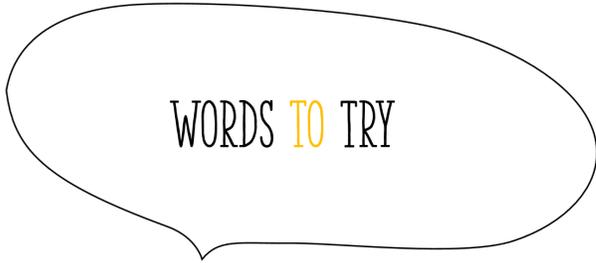
WORDS TO TRY

Next: Gender and Unpaid Labour Activities [DOC]

Activity

Part 1: #dudewithsign! Dominant gender ideology posits that there are only two sexes (male and female) and two genders (masculine and feminine), creating two identities (men and women) who should be given specific work and labour roles in society accordingly. Create a slogan that illustrates your critical perspective about this framework. Using @dudewithsign from Instagram as your inspiration, write your slogan on a piece of cardboard and take a snapshot of yourself holding up the sign. Print it out and paste it here. Alternatively, hand-draw yourself with your sign. Can you see yourself as a voice for change on social media?
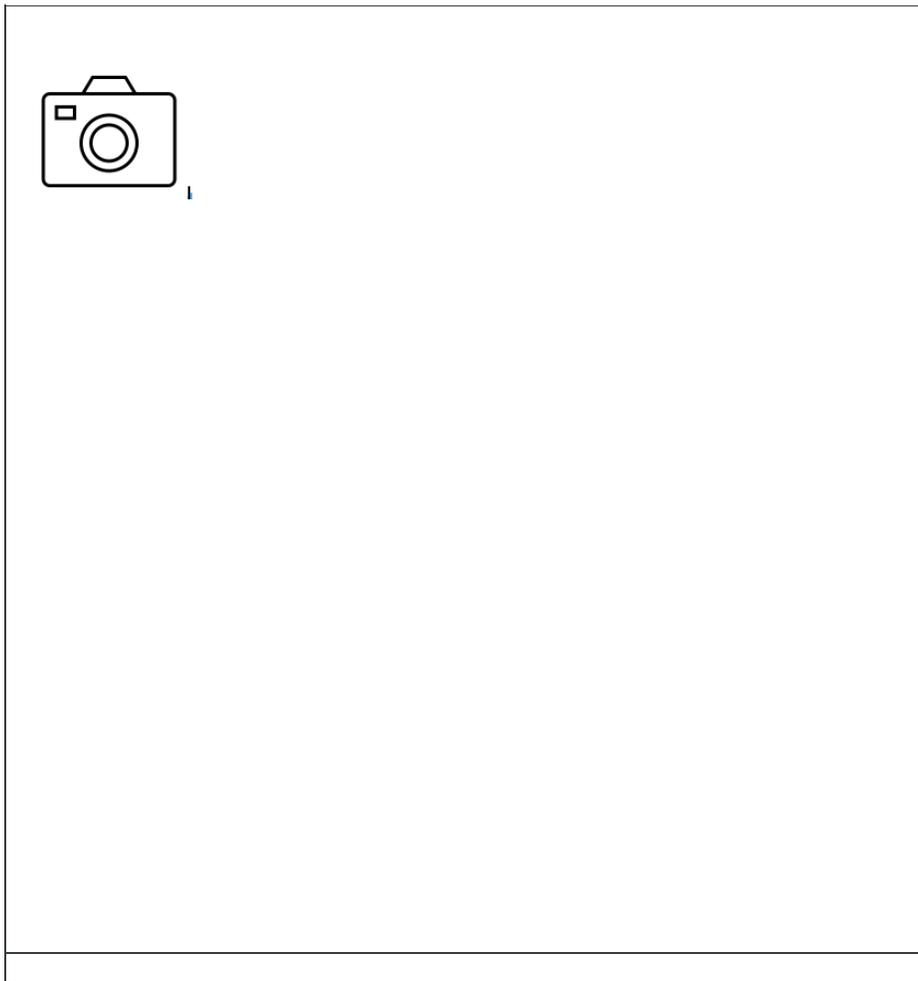
Part 2: Be Opinionated! Imagine that you are an aspiring editorial writer fighting for a spot in your local newspaper. Your given task is to write an op-ed on the effects of gendered divisions of labour. Your editor wants you to write about the pros and cons of gendered divisions of labour. Can you take this balanced approach between pro-con when reflecting critically on gendered divisions of labour? How would you put all your thoughts on paper so your editor will publish your piece? Write an op-ed title and an outline to pitch.

Title:

Outline:

18. Feminist Perspectives on Motherwork

ANISHA JOHAL

A liberal feminist analysis of work sees representational inequality as an issue. If women are placed in leadership and other influential positions equal to that of men, equality is achieved. That being said, despite women having more of a presence in the workforce than they ever have had historically, they still continue to face discrimination and biases in the workplace. Pay equality is another liberal feminist issue of concern. The gender pay gap may be related to gender-based biases in workplaces.

This can make us wonder: would representational and pay-based equality eradicate patriarchy?

Socialist feminism presents one critique of liberal feminism, which is that this is a limited view of equality, and furthermore, it is not only patriarchy but also capitalism that is foundational to women's oppression. Socialist feminists point out that if women take on the same roles as men in the workforce, they still continue to face a double workload, or the second shift, as they are predominantly responsible for work in the home and are given little reward or recognition for this work.

The gendered division of labour supports capitalism and patriarchy. This is because when women do housework, like making breakfast and doing laundry, they are preparing others to go out into the public and work. The assumption under patriarchy and capitalism is that women do not need to be financially rewarded for their labour done at home because being a mother/caretaker is "innate" for women. This assumption becomes a justification to exploit women; capitalism thrives and is sustained under this assumption. It is important to note that under capitalism, people who get paid for their labours are seen as valuable people in society because they work hard to sustain the economy. Some might think there is nothing wrong with this structure, however there are many implications to this system. Because it has become quite expensive to raise a family, women have to also work to make ends meet; likewise, women head many families as single parents.

"Nuclear family" describes a mom and dad who are cisgender and heterosexual and their minor children. Gendered social roles are ascribed to these parents, as already noted above, where men work in public and women do housework in the private home. Intersectional feminism identifies a flaw in liberal and socialist feminisms, which assume the universal category of "women" when producing their analysis of the nuclear family. However, women of colour and working class or poor women often have to work outside of their homes to make ends meet; likewise, the gendered social roles in families can be different than assumed in the nuclear family described above. For example, other female family members may primarily be responsible for taking

care of the children, such as grandmothers. When governments assume that the nuclear family structure is the common reality, this can lead to the erasure of intergenerational, chosen, or other kinds of families. Race and class must be considered alongside gender when making an analysis of work.

Furthermore, white privilege characterizes the idealized vision of motherhood espoused in the notion of the nuclear family. If mothers are meant to stay at home and allocate most of their time and energy to taking care of their children and husband, how does this idealized vision exclude those who must work outside the home to meet survival needs? For example, often migrant workers have to leave their kids with relatives in their home countries to come to Canada to work, remit money, and support their family back home. Under the rigid definition of motherhood, this would portray migrant mothers as "bad moms" who do not tend to their children.

In western societies, there is immense responsibility forced on mothers to take care of their family and kids. This notion of intensive mothering is engrained in societal standards of what makes a great mother. For example, mothers should not be selfish, mothers should meet their kids mental and emotional needs, and mothers should not be negatively affected by this type of work because it is "innate in their biology" for them to carry out these motherly tasks. Mothers must manage the million details of a household, like schedules, booking appointments, making mental grocery lists, and so on – often referred to as the mental load. Relying on one person to meet the family's needs is extremely labour intensive; instead, having others who can step in and help the mother can be a better way to promote community and togetherness. Specifically, the act of mothering should not just be for mothers, but for anyone who takes care of children; likewise, social expectations for who can do this work need to shift. This would help to lift some of the burdens that are placed on mothers who are often the sole caretakers of children. Just because some women have the ability to give birth and bring life onto the planet does not mean they have special capabilities in child rearing that others do not possess. Overall, it is important to consider that the definitions of work, nuclear family, motherhood, and mothering are all based on heteronormative standards that exclude racialized and poor families.

Mothering: women's work of nurturing and taking care of children
Motherhood: ideological descriptions of roles a mother should take in a family
Motherwork: physical, mental, and emotional labour provided to families, mostly performed invisibly by women
Mental load: the mental demands of organizing and maintaining a household or family

WORDS TO TRY
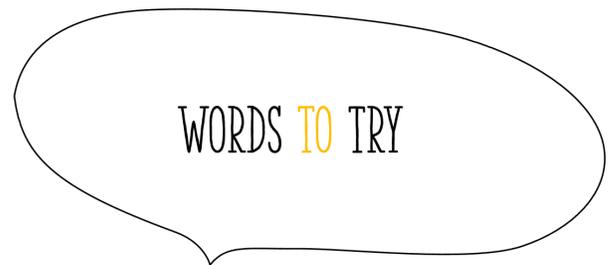
Next: Feminist Perspectives on Motherwork Activities [DOC]

Activity

Part 3: Work

Feminist Perspectives on Motherwork

Part 1: Work it! Recall and jot down the work each member of your family/household did in private and public in the span of the last three days. If you do not live with your family, recall a time in the past when you did.

Person	Work in "Public"	Work in "Private"

Part 2: Question it! Reflect on what you found in your chart and relate it to the material discussed in this chapter. What is each member responsible for in the house? Who dictates this? Why do you think it is the way it is? Who does most of the work? How can it be different? How is the work done at home gendered? In what ways does your family dynamic sustain or challenge capitalism and patriarchy? What feminist perspective resonates with you most, and why? How does your family dynamic relate to any of the feminist perspectives discussed in this chapter? Write five insights addressing any of these questions.

1.
2.
3.
4.
5.

19. Sex Work

REBECCA YOSHIZAWA

Insights to Think About

If feminism supports people's right to bodily autonomy, including the choice of whether to have sex or not, it must be the case that sex work is of central concern to feminism. Feminism typically also supports the right to work, regardless of sex or gender. It seems to follow, then, that feminism would support the idea that "sex work is work," and that supporting sex workers' right to do their work safely would be a clear feminist point of advocacy.

However, sex work, and its relationship to feminism, is complex. Some feminists argue that sex work is inherently misogynistic and can never reflect women's autonomy, empowerment, self-determination, or independence. They variously argue that women only turn to sex work due to vulnerabilities that are structured in patriarchy, that sex work is degrading, that paying for sex is exploitation; feminists may also address sex work as immoral. For the latter argument, feminists can find abundant support in religious, state, and other cultural understandings of family and sex, where sex outside monogamy is typically considered to be deviant. As such, some feminists support the criminalization of sex work by making it a crime to solicit clients and accept money for sex, and/or to purchase sexual services. The worker and/or the client may therefore be variously penalized.

There are several issues with this form of sex-worker-exclusionary feminism. One is the assumption that only cisgender women do sex work. Sex work is not only a women's issue, and not only circumscribed by patriarchy. Men, non-binary, and trans people also do sex work. Another issue is the assumption that criminalization deters sex work and clients from exchanges. The assumption suggests that criminalizing sex work protects women and those vulnerable to the sex trade and human trafficking. However, other feminists argue that criminalization is in fact an ironic cause of the dangers of sex work. Because sex work is criminalized, there are no occupational health and safety protections. Negotiations and services are rushed

Image by Juno Mac on Flickr. licensed under CC-BY-NC-ND.

and secretive. There are few safe spaces to do sex work. Sex workers are made vulnerable socially and structurally in this way, and those vulnerabilities can be compounded with the structural violences of racialization, colonialism, and poverty. Another issue is that sex workers can report enjoying their work and finding fulfilment in it. They can be described as sex positive, and critique the slut-shaming that comes with negative understandings of sex work. Where the term "prostitute" is dehumanizing and carries derogatory historical and cultural denotations, "sex work" suggests that sex can be a normalized and legitimate service provided by workers in a society.

Sex work: the exchange by consenting adults of sexual services for rewards such as money

Sex positive: an open and celebratory attitude towards sexual activity

Slut-shaming: a negative attitude toward behaviours that are perceived to be promiscuous or sexual
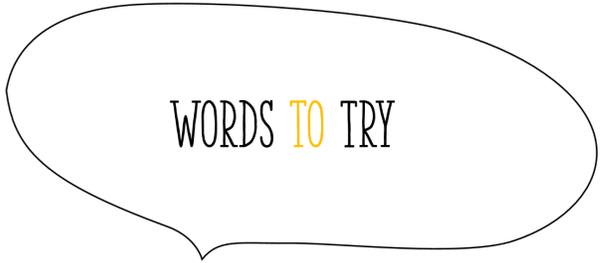
WORDS TO TRY

Next: Sex Work Activities [DOC]

Activity

Sex Work

Nuance it! On the left side of the chart, list assumptions that you are familiar with of sex work and sex workers. In the right column, deconstruct and problematize these assumptions. Reality is usually more complex that simple assumptions. What are the nuanced realities of sex work?

Assumptions	Reality

My Insights on Work

Insight Time!

You've made it to the end of this section! You've accomplished a lot! Let's take some time to collect your thoughts. An "insight" is an understanding that has a depth to it; it is an idea that has been dug up by you with effort and struggle. An insight is an achievement! This workbook is designed to help you make your own insights. What insights did you make so far?

The Biggest Insight I developed in this section:

What I want to think more about:

I learned this stuff in my lectures, discussions, and readings that was not in this workbook so far, but feels important to me too:

Things I disagreed with or had different ideas about in this section:

- Work Insight Sheet 3 [DOC]

FAMILIES AND INTIMATE RELATIONSHIPS

20. Families and Intimate Relationships

REBECCA YOSHIZAWA

That means that different societies in different places and different times have different ideas of what constitutes a family. The concept of "kinship" helps us articulate these ideas. We could say that groups of individuals are families when they "do family things" – cohabitating, sharing resources, and sharing daily experiences of life. Families also ebb and flow, always changing as new intimate relationships are forged and created or broken, and with births and passings.
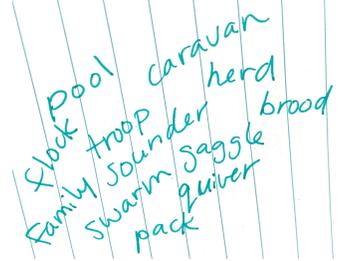
Families serve important purposes for individuals, groups, and societies. Families provide the context for primary socialization. We learn about culture, identity, behaviour, roles, responsibilities, values, beliefs, and just about any aspect of social life from our families. As such, we can argue that they are the most important social unit of any society.

An intersectional analysis attunes us to how relationships between different social hierarchies will produce privileges or oppressions associated with different family constitutions. For instance, heteronormative, white, and economically-privileged families are better enabled to survive and thrive compared to families that are marginalized along lines of race, class, or sexuality. For example, Indigenous children are overrepresented in the child welfare system (e.g., foster care), and this is the result of centuries of systemic racist and colonial policies designed to diminish capacities of Indigenous families. Until 2005, it was not legal nationwide for same-sex couples to marry in Canada, denying spousal rights to such couples as well as the recognition that they constitute families. Within families themselves, we can observe intensive gendered dynamics at play, particularly in how household labours are divided.

Functions of Family	Creation and socialization of children
	Companionship
	Sharing resources and/or habitation
	Sexual intimacy
	Assistance
	Heirs and generational transference of wealth
	Social status
	Guardianship and responsibility
	"Family" has emotional, legal, and practical functions

Socialization: process of reciprocal influence that occurs with any social interaction; the process by which we learn how we are to behave and participate in society
Kinship: networks of intimate social relationships

WORDS TO TRY
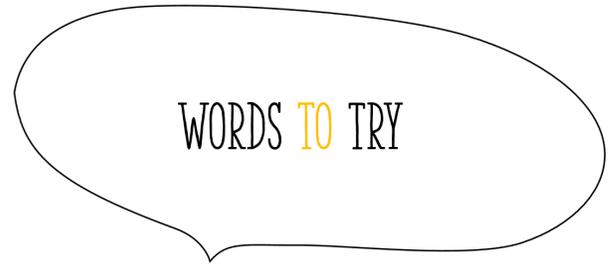
Next: Families and Intimate Relationships Activities [DOC]

Activity

Part 4: Families and Intimate Relationships

Families and Intimate Relationships

Step 1: Word Dump! Come up with a list, mind map, or any other presentation of your choice of ideas about families. The list could include definitions of families and functions of families; values, ideologies, themes, representations, images, and events associated with families; and anything to do with families that strikes your mind in the moment. Be sure to dump ideas down on the page about how race, class, gender, and other intersecting social hierarchies are related to your ideas about family. Once you're done with the dump, circle the 10 items that feel most significant to you.

Families and Intimate Relationships A

Step 2: Mix Tape! Create a music, movie, TV show, and/or YouTube video playlist that exemplifies or illustrates the 10 circled items in your Word Dump. For each playlist entry, describe the lyric, scene, etc. that illustrates an idea about family you listed.

Idea about family	Playlist Entry	Lyric, scene, etc.
1.		
2.		
3.		
4.		
5.		
6.		

Idea about family	Playlist Entry	Lyric, scene, etc.
7.		
8.		
9.		
10.		

21. Family is Socially Constructed

ANMOL SANGHA

Insights to Think About

Family is an important sociological unit, and the concept of family is constantly changing. Socialization is the process in which individuals learn how to participate in society. Communities around the world have different ways of socializing. This means socialization varies for individuals in terms of behaviour, social norms, values, and beliefs. The way individuals interact with others is also dependant on socialization. We have certain expectations of how people should behave in public versus in private, and anything going against these norms is viewed negatively. Part of the socialization process is being in a family.

When hearing the term "family," one might think of a father, a mother, and their children. Such an outlook is perpetuated by the way we are socialized and the impact of culture on individuals. An example would be dominant gender ideology and how it circumscribes marriage as a legal relationship between a man and a woman, one masculine partner and one feminine. Traditional family norms show one partner, the man, going out of the house to work and provide for the family, while the other, the woman, stays home and cares for the children and household. But throughout time, that view has changed, and we have learned that there is no certain way to view the concept of family. Real-world structures of family include single-parent households, same-sex parent households, and so forth. From a sociological point of view, family is a social and ideological construction.

Even though a lot of institutional structures are in place that do not recognize it, shifts in understandings and expressions of sex, gender, and sexuality are factors contributing to new structures of family. Furthermore, the roles of family members have also changed with time. We now we see fathers who stay home or take parental leave from work. The support that the LGBTQ+ community has gained has paved the way for different family structures to be accepted. Same sex couples in Canada can now marry and adopt. Another change is that people are now choosing their families. Breaking ties from toxic family and creating a family of friends, sometimes called a "chosen family," is not looked down upon as much as it had been in the past. The idea of "blood is thicker than water" is challenged by these new family dynamics.

Family is not a single structure. We seek to approach the concept of family from an intersectional point of view. Race, class, social status, gender, and sexuality all play a part in which social structures and social identities impact families. In the conservative ways of understanding family, we hear the argument that there is a lack of focus on "family values." An example of "traditional family values" may be that the mother stays home and nurtures the children while the father provides financially for the family. However, a family that faces systemic racism would not be as able to follow these values because of the ways social structure and social identities intersect to reinforce oppression and privilege. In racialized families, both parents in the household, and sometimes even children, may need to work to be able to provide for the family. It is important to understand that the structures, expectations, and roles of family are always changing and vary with different life experiences.

Social construct: ideas/beliefs created by society and its institutions, which vary in different places and cultures

WORDS TO TRY
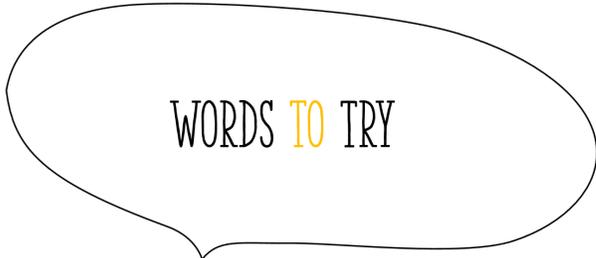
Next: Family is Socially Constructed Activities [DOC]

Part 4: Families and Intimate Relationships

Family is Socially Constructed

Compare and Contrast! Describe several different family structures in the given boxes, including your own family. Reflect on how each different structure would be seen from two different perspectives: through the lens of "traditional family values" and then an intersectional lens.

Family Structures	From the Perspective of "Family Values"	From the Intersectional Perspective

22. Families are Public

REBECCA TERRY

Insights to Think About

Families are a central aspect of life, even as they are often seen as "private." However, families are very much a public concept, as families can reflect broader societal values and structures. Families are public because people learn what is and is not socially acceptable in part through participation in their families. Family functions as a primary way to socialize individuals: values, rules, morals, and behaviours are instilled. Families are also public because ideologies prescribe what a family should and should not be. This "familialism" can be observed in government policies that reinforce the ideal definition of family. Families contribute to the socialization of people and echo what is valued in society, making families a public institution for societal values.

The meanings and understandings of families can be seen through different theoretical lenses. A structural functionalist lens shows how families can be connected to society through large-scale interactions reinforcing what constitutes the ideal family. This idea of family is related to and supports oppressions such as capitalism, patriarchy, and racism. For example, there is the perfect definition of a family where the wife stays at home, cooks, cleans, and takes care of the children without being paid to do so, where as the husband works to make money and financially support that family. Here capitalism interrelates with patriarchy. It is important to note that while patriarchy is a system that generally enables men to survive and thrive relatively better than women and other marginalized people, patriarchy is also harmful to men. Men's social roles include being seen as "breadwinners"; rates for serious injury at work are higher for men than women in most occupations, and men are more likely to work in industries with high rates of injury.[1]

With a symbolic interactionist lens, ideas about families can be seen in minor, small interactions that do not get much attention. Examples of this can be seen in gendered divisions of labour in the family, and reinforcement of approved values through verbal exchanges. The ideal vision of family allows certain people to succeed and thrive based on their gender, sex, sexuality, race, and class. It is important to use an intersectional lens when analyzing the concept of families because families can support oppressions people experience due to race, gender, and class.

1. See https://www.ccohs.ca/genderhealth/

Familialism: conceptual values for how a family should function, as well as the ideal vision of what a family should be

Structural functionalism: the theory that a society is comprised of various social structures that work together to provide stasis and stability

Symbolic interactionism: the theory that social meanings emerge in microsocial negotiations
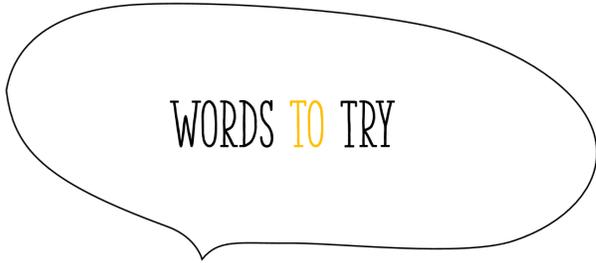
WORDS TO TRY

Next: Families are Public Activities [DOC]

Activity

Families are Public

Part 1: Stuff you Do! The function of family is primary socialization: we learn what to value, what to do, and what not to do. Write a list of what you value and what activities you do as a result of your family socializing you. For example, if your family places importance on grades in school, the activity could be having tutors or having rules about studying. Additionally, try to connect each value and activity to broader social structures, ideologies, and constructs, as such capitalism, patriarchy, or the social construction of gender.

Value	Activity	Structures, Ideologies, Constructs

Part 2: Stuff you Have! Thinking about how families function to socialize individuals and reflecting on what you wrote for activity Part 1, look around your home and find items that are of importance to you. Keeping socialization in mind, write a list of items you value and connect the value of each item to how you have been socialized by your family. For instance, if you see a medal from a sports competition, connect this item to how your family viewed sports, bodies, gender, and competition. Additionally, try to connect each item and its value to broader social structures, ideologies, and constructs, such as capitalism, patriarchy, or the social construction of gender.

Value	Activity	Structures, Ideologies, Constructs

23. Types of Families

ATTIKA MIRBAZ

Insights to Think About

Broadly speaking, expectations about the responsibility and role of every family member are set by society. Roles of a mother and father are separated to identify "good parents." Typically, a father's role is to provide financially, whereas a mother's role is to nurture and raise child/ren. As society is changing, the roles of the family members have also changed; however many aspects hinder the average person from growth due to their race, age, ability, class, gender, sex, and sexuality. The upward mobility of women, people of colour, and the LGBTQ community is still diminished. Patriarchy is structured to aid men and keep men in desired positions in society. A male may prosper professionally after starting a family, but a woman may not have the opportunity to get promoted or hired after becoming a mother because the system caters to men. The structural role of the family places the women in the home nurturing and raising children, therefore placing them out of the workforce.

That being said, social scientists have observed different variations of family throughout the world, and the idea of what makes a family has also changed and evolved over time. For some, family is determined by blood; for others, family is the people they choose to love in their lives. Different theories have different explanations for structures and purposes of families. From a structural functionalist approach, family is a societal construct that contributes to the functioning, continuity, and assimilation of people across generations. A symbolic interactionist approach theorizes a family as a group who share their resources experiencing similar daily life events. Whatever the perspective, the purposes of family are the same: child rearing, socialization, and the continuation of society through sharing values, culture, beliefs, mores, and the like.

Nuclear/traditional family: a married, heterosexual couple and their offspring in one household
Single parent family: one parent raising children on their own
Extended family: multiple generations in one unit related by blood, marriage, or choice
Blended family: parents and their children from previous relationships who form new family attachments together
Childless/childfree family: families who cannot or choose not to have children
Chosen family: group of people that fulfill significant familial-like roles in each other's lives

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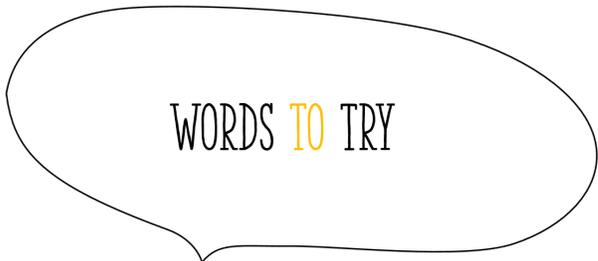
Next: Types of Families Activities [DOC]

Activity

Part 4: Families and Intimate Relationships

Types of Families

Crossword! Fill out the crossword puzzle with the types of families described here. Then make a note of movies, TV shows, books, or other media that represent the family type.

Across	Example
1. the type of family that connects multiple generations	
4. family of people who choose not to have children	
5. the type of family made up of the people we love who feel like family to us	
6. a family headed by this one parent	

Down	Example
2. traditional family of the popular imagination	
3. a family created out of divorces	

24. Family as Culture

JANELLE CRUZ

Almost everyone has a circle of people that they find themselves close to, whether familial or chosen. Those circles of people have their own circles of people, too. Therefore, familial and intimate relationships make up a substantial part of social life. However, "family" can look different to everyone you meet. Some people can be incredibly close to their immediate, blood-related family while some people are no longer in contact with them. Family does not have to be rooted in blood, and we can argue that family is a social construct. A universal understanding of "family" is therefore not really possible; however, it is evident that socialization is an important part of family through teaching, learning, and reciprocating. Within the family, members most likely find themselves to have shared beliefs and behaviours or a similar way of life that they all subscribe to and practice on a day-to-day basis. Your family would ultimately influence your way of thinking, traditions, values, and everyday actions. Therefore, we can say that family is central to our idea of "culture."

The term "culture" can be used in different sociological theoretical perspectives. In sociology, we can see family through a structural-functionalist lens, through a symbolic interactionist lens, or through an intersectional lens. The structural-functionalist approach describes macro-social interactions which can affect groups found on a large-scale, such as whole communities, provinces or states, and countries. Here, culture can refer to the idea of, for instance, what makes a nation, or what makes someone a member of a community. On the other hand, the symbolic interactionist approach describes micro-social interactions which tends to be more individualistic and face-to-face interactions with friends, peers, employers, etc. In this case, culture could be the family life-ways that are shared, like food served on special occasions and family recipes. The intersectional approach for families in sociology considers how oppression and privilege intersect in building personal identities and familial relationships. Culture in this sense could refer to preserving traditions that are systematically eradicated by dominant social ideologies, such as threatened languages. For example, Assiniboine is a critically endangered Siouan language of the Northern Plains of the USA and Canada;[1] preserving this language could concomitantly help preserve a way of life.

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1. See https://ftbelknaplanguagepreservation.com/FBLPPAssiniboine.html

Culture: shared ways of life associated with beliefs, values, rituals, good, art, and the like; the shared ideas of "a good life"

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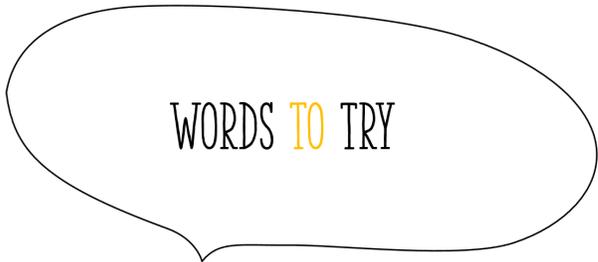
Next: Family as Culture Activities [DOC]

Activity

Family as Culture

Plan it! Think of an event or party that you would like to host on Family Day, a Canadian provincial holiday in New Brunswick, Alberta, Manitoba, Ontario, Saskatchewan, and British Columbia that is meant celebrate and recognize families. Thinking critically about families and their roles in socialization, society, privilege, and oppression, envision your event as one that would both celebrate families and promote social justice for families. Create a sketch-up of a poster promoting your Family Day.

For a bit of added fun, choose a 3-tone colour way (palette) for the event. What 3 colours represent your Family Day brand? Why? Colour in the boxes or cut and paste images with your desired colours.

Colourway		

Poster
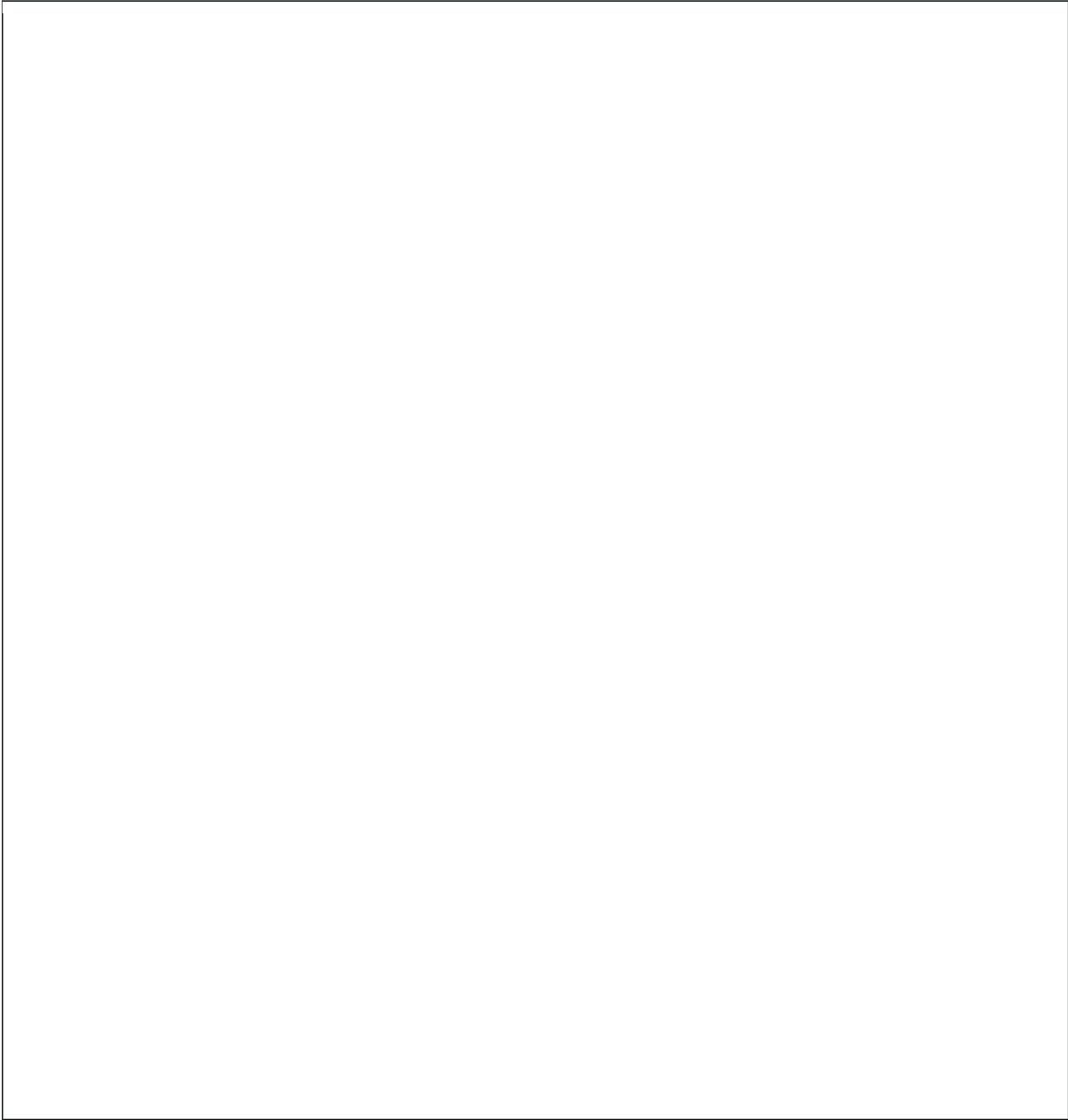
25. Intimate Partner and Sexual Violence

REBECCA YOSHIZAWA

Dominant gender ideology underpins some forms of violence in society. In patriarchy, men are capacitated to survive and thrive more so than, and sometimes at the expense of, women and other marginalized people. However, patriarchy is also harmful to men. Hegemonic masculinity denies men physical and mental safety. The analysis suggests that social inequality perpetuates violence in society.

Intimate partner violence refers to harm that is caused by an intimate partner, such as a dating partner or spouse. Domestic violence is a term that can also be used to describe such harms, but this term can also refer to abuse towards children or other adults in a home, such as elders; in addition, intimate partner violence need not occur in "domestic" or home-like settings, but could happen anywhere.

One of the ways that we can advance the idea that social inequality, such as patriarchy, perpetuates violence in society is to consider how violence often comes from someone seeking to assert power over their intimate partner, or control them. This assertion of power can be through different forms of violence, including physical, emotional, and sexual abuse. In Canada, women and girls are more likely to experience intimate partner violence than men. The preponderance of violence against women is one way that patriarchy is visible in society.[1] Yet we can, again, connect violence towards men to patriarchy; men are less likely to report violence they experience at the hands of an intimate partner, possibly because victimization is contrary to dominant western understandings of masculinity.

Indigenous women and women in same-sex relationships are also more likely to experience intimate partner abuse,[2] indicating that it is not merely gender hierarchies, but social inequalities related to race and sexuality, that perpetuate violence.
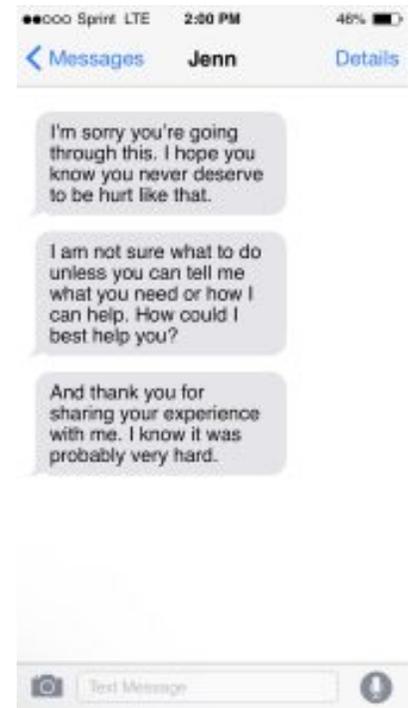
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1. See https://www.canada.ca/en/public-health/services/health-promotion/stop-family-violence/problem-canada.html
2. See https://www.canada.ca/en/public-health/services/health-promotion/stop-family-violence/problem-canada.html

Intimate partner violence: physical, emotional, or sexual abuses that occur in the context of intimate partner relationships
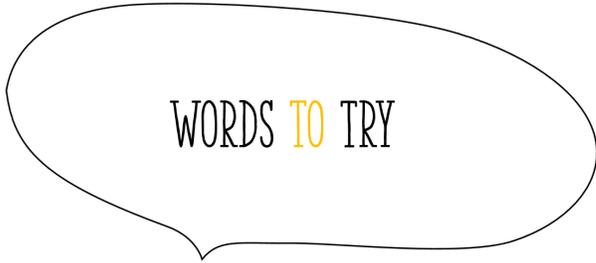
WORDS TO TRY

Next: Intimate Partner and Sexual Violence Activities [DOC]

Activity

Step 1: Have a Plan! If you've ever taken any training in supporting people in crisis, you'll have learned that the best thing you can do to be ready to spontaneously support someone is to have a plan. Imagine a scenario where you need to support someone experiencing intimate partner violence. Draw up a support plan here. Start by researching and listing local resources that you could help your person avail. Then try researching support strategies that you can provide, such as "non-judgemental listening." Include any other elements in your plan that would help you help someone in such a crisis.

Step 2: Reflect on your plan! You've no doubt come up with a fulsome plan to support someone in crisis related to intimate partner violence. There are limits, however, to what you, as a single individual, can do. Write some notes here about what needs to be done at broader social levels to address intimate partner violence. Think about the various social institutions we have worked on, for example, in Part II of this workbook.

26. Love, Sex, and Marriage

REEMA FARIS

Insights to Think About

When we examine love, sex, and marriage, we're looking at key building blocks of a heteronormative patriarchy that in western societies is also typically a white, capitalist system. Whether you treat these phenomena as three separate blocks or as one big block, they have been key instruments in perpetuating the gender binary that has often cast women as "the other" and lesser.

Radical feminists, especially those who were part of the Women's Liberation Movement (WLM) of the 1960s and 1970s, argued that the root of women's oppression and the foundation of gender inequality was biological sex difference. They observed that, to secure economic sustenance in this system, women's role in life was to enhance their value as a female object. To improve their social status, women had to trade on their femininity and sex to make their way in the world because they are denied the resources to be self-sufficient. Feminist scholars, writers, activists, advocates, and change-makers also started to question heterosexuality itself arguing that it is not an innate "natural" sexuality for all humans, but a normative compulsion and imposed standard that is maintained by force. However, despite the inequalities this system has created for women over the centuries, the allure of love and marriage persists. Why?

If we study heterosexuality more closely, especially through the lens of popular culture and media, we can start to see how gender and sexual norms come to be experienced as "natural" and never-changing. Gender and sexual norms acquire power through being repeated over and over in our social contexts and environments, to the point where we begin to experience them as "just the way things are." Visual signs of heterosexuality in popular media act as "performatives," which repeat and reinforce heterosexuality as a norm and an ideal. However, heterosexuality is also often pictured as "unhappy" in media representations, and these "unhappy performatives" reveal discomfort with and a reaction against heterosexual norms.

Some of the most frequently repeated performatives around marriage in popular culture are those that represent weddings and brides. Take a television show such as *Say Yes to the Dress* (SYTTD) for example. It reinforces the essential fantasy of the happy bride, or even just the idea of bride, as key to a woman's life. It smooths out things like:

- economic disparities — we can accommodate all budgets!
- social disparities — our brides are multi-cultural, multi-ethnic (and often stereotype those cultures and ethnicities in uncomfortable ways)
- inequities for diverse sexualities — look! a trans-bride, a same sex bride (all with incredibly supportive families or parents with economic clout who can pay!)
- body size and disability — we can make a dress work for any woman!
- power inequalities — our brides are independent, successful women (who need all these people to help them make this decision!)

The other thing that shows like SYTTD do is limit the feminist imagination. It drops the horizon for women to one moment and to one event and it disguises the need to look further, to tackle the unfamiliar. When choosing a blush dress over a white one is "oooh trouble" or seen as a "radical" act, the horizon for feminist aspirations has not only been lowered, but it's also been obscured by tulle, bling, silk, satin, and bows.

If one's horizon is limited to bride and wife, then it's less likely that the need to change the world remains as a priority. It's important to understand and reiterate that it's perfectly acceptable to be a bride and a wife. It just becomes an issue when that one path through life is represented as every woman's dream, and as the natural, good, and proper course for her life. That makes all other experiences unnatural, bad, and improper and paints any non-marital path as a path to unhappiness, disorderliness, and destruction.[1]

Compulsory heterosexuality: the enforcement of heterosexuality as a normative system that entrenches men's access to women physically, economically, and emotionally

Performative: an act that through repetition gives power to social and cultural norms and ideals

Women's Liberation Movement: a term used to describe the feminist political and social movement, primarily the one that was based in the United States, which pursued equal rights for women from the 1960s to the 1970s

WORDS TO TRY
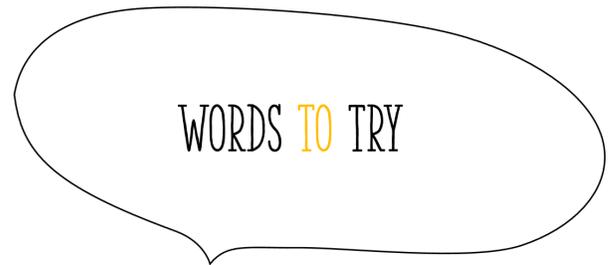
Next: Love, Sex, and Marriage Activities [DOC]

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1. Components of my analysis are based on material Dr. Helen Leung presents in GSWS 100: Sex Talk, a course she offers at Simon Fraser University and for which I've worked as a Teaching Assistant.

Activity

Part 4: Families and Intimate Relationships

Love, Sex, and Marriage

Step 1: Marry your Ideas! What does the word "marriage" make you think about? Use this space to present and represent your thoughts and ideas in any form you want, whether that's a written paragraph, a word list, a brain map, a doodle, or an illustrated comic strip.

Step 2: Have the best day of your life! (..?) Choose three wedding scenes from movies, television shows, or streaming series and watch them. Decide whether you think the scene represents a happy performative, an unhappy performative, or if it can be read as both. What made you arrive at that conclusion? Fill out the details in the table below.

Wedding scene from…	Type of performative	Reasons why
1.		
2.		
3.		

Step 3: I Now Pronounce you Ready to Analyze: Analyze your three scenes by answering the questions below.

	Would you categorize the media as a romance, a romantic drama, or a romantic comedy (rom com)?	What features of this scene make it fit into the category you've chosen? What romantic tropes do you spot?	In what ways does this scene seem to accept and/or challenge the patriarchal and heteronormative structure and system of love, sex, and marriage?
1.			
2.			
3.			

My Insights on Families and Intimate Relationships

You've made it to the end of this section! You've accomplished a lot! Let's take some time to collect your thoughts. An "insight" is an understanding that has a depth to it; it is an idea that has been dug up by you with effort and struggle. An insight is an achievement! This workbook is designed to help you make your own insights. What insights did you make so far?

The Biggest Insight I developed in this section:

What I want to think more about:

I learned this stuff in my lectures, discussions, and readings that was not in this workbook so far, but feels important to me too:

Things I disagreed with or had different ideas about in this section:

- **My Insights on Families and Intimate Relationships Worksheet [DOC]**

BODIES AND HEALTH

27. Health

REBECCA YOSHIZAWA

Social injustice is very unhealthy; social injustice kills people. Some people think that health is "all about biology" and that it can be objectively measured using quantitative analysis. For example, Body Mass Index, or BMI, is a ratio of a person's weight and height, which supposedly correlates to their health status. This and other reductionistic approaches to defining health are problematic for several reasons.

Where "healthism" describes the ideology that health is objectively measurable and universally understood, we argue that "health" is complex, dynamic, relativistic, and often subjective. Health inequalities are disparities among different social groups in rates of diseases/conditions, for which there are no known biological/genetic reasons. The social determinants of health are those factors that influence our health status, but do not have their origin in our "biology." Instead, according to the World Health Organization, they are

> the conditions in which people are born, grow, live, work and age, including the health system. These circumstances are shaped by the distribution of money, power and resources at global, national and local levels, which are themselves influenced by policy choices. The social determinants of health are mostly responsible for health inequities – the unfair and avoidable differences in health status seen within and between countries[1]

Thus, unequal distribution of health among social groups is not "natural" but the result of forms of systemic discrimination embedded in the functioning of society. Systems of social privilege and oppression play a fundamental role in our experiences of health and illness, such that we can understand health as a privilege, and ill-health as an outcome of intersecting oppressions.

Canadian society tends to take an individualized approach to health, frequently "blaming" people for their health woes. However, when we adopt an intersectional and biosocial understanding of health, we see that culture and biology are interlocked in continuous feedback loops; health is an index or expression of intersecting social structures that distribute power, privilege, and oppression.

1. World Health Organization http://www.who.int/social_determinants/sdh_definition/en/

Healthism: ideologically motivated definitions of health, especially those that come from assumptions/stereotypes about groups of people

Social injustice: the consequences of social inequalities

Biosocial: a word to describe any phenomenon that has intersecting social and biological causes or effects
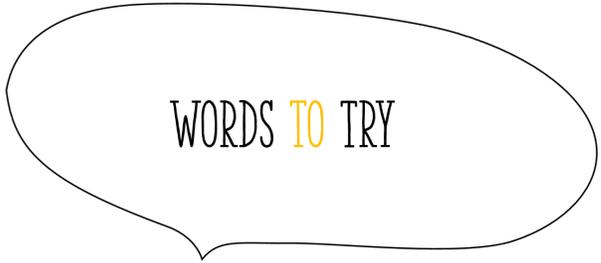
WORDS TO TRY

Activity

Part 1: List it! List some of the social determinants you think have influenced your experience of health and illness. What are other possible social determinants that exist beyond your own list?

Social Determinants of your own health	Social determinants of health in general

Part 2: Health to the Letter! For each letter of the alphabet, think of a word or phrase that starts that relates to something you have learned about health in your courses. Example: *I: Injustice is health-demoting.*

A:	B:
C:	D:
E:	F:
G:	H:
I:	J:
K:	L:
M:	N:
O:	P:
Q:	R:

S:	**T:**
U:	**V:**
W:	**X:**
Y:	**Z:**

28. The Body and Embodiment

REBECCA YOSHIZAWA

Insights to Think About

Mind/body dualism is pervasive in western metaphysics. The idea is that the mind is the seat and driver of the self, and the body is just a fleshy machine, animated by the mind. In this way, the mind/body dichotomy is also the subject/object dichotomy. Dominant gender ideology aligns women with the body and the object, and men with the mind and the subject.

One consequence of this dualistic alignment is the denial of full personhood rights to women and their subsequent objectification. Objectification is the degrading treatment of a person as an object. One of the major concerns of liberal feminism is the denial of full personhood to women both historically – such as not having the right to vote – as well as contemporarily. Women are frequently objectified in media, reduced to sexual objects for the gratification of men. When women are represented in media as objects for men's sexual gratification, we can say that they are being framed by the so-called male gaze. Objectification of women is part of a broader social phenomenon called "rape culture," or the normalization of sexual abuse and assault.

Another consequences of mind/body dualism is the alienation of ourselves from our bodies. While "the body" is an object that we "have," feminists have drawn attention to the idea of "embodiment," or the idea that we "are" a body. This is a unified understanding of the body, where the body has corporeal, subjective, and cultural significance. Social inequalities materialize in bodies, such that some bodies are seen to be more acceptable that others. For instance, fat bodies are especially denigrated in western society, a phenomenon called fatphobia. Bodies are not neutral flesh. Rather, they are political.

Objectification: the degrading treatment of a person as an object

Embodiment: a unified understanding of the body, where the body has corporeal, subjective, and cultural significance

Male gaze: the representation of women in media as objects for men's sexual gratification

Corporeal: of or relating to the body

Fatphobia: denigration of fat bodies and discrimination against fat people

Rape culture: the normalizing and trivializing of sexual assault

WORDS TO TRY

Next: The Body and Embodiment Activities [DOC]

Part 1: Tell me how to do it! Your body knows! We've all had the experience of doing something "on autopilot." Driving home without really thinking about it is one example. Our bodies carry a significant amount of knowledge that doesn't need to involve our minds. Choose an activity you do with regularity and write a "body user manual" of exactly how this activity should be done. For instance, maybe you regularly put your hair into a bun, or tie your shoes, or turn on the TV. Assume the reader of the manual has never done these things but has a body just like yours. Write a better user manual than the best that IKEA has to offer.

Part 2: Reflect on it! What insights about embodiment have you discovered while writing this manual?

29. Social Determinants of Health

RACHEL ZHENG

Insights to Think About

How much do you as an individual control your own health? Health is not solely an individual matter; instead, it is influenced by society. Therefore, society shapes one's health and well-being. Some groups experience inequities in health, particularly Indigenous people, people of colour, and members of the LGBTQAI2S+ community. Specific individuals, families, or groups have better or worse health as compared to others associated with marginalization along race, class, and gender lines. Think about yourself as an example. Where you grew up and how you grew up, your family, your school, and your workplace… these factors do not have a biological origin. However, they all heavily impact your health. The factors we are describing here are called "the social determinants of health."

For instance, race is not biological; instead, it is a social construct. When we notice that certain racialized groups experience higher rates of diseases such as breast cancer, metabolic disease, and cardiovascular diseases, we consider that it is not race, but racism, that explains the discrepancy.

Gender is another determinant of health. Domestic violence is a leading cause of mortality and morbidity, particularly for women and children, and it is preventable. Women's lesser status in patriarchy affects three rights: the right to live, the right to access to healthcare, and the right to bodily autonomy.

We can also look at how class is a social determinant of health. Wealth distribution inequality results in poverty. Poverty is not only stressful due to economic, housing, and food insecurity, but it also results in greater exposure to health demoting circumstances, such as noise and substandard housing. In some neighbourhoods, termed "food deserts," fast food chains may be easier to access than the grocery stores. Fresh food is not available or not affordable.

Social Determinants of Health
> Income and wealth distribution: class
> Early life conditions and resources
> Education
> Housing quality and security
> Food quality and security
> Employment, working conditions, and job security
> Social safety net
> Social inclusion and exclusion
> Access to and quality of healthcare
> Gender, sex, sexuality
> Racialization, immigration/citizenship status
> Infrastructure and built environment
> Civil conflict

Social determinants of health: the preventable social inequalities that demote health for individuals and groups
Marginalization: a social process of exclusion, where the valuation of, attention to, and care for certain groups or individuals is diminished; pushing certain groups "to the margins" of a society
Food desert: neighbourhoods that lack accessible grocery stores

WORDS TO TRY
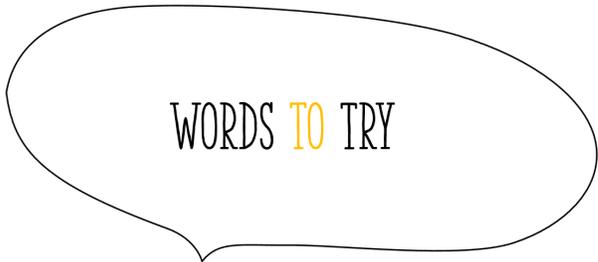
Next: Social Determinants of Health Activities [DOC]

Activity

Loop it! Choose one social determinant of health and fill in the loop. How do various factors work together to affect health? For example, see poverty:

```
                    Health literacy

    Food choices                    Limited
                                    educational
                                    opportunities

Food insecurity        Poverty        Diminished job
                                       prospects

    Food budget                     High-risk
                                    workplace

                    Health status
```
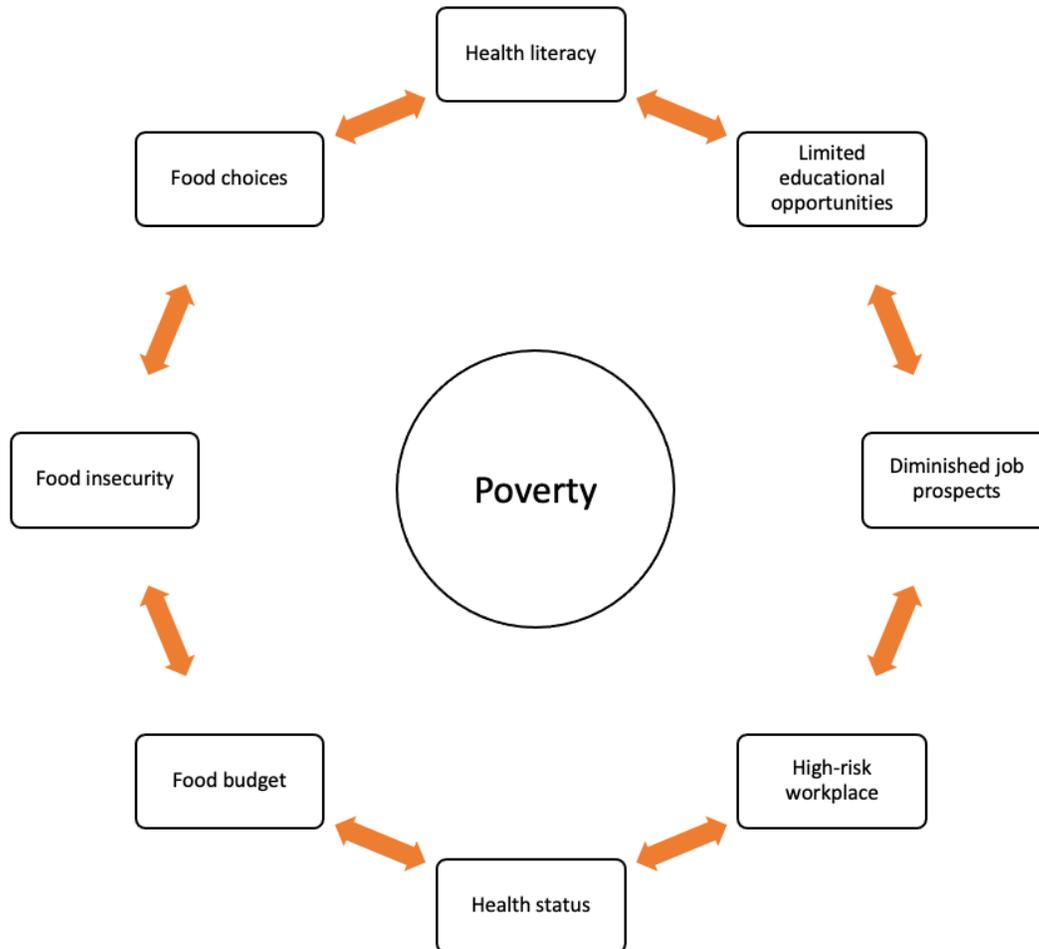
Your turn:
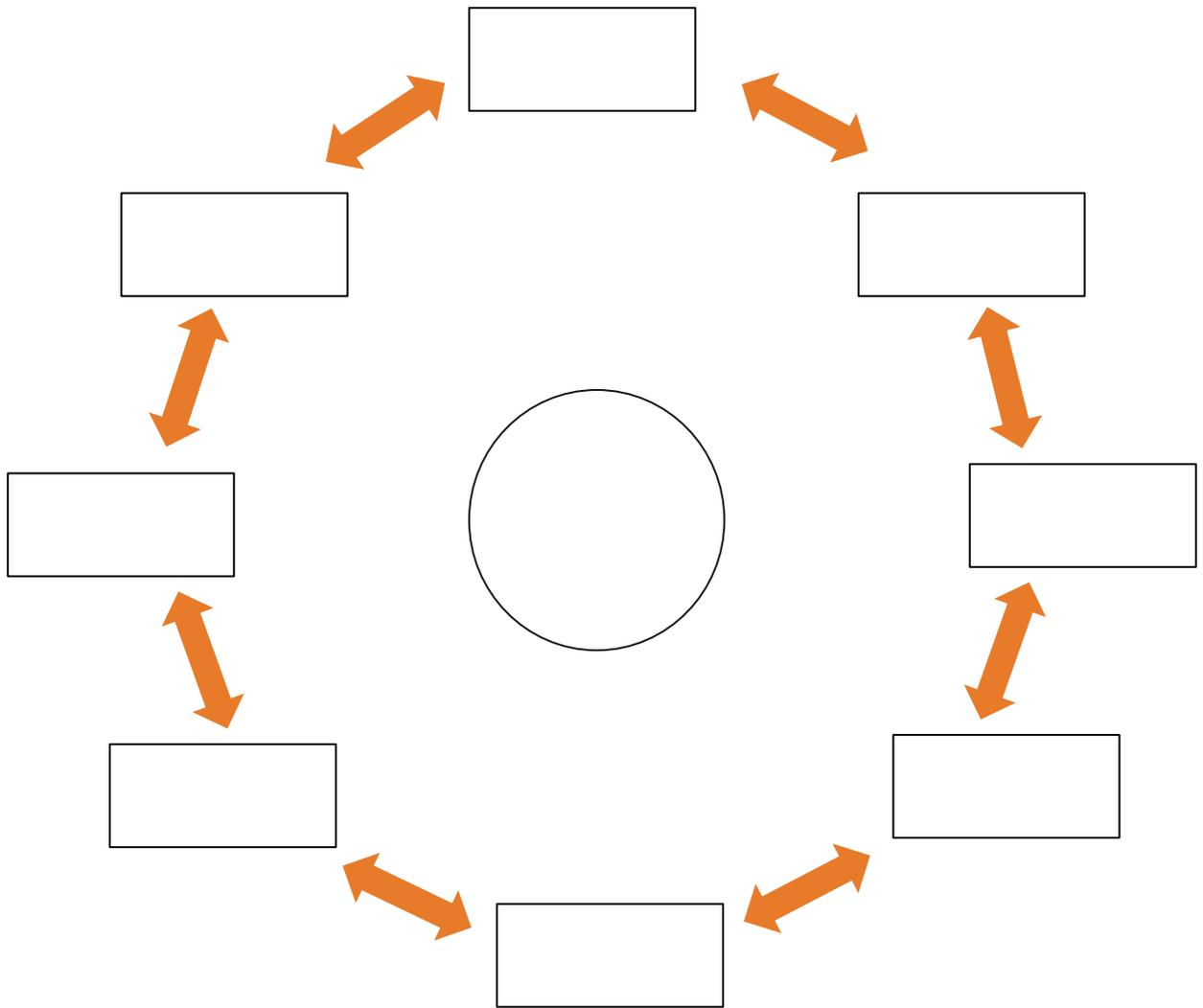
30. Mental Health and Illness

HARLEEN DHILLON

Insights to Think About

Whenever you see the word "stress" used, you have an opportunity to think critically about the social causes and consequences of that phenomenon. Sociology investigates the social causes and consequences of mental health and illnesses within societies. Every person's mental health is influenced by social factors. This is also known as social stress theory. These might be social hierarchies and identities, such as class, race, gender, and sexuality. Groups who experience poverty and economic insecurity suffer more mental illness and likewise are less able to finance adequate care. Social institutions also play a major role in influencing our mental health. Some of these social institutions include health care organizations, education, and religion.

The way that a structural functionalist will view mental health and illness is that they believe the core essentials for a well-functioning society rest on good health care as well as effective health care. Without these two being present in our society it is impossible to have a well functioning society. Symbolic interactionists' view on mental health is that the experiences each individual goes through shapes them into becoming who/how they are. Symbolic interactionists' main argument implies that people only act how they do in situations because of how they choose to describe that certain situation, which can vary greatly because our minds are each unique.

A conflict perspective focuses on the inequalities in societies and between individuals, which separate them from those in power making decisions in health care. Problems are rooted in capitalism, which creates significant disparities between social classes and people's access to the health care system. For example, those who experience poverty have adverse health effects but also have less/limited access to quality medical care, which impacts their mental health. Mental illnesses are the same as physical health conditions, and should be treated with the equivalent sensitivity and attention.

Mental health: psychological, emotional, and social wellbeing

Social stress: stress that is caused by one's surrounding environment including social relationships with others

Social stress theory: idea that individuals who have disadvantaged social statuses have additional stressors, which then results in a higher chance of developing mental illness

WORDS TO TRY

Next: Mental Health and Illness Activities [DOC]

Activity

Step 1: Self-Care Check-up! How are you doing today? When was the last time you took a moment to do something for yourself and your own mental well-being? What are some self-care methods you use in your daily life to help you keep good mental health? Where did you learn these methods? Jot the first four ideas that come to your mind when thinking about these questions.

Step 2: Community Check-up! What are some things that the communities of which you are a member do to encourage mental wellbeing? Can you think of 3?

| |
| |
| |

Step 3: Areas of Concern! Assess the results of your check-ups. What are some areas of concern you want to flag?

| |
| |

Step 4: Your Prescription Pad! Imagine you are a healthcare practitioner, a politician, an employer, and 2 other people/groups you come up with. How would you address some of your areas of concern?

People/Group	Prescription
Healthcare Practitioner	
Politician	
?	
?	

31. Reproductive Health

JOANNA LE

Insights to Think About

Whether it is our physical, mental, or emotional well-being, we all have many complexities to our own sense of our health. However, dependent on our social determinants, we all experience health and illness differently. Our gender, race, ethnicity, class, ability, age, environment, and more play a crucial role in how we experience good health and conversely, illness and poor health. Many health inequalities are not due to "natural" genetic or other biological variations, but are the consequences of systemic discrimination. For example, racism and colonial policies, sexism, and ageism spur privilege and oppression in healthcare systems.

When we have an intersectional perspective, such as how gender, race, income, housing, or ability work together to affect an individual's health, we can begin to understand the disadvantage of having intersecting marginalized identities. People who are white, abled bodied, heterosexual, and economically secure receive better care than their marginalized counterparts. All of this affects reproductive health. For example, Black women in Canada have higher rates of premature births than white women. Researchers have established that the historic, contemporary, compounding stress of systemic marginalization along race and gender lines, as well as poorer healthcare treatment and access, are to blame.[1] Additionally, Indigenous women have been a target of reproductive violence, such as forced sterilization or IUD (intrauterine device) insertions at a young age.[2] When it comes to women's reproductive rights, there is a social stigma surrounding abortion, and unequal provision of services across Canada. In debates such as "pro-life versus pro-choice," we can see that reproduction is a key site for social struggle. Social injustice actualizes in diminished reproductive health for women, and racialized women in particular. It is true that in Canada and elsewhere, women's rights to bodily autonomy are constantly under scrutiny and threat.

It is also important to highlight that it is not only cisgender women that can become pregnant. Trans men and nonbinary people can also experience pregnancy. People of all sexes and genders deserve the social, economic, and political conditions that promote their reproductive health."

1. Martis, E. (2020, June 4). Why Black Women Fear for Their Lives in The Delivery Room. HuffPost Canada. https://www.huffingtonpost.ca/entry/black-maternal-health-canada_ca_5ed90ae3c5b685164f2eab93.
2. Stettner, S. (2016). Without Apology: Writings on Abortion in Canada. https://courses.kpu.ca/pluginfile.php/178860992/mod_resource/content/1/Stettner_ 2016-Without _ Apology.pdf

Reproductive violence: injurious actions that attempt to control other people's reproductive capacities

Reproductive rights: the right to self-determination and bodily autonomy in deciding matters of reproduction, such as if/when to have children
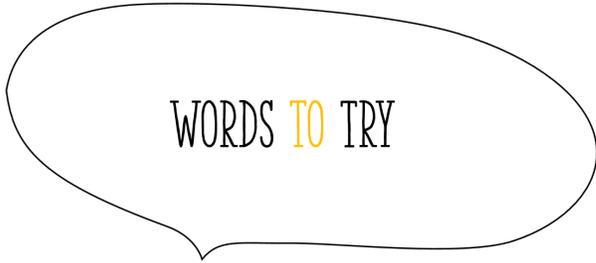
WORDS TO TRY

Next: Activity Sheet, Reproductive Health [DOC]

Activity

Part 1: Peruse the News! Look for a Canadian news story from the last two years regarding reproductive health in the healthcare system and summarize it.

Article:

Publication:

Author:

Summary:

Part 2: Determine it! Make a list of the social determinants that are involved in the case addressed in your chosen article.

32. Reproductive Justice

REBECCA YOSHIZAWA

Insights to Think About

"Rights" are legal entitlements of individuals within societies. Reproductive rights are the rights that individuals have concerning reproduction, such as bodily autonomy and self-determination, actualized in broader social phenomena such as in the legal importance of consent for sexual activity and abortion rights. Feminists argue that women deserve the basic human rights of bodily autonomy and self-determination when it comes to reproduction. However, some feminists have argued that the concept of rights is not enough to address social injustices related to reproduction and have advanced the notion of reproductive justice, combining social justice and reproductive rights. The concept is meant to shift our thinking to the multiple social inequalities that affect reproduction. Many social issues are issues of reproductive justice. For instance, while housing insecurity is an issue of economic inequality, it is also one of reproductive justice because everyone should enjoy the right to raise children in safe homes. In many places, those with fertility challenges must pay out-of-pocket for fertility treatments. While people may have the equal "right" to pay like anyone else, they may not equally have the ability to do so. This means that reproduction becomes a site of economic privilege and oppression, which the notion of "individual rights" cannot adequately address. When we understand the systemic nature of oppression, we see how the futurity of whole communities is affected by reproductive injustice.

When a reproductive justice perspective is taken, the "pro-life" versus "pro-choice" debate about abortion is revealed as limited. "Rights" are usually enjoyed by individuals, so the debate pits "fetal rights" against "maternal rights." But pregnant people are *bodies in community*: an embodied relationship that is greater than one, but less than two. Likewise, paternal interests figure in a pregnancy.

Reproductive justice: a concept that combines social justice with reproductive rights
Bodily autonomy: the right to independently govern one's own body
Self-determination: the right to choose the course of one's own life
Futurity: describing the possibility of continued existence into the future

WORDS TO TRY

Next: Activity Sheet, Reproductive Justice [DOC]

Activity

Part 1: Extend it! We've argued that when thinking about reproduction from a social justice lens, many social phenomena might not, on the surface, seem related to reproduction, but they are. For example, low rental market stock is an issue of reproductive justice because it concerns housing insecurity, which threatens the ability of families to safety raise their children. What are 3 surprising social phenomena that are related to reproduction when reproduction is understood through a social justice lens? Explain why.

1.

2.

3.

33. Gender-Affirming Healthcare

REBECCA YOSHIZAWA

Insights to Think About

Within a healthcare context, gender-affirming care constitutes treatments that reduce gender dysphoria and validate gender identity and health goals. Gender-affirming healthcare occurs in a social context where trans people are not accepted and experience violence as a result. This means that healthcare itself can be a source of social justice and social change. Conversely, the institution of healthcare can be, and certainly has been, a cause of transphobia, violence, and injustice experience by trans and other gender-diverse people. Many trans and non-binary people have critiqued the healthcare system as an unnecessary gatekeeper to receiving gender-affirming treatments, particularly with regards to the need in some healthcare systems to be diagnosed by a psychiatrist with gender dysphoria. Indeed, the *Diagnostic and Statistical Manual of Mental Disorders* (DSM-5), which is the diagnostic tool of the American Psychiatric Association, lists gender dysphoria, and until 2013 termed it a "disorder." While the term "disorder" was amended to destigmatize gender-nonconformity, the healthcare system continues to be a major source of struggle and sometimes violence for trans and nonbinary people.

Gender-related care can involve pharmaceutical and surgical treatments, such as hormone therapy, top surgery (removal or creation of breasts), and bottom surgery (removal and/or creation of genitals). Gender dysphoria in children can be addressed with a staged approach, such as through the blocking of puberty. Another element of gender-affirming care is the recognition that non-binary people may also elect to receive treatment for dysphoria. Yet there is also the social care that comes with affirming gender identity, including use of patient-chosen pronouns and names, sensitivity regarding procedures that may be invasive or triggering of dysphoria, such as Pap smears, and treating the whole patient by addressing the mental and emotional health aspects of gender identity.

Gender-affirming care: treatments that reduce gender dysphoria and validate gender identity and health goals
Gender dysphoria: distress from dissonance between someone's gender identity and the sex they were assigned

WORDS TO TRY

Next: Activity Sheet, Gender-Affirming Healthcare [DOC]

Activity

Part 1: Provide it! Research the provision of gender-affirming healthcare in the place you live. Who are the providers? What do they provide? What are the waitlists? What are the costs? What are the requirements to qualify for the treatments? What barriers could there be?

Provider	Procedures and Treatments Offered	Waitlist? How long?	Costs?	Requirements and Barriers?

Part 2: Assess it! Reflect on your findings. What do you notice about the provision of gender-affirming healthcare where you live? What does it say about attitudes towards trans and nonbinary people?

My Insights on Bodies and Health

Insight Time!

You've made it to the end of this section! You've accomplished a lot! Let's take some time to collect your thoughts. An "insight" is an understanding that has a depth to it; it is an idea that has been dug up by you with effort and struggle. An insight is an achievement! This workbook is designed to help you make your own insights. What insights did you make so far?

The Biggest Insight I developed in this section:

What I want to think more about:

I learned this stuff in my lectures, discussions, and readings that was not in this workbook so far, but feels important to me too:

Things I disagreed with or had different ideas about in this section:

- **My Insights on Bodies and Health Worksheet [DOC]**

Glossary - "Words to Try"

Able-bodied

way to describe people who are not limited by physical impairments

Ableism

individual or institutional discrimination against people with disabilities

Agency

the capacity an individual has to choose and to act

Ally

a person who is not a member of, but supports the rights and interests of, a marginalized group

Anti-racist feminisms

diverse perspectives/movements that seek to reveal the interlocking relationships between sexism, colonialism, and racism

Biosocial

a word to describe any phenomenon that has intersecting social and biological causes or effects

Blended family

parents and their children from previous relationships who form new family attachments together

Bodily autonomy

the right to independently govern one's own body

Capitalism

an economic system where private trade adjudicates the circulation of the resources necessary for surviving and thriving

Childless/childfree family

a couple who cannot or choose not to have children

Chosen family

group of people that fulfill significant familial-like roles in each other's lives

Cisgender

someone who identifies as the gender associated with their sex assigned at birth per dominant gender ideology

Compulsory heterosexuality

the enforcement of heterosexuality as a normative system that entrenches men's access to women physically, economically, and emotionally

Conservative feminism

arguments and movements to celebrate and support women's traditional social roles

Corporeal

of or relating to the body

Culture

shared ways of life associated with beliefs, values, rituals, good, art, and the like; the shared ideas of "a good life"

Deviance

breaking of social norms

Disability

any condition that hinders an individual's ability to fully and equally participate in society

Dualism

an ideology that sees various aspects of reality as divided into two parts or options

Ecofeminism

a movement and analysis that identifies sexism, racism, classism, and ecological/environmental degradation as having the same cause in patriarchy, colonialism, and other social oppressions

Embodiment

a unified understanding of the body, where the body has corporeal, subjective, and cultural significance

Emotional labour

work that attends to the emotional needs of others

Ethnocentrism

evaluating other cultures by comparing them to one's own; ideology that one's own culture is superior to others

Extended family

multiple generations in one unit related by blood, marriage, or choice

Familialism

conceptual values for how a family should function, as well as the ideal vision of what a family should be

Fatphobia

denigration of fat bodies and discrimination against fat people

Feminisms

theories, analyses, and practices (such as activism) that address the roles of gender, sex, and sexuality in social phenomena

Feminist technology

a technology that improves the lives of women through its design or use, whether intended or unintended

Food desert

neighbourhoods that lack accessible grocery stores

Futurity

describing the possibility of continued existence into the future

Gender

cultural and social roles, expectations, behaviours, values, and assumptions associated with masculinity or femininity

Gender binary

the idea that there are only two genders, masculine and feminine

Gender dysphoria

a psychological term for distress associated with a strong desire to be another gender

Gender essentialism

the idea that gender identity is inherent in biological sex differences

Gender fluidity

a flexible understanding, expression, or identity of gender

Gender policing

the act of influencing or requiring a certain gender expression of someone

Gender roles

roles or behaviours assigned as appropriate for a gender

Gender wage gap

a measurable difference in what men are paid compared to women

Gender-affirming care

treatments that reduce gender dysphoria and validate gender identity and health goals

Gender-based analysis

research that attends to how gender influences or impacts how people experience policies, programs, and laws

Gendered

when something, such as an object, role, or quality, has had a gender assigned to it

Gendered division of labour

inequality of job opportunities and pay due to the ideological attributions of tasks given to men versus women

Gendering

the act of ascribing or requiring a gender of someone or something

Healthism

ideologically motivated definitions of health, especially those that come from assumptions/stereotypes about groups of people

Hegemonic masculinity

ideology that encourages men to be stereotypically physically strong, unemotional, dominant, and aggressive

Heteronormative

belief that heterosexuality is the normal sexual orientation

Hierarchy

a ranked system in which groups of people are organized according to status

Homophobic

prejudice against or dislike of gay people

Ideology

A set of shared beliefs about how the world is and ought to be.

Information and communication technologies (ICTs)

material artifacts used to communicate information, practices people engage in to communicate information, and the social arrangements that build up around them in this process

Institutional racism

discrimination based on membership in a particular racialized group within an institution

Institutional sexism

discrimination based on gender or sex within an institution

Intersectionality

a concept describing the interconnected and overlapping nature of social oppressions and privileges

Intersex

a person born with anatomical reproductive characteristics that do not fit clearly into 'male' or 'female'

Intimate partner violence

physical, emotional, or sexual abuses that occur in the context of intimate partner relationships

Invisible labour

work that is unaccounted form, unnoticed, and uncompensated

Kinship

networks of intimate social relationships

LGBTQIA2S+

lesbian, gay, bi, trans, queer, intersex, asexual, two-spirit, and other ways that people identify as not conforming to dominant gender ideology and/or heteronormativity

Liberal feminism

men and women should have equal rights and opportunities in terms of citizenship status, personhood, and positions of power

Male gaze

the representation of women in media as objects for men's sexual gratification

Marginalization

a social process of exclusion, where the valuation of, attention to, and care for certain groups or individuals is diminished; pushing certain groups "to the margins" of a society

Masculinist

espousing and prioritizing values associated with the masculinity defined by dominant gender ideology

Mental health

psychological, emotional, and social wellbeing

Mental load

he mental demands of organizing and maintaining a household or family

Misogyny

hatred towards women

Motherhood

ideological descriptions of roles a mother should take in a family

Mothering

women's work of nurturing and taking care of children

Motherwork

physical, mental, and emotional labour provided to families, mostly performed invisibly by women

Neuro-divergent

a way to describe people who differ from what is considered normal neurological, intellectual, or mental functioning

Neurotypical

a way to describe people whose cognition, intellect, or behaviour is considered normal

Non-binary

a gender identity that does not conform to either exclusively masculine or feminine ideals

Nuclear family

the partnership of two heterosexual adults united by marriage and their minor children

Nuclear/traditional family

a married, heterosexual couple and their offspring in one household

Objectification

the degrading treatment of a person as an object

Operationalization

the process of taking an abstract idea, like a value, and translating it into a practice, behaviour, or procedure

Oppression

injustice that arises from social hierarchies

Paid Labour

hourly wage or salary for work

Participatory action research

research with a community with the goal to create something that benefits the community

Patriarchy

a social system that enables men to better survive, thrive, and provide in society writ large compared to women

Performative

an act that through repetition gives power to social and cultural norms and ideals

Policy

institutional decision-making

Primary socialization

the learning of behaviours and norms during one's younger years typically spent with family

Privilege

an advantage, special right, or benefit that only a certain group or person has

Queer

not cisgender, cissex, heterosexual, or other identifiers of dominant gender ideology

Racialized

a group or individual who comes to be defined by supposed racial traits

Racism

discrimination on the basis of real or presumed membership within particular racialized groups; belief that some racial groups are superior/inferior

Radical feminism

patriarchy is the root cause of women's oppression

Rape culture

the normalizing and trivializing of sexual assault

Reflexivity

an approach that acknowledges and takes account of the role of the researcher in the production of knowledge

Representation

how certain groups are depicted in media, such as through stereotypes or specific repeated narratives; or, the proportion of a group within a certain institution, such as the number of women principals in a school district

Reproductive justice

a concept that combines social justice with reproductive rights

Reproductive rights

the right to self-determination and bodily autonomy in deciding matters of reproduction, such as if/when to have children

Reproductive violence

injurious actions that attempt to control other people's reproductive capacities

Second shift

additional domestic labour that needs to be done after a day's paid work, typically performed by women

Self-determination

the right to choose the course of one's own life

Sex

supposed physiological and anatomical differences related to reproductive/sexual body systems, typically understood dualistically as producing males or females

Sex positive

an open and celebratory attitude towards sexual activity

Sex work

the exchange by consenting adults of sexual services for rewards such as money

Sexism

differential treatment of different sexes or the belief that one sex is superior to another

Sexuality

a range of capacities for sexual attraction to others

Single parent family

one parent raising one or more children on their own

Slut-shaming

a negative attitude toward behaviours that are perceived to be promiscuous or overly sexual

Social construct

ideas/beliefs created by society and its institutions, which vary in different places and cultures

Social Construction

anything viewed to have an inherent or natural conception, but is actually established and maintained by social interests

Social construction of technology (SCOT)

the study of the ways that social dynamics such as gender, race, class, and (dis)ability can become baked into technologies

Social determinants of health

the preventable social inequalities that demote health for individuals and groups

Social injustice

the consequences of social inequalities

Social stress

stress that is caused by one's surrounding environment including social relationships with others

Social stress theory

idea that individuals who have disadvantaged social statuses have additional stressors, which then results in a higher chance of developing mental illness

Social structure

patterns of human behaviour that persist through time and provide the context of our life chances and life choices

Social system

the network of individuals, groups, and institutions that makes a tangible whole

Socialist feminism

gender oppression is rooted primarily in relationship between capitalism and patriarchy

Socialization

the learning of socially-accepted behaviour and norms

Stereotype

generalization that all members of a group have a certain common quality

Strain theory

the argument that social conditions prevent people from meeting their needs, leading to stress that manifests in their turn to crime to meet their needs

Structural functionalism

the theory that a society is comprised of various social structures that work together to provide stasis and stability

Symbolic interactionism

the theory that social meanings emerge in microsocial negotiations

Traditional family values

normative nuclear family structures associated with strict gender roles

Trans(gender)

someone who does not identify, in various ways, as the gender associated with their sex assigned at birth per dominant gender ideology

Transphobia

discrimination against or hatred of trans people

Unpaid Labour

no wage or salary for work

White privilege

the power of whiteness in shaping everyday life; how whiteness confers protection in institutions and society

Women's Liberation Movement

a term used to describe the feminist political and social movement, primarily the one that was based in the United States, which pursued equal rights for women from the 1960s to the 1970s