

Ministry of Education and Science of Ukraine
V. N. Karazin Kharkiv National University

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Breaking the Gender Barrier: The Fight for Equality

*Practice of Communication Instruction and Training Manual
for the 2nd year students
of the School of Foreign Languages*

Kharkiv – 2023

UDC 811.111'271.16-028.16(076.5)

K 89

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*Approved for publication by the decision of the Scientific
and Methodical Council of V. N. Karazin Kharkiv National University
(Protocol № 9 of June 16, 2023)*

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K 89 Breaking the Gender Barrier: The Fight for Equality : practice of Communication Instruction and Training Manual for the 2nd year students of the School of Foreign Languages / O. V. Kuznietsova, V. V. Kukushkin. – Kharkiv : V. N. Karazin Kharkiv National University, 2023 – 72 p.

The manual is aimed at the 2nd year students studying English as their major or their second foreign language (B1+ and B2 levels), at students of philology, translation, sociology and psychology departments, and a wide range of people willing to improve their English. The purpose of the manual is to upgrade communication skills in gender equality and is driven by the Karazin University Gender Strategy (2023-2033), as well as the introduction of gender-sensitive policy and a program of creating a non-discriminatory society in Ukraine, following the approval of the Strategy for the Implementation of Gender Equality in Education.

The instruction and training manual consists of four units containing materials for forming and developing oral communication skills and abilities, mainly through the use of authentic social and psychological texts. The complex is underpinned by the CLIL methodology and is based on exercises for the development of reading, speaking, listening and writing skills. Students can use the exercises both in class and for self-study purposes.

UDC 811.111'271.16-028.16(076.5)

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FOREWORD

The practice of communication instruction and training manual is a collection of various types of tasks developed using the Content and Language Integrated Learning (CLIL) methodology, which aims to improve language skills by combining the study of a foreign language with other academic subjects such as sociology, psychology, and more. The manual is intended for the second-year philology students who study English as their primary or second language, as well as students of translation, sociology and psychology departments at universities, and a wide range of those who seek to enhance their level of English, particularly in the field of psychology and sociology.

The relevance of this guide is underpinned by the Gender Strategy of V.N. Karazin Kharkiv National University (2023-2033), which provides scientific and methodological support for the implementation of a gender approach and the activation of research in the field of gender studies theory and practice. It involves the development and implementation of gender-sensitive policies and programs to promote a non-discriminatory society in Ukraine, in connection with the approval of the Strategy for the Implementation of Gender Equality in Education.

The manual has a clear and transparent structure, aligned with the goal of improving communicative skills in gender equality. The CLIL methodology not only enables effective communication in various areas of life using a foreign language but also enhances all language skills. This approach encourages students to learn a foreign language, lays a linguistic foundation, develops critical thinking, creative potential, and increases their motivation and self-esteem.

The manual consists of four units containing materials for forming and developing of oral language skills, mainly through the use of authentic socio-psychological texts. The set of exercises includes tasks for the development of reading, speaking, listening, and writing skills. The exercises also include thematic audiovisual recordings of speech by native speakers of English. The proposed model of mastering communication practice helps students master active lexical units, which contribute to the formation of professional competence for future philologists, translators, and foreign language teachers.

The structure of the manual fully corresponds to the working program of the academic subject “Foreign Language I” designed according to the educational and professional program for the first (bachelor) level of higher education in the subject area of 035 Philology, specialization “035.041 Germanic Languages and Literatures (translation – included), primary – English,” at the Department of English Philology and Teaching Methodology of the School of Foreign Languages at V. N. Karazin Kharkiv National University.

UNIT 1

GENDER

Task 1. Answer these questions by reading the text.

- 1) What is the difference between gender and sex?
- 2) What factors prove that gender is a social construct?
- 3) What are the contributors to the polarization of gender roles in society?
- 4) Name the forms of gender inequality?
- 5) What challenges the assumptions of biological sex?
- 6) What is vital for promoting equality?

TEXT 1

Understanding Gender: A Social Construct Beyond Biological Binary

Gender is a complex concept that has shaped societies for centuries. It encompasses the roles, behaviors, expectations, and identities associated with being male or female. While often used interchangeably with sex, it is important to distinguish between the two. Gender refers to the social and cultural aspects of identity, while sex refers to the biological characteristics of being male or female.

Gender can be defined as the social and cultural roles, expectations, and identities assigned to individuals based on their perceived sex. It goes beyond biological differences and encompasses a spectrum of identities and expressions. Gender is influenced by social norms, cultural practices, historical contexts, and personal experiences. It is a social construct because it is created and reinforced by society, rather than being an innate or fixed characteristic.

Sex is typically understood as the biological classification of individuals as male or female based on reproductive organs and chromosomal patterns. It is often seen as a binary concept. In contrast, gender is a multidimensional and fluid concept that is shaped by societal norms, cultural practices, and individual experiences. While sex is typically determined at birth, gender is a social construct that can be influenced and changed over time.

Several factors provide evidence that gender is a social construct. First, gender roles and expectations vary across cultures and historical periods, demonstrating that they are not fixed or universal. For example, the roles of masculinity and femininity can be described differently in various societies. In some cultures, masculinity may be associated with strength and aggression, while in others, it may be linked to wisdom and spirituality. Similarly, femininity can be associated with nurturing and domesticity in some cultures, while in others, it may be connected to independence and leadership.

Media plays a significant role in shaping societal perceptions of gender. Advertisements, films, and television shows often perpetuate stereotypical portrayals of masculinity and femininity. For instance, women are frequently depicted as passive, dependent, and primarily concerned with their appearance, while men are portrayed as strong, dominant, and focused on career success. These portrayals reinforce traditional gender norms and contribute to the polarization of gender roles in society.

The constructed nature of gender and sex is closely linked to issues of inequality. Traditional gender roles often result in the marginalization and oppression of individuals who do not conform to societal expectations. Women, in particular, have historically faced discrimination and limited opportunities due to gender-based stereotypes. Despite improvements in living conditions for women, gender inequality persists in various forms, such as the gender pay gap, underrepresentation in leadership positions, and gender-based violence. Challenging these inequalities requires acknowledging and dismantling the social constructs that reinforce them.

Assuming that sex is solely biological, binary, and unchanging oversimplifies the complexities of human diversity. Intersex individuals, who are born with variations in reproductive or sexual anatomy, challenge the idea of a strict male-female binary. Additionally, the lived experiences of transgender and non-binary individuals highlight the fluidity and diversity of gender identities. Recognizing and respecting these diverse experiences is crucial for creating a more inclusive and equitable society.

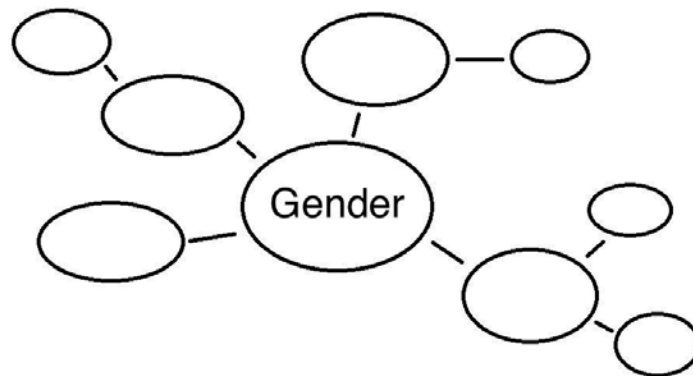
Understanding gender as a social construct is essential for recognizing the multidimensional nature of human identity. It goes beyond the biological binary of male and female, encompassing a spectrum of identities and expressions. The social construction of gender is evident through cultural variations, media portrayals, and its connection to inequality. Embracing a more inclusive and nuanced understanding of gender is vital for promoting equality and fostering a society where individuals can freely express their authentic selves, regardless of societal expectations.

Task 2. Match the words with their definitions.

1. Gender	a) an abstract idea or notion that represents a general understanding or framework of a particular subject.
2. Sex	b) biological attributes distinguishing males from females, typically based on reproductive organs and chromosomes.
3. Behavior	c) referring to something that is variable, flexible, or subject to change rather than being fixed or static.

4. Expectation	d) to continue or sustain a particular behavior, belief, or situation over time.
5. Identity	e) the social process or act of placing certain individuals or groups in a marginalized or less influential position within society.
6. Concept	f) the anticipation or belief regarding how someone should behave, perform, or fulfill certain roles or responsibilities.
7. Construct	g) a term used to describe individuals who are born with physical or genetic variations that do not fit typical definitions of male or female bodies.
8. Binary	h) the unjust or cruel exercise of authority or power over others, often resulting in the denial of rights or opportunities.
9. Fluid	i) a theoretical concept or idea created to explain or represent a phenomenon or relationship.
10. Masculinity	j) a widely held but oversimplified and generalized belief or idea about a particular group of people or things.
11. Femininity	k) actions, conduct, or mannerisms displayed by individuals in response to various stimuli or situations.
12. Perception	l) the unjust or prejudicial treatment of individuals or groups based on characteristics such as race, gender, or ethnicity.
13. Perpetuate	m) qualities, behaviors, and characteristics traditionally associated with men or the male gender role.
14. Portrayal	n) a system or classification based on two mutually exclusive categories or options.
15. Marginalization	o) the personal sense or perception of self, including one's individuality, characteristics, and affiliations.
16. Oppression	p) the representation or depiction of someone or something, often through media, art, or storytelling.
17. Stereotype	q) the process of recognizing, interpreting, and understanding sensory information from the environment.
18. Discrimination	r) the presence and inclusion of a wide range of different individuals, perspectives, or elements within a particular group or society.
19. Diversity	s) qualities, behaviors, and characteristics traditionally associated with women or the female gender role.
20. Intersex	t) the social and cultural roles, behaviors, and expectations associated with being male or female.

Task 3. Create a mind map “Understanding gender”.



Task 4. Are these statements true or false? Correct the false statements and enrich with details the true ones.

1. Gender refers to the social and cultural aspects of identity, while sex refers to the biological characteristics of being male or female.
2. Gender is a social construct created and reinforced by society.
3. Sex is a personal sense or perception of self.
4. Gender roles and expectations are fixed and universal across cultures and historical periods.
5. Media plays a significant role in shaping societal perceptions of gender through stereotypical portrayals.
6. Traditional gender roles can lead to the marginalization and oppression of individuals who do not conform to societal expectations.
7. Gender inequality persists in various forms, such as the gender pay gap and underrepresentation in leadership positions.
8. Intersex individuals challenge the idea of a strict male-female binary.
9. Transgender and non-binary individuals highlight the fluidity and diversity of gender identities.
10. Understanding gender as a social construct is important for promoting equality and inclusivity in society.

Task 5. Read the following questions and choose the correct answer by reading the text.

1. When did the term “gender” gain prominence and recognition?
 - a) Mid-20th century
 - b) Late 19th century
 - c) Early 21st century
 - d) Ancient times

2. Who played a significant role in popularizing the term “gender”?
 - a) Alfred Kinsey
 - b) Simone de Beauvoir
 - c) Feminist scholars and activists
 - d) Social scientists

3. Which book critically examined the social construction of femininity and the oppression faced by women?
 - a) “The Second Sex”
 - b) “Sexual Behavior in the Human Male”
 - c) “Gender Studies: A Comprehensive Introduction”
 - d) “The Origins of Gender”

4. What was the aim of the field of gender studies?
 - a) To analyze the impact of power dynamics
 - b) To study human sexuality
 - c) To focus on biological distinctions
 - d) To examine psychological influences

5. How did feminist scholars and activists define gender?
 - a) An innate or fixed characteristic
 - b) A product of socialization and cultural influences
 - c) A biological distinction
 - d) A result of individual experiences

6. Which disciplines contributed to the emergence of gender studies?
 - a) Sociology, psychology, anthropology
 - b) Biology, chemistry, physics
 - c) Mathematics, literature, history
 - d) Economics, political science, philosophy

7. What does the concept of gender encompass today?
 - a) Binary understanding of male and female
 - b) Recognition of transgender, non-binary, and gender-nonconforming individuals
 - c) Strict societal norms surrounding sex and gender
 - d) Biological distinctions between individuals

8. What was one of the pivotal moments in the development of the term “gender”?
 - a) Emergence of gender studies as an academic discipline
 - b) Publication of “The Second Sex”

- c) Research by Alfred Kinsey
 - d) Influence of feminist scholars in the 1950s
9. What did Alfred Kinsey's research on human sexuality question?
- a) The existence of diverse sexual orientations and behaviors
 - b) The impact of power dynamics on gender
 - c) The social construction of femininity
 - d) The influence of cultural practices on gender roles
10. How is gender defined in the field of gender studies?
- a) Social and cultural aspects of identity
 - b) Biological characteristics of being male or female
 - c) Strict societal norms surrounding sex and gender
 - d) Innate or fixed characteristic

TEXT 2

The term "gender" as we understand it today, referring to social and cultural aspects of identity, emerged in the mid-20th century within the field of social sciences. Its usage gained prominence through the work of feminist scholars and activists who sought to examine and challenge the traditional roles and expectations assigned to individuals based on their sex.

One pivotal moment in the development of the term "gender" was the publication of the book "Sexual Behavior in the Human Male" (1948) by Alfred Kinsey, an American biologist and sexologist. Kinsey's research on human sexuality highlighted the existence of diverse sexual orientations and behaviors, questioning the strict societal norms surrounding sex and gender.

However, it was in the 1950s and 1960s that the concept of gender gained broader recognition and academic attention. The term was popularized by feminist scholars such as Simone de Beauvoir, who in her groundbreaking book "The Second Sex" (1949) critically examined the social construction of femininity and the oppression faced by women.

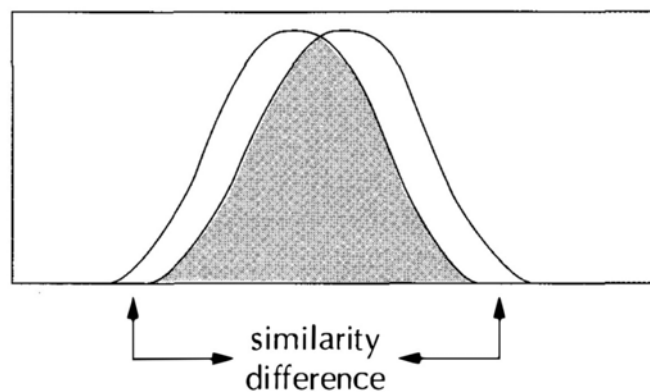
During the second wave of feminism in the 1960s and 1970s, the term "gender" became widely used to distinguish between biological sex and the socially constructed roles and expectations associated with being male or female. Feminist scholars and activists emphasized that gender was not an innate or fixed characteristic, but rather a product of socialization and cultural influences.

The field of gender studies emerged as an interdisciplinary academic discipline, incorporating insights from sociology, psychology, anthropology, and other social sciences. It aimed to analyze the ways in which gender shapes individuals' lives and experiences, as well as its impact on power dynamics and social inequalities.

Since its inception, the concept of gender has continued to evolve and expand, encompassing a broader understanding of gender identities beyond the binary of male and female. This includes recognizing and affirming the experiences of transgender, non-binary, and gender-nonconforming individuals.

Overall, the term “gender” emerged as a result of feminist scholarship and activism, challenging traditional notions of sex and calling attention to the social, cultural, and psychological dimensions of identity that extend beyond biological distinctions.

Task 6. Answer the question “Why are people more concentrated on the differences between genders than on the similarities?” by examining the visual representation of the intersecting distributions of traits, attitudes, and behaviors across genders. While there may be observable average differences in various characteristics, these distributions indicate a higher degree of similarity between women and men and a greater range of variation within each gender group.



Task 7. Reflect on the question and discuss in pairs “Why is gender equality good for everyone, men included?” by watching the video: https://www.ted.com/talks/michael_kimmel_why_gender_equality_is_good_for_everyone_men_included

Task 8. Make up a question to each paragraph in the article “What Are Gender Roles and Stereotypes?” written by Julian Selem, and ask your group mates to answer them.

TEXT 3

Gender roles are stereotypes regarding attitudes, attributes, and actions imposed on men and women based on gender. These kinds of preconceptions are usually harmful to society – yet, understanding what they are and their history is crucial to overcoming them.

Here's what you need to know.

What Are Gender Roles?

Gender stereotypes are a set of preconceptions regarding the role of a certain gender in society. These characteristics are then attributed to every person of that gender, often causing individuals harm and distress. Gender roles perpetuate inequality and greatly affect minorities that may not be in a position to reject these stereotypes.

Although at first glance many of these gender stereotypes may not seem harmful, they often cause damage anyways. For example, a common stereotype is that women should be nurturing mothers and caregivers. While this may not sound too bad, it can lead to women being excessively burdened with social responsibilities.

Other common gender roles are much more hurtful and discriminatory, such as men having sexual ownership over their wives. Naturally, these aggressive stereotypes have been getting less and less prevalent— yet, they are still common in certain parts of the world.

Whether a specific stereotype is aggressive or not at first glance, they all cause similar amounts of damage in the long run. Gender role-related consequences can show up in many ways – for example, often, little girls are deprived of going to school due to their gender. Other, similar gender-related problems often affect hospitals and workplaces.

Yet, arguably the biggest problem with gender roles comes in the form of gender-based violence. Attacks on women can be motivated by sexual or ideological reasonings, but many of them stem from hurtful gender roles and stereotypes.

What Causes Gender Roles?

Experts often discuss the origin of gender roles – while many attribute them to biological factors, others point out that it all comes from sociological aspects. Whatever may be the case, it's clear that gender roles as we know them today mostly originated during the Victorian era.

The Victorian era, which comprises most of the 19th century, was characterized by strong ideas regarding the roles of each gender in society. Mostly, men were expected to present themselves in public spheres, such as politics and business. Women were expected to stay at home, taking care of the private sphere.

While not all women and men abided by these stereotypes, the majority of them did, meaning that those who didn't were seen in a bad light. For example, the term "New Woman" was often used to insult women who fought for their right to higher education and voting.

Eventually, different areas across all continents started rejecting colonialism, embracing new ideas regarding gender roles in society. Because pre-colonialist societies often had men and women working together, the new

Victorian ideology was strongly rejected. This way, many movements came together, merging political and economic claims, along with gender-related ideas.

Another key element in the history of gender stereotyping is Marxism, which is the cornerstone of many postmodern philosophies. Marx, in his theory, saw all humans as equal, without regard for gender or class.

Along with nationalism, which also embraced new gender roles, these phenomena came together and gradually toppled Victorian gender stereotypes. For example, figures such as Lady Liberty came to represent, partly, the proposed new freedom for women.

However, this battle wasn't entirely successful. Gender stereotyping is still prevalent across modern societies, as Victorian gender roles haven't fully disappeared yet.

(taken from <https://www.webmd.com/sex-relationships/what-are-gender-roles-and-stereotypes>)

Task 9. Think about some examples of gender stereotypes that you face in your country after reading the article “What Are Gender Roles and Stereotypes?” written by Julian Selemín, and discuss them with your classmates in small groups.

TEXT 4

What Are Some Modern Examples of Gender Roles in Society?

Gender roles vary greatly depending on where you live, as stereotypes differ among countries and cultures. However, there are a few general guidelines you can keep in mind. These are some of the most common gender stereotypes.

Women in the kitchen. One of the most common and hurtful stereotypes is that women should be the ones taking care of the cooking. For example, while men are expected to leave the house to work a job, women are expected to welcome them back with prepared meals.

Domestic chores. In the same vein, some societies also expect women to take care of most of the chores related to the household. Because they should be the ones staying at home, things like cleaning, taking care of the kids, and similar tasks fall to them.

Masculinity. The idea of masculinity is a stereotype imposed on men, as they are expected to be strong, muscular, and tall. Personality-wise, this stereotype dictates that men should be dominant and aggressive, never leaving room for more measured or sensible thoughts.

Work and aspirations. Men are often expected to occupy hard and public jobs, while women are thought of as being more suited for nurturing jobs. For example, one might think of men as pilots or doctors, while women may be expected to be nurses or teachers.

Naturally, this isn't a full list of the stereotypes. Plus, depending on where you live, some of these may not even seem prevalent at all. Yet, these are common stereotypes that have survived the Victorian era, despite the many battles for gender-related freedoms.

(taken from <https://www.webmd.com/sex-relationships/what-are-gender-roles-and-stereotypes>)

Task 10. Look at the picture and think about how the difference in salaries can be explained, pair with your group mate and share your thoughts.



Task 11. Share your ideas about how you personally can fight the stereotypes after reading the article “What Are Gender Roles and Stereotypes?” written by Julian Selemín.

TEXT 5

How Do I Overcome Stereotypes?

Overcoming the gender roles assigned to you can be a difficult task – yet, it's an important step to avoid feeling oppressed by these topics. Speaking out at work when you notice discrimination and sharing your story can be helpful both for you and the victims. If you find yourself unable to accomplish that, supporting campaigns that share these ideas is a great way to help.

One of the most important aspects of overcoming gender roles is education. Children are sensitive to ideas such as stereotypes, so it's crucial to make them understand, through teaching and playing, that women and men are equal.

As a parent, you can try to:

- Let your child play with any toy regardless of the assigned gender for that activity – trucks, for example, are commonly thought of as a boys-only thing but can be enjoyed by girls as well.

- Assign chores equally among your children – for example, try letting your son cook and let your daughter help you with fixing something.
- Join your children for an activity that’s not usually associated with your gender – if you’re a man, you could try getting your nails done with your daughter.
- Give an example of how to deal with gender stereotypes – many people are used to not giving respect to an authority figure if she’s a woman, so try giving the opposite example.

It’s normal to feel like these changes aren’t making a difference – however, in the long run, all of these attitudes matter. Through a constant battle against gender roles, society may one day be able to break free of harmful stereotypes imposed on both men and women.

(taken from <https://www.webmd.com/sex-relationships/what-are-gender-roles-and-stereotypes>)

Task 12. Reflect on the quote from the book “The gendered society” by Michael Kimmel, “gender difference is the product of gender inequality and not the other way around. In fact gender difference is the chief outcome of gender inequality because it is through the idea of difference that inequality is legitimated” and write an essay (200-300 words).

Task 13. Think about what questions would you like to ask the world's leading expert on men and masculinity, Michael Kimmel, by watching the video of his open lecture on the 10th of May 2023 in VN Karazin National University

<https://www.youtube.com/watch?v=GZVXxInbAnM&t=6s>

Task 14. Answer these questions by reading the article “Does androgyny have psychoprotective attributes?” published in Ind Psychiatry J.

1. What was the new concept in masculinity and femininity research that emerged in the 1970s?
2. What is the definition of androgyny?
3. What is the underlying assumption of the androgyny perspective on sex roles?
4. What was the purpose of the Bem Sex Role Inventory?
5. How is a sex-typed woman characterized?
6. How is a sex-typed man characterized?
7. How is an androgynous person characterized?
8. What does research indicate about the relationship between gender-role identity and psychological adjustment?
9. What are some potential effects of adopting traditional feminine gender roles on women?

10. How do individuals with desirable assertive qualities, including masculine and androgynous individuals, compare to their feminine counterparts in terms of psychological well-being?

TEXT 6

The 1970s brought forth a new concept in masculinity and femininity research: the idea that healthy women and men could possess similar characteristics. Androgyny emerged as a framework for interpreting similarities and differences among individuals according to the degree to which they described themselves in terms of characteristics traditionally associated with men (masculine) and those associated with women (feminine). The term ‘androgyny’ has its roots in classical mythology and literature.

‘Androgyny’ comes from the Greek word *andros* meaning ‘man’ and *gyne* meaning ‘woman’. An androgynous person is, therefore, one who has both masculine and feminine characteristics. Androgyny refers to sex-role flexibility and adaptability. The major underlying assumption of this perspective of sex roles is that the individual may act in either a traditionally masculine or a traditionally feminine manner, depending on situation constraints and needs.

The Bem Sex Role Inventory was designed to facilitate empirical research on psychological androgyny. A sex-typed woman is one who is cooperative, dependent, and yielding, whereas a sex-typed man is one who acts as a leader and is aggressive and assertive. An androgynous person is characterized as having both high masculine and high feminine traits without employing a gender schema; circumstances dictate which trait – feminine or masculine – is exhibited by an androgynous person. Research indicates that the gender-role identity is a good predictor of psychological adjustment.

Compared with women who identify with more flexible gender roles, women who adopt traditional feminine gender roles appear to have lower self-esteem, find stressful events more aversive than women who also show some masculine-type traits, are less capable of bouncing back from failure experiences, are more likely to believe that women are to be seen and not heard, and are more likely to conform to group pressure. Individuals with desirable assertive qualities, including both masculine and androgynous individuals, are proposed to experience higher levels of psychological well-being than do their feminine counterparts.

(taken from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3237128/>)

Task 15. Points for discussion.

1. What are the reasons behind the widespread practice of categorizing individuals based on their gender in the majority of societies? And why is it that nearly every documented society is structured around male dominance?

2. Do the inherent differences between men and women stem from their biological nature or the difference between men and women arise primarily from their upbringing and societal influence?
3. Is it beneficial for individuals to adhere to traditional gender stereotypes based on their sex, or would a more balanced combination of both masculine and feminine traits, known as androgyny, provide potential solutions to the challenges we face today? Create a list of advantages and disadvantages, and engage in a group discussion to explore these points.
4. What gender roles are instilled in boys and girls by society in your country? Do you follow such ascribed roles?
5. Can you give the examples of the discrimination against people who don't follow the traditional gender stereotypes in the world and in your country?

Task 16. Read the text about gender identities and think about some other types of gender not mentioned in the text. Why do we have so many types of gender identities?

TEXT 7

We reside in a society where the perception of gender identity is progressively acknowledged as a cultural creation and a dynamic notion. Furthermore, by broadening our perspective beyond a Eurocentric lens, we can observe that diverse cultural beliefs regarding gender diversity have existed throughout human history. Examples range from two-spirit individuals in Native American culture to Whakawahine in Maori culture, showcasing a wide array of gender constructs throughout different eras and civilizations.

There exist a minimum of 80 distinct ways to denote gender, although this does not imply the existence of precisely 80 separate genders. Rather, it signifies the presence of at least 80 diverse cultural terms used to describe various gender constructs. You will be introduced to some terms pertaining to different gender identities, but it is not an exhaustive list, as there are additional terms that can be incorporated from various cultures worldwide.

1. Agender individuals lack a gender identity. They are characterized as being without a specific gender or being detached from the traditional male-female spectrum. They identify as genderless or gender-free, not aligning with masculine or feminine categories.
2. An androgynous individual does not identify as exclusively male or female. Their gender identity is perceived as ambiguous, as they embody aspects of both masculine and feminine characteristics. It is common for androgynous individuals to express varying elements of masculinity and femininity at different moments or in different contexts.

3. Bigender individuals encounter two distinct genders, which can manifest either simultaneously or at separate instances. These genders encompass a wide range of possibilities, including combinations of male, female, agender, and other identities.
4. A cisgender individual is someone whose gender identity aligns with the gender assigned to them at birth.
5. Demigender individuals are individuals who identify as partially male or female. They may experience a sense of not fully aligning with either a strictly male or female gender identity, instead perceiving themselves as a combination of both genders. These individuals may or may not pursue hormone therapy or surgical procedures to modify their physical attributes in accordance with their gender identity.
6. The conventional or conservative understanding of “female” refers to an individual who is biologically born with ovaries and usually has the ability to produce eggs. However, there is a growing trend to define “female” as an individual who identifies as a woman, irrespective of their biological sex. This shift is occurring as we move towards distinguishing between biological sex and culturally-defined gender identities.
7. The term “femme” is employed to describe an individual who identifies as a woman and/or presents themselves in a feminine manner. “Femme” can function as a noun, adjective, or verb. It is frequently utilized within the LGBTQIA+ community to characterize a lesbian whose demeanor aligns with traditional femininity.
8. A gender apathetic individual is someone who does not exhibit a strong inclination towards identifying with any specific gender. Moreover, they typically display a sense of apathy or indifference when it comes to their attraction to a particular gender, often identifying as bisexual.
9. A gender fluid individual experiences variations in their gender identity, shifting between different genders or perceiving themselves as a combination of multiple genders. Depending on the context, they may feel a stronger identification with being male or female. This fluidity is highly influenced by the specific circumstances and can evolve over time. It is important to note that gender fluidity pertains to gender identity rather than sexual orientation, distinguishing it from bisexuality.
10. Genderqueer is a term used to depict individuals with non-binary gender identities. These individuals may not identify as exclusively male or female, or they may identify as a combination of both genders. Additionally, genderqueer individuals often opt for gender-neutral pronouns such as them/they, ze/hir, or xe/xem.
11. Intersex is a term used to describe individuals who are born with genitalia or other sexual characteristics that do not align with conventional definitions of ‘male’ or ‘female.’ Intersex individuals have the option to

identify as male, female, or non-binary based on their own understanding of their gender identity.

12. The term “male” refers to individuals who are cisgender and were assigned male at birth, embracing that gender identity. Being male does not necessarily entail conforming to traditional masculinity roles. In contemporary society, there exists a broad spectrum of expressions of masculinity that can reject harmful and toxic manifestations of masculinity from the past.
13. Non-binary is a term employed to characterize individuals who do not identify solely as male or female. Non-binary individuals may identify as having multiple genders, no gender at all, or a distinct third gender. They may also choose to use gender-neutral pronouns such as they/them/their.
14. Transgender refers to individuals whose gender identity differs from the gender assigned to them at birth. To be more inclusive of all transgender individuals, including trans men and trans women, the term Trans* (with an asterisk) is often used.
15. Transsexual is a term utilized to depict individuals who have undergone surgical procedures to align their physical appearance with their gender identity. These procedures may involve chest reconstruction (top surgery) or vaginoplasty (bottom surgery). It is important to note that not all transgender individuals choose to undergo surgery, and not all who do identify as transsexual. Many in the transgender community find the term outdated and offensive.

Task 17. Reflect and answer the question “Why are tolerance and acceptance so important?” by reading the excerpt of Oprah’s interview:

Oprah: “Do you think society will change if it were proven beyond a shadow of a doubt that you were born that way?”

Gay twin: “It would be easier ... the acceptance, but you understand that people still don’t accept Blacks and Hispanics and handicapped ... Gays are right in there with them... people don’t accept obese people”.

Oprah (chagrined): “I forgot about that. Let’s take a break.”

(the extract from the book “The gendered society” by Michael Kimmel, P. 21)

UNIT 2

FEMININITY

Task 1. Answer these questions by reading the text.

- 1) What does femininity encompass?
- 2) How has the concept of femininity evolved over time?
- 3) What are some traditional associations with femininity in different cultures?
- 4) Does femininity have a universal definition?
- 5) How is femininity expressed in Japanese culture?
- 6) What are some associations of femininity in Western cultures?
- 7) How is femininity expressed through clothing and appearance in different cultures?
- 8) How has femininity been influenced by societal expectations and norms throughout history?
- 9) What are some practices of body alteration associated with femininity?
- 10) What traditional gender roles have influenced femininity?
- 11) How have religion and politics shaped perceptions of femininity?
- 12) How has feminism challenged traditional notions of femininity?
- 13) Why is it important to understand and appreciate the diversity of femininity?
- 14) What can be achieved by acknowledging and challenging societal expectations of femininity?

TEXT 1

Exploring the Diversity of Femininity: A Cultural Perspective

Femininity, as a concept, holds a multitude of meanings across different cultures and societies. It encompasses a wide range of attributes, behaviors, and expectations that are associated with women. In this text, we will delve into the multifaceted nature of femininity, examining how it is described in various cultures, exploring its historical context, analyzing its impact on behavior and appearance, and discussing the evolving perspectives within feminism.

The concept of femininity has evolved over time, shaped by cultural, historical, and social factors. In many cultures, femininity has been traditionally associated with nurturing qualities, compassion, and empathy. However, it is important to recognize that femininity is not limited to these traits alone, and its definition varies across societies.

Femininity is often expressed through a range of behaviors and personality traits. For example, in Japanese culture, the ideal of femininity, known as “yamato nadeshiko”, emphasizes modesty, grace, and a gentle

demeanor. On the other hand, in Western cultures, femininity may be associated with assertiveness, independence, and self-expression.

The expression of femininity through clothing and appearance is also culturally diverse. In many Middle Eastern cultures, women may dress modestly, covering their hair and bodies as a sign of femininity. Meanwhile, in Western societies, femininity can be associated with a wide array of fashion choices, from elegant dresses to more casual and practical styles.

Throughout history, femininity has been influenced by societal expectations and norms. In ancient civilizations like Ancient Greece and Rome, femininity was often linked to notions of beauty, fertility, and domesticity. However, there have been notable shifts over time, with women challenging and redefining societal expectations to assert their autonomy and individuality.

The desire to conform to societal ideals of femininity has sometimes led to practices of body alteration. From foot-binding in ancient China to corset-wearing in Europe during the Victorian era, women have often faced pressure to modify their bodies to fit cultural standards of beauty. These practices highlight the complex relationship between femininity, societal expectations, and physical appearance.

Traditional gender roles have played a significant role in defining femininity across cultures. In many societies, women have been expected to fulfill roles as caregivers, homemakers, and mothers. However, it is important to note that these roles are not universally applicable and are increasingly being challenged as societies strive for gender equality and recognize the diverse capabilities and aspirations of women.

Religion and politics have also shaped perceptions of femininity. In some religious contexts, femininity is associated with virtues such as purity, submissiveness, and piety. Political ideologies have often dictated societal expectations of femininity, either reinforcing traditional gender roles or challenging them to achieve greater gender equity.

Feminism, as a movement advocating for gender equality, has challenged traditional notions of femininity. Feminists argue that femininity should not be seen as a fixed and prescriptive set of characteristics, but rather as a fluid and individual expression. The feminist perspective recognizes and celebrates diverse manifestations of femininity, empowering women to define their own identities.

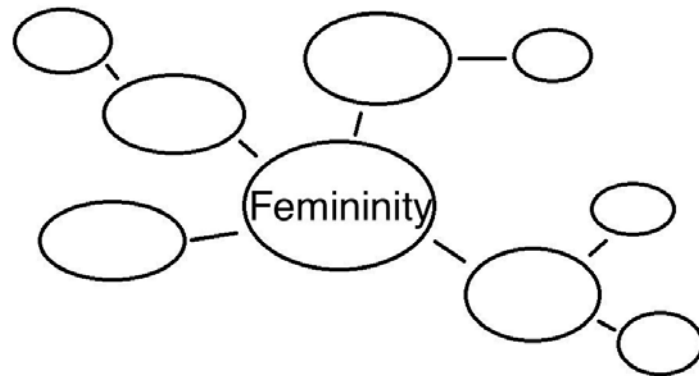
Femininity is a complex and multifaceted concept that varies across cultures and has changed throughout history. Understanding and appreciating the diversity of femininity is crucial in fostering inclusivity, promoting gender equality, and empowering women to embrace their authentic selves. By acknowledging and challenging societal expectations, we can create a world where femininity is celebrated in all its forms.

Task 2. Match the words with their definitions.

1. Femininity	a) the characteristics and behaviors associated with providing care, support, and guidance to others.
2. Feminism	b) the ability to understand and share the feelings, experiences, and perspectives of others.
3. Multifaceted	c) the ability to express one's opinions, needs, and boundaries in a confident and self-assured manner while respecting the rights and opinions of others.
4. Nurturing qualities	d) the social and cultural expectations and norms assigned to individuals based on their perceived gender.
5. Compassion	e) the concept of equal rights, opportunities, and treatment for people of all genders.
6. Empathy	f) a strong desire or ambition to achieve something or reach a particular goal.
7. Demeanor	g) the tendency or willingness to submit or yield to the authority, control, or dominance of others.
8. Assertiveness	h) the practice or policy of ensuring that all individuals or groups are given equal opportunities, access, and participation without discrimination or exclusion.
9. Societal expectations	i) having many different aspects or facets.
10. Body alteration	j) the state or quality of being morally or spiritually pure, untainted, or free from contamination.
11. Gender roles	k) the distinctive characteristics, beliefs, values, traits, and experiences that define an individual or a group.
12. Gender equality	l) the process of enabling or giving individuals or groups the authority, resources, knowledge, and confidence to take control of their lives, make informed decisions, and effect positive changes.
13. Aspiration	m) a social and political movement that advocates for the equal rights, opportunities, and treatment of all genders.
14. Virtue	n) the capacity to understand and feel empathy towards the suffering or difficulties of others.
15. Purity	o) the norms, beliefs, and values that a particular society or culture has regarding the behavior, roles, and responsibilities of individuals.
16. Submissiveness	p) any deliberate modification or change made to a person's physical appearance, usually through cosmetic or surgical means.
17. Piety	q) a morally excellent or admirable quality or behavior.
18. Identity	r) a strong devotion, reverence, or deep respect towards religious or spiritual beliefs, practices, or principles.

19. Inclusivity	s) the qualities, characteristics, and behaviors typically associated with being a female or embodying femininity, such as grace, gentleness, empathy, and nurturing tendencies.
20. Empower	t) a person's outward behavior, manner, or conduct, especially as it reflects their attitude, character, or mood.

Task 3. Create a mind map “Femininity”.



Task 4. Are these statements true or false? Correct the false statements and enrich with details the true ones.

1. Femininity is a concept that has the same meaning across all cultures and societies.
2. Femininity is associated with a wide range of attributes, behaviors, and expectations.
3. This text will explore the multifaceted nature of femininity.
4. Femininity has remained static throughout history.
5. In many cultures, femininity is traditionally associated with nurturing qualities.
6. Femininity is limited to specific traits and does not vary across societies.
7. The ideal of femininity in Japanese culture emphasizes assertiveness and independence.
8. The expression of femininity through clothing and appearance is culturally diverse.
9. Femininity has always been linked to notions of beauty, fertility, and domesticity throughout history.
10. Practices of body alteration have never been associated with conforming to societal ideals of femininity.
11. Traditional gender roles have played a significant role in defining femininity across cultures.
12. Religion and politics have had no influence on perceptions of femininity.
13. Feminism challenges traditional notions of femininity.
14. Femininity is a simple and one-dimensional concept.

15. Understanding and appreciating the diversity of femininity is not important for fostering inclusivity and promoting gender equality.

Task 5. Read the following questions and choose the correct answer by reading the text.

1. The main concern raised in the text is about:
 - a. The media's portrayal of women's appearance
 - b. The impact of the beauty myth on women's self-esteem
 - c. The antifeminist goal of the beauty myth
 - d. The double bind faced by women discussing beauty myth
2. According to the text, why are women dissuaded from identifying with women in the public eye?
 - a. The media trivializes or discredits what they say
 - b. The public eye scrutinizes their appearance
 - c. The beauty myth promotes antifeminist goals
 - d. Women feel insecure about their own appearance
3. What is the consequence of a woman going public, as mentioned in the text?
 - a. She faces invasive physical scrutiny
 - b. She is praised for her appearance
 - c. She is seen as a feminist icon
 - d. She is excluded from women-centered groups
4. How does the beauty myth work politically, according to the text?
 - a. It encourages women to engage with women-centered groups
 - b. It promotes unity among women with different aesthetics
 - c. It focuses on differences in agenda and worldview
 - d. It diverts attention from the antifeminist origins and purpose
5. What is the suggested political step forward in rejecting the beauty myth?
 - a. Focusing on women's personal style and aesthetics
 - b. Emphasizing the importance of a woman's appearance
 - c. Understanding the origins and purpose of the beauty myth
 - d. Encouraging invasive physical scrutiny of women

TEXT 2

The trouble with any debate about the beauty myth is the sophisticated reflex it uses: It punishes virtually any woman who tries to raise these issues by scrutinizing her appearance. It is striking to notice how thoroughly we comprehend this implied punishment. We know well how it works in a typical

beauty myth double bind: No matter what a woman's appearance may be, it will be used to undermine what she is saying and taken to individualize – as her personal problem – observations she makes about aspects of the beauty myth in society.

Unfortunately, since the media routinely give accounts of women's appearance in a way that trivializes or discredits what they say, women reading or watching are routinely dissuaded from identifying with women in the public eye – the ultimate antifeminist goal of the beauty myth. Whenever we dismiss or do not hear a woman on television or in print because our attention has been drawn to her size or makeup or clothing or hairstyle, the beauty myth is working with optimum efficiency.

For a woman to go public means she must face being subjected to invasive physical scrutiny, which by definition, as we saw, no woman can pass; for a woman to speak about the beauty myth (as about women's issues in general) means that there is no right way she can look. There is no unmarked, or neutral, stance allowed women at those times: They are called either too "ugly" or too "pretty" to be believed. This reflex is working well politically: Often today, when women talk about the reasons they do not engage more with women-centered groups and movements, they often focus on differences not in agenda or worldview but in aesthetics and personal style. By keeping the antifeminist origins and reactionary purpose of this direction of attention always in mind, we can thwart the myth. For us to reject the insistence that a woman's appearance is her speech, for us to hear one another out beyond the beauty myth, is itself a political step forward.

(N. Wolf. The Beauty Myth: How Images of Beauty are Used Against Women. New York: William Morrow, 1991. P. 274-275.)

Task 6. Answer the question "What is the core belief that perpetuates divisiveness among women according to the text?" by reading the extract from the book "The Beauty Myth: How Images of Beauty are Used Against Women" by Naomi Wolf.

TEXT 3

Divide and Conquer

The fact is, women are not actually dangerous to one another. Outside the myth, other women look a lot like natural allies. In order for women to learn to fear one another, we had to be convinced that our sisters possess some kind of mysterious, potent secret weapon to be used against us – the imaginary weapon being "beauty".

The core of the myth – and the reason it was so useful as a counter to feminism – is its divisiveness. You can see and hear it everywhere: "Don't hate

me because I'm beautiful" (L'Oreal). "I really hate my aerobics instructor – I guess hatred is good motivation". "You'd hate her. She has everything." "Women who get out of bed looking beautiful really annoy me." "Don't you hate women who can eat like that?" "No pores – makes you sick." "Tall, blonde – couldn't you just kill her?" Rivalry, resentment, and hostility provoked by the beauty myth run deep. Sisters commonly remember the grief of one being designated "the pretty one". Mothers often have difficulty with their daughters' blooming. Jealousy among the best of friends is a cruel fact of female love. Even women who are lovers describe beauty competition. It is painful for women to talk about beauty because under the myth, one woman's body is used to hurt another. Our faces and bodies become instruments for punishing other women, often used out of our control and against our will. At present, "beauty" is an economy in which women find the "value" of their faces and bodies impinging, in spite of themselves, on that of other women's. This constant comparison, in which one woman's worth fluctuates through the presence of another, divides and conquers. It forces women to be acutely critical of the "choices" other women make about how they look. But that economy that pits women against one another is not inevitable.

To get past this divisiveness, women will have to break a lot of taboos against talking about it, including the one that prohibits women from narrating the dark side of being treated as a beautiful object. From the dozens of women to whom I have listened, it is clear that the amount of pain a given woman experiences through the beauty myth bears no relationship at all to what she looks like relative to a cultural ideal. (In the words of a top fashion model, "When I was on the cover of the Italian *Vogue*, everyone told me how great I looked. I just thought, 'I can't believe you can't see all those lines.'") Women who impersonate the Iron Maiden may be no less victimized by the myth than the women subjected to their images. The myth asks women to be at once blindly hostile to and blindly envious of "beauty" in other women. Both the hostility and the envy serve the myth and hurt all women.

(N. Wolf. *The Beauty Myth: How Images of Beauty are Used Against Women*. New York: William Morrow, 1991. P. 284-285.)

Task 7. Watching the video "Are Men and Women Equal?" by Mimi Ikonn: <https://www.youtube.com/watch?v=ZLqgfgNEiIE>. Compare her arguments with the opposing viewpoints you researched. Identify similarities and differences in the reasoning, evidence, and conclusions. Consider the strengths and weaknesses of each perspective. Then take time to reflect on your own beliefs about gender equality. Consider how Mimi Ikonn's arguments and the opposing viewpoints have influenced your thinking. Do you agree with any particular perspective? Why or why not?

Task 8. Evaluate the factors contributing to the setback in gender equality progress, specifically the three-decade setback caused by the COVID-19 pandemic, and propose strategies to address these challenges. Then present recommendations and action plan:

- **Compile all the research, analysis, and proposed strategies into a comprehensive report.**
- **Prepare a presentation summarizing the key findings, challenges, and recommendations.**
- **Develop an action plan outlining specific steps to be taken by relevant stakeholders to accelerate progress towards gender equality.**

The Global Gender Gap Index has been assessing global advancement in achieving gender equality in four main areas since 2006: Economic Participation and Opportunity, Educational Attainment, Health and Survival, and Political Empowerment.

Globally, there has been progress in closing the gender gap, with 68.1% of it now closed. However, to achieve gender parity, it is estimated that another 132 years will be required. Although this represents a slight improvement compared to the previous year, it is a setback of three decades compared to the situation in 2020, prior to the impact of COVID-19 on gender equality.



Source: Global Gender Gap Report 2022

Task 9. Watch the video “We Should All Be Feminists” by Chimamanda Ngozi Adichie: https://www.youtube.com/watch?v=hg3umXU_qWcT and take notes while watching, paying attention to the following aspects:

- a. **Key Messages:** Identify the main messages conveyed by the speaker regarding feminism and gender equality. What are the core arguments and ideas presented in the video?
- b. **Persuasive Techniques:** Observe the speaker’s use of persuasive techniques to engage the audience. Analyze the rhetorical strategies, storytelling, and emotional appeals employed in the video.
- c. **Supporting Evidence:** Assess the effectiveness of the evidence and examples provided by the speaker to support her arguments. Evaluate whether the evidence is compelling and strengthens the speaker’s case.
- d. **Impact:** Reflect on the impact of the video in promoting gender equality. Consider its potential to raise awareness, change perspectives, or inspire action. Discuss whether the video effectively communicates its intended message to a wide audience.

Then provide your personal opinion on the effectiveness of the video and whether you agree with its central arguments. Discuss how the video has influenced your understanding of feminism and gender equality.

Task 10. Read the text “5 innovations that have advanced women’s rights”, make questions concerning every innovation. Then ask your group mates to answer them discussing the controversial issues.

TEXT 4

From the internet to the bicycle, here are just a handful of innovations we take for granted today that have shaped the lives of women and girls worldwide.

Hippo Roller

Access to clean water is a human necessity. You need it to drink, clean, cook, bathe and more. Yet, today 2.1 billion people – around 30 per cent of the world’s population – lack access to safe, readily available water at home. Unfortunately, for the millions of women and girls at the heart of the water crisis, especially in rural areas, the burden of fetching water falls disproportionately on them. This means an increased risk of violence in often treacherously long journeys to fetch water, and time taken away from other activities, such as income-generating work and school or even leisure and play – all of which prevents women and girls from living a full life. In an attempt to ease the strain and time involved to get water in tough rural conditions, two South Africans in the early 1990s invented the Aqua Roller,

now commonly known as the Hippo Roller. A portable barrel-shaped drum container that rolls on the ground, the Hippo Roller can carry up to five times more water than a single bucket. To date, the invention has changed the lives of half a million people across more than 20 countries. While not a permanent solution to the water crisis, it along with other innovative solutions, such as the personal water filter LifeStraw, are noteworthy endeavors improving the lives of women and girls in rural communities.

Bicycle

A symbol of “free, untrammled womanhood” as American women’s rights activist Susan B. Anthony so eloquently put it, the bicycle gave women newfound freedom of movement, challenged stereotypes around women’s physical strength and transformed dress codes. Coinciding with the first wave of feminism, the invention of the modern bicycle, as we know it today, by an English engineer in the 1880s came about as an alternative to the now impractical penny-farthing that consisted of a large front wheel and a much smaller rear wheel. While not necessarily invented for women in mind, the bicycle ironically gave women independence: In some regions of the world at the time, this meant women could move around freely without having to rely on chaperones, carriages or horseback. Of course, it did not come without backlash: Women were warned riding bicycles was “immoral” and doctors even went so far as to say that it could lead to a terrifying medical condition called bicycle face – a special risk to women’s appearance and complexion. As wild myths circulated and the bicycle took off in popularity, women did not back down. Victorian women and reformists alike called for more rational clothing and baggier undergarments to ride bikes. And others, such as Annie Londonderry, a Latvian immigrant to the United States, challenged prevailing perceptions of femininity by becoming the first woman to ride around the world in a bicycle from 1894 to 1895. More than a century later, the race for equality still continues.

Internet

Similar to the advent of the printer, radio, television and phone, the internet has revolutionized how women and girls live their lives. Whether through websites, social media, instant messaging or email, it has opened up avenues for online activism, community-building, career opportunities and learning, increased awareness and engagement around women’s rights issues, and enabled women to set up businesses, political campaigns and more. From #MeToo to #NiUnaMenos to #TimesUp, social media movements in particular have exposed gender inequalities and violence against women unlike ever before and put pressure on public and private officials to enact change. Like any technology, the internet has its dark side: Offline inequalities, including misogyny, stalking, hate, harassment and trafficking, have permeated online.

Misinformation on women's rights threatens to roll back rights. And, for 49 per cent of the world's population without access to the internet, the digital gap leaves the poorest and most vulnerable in the dark and without the adequate skills and education needed to survive in today's rapidly evolving tech-enabled economy. Addressing this divide will be critical in the years to come.

Sanitary Pad

What if you had to use wool, moss, animal skin, old rags, newspapers or a sanitary belt for your periods? If it seems outlandish, it is – along with the more outlandish myths that women on their periods should be in solitary confinement, are dirty, can make food rot or even get eaten by sharks while swimming. Yet, it was only more than a century ago that nurses in France created the first disposable sanitary pads, incidentally to control excessive bleeding among male soldiers. By the end of the 19th Century, the first commercially available disposable pads came out, but took several decades before they evolved to become somewhat more practical for women to use and acquire (if you could afford it). The breakthrough invention improved women and girls' hygiene and health, school attendance, livelihoods and economic opportunities. Yet, today, in spite of some efforts, sanitary pads still remain out of reach for millions of women and girls living in poverty and are taxed in several countries around the globe, including as a "luxury" item. Access aside, periods still remain a taboo topic. Stigma and discrimination surrounding menstruation prevents women and girls in some countries from entering physical spaces, such as their home, school, work or place of worship. If only there was an invention that could wipe out discrimination against women...

Pants

From pink hats to pantsuits, women's clothes have the power to challenge stereotypes, transform notions of gender identity and symbolize resistance and power. And, well, sometimes it just boils down to practicality. Try riding a bike in a 15-pound Victorian dress. Pants would make sense, right? Well, not so much for sticklers reinforcing what a women's place should be. In fact, the evolution of pants is a fascinating look into how fashion, feminism and sexism are inextricably linked. Take, for example, the iconic French war heroine Joan of Arc who famously cross-dressed in men's armour, tunics and hoses. When burned at the stake as a heretic by the English in 1431, what was one of the most damaging charges against her? Wearing men's clothes. Fast forward centuries later, women faced backlash for wearing baggy pants in the 19th Century and arrest for wearing such garments into the turn of the 20th Century. Like much of history, reality dictates fashion and fashion pushes boundaries: World War I and II, for instance, drove women to wear pants as they took on traditionally male jobs. As the world of work changed for millions of women,

pioneers such as French designer Coco Chanel rocked the fashion world by laying the foundations for the pantsuit, a two-piece garment that post-war women entering the workforce adopted and today is a power symbol. And, for the millions of women in poverty working the fields or factories today, wearing looser, more traditionally male clothes is not so much a fashion statement but a necessity to be mobile, earn a living and put food on the table.

(taken from <https://www.weforum.org/agenda/2019/03/5-innovations-that-have-advanced-women-s-rights/>)

Task 11. Prepare a round table discussion on the topic: “The Impact of the Taliban’s Ban on Contraceptives in Afghanistan: Women’s Health, Rights, and Humanitarian Crisis” concerning the text.

Discussion Points:

1. Understanding the Context:
 - a. Provide a brief overview of the Taliban’s ban on contraceptives and its motivations.
 - b. Discuss the historical challenges faced by Afghan women in accessing reproductive healthcare and family planning services.
2. Health and Humanitarian Implications:
 - a. Examine the immediate and long-term health risks faced by Afghan women due to the lack of access to contraceptives.
 - b. Discuss the impact on maternal health and the potential increase in risky pregnancies and childbirth-related complications.
 - c. Explore the broader implications for the already fragile healthcare system and the existing challenges in addressing women’s health issues in Afghanistan.
3. Women’s Rights and Empowerment:
 - a. Analyze the violation of women’s rights as a result of the ban and its connection to broader restrictions imposed by the Taliban.
 - b. Discuss the consequences for women's empowerment, education, and participation in society.
 - c. Explore the role of international agreements and human rights frameworks in advocating for women’s reproductive health rights in Afghanistan.
4. Socio-cultural and Religious Perspectives:
 - a. Examine the socio-cultural factors and religious interpretations influencing the Taliban’s stance on contraceptives.
 - b. Discuss the diversity of Islamic viewpoints on family planning and contraception.
 - c. Explore strategies for promoting a more inclusive and rights-based understanding of reproductive health within religious and cultural contexts.

5. Mitigating the Crisis:
 - a. Share insights and experiences on effective strategies to mitigate the impact of the ban on contraceptives.
 - b. Discuss the role of NGOs, international organizations, and local initiatives in supporting women's reproductive health rights.
 - c. Explore avenues for advocacy, education, and awareness-raising campaigns to address the crisis.
6. International Response and Support:
 - a. Evaluate the international community's response to the ban and the protection of women's reproductive health rights in Afghanistan.
 - b. Discuss potential diplomatic, humanitarian, and financial interventions to address the crisis.
 - c. Explore ways to strengthen collaborations between global stakeholders, local organizations, and grassroots initiatives to support Afghan women.

TEXT 5

Taliban Fighters Stop Chemists Selling Contraception

Reports that soldiers have threatened those issuing birth control medicines come as Afghan midwives and activists warn of impact on women's health and rights.

Taliban fighters have stopped the sale of contraceptives in two of Afghanistan's main cities, claiming their use by women is a western conspiracy to control the Muslim population.

The Guardian has learned that the Taliban has been going door to door, threatening midwives and ordering pharmacies to clear their shelves of all birth control medicines and devices.

"They came to my store twice with guns and threatened me not to keep contraceptive pills for sale. They are regularly checking every pharmacy in Kabul and we have stopped selling the products," said one store owner in the city.

A veteran midwife, who did not want to be named, said she had been threatened several times. She said she was told by a Taliban commander: "You are not allowed to go outside and promote the western concept of controlling population and this is unnecessary work."

Other pharmacists in Kabul and Mazar-i-Sharif confirmed that they have been ordered not to stock any birth control medicines.

"Items such as birth control pills and Depo-Provera injections are not allowed to be kept in the pharmacy since the start of this month, and we are too afraid to sell the existing stock," another shop owner in Kabul said.

It is the latest attack on women's rights by the Taliban who, since coming to power in August 2021, have ended higher education for girls, closed

universities to young women, forced women out of their jobs and restricted their ability to leave their homes. Restricting contraceptives will be a significant blow in a country with an already fragile healthcare system.

One in every 14 Afghan women dies of causes related to pregnancy and it is one of the most dangerous countries in the world to give birth.

The Taliban's Ministry of Public Health in Kabul has not issued any official statement on the issue and the UNFPA representative in Afghanistan did not respond to requests for comment.

Taliban fighters patrolling in the streets in Kabul told sources that "contraceptive use and family planning is a western agenda".

For Zainab, 17, who was married two years ago in the northern city of Mazar-i-Sharif, the ban on contraceptives was a shock when she was told by her midwife last week.

Zainab, who has an 18-month-old daughter, is worried. "I was secretly using contraceptives to avoid immediate pregnancy. I want to raise my daughter well with proper health and education facilities but it shattered my dreams when the midwife last week informed me that she had no contraceptive pills and injections to offer me," she said.

"I left education to get married and I don't want my daughter's fate to be the same as mine. I seek a different future for my daughter. The last hope to plan my life has ended," said Zainab.

Shabnam Nasimi, an Afghan-born social activist in the UK, said: "The Taliban's control not only over women's human right to work and study, but now also over their bodies, is outrageous.

"It is a fundamental human right to have access to family planning and contraception services free of coercion. Such autonomy and agency are essential components of women's rights such as the right to equality, non-discrimination, life, sexual health, reproductive health, and other basic human rights."

Another midwife, who fled Kabul after death threats from the Taliban, is in daily contact with her colleagues who have remained. "The contraceptive ban would drastically affect the already deteriorating reproductive health situation in the country," she said. "I fear the gains we made in the past decade would be lost after this move."

Fatimah, a midwife in Kabul, said: "We are living in a suffocating environment. I have not felt so insecure in my entire career."

Even before the Taliban came to power, a 2021 Human Rights Watch report said the most basic information on maternal health and family planning was not available to most Afghan women.

"What emerged is a picture of a system that is increasingly unaffordable to the estimated 61% to 72% of Afghan women who live in poverty, and one in which women often have more children than they want because of lack of access to modern contraception; face risky pregnancies because of lack of care;

and undergo procedures that could be done more safely with access to and capacity to use more modern techniques,” the report revealed.

Activists called on the Taliban to abide by international agreements which set out universal access to sexual and reproductive health care.

“Access to contraception and the right to family planning is not only a matter of human rights; it is also central to women’s empowerment and lifting a country out of poverty,” said Nasimi.

“It is well established that the Qur’an does not prohibit the use of contraception, nor does it forbid couples from having control over their pregnancies or the number of children they want to have. The Taliban have no right to restrict access to contraception based on their own interpretation of Islam.”

The Qur’an supports women having a gap between pregnancies to raise their children.

However Ustad Faridoon, a Taliban official based in Kandahar, told the Guardian he did not support a total ban.

“Contraceptive use is sometimes medically necessary for maternal health. It is permissible in the Sharia to use contraceptive methods if there is a risk to the mother’s life. Therefore, a complete ban on contraceptives is not right.”

Some reproductive rights experts in Afghanistan contacted by the Guardian were not willing to comment due to security concerns.

(taken from <https://www.theguardian.com/global-development/2023/feb/17/taliban-ban-contraception-western-conspiracy>)

Task 12. Prepare a presentation (7-10 minutes) that explores the concept of femininity, its multifaceted nature, and its impact on individuals and society. The presentation should promote understanding, appreciation, and empowerment of femininity, while challenging stereotypes and promoting gender equality.

➤ Femininity in Cultural Contexts

- Explore how femininity is portrayed and valued in different cultures.
- Discuss traditional gender roles and expectations associated with femininity.
- Highlight cultural variations and historical shifts in the perception of femininity.

➤ Femininity in the Workplace

- Examine the challenges and opportunities women face in professional environments.
- Discuss stereotypes, biases, and barriers affecting women’s experiences at work.
- Highlight successful women leaders and their unique expressions of femininity.

- Femininity and Relationships
 - Explore how femininity influences dynamics within intimate relationships.
 - Discuss societal expectations, gender norms, and communication patterns.
 - Address the concept of “emotional labor” and its impact on women’s experiences.

- Femininity and Self-Expression
 - Investigate the ways in which women express their femininity through personal style, fashion, and beauty.
 - Discuss the role of media and popular culture in shaping beauty standards.
 - Highlight the importance of self-acceptance and challenging societal norms.

- Femininity and Empowerment
 - Discuss the intersection of femininity and empowerment.
 - Explore how embracing femininity can be empowering for individuals.
 - Highlight examples of women who have reclaimed femininity on their own terms.

Task 13. Comment on the quotations.

1. “Men marry women with the hope they will never change. Women marry men with the hope they will change. Invariably they are both disappointed.” (*Albert Einstein*)
2. “A man’s face is his autobiography. A woman’s face is her work of fiction.” (*Oscar Wilde*)
3. “A woman needs a man like a fish needs a bicycle.” I really hate this expression. I bet fish would totally want bicycles.” (*Meg Cabot*)
4. “Can you imagine a world without men? There’d be no crime, and lots of fat happy women.” (*Nicole Hollander*)
5. “In politics, if you want anything said, ask a man; if you want anything done, ask a woman.” (*Margaret Thatcher*)
6. “Women speak two languages, one of which is verbal.” (*William Shakespeare*)
7. “One should never trust a woman who tells her real age. If she tells that, she’ll tell anything.” (*Oscar Wilde*)
8. “Between men and women there is no friendship possible. There is passion, enmity, worship, love, but no friendship.” (*Oscar Wilde*)
9. “When men and women agree, it is only in their conclusions; their reasons are always different.” (*George Santayana*)
10. “There are three things men can do with women: love them, suffer for them, or turn them into literature.” (*Stephen Stills*)

Task 14. Prepare a talk show on the Topic “Women on Screen: How TV Shows Redefine Modern Femininity”.

Objective: The objective of this talk show is to explore the representation of women on television and how it has evolved to redefine modern femininity. The show aims to delve into the various ways in which TV shows have challenged traditional gender roles, promoted diversity and inclusivity, and empowered women through their portrayals.

Format: The talk show will follow a panel discussion format, featuring prominent guests who have expertise or experience in the field of television, gender studies, or media representation. The host will moderate the discussion and guide the conversation around the topic.

Segments:

1. Introduction:
 - ❖ The host introduces the topic and provides an overview of the significance of women's representation on television.
 - ❖ Briefly mention notable TV shows that have contributed to redefining femininity.
2. Guest Introductions:
 - ❖ The host introduces each guest, highlighting their background and expertise.
 - ❖ Guests may include actors/actresses, directors, writers, academics, or activists involved in promoting gender equality.
3. Evolution of Women’s Representation on TV:
 - ❖ Discuss the historical portrayal of women on television, emphasizing stereotypes and limited roles.
 - ❖ Explore pivotal moments or shows that initiated change and challenged traditional gender norms.
 - ❖ Highlight examples of TV shows that depict diverse and complex female characters.
4. Redefining Femininity through TV Shows:
 - ❖ Analyze how TV shows have contributed to redefining femininity by showcasing strong, independent women.
 - ❖ Discuss the importance of portraying female characters who are multi-dimensional, flawed, and empowered.
 - ❖ Examine the impact of these portrayals on shaping societal perceptions of modern femininity.
5. Intersectionality and Inclusivity:
 - ❖ Explore the representation of women from diverse backgrounds, including different races, ethnicities, sexual orientations, and abilities.
 - ❖ Discuss the significance of intersectionality and the need for more inclusive portrayals on TV.

- ❖ Highlight examples of TV shows that have successfully embraced intersectionality and inclusivity.
6. Empowering Women Behind the Scenes:
 - ❖ Discuss the role of women in television production, such as writers, directors, and producers, in influencing the portrayal of female characters.
 - ❖ Explore the challenges faced by women in these roles and the importance of supporting gender diversity in the industry.
 7. Audience Interaction:
 - ❖ Take questions and comments from the live or virtual audience, allowing them to engage with the panelists.
 - ❖ Address queries and encourage a constructive discussion on the topic.
 8. Closing Remarks:
 - ❖ Summarize the key points discussed during the show.
 - ❖ Highlight the potential of TV shows to continue redefining modern femininity and the importance of representation.
 - ❖ Thank the guests and audience for their participation.

Task 15. Reflect and write an essay on a chosen topic (400-500 words).

1. The Changing Face of Femininity: Embracing Diversity and Inclusivity
2. Femininity and Empowerment: Reclaiming Strength and Agency
3. Femininity in the Digital Age: Challenges and Opportunities
4. Breaking Stereotypes: Redefining Femininity in the 21st Century
5. Exploring Intersectionality: Femininity and Identity
6. Navigating Gender Expectations: Balancing Femininity and Authenticity
7. The Role of Media in Shaping Femininity: Unveiling Unrealistic Standards
8. Femininity and Body Image: Challenging Beauty Standards
9. Femininity and Career: Striving for Success in a Male-Dominated World
10. Femininity and Relationships: Nurturing Authentic Connections
11. Femininity and Motherhood: Balancing Roles and Expectations
12. Femininity and Self-Care: Prioritizing Mental and Emotional Well-being
13. Femininity and Sexuality: Celebrating Sexual Expression and Autonomy
14. The Global Perspective: Cultural Variations in Femininity
15. Femininity and Activism: Harnessing Collective Power for Change

UNIT 3

MASCULINITY

Task 1. Answer these questions by reading the text.

- 1) What does the term “masculinity” generally refer to and how does it vary across cultures and societies?
- 2) How can traditional notions of masculinity be harmful and perpetuate stereotypes and sexism?
- 3) What are some common expectations and societal norms associated with masculinity?
- 4) In what ways does traditional masculinity place pressure on men to conform to rigid and unrealistic standards?
- 5) How does the “macho” image contribute to harmful behaviors and ideals of masculinity?
- 6) Can you explain the Brannon Masculinity Scale and its four dimensions? How does it reflect traditional norms of masculinity?
- 7) Are all characteristics associated with masculinity inherently negative? Explain with examples.
- 8) What is social constructionism and how does it explain the concept of masculinity?
- 9) How does intersectionality play a role in shaping masculinity for different groups of men?
- 10) What insights does the feminist perspective offer regarding the reinforcement of traditional masculinity and the need for challenging power dynamics?
- 11) Why is it important to challenge traditional notions of masculinity in today’s society?
- 12) How can breaking free from toxic masculinity lead to healthier emotional expression, respectful relationships, and gender equality?

TEXT 1

Rethinking Masculinity: Breaking Free from Harmful Stereotypes

Masculinity, an integral part of gender identity, has been the subject of much discussion and analysis in recent times. While the concept of masculinity varies across cultures and societies, it generally refers to the set of characteristics, behaviors, and roles traditionally associated with men. However, it is essential to recognize that traditional notions of masculinity can be harmful, perpetuating stereotypes and fostering sexism.

Masculinity encompasses a range of traits, roles, and behaviors that society typically associates with men. It involves social and cultural

expectations, often reinforced through societal norms, about how men should think, act, and interact in the world. These expectations can vary across cultures and historical periods, leading to different manifestations of masculinity.

Traditional masculinity often places pressure on men to conform to rigid and unrealistic standards. It fosters the idea that men must be strong, assertive, dominant, and unemotional, while simultaneously dismissing qualities typically associated with femininity, such as empathy, vulnerability, and nurturing. This narrow definition of masculinity can limit men's emotional expression, hinder meaningful relationships, and contribute to mental health issues. Moreover, it perpetuates gender inequality and reinforces harmful power dynamics between men and women.

The image of the "macho" man is deeply rooted in traditional masculinity. The macho archetype glorifies physical strength, sexual prowess, and aggression. It often portrays men as invulnerable, needing to prove their dominance over others, and suppressing emotions. This unrealistic and toxic ideal not only harms men by pressuring them to live up to unattainable standards, but it also perpetuates harmful behaviors, such as aggression, misogyny, and the objectification of women.

One notable attempt to quantify masculinity is the Brannon Masculinity Scale. Developed by psychologist Robert Brannon, this scale identifies four dimensions of masculinity: no sissy stuff, the big wheel, the sturdy oak, and the give them hell. Each dimension represents different aspects of traditional masculinity, highlighting the pressure men face to adhere to these ideals. However, it is important to note that this scale reflects traditional norms and may not encompass the full spectrum of masculinity.

While masculinity encompasses a wide range of traits and behaviors, it is important to note that these characteristics are not inherently negative or harmful. Qualities such as strength, independence, leadership, and self-confidence can be positive expressions of masculinity. However, when these traits are rigidly enforced and used to justify sexism, homophobia, and other forms of discrimination, they become problematic.

Several theoretical frameworks aim to explain masculinity and its impact on individuals and society. These include social constructionism, which argues that masculinity is socially constructed through cultural norms and expectations. Intersectionality examines how masculinity intersects with other aspects of identity, such as race, class, and sexuality, shaping experiences differently for various groups of men. Additionally, the feminist perspective highlights how patriarchal systems reinforce traditional masculinity and the need to challenge these power dynamics.

As society evolves, it is crucial to challenge traditional notions of masculinity that contribute to harmful gender stereotypes and sexism. Recognizing that masculinity is a diverse and fluid concept allows us to

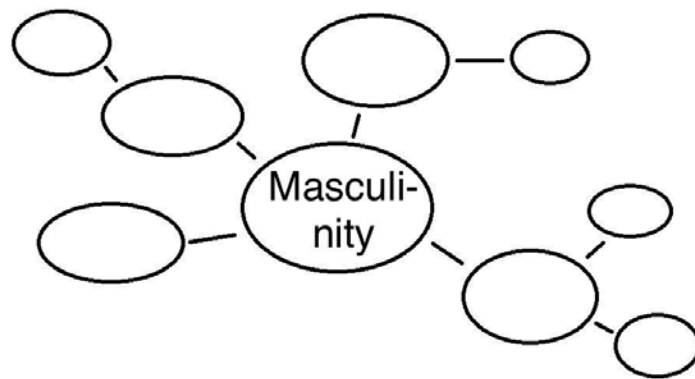
embrace a more inclusive and healthier understanding of gender identities. Breaking free from the shackles of toxic masculinity enables men to develop a broader range of emotional expression, fosters respectful relationships, and promotes gender equality. By embracing positive aspects of masculinity while challenging harmful norms, we can create a more inclusive and equitable society for everyone.

Task 2. Match the words with their definitions.

1. Sexism	a) a typical or representative example of a particular person, character, or concept that embodies essential characteristics or traits.
2. Societal	b) to stick, cling, or conform to something.
3. Hinder	c) to restrain, inhibit, or hold back something, such as emotions, thoughts, or behaviors.
4. Macho	d) the exercise of power, control, or influence over others.
5. Archetype	e) a derogatory and demeaning label used to mock or belittle individuals, particularly boys or men, who are perceived as not conforming to traditional masculine gender roles or norms.
6. Glorify	f) anything relating to society or the larger community as a whole.
7. Prowess	g) treating a person as an object or commodity, often reducing them to their physical appearance or sexual attributes.
8. Dominance	h) a state or condition that is open, accommodating, and accepting of diverse perspectives, backgrounds, identities, or experiences.
9. Suppress	i) to accept, welcome, or adopt something or someone willingly and wholeheartedly.
10. Misogyny	j) an exaggerated or extreme display of traditional masculine qualities, such as physical strength, assertiveness, and toughness.
11. Objectification	k) the fear, prejudice, or discrimination against individuals who identify as homosexual or have same-sex attractions.
12. Sissy	l) to praise, exalt, or celebrate something or someone, often with an elevated or exaggerated perception of their qualities or achievements.
13. Sturdy	m) doing something in a strict, inflexible, or unbending manner.
14. Adhere	n) to fairness, justice, or impartiality in the distribution of resources, opportunities, or treatment.
15. Rigidly	o) a physical restraint, typically in the form of a chain or metal device, used to confine or restrict movement.

16. Homophobia	p) an exceptional skill, expertise, or accomplishment in a particular field or activity.
17. Embrace	q) to create obstacles, difficulties, or delays that impede or restrict progress, development, or success.
18. Inclusive	r) something or someone that is physically strong, resilient, durable, or able to withstand pressure, impact, or challenges.
19. Shackle	s) the hatred, prejudice, or contempt directed towards women or the belief in the inherent inferiority of women compared to men.
20. Equitable	t) discrimination, prejudice, or stereotyping based on a person's sex or gender, typically favoring one gender over the other.

Task 3. Create a mind map “Masculinity”.



Task 4. Are these statements true or false? Correct the false statements and enrich with details the true ones.

- 1) Masculinity refers to a set of characteristics, behaviors, and roles traditionally associated with women.
- 2) Traditional notions of masculinity can perpetuate stereotypes and foster sexism.
- 3) Masculinity encompasses a range of traits, roles, and behaviors that society typically associates with men.
- 4) Traditional masculinity places pressure on men to conform to rigid and unrealistic standards.
- 5) The “macho” archetype glorifies physical strength, sexual prowess, and aggression.
- 6) The Brannon Masculinity Scale identifies four dimensions of masculinity: more sissy stuff, the big wheel, the weeping willow, and the give them hell.
- 7) Qualities such as strength, independence, leadership, and self-confidence can be positive expressions of masculinity.
- 8) Social constructionism argues that masculinity is biologically determined.

- 9) Intersectionality examines how masculinity intersects with other aspects of identity, such as race, class, and sexuality.
- 10) The feminist perspective highlights the reinforcement of traditional masculinity by patriarchal systems.
- 11) Challenging traditional notions of masculinity promotes gender equality and respectful relationships.
- 12) Toxic masculinity hinders men's emotional expression and contributes to mental health issues.

Task 5. Read the following questions and choose the correct answer by reading the text.

1. The concept of masculinity is analyzed from which two perspectives?
 - a. Biological determinism and social constructionism
 - b. Biological determinism and psychoanalysis
 - c. Essentialism and social constructionism
 - d. Essentialism and psychoanalysis
2. According to the biological approach, certain aspects of masculinity are rooted in which factors?
 - a. Cultural and societal influences
 - b. Environmental conditions
 - c. Biological factors
 - d. Psychological processes
3. Testosterone, a hormone predominantly found in males, is believed to contribute to which traits associated with masculinity?
 - a. Increased muscle mass and competitive behavior
 - b. Emotional sensitivity and empathy
 - c. Nurturing and caregiving tendencies
 - d. Verbal communication skills and diplomacy
4. The psychoanalytical approach to masculinity explores the role of which factors in shaping gender identity?
 - a. Cultural norms and expectations
 - b. Environmental influences
 - c. Unconscious mind and early childhood experiences
 - d. Social interactions and institutions
5. According to the social constructionist approach, masculinity is viewed as a product of which factors?
 - a. Biological determinism
 - b. Cultural and societal influences

- c. Genetic predisposition
 - d. Internal psychological processes
6. The social constructionist approach highlights the importance of examining which dynamics underlying the construction of masculinity?
- a. Power dynamics and social inequalities
 - b. Biological determinism
 - c. Unconscious desires and conflicts
 - d. Environmental conditions
7. Combining the biological, psychoanalytical, and social constructionist perspectives provides a more comprehensive understanding of:
- a. Femininity and gender roles
 - b. Masculinity and its impact on individuals and society
 - c. Sexual orientation and identity
 - d. The influence of media on gender stereotypes
8. The social constructionist approach challenges the notion of:
- a. Fixed and universal masculinity
 - b. Biological determinism in gender identity
 - c. The importance of psychological processes
 - d. Cultural and societal influences on masculinity
9. Which approach considers masculinity as an inherent and objective characteristic?
- a. Biological determinism
 - b. Psychoanalysis
 - c. Social constructionism
 - d. Essentialism
10. The psychoanalytical approach to masculinity emphasizes the influence of:
- a. Biological factors
 - b. Socialization processes and cultural contexts
 - c. Power dynamics and social inequalities
 - d. Unconscious desires and conflicts

TEXT 2

Theoretical Frameworks for Comprehending Masculinity

The concept of masculinity is often analyzed from two perspectives: biological determinism or essentialism (including the biological and psychoanalytic approaches), and social constructivism. The former viewpoint considers

masculinity as an inherent and objective characteristic, while the latter perspective perceives masculinity as a product shaped by cultural and societal influences.

The biological approach to masculinity suggests that certain aspects of masculinity are rooted in biological factors, such as genetics, hormones, and evolutionary processes. Proponents of this approach argue that differences in physical strength, aggression, and sexual behavior between men and women are influenced by biological factors. For instance, testosterone, a hormone predominantly found in males, is believed to contribute to traits associated with masculinity such as increased muscle mass and competitive behavior. However, it is important to note that biological differences do not determine or justify social and cultural norms surrounding masculinity. The biological approach should be understood as a complement to other perspectives rather than a standalone explanation.

The psychoanalytical approach, most notably developed by Sigmund Freud, explores the role of the unconscious mind and early childhood experiences in shaping gender identity and masculinity. According to Freud, during the process of psychosexual development, boys experience the Oedipus complex, where they develop unconscious sexual desires for their mothers and feelings of rivalry with their fathers. This complex shapes their gender identity and their understanding of masculinity. The psychoanalytical approach highlights the influence of internal psychological processes, particularly unconscious desires and conflicts, on the formation of masculinity.

The social constructionist approach views masculinity as a social and cultural construct that is created and maintained through societal norms, beliefs, and expectations. It argues that masculinity is not an inherent biological trait but is constructed through socialization processes and cultural contexts. This perspective emphasizes that gender roles, behaviors, and expectations are learned and reinforced through social interactions and institutions. Social constructionism recognizes the diversity of masculinities across different cultures and historical periods and challenges the notion of a fixed and universal masculinity. It highlights the importance of examining the power dynamics and social inequalities that underlie the construction of masculinity.

Overall, these three approaches provide different lenses through which masculinity can be understood. While the biological approach emphasizes biological factors, the psychoanalytical approach focuses on internal psychological processes, and the social constructionist approach emphasizes the social and cultural aspects of masculinity. Combining these perspectives can provide a more comprehensive understanding of the complex nature of masculinity and its impact on individuals and society.

Task 6. Answer the question “Why do you think that nowadays society tends to be more accepting of and less stigmatizing towards

female masculinity compared to male femininity? Why are some people afraid of gay people?” by reading the extract from the book “The gendered society by Michael Kimmel.

Can Food Make Us Gay?

That might not be as crazy as it sounds, at least according to evangelical preacher Jim Rutz. He argues that homosexuality is caused by insufficient amounts of the appropriate sex hormone and that therefore gay men are more “feminine” than straight men.

And, he claims, soy products, like tofu, contain large amounts of estrogen, so “when you feed a baby soy formula, you’re giving him or her the equivalent of five birth control pills a day.” Eating tofu can turn you gay.

“Soy is feminizing”, he claims, “and commonly leads to a decrease in the size of the penis, sexual confusion and homosexuality.” This idea was recently translated into a commercial for Hummers, the ultimate compensation for insecure gender identity.

Despite the fact that these assertions are biologically preposterous (and, in the case of penis size, simply untrue, as you’ll see in a few pages), there is one fascinating implication of this assertion for a student of gender. Notice that soy is to be avoided because it contains female hormones, which would turn you gay. Well, who is the “you” in that sentence? A male! If homosexuality is a gender disorder (males who are feminized, females who are masculinized), why does the earnest Revevend Rutz not prescribe soy products for girls, to make sure they don’t become lesbians? Are there only gay men?

This concern about homosexuality turns out to be another moment of gender inequality.

And although all of us should watch what we eat for health reasons, it’s unlikely that there is any food that can make you gay or straight.

*(the extract from the book “The gendered society”
by Michael Kimmel, P. 46.)*

Task 7. Think about the spheres of life where men can face inequality and discuss in pairs the possible solutions for this issue by watching a video “The fall of men” about male inequality, explained by Richard Reeves:

<https://m.youtube.com/watch?v=DBG1Wgg32Ok&pp=ygUSbWFzY3VsaW5pdHkgY3Jpc2lz>

Task 8. Make up an open question to each paragraph in the extract adapted from the book “Angry white men American masculinity at the end of an era” written by Michael Kimmel (P. 108-125), and ask your group mates to answer them discussing the controversial issues.

TEXT 3

That critique of what became known as the female sex role, the traditional ideology of femininity, resonated for some men who by the early 1970s took the feminist call for women's liberation as an opportunity to do some liberating of their own. "Men's liberation" was born in a parallel critique of the male sex role.

If women were imprisoned in the home, all housework and domestic drudgery, men were exiled from the home, turned into soulless robotic workers, in harness to a masculine mystique, so that their only capacity for nurturing was through their wallets. The separation of spheres was disappointing for men, too: women were demoted to the realm of feeling; men were relegated to a public persona where their success depended on the suppression of emotion.

Men's liberation posited a set of parallelisms. If men had, as writer Sam Keen would put it, "the feeling of power," then women had "the power of feeling." These were thought to be equivalent: women and men were equally oppressed by traditional sex roles. The early men's liberationists even claimed to be inspired by women's emancipatory efforts. But feminists moved from a critique of those sex roles – abstract ideological constructions – to a critique of the actual behaviors of actual men, corporal beings who acted in the name of those antiquated roles. And once women began to make it personal, to critique men's behaviors – by making rape, sexual harassment, and domestic violence part of the gender dynamics that were under scrutiny the men's libbers departed.

Betty Friedan in 1973, in her epilogue to the tenth-anniversary republication of *The Feminine Mystique*:

"How could we ever really know or love each other as long as we kept playing those roles that kept us from knowing or being ourselves? Weren't men as well as women still locked in lonely isolation, alienation, no matter how many sexual acrobatics they put their bodies through?"

Weren't men dying too young, suppressing fears and tears and their own tenderness? It seemed to me that men weren't really the enemy – they were fellow victims, suffering from an outmoded masculine mystique that made them feel unnecessarily inadequate when there were no bears to kill".

By the 1980s, the dissatisfaction with the "male sex role," as they called it, had reached a crossroads. Yes, they agreed, men were unhappy, their lives impoverished by shallow friendships; fraught relationships with wives, partners, girlfriends, and potential girlfriends; and strained or nonexistent relationships with their children. Books proliferated, consciousness-raising groups formed, and folk songs bid good-bye to John Wayne. The question was why men were so unhappy. What caused the male malaise? The way different groups of men resolved this question provided the origins of the various men's "movements" currently on offer.

By now nearly everyone's heard the canard that men are battered and abused by their wives and female partners at least as much- if not much more- than women are by their husbands. It turns out, by the way, that this "gender symmetry" in domestic violence is empirically true but only if you ask women and men if, during the past year, they ever used any one of a set of physically violent "tactics." But if you ask questions like "How often? How severe? Who initiated? Did you use violence to protect yourself? Were you protecting your kids?" then the rates of domestic violence come to resemble what we've known all along: that the overwhelming majority of violence is used by men – against both women and against other men.

MRAs also claim that men are discriminated against in the workplace and in their efforts to balance work and family life. Women have far more choices than men do. Warren Farrell observes that women have three choices: they can work full-time, stay home full-time, or balance work and family. Men, he says, also have three options: they can work full-time, work full-time, or work full-time.

See how oppressed men are? But for the most part, it is other men who have outsourced the jobs, cut wages and benefits, and so corrupted the industry that so many men, firm believers in their role as family providers, are losing their homes to foreclosure, sinking underwater on their home values, and struggling to keep their jobs. (In fact, the financial meltdown of 2008 was a dramatically "gendered" crisis, engineered entirely by guys being guys.) Yet, to the MRAs, it's "a black woman stole my job."

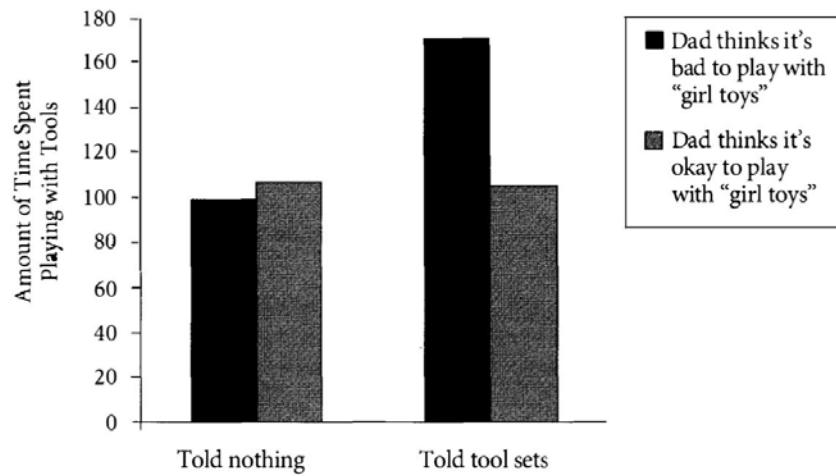
Finally, there's sex. Although some women may complain that predatory men are constantly hitting on them, the power dynamics are really the other way around. Tom Martin, a British former PhD student, channeled his inner Roy Den Hollander in 2011 and sued the London School of Economics because, he claimed, their women's and gender studies program "discriminated" against him as a man. Sex, he claims, is a women's domain: "Since the pill, women have been told they can and should be having orgasms. And because they haven't been, they categorize that as men's fault. ... It's women's job to make themselves sexually happy, it's not a man's burden."

Task 9. Analyze the stereotype "A man is a breadwinner" and "A woman is a keeper of the hearth" by filling up the table and discuss the results with your group mates.

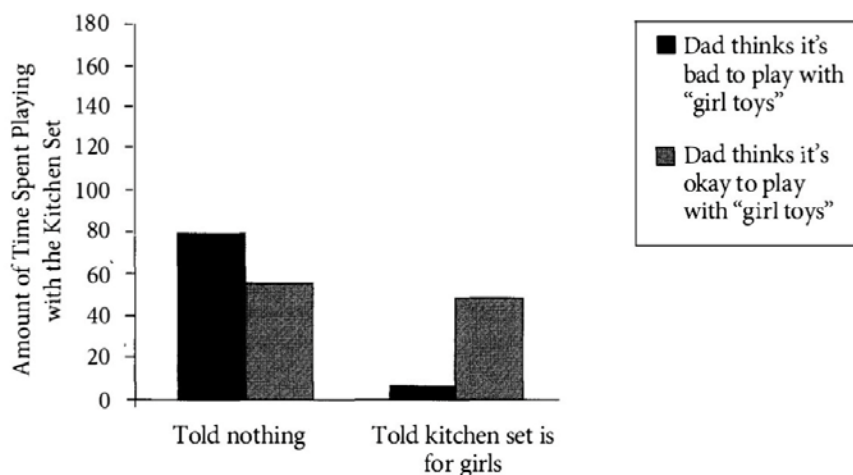
For a man		For a woman	
benefits	losses	benefits	losses

Task 10. Look at the graphs showing the results of the experiment. How can you comment on it?

Boys Playing with the Tool Set



Boys Playing with the Kitchen Set



Task 11. Share your ideas about the games played by boys and girls by reading the extract “Understanding the Role of Pervasive Negative Gender Stereotypes: What Can Be Done?” written by Rosalind Chait Barnett, presented at The Way Forward, Heidelberg, Germany, May 2007. You can share your personal experience concerning the games you played as a child.

TEXT 4

Boys Like to Play with Guns, and Girls Like to Play House

Actually, it depends. Boys and girls, aged 3 to 7, were presented with three possible toys to play with: a gun and holster (traditionally male), a tea set (traditionally female), and a ball (neutral). After establishing that certain characteristics were gender-coded – hard, sharp, angular (masculine), soft and

smooth (feminine) – the researchers altered the toys. The gun was adorned with rhinestones in a purple holster. The camouflage-colored tea set was covered with sharp spikes.

And both the boys and girls were certain that the tea set was for boys and the gun and holster were for girls.

*(the extract from the book “The gendered society”
by Michael Kimmel, P. 104.)*

Task 12. Reflect on the quote from the book “The gendered society” by Michael Kimmel, “The complaint here is that the traditional male role, that is, honor, chivalry, and the like, “has got to go.” “No longer should men be expected to be the providers and protectors of society”. Men should be free to express their feelings. “Just because we have penises doesn't mean we should be forced to abide by additional societal expectations, especially when those lead to an early grave” and write an essay about the male gender role (200-300 words).

Task 13. Prepare a report on the topic “Gender Country”, divided into 3 teams. 20-25 minutes for preparation, 5-6 minutes for performance. When presenting your country, 2 other teams ask 2-3 questions to the speaker (representative of the acting team).

Instruction. “Imagine a fictional country. You were sent there as a journalist to study everything and write an article for a magazine. Once on the planet, you realized that all its inhabitants have only: 1) masculine qualities, 2) feminine, 3) androgynous. Come up with a name for a fictitious country and describe it (natural conditions and phenomena, social relations, material characteristics of residents, interpersonal relationships, psychological characteristics. In addition, you need to describe the “product of the culture of this country.” You can, for example, retell the content of a book popular in the country, tell what is shown on TV and give a short description of how the country lives.

Task 14. Make up dialogues.

1. Two women about parenting (one thinks that motherhood can be the main sphere of self-fulfillment, the other one is career oriented).
2. One lady says she is a real woman and the other one says that there is no such concept as “a real woman”.
3. Two friends argue about “boys’ toys” after a little brother of one of them asked for a doll to play.
4. Two teachers about the division of a class for “labour lesson”. One thinks that making girls sew and boys work with wood creates harmful psychological atmosphere. The other one thinks that such work will teach them their gender roles and help to socialize in future.

5. Two students about the necessity of gender psychology classes in the University. One thinks it teaches us tolerance and acceptance and the other one thinks it ruins all the stability and make everything more complicated.

Task 15. Points for discussion.

1. In which domains does society have distinct expectations for the behavior of men and women?
2. Gender stereotype and the price men are paying for it.
3. Who creates gender stereotypes?
4. Why do men and women need equality?
5. How do folk tales influence the formation of gender stereotypes? What were your favorite fairy tales and who were your role models?
6. How can you describe your ideal partner?
7. What valuable and useful things have I acquired from this course?

Task 16. Make a research and find out what traditional modern women's occupation belonged to men in the past (last century or earlier). Give the description of these professions, think of the jobs that can be occupied by only one gender and explain why.

Task 17. Reflect and write an essay on a chosen topic (400-500 words).

1. What are your personal perspectives on femininity and masculinity, regarding the character traits and behaviors associated with men and women?
2. What do you believe are the origins of your gender beliefs and ideals? How do your parents, relatives, childhood toys and games, as well as permitted and forbidden behaviors during your upbringing, contribute to them?
3. In your interactions with loved ones and friends, how do your own gender stereotypes manifest themselves?
4. Who or what do you think had the most significant influence on shaping your gender identity? If possible, describe your gender identity by giving it a name and outlining its pattern.

UNIT 4

SEXISM AND REVERSE SEXISM

Task 1. Answer these questions by reading the text.

1. What is sexism, and how does it affect women?
2. What is reverse sexism, and what is its relationship to sexism?
3. What distinguishes sexism from reverse sexism?
4. What are some examples of legal and cultural barriers women face in certain Middle Eastern countries?
5. How can affirmative action policies be seen as reverse sexist by someone?
6. What are some common stereotypes associated with sexism?
7. What are some common stereotypes associated with reverse sexism?
8. How can understanding the definitions, differences, and key notions of sexism and reverse sexism help combat gender-based discrimination?

TEXT 1

Sexism and Reverse Sexism:

Unraveling the Concepts and Cultural Perspectives

Sexism and reverse sexism are two interconnected but distinct phenomena that revolve around gender discrimination. While sexism has historically been prevalent in societies worldwide, the emergence of reverse sexism in recent times has raised significant debates. Understanding the definitions, differences, key notions, factors, and cultural perspectives of both sexism and reverse sexism is crucial to address and combat gender-based discrimination effectively.

Sexism refers to the prejudice, stereotyping, or discrimination based on an individual's sex or gender, primarily against women. It encompasses various forms, including unequal treatment, limited opportunities, and systemic biases rooted in societal norms and expectations. Sexism perpetuates harmful gender roles, restricts personal and professional growth, and undermines gender equality.

Reverse sexism, also known as sex discrimination against men, is the concept of discrimination or prejudice that men may face due to their gender. It suggests that women might exhibit sexist attitudes and behaviors towards men, predominantly in response to the historical oppression they have endured. Reverse sexism is often seen as a reaction to traditional power imbalances and aims to challenge and rectify them.

The key distinction lies in the historical and systemic power dynamics associated with each concept. Sexism traditionally targets women, who have historically been marginalized and oppressed. Reverse sexism, on the other hand, acknowledges that women can also engage in discriminatory behavior but

usually arises as a response to the existing power imbalance. While sexism reinforces gender inequality, reverse sexism aims to challenge it, although its impact and manifestation may vary.

In some Middle Eastern countries, women face legal and cultural barriers that restrict their rights, such as limited access to education, employment, or the right to drive. In certain societies, there may be instances where affirmative action policies or hiring practices favor women over equally qualified male candidates. While these efforts aim to address historical inequalities, they can be seen as reverse sexist by some.

As for the stereotypes about sexism and reverse sexism, they can vary depending on cultural and societal contexts. It's important to note that stereotypes are often oversimplified and generalized beliefs that may not accurately reflect the complexity and diversity of individuals' experiences. Nevertheless, here are some common stereotypes associated with sexism and reverse sexism:

Sexism Stereotypes:

- Women are emotional and irrational: This stereotype suggests that women are more driven by emotions than reason, leading to the belief that they are unfit for leadership or decision-making roles.
- Men are aggressive and dominant: This stereotype assumes that men are naturally more assertive and dominant, which can lead to the reinforcement of traditional gender roles and expectations.
- Women are nurturing caregivers: This stereotype portrays women as primarily responsible for childcare and domestic duties, overlooking their capabilities and aspirations in other areas.
- Men are the primary breadwinners: This stereotype implies that men are expected to be the main providers for their families, reinforcing gender-based expectations regarding financial responsibility.

Reverse Sexism Stereotypes:

- Women are seeking special privileges: This stereotype suggests that women who advocate for gender equality are actually seeking preferential treatment over men, rather than equal opportunities and fair treatment.
- Men are victims of discrimination: This stereotype claims that men are the ones facing discrimination due to affirmative action policies or efforts to address gender imbalances, disregarding historical and ongoing gender inequalities.
- Women lack competence in certain fields: This stereotype asserts that women are less capable in specific professions or industries, leading to the belief that they are not suited for certain roles.
- Men are not victims of domestic violence: This stereotype denies the existence of male victims of domestic violence or assumes that such instances are extremely rare, ignoring the experiences of men who have suffered abuse.

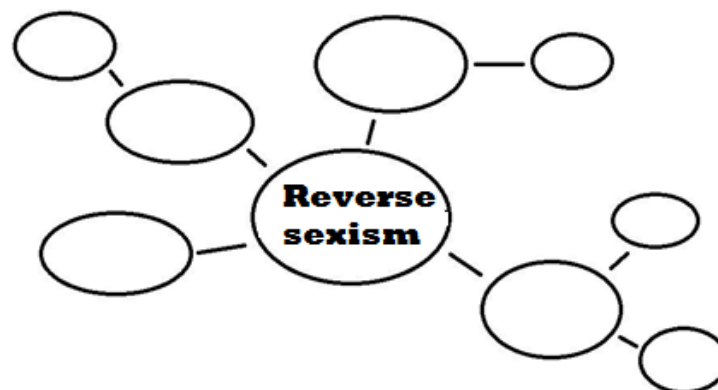
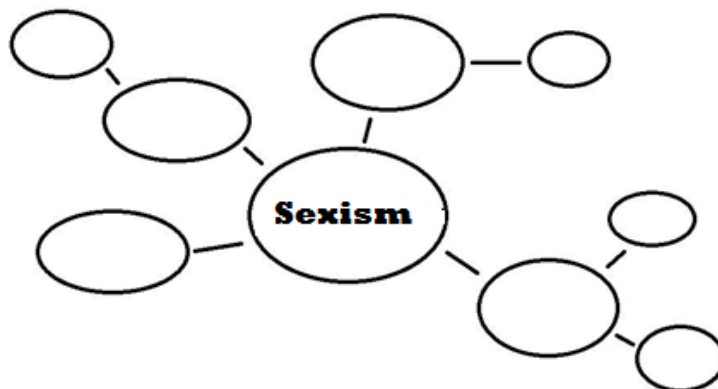
In conclusion, sexism and reverse sexism are complex phenomena rooted in historical, cultural, and social contexts. Understanding their definitions, differences, key notions, and factors is crucial to navigate discussions and promote gender equality effectively. By acknowledging and addressing gender discrimination in all its forms, societies can strive towards a more inclusive and equitable future for all individuals, regardless of their gender.

Task 2. Match the words with their definitions.

1. Sexism	a) preconceived opinions, attitudes, or beliefs about a person or a group of people, typically based on limited information or stereotypes.
2. Reverse sexism	b) to display or demonstrate beliefs, behaviors, or actions that reflect discrimination, prejudice, or bias against individuals based on their gender.
3. Gender discrimination	c) the differential or unfair treatment of individuals or groups based on factors such as their gender, race, ethnicity, or other protected characteristics.
4. Prejudice	d) to continue or sustain a particular situation, behavior, or belief over a prolonged period.
5. Stereotyping	e) individuals or groups who are pushed to the edges or margins of society, often due to various forms of discrimination, inequality, or power imbalances.
6. Encompass	f) to treat individuals unfairly or unequally based on their gender.
7. Unequal treatment	g) an unequal distribution of power or authority between individuals or groups.
8. Bias	h) to form generalizations or assumptions about a particular group of people based on their characteristics, traits, or behaviors.
9. Perpetuate	i) a communication style or behavior characterized by expressing one's thoughts, needs, and opinions confidently and directly while respecting the rights and boundaries of others.
10. Gender equality	j) a person, often the primary earner in a household, who earns the income or financial resources necessary to support and sustain the family or dependents.
11. Exhibit sexist attitude	k) the systemic and long-standing mistreatment, subjugation, or marginalization of certain groups of people throughout history.
12. Historical oppression	l) individuals or groups who experience prolonged and systematic mistreatment, subjugation, or discrimination, often resulting in limited freedoms, rights, or opportunities.
13. Marginalized	m) an individual, typically a parent or guardian, who provides attentive care, emotional support, and guidance to another person, usually a child or dependent.

14. Oppressed	n) to include or cover a broad range or scope.
15. Power imbalance	o) to experience physical, emotional, sexual, or psychological harm inflicted by another person or a group.
16. Inequality	p) the principle of treating all individuals, irrespective of their gender, in a fair and equal manner.
17. Assertive	q) a state of disparity or unequal distribution of resources, opportunities, or privileges among individuals or groups.
18. Nurturing caregiver	r) the belief or practice of discriminating against individuals or treating them differently based on their sex or gender, typically favoring one gender over the other and perpetuating harmful stereotypes and unequal treatment.
19. Breadwinner	s) a predisposition or inclination towards a particular perspective or viewpoint, often without considering all available evidence or facts.
20. Suffer abuse	t) a perceived discrimination or bias against individuals of a dominant gender, particularly when such bias is believed to favor the historically disadvantaged gender.

Task 3. Create mind maps “Sexism” and “Reverse sexism”.



Task 4. Are these statements true or false? Correct the false statements and enrich with details the true ones.

1. Sexism refers to discrimination based on an individual's gender, primarily against men.
2. Reverse sexism is a reaction to traditional power imbalances and aims to challenge and rectify them.
3. Sexism perpetuates harmful gender roles and restricts personal and professional growth.
4. Reverse sexism is solely a concept found in Middle Eastern countries.
5. Reverse sexism stereotypes claim that men are seeking special privileges.
6. Sexism is primarily targeted at women who have historically been marginalized and oppressed.
7. Reverse sexism denies the existence of male victims of domestic violence.
8. Sexism is characterized by women lacking competence in certain fields.
9. Reverse sexism is a form of discrimination that women face due to their gender.
10. The key distinction between sexism and reverse sexism lies in the historical and systemic power dynamics associated with each concept.

Task 5. Read the following questions and choose the correct answer by reading the text.

1. What is the purpose of the Air Force Academy's Diversity & Inclusion training?
 - a. To promote inclusivity and respect among cadets
 - b. To emphasize the importance of military tradition and values
 - c. To train cadets in war fighting strategies
 - d. To create a separate reporting chain for political commissars
2. According to the article, what language does the presentation recommend using to be more inclusive?
 - a. Gender-neutral language and person-centered descriptions
 - b. Traditional military terminology and terms of respect
 - c. Identity-based language and specific identifiers
 - d. Gender-specific terms like "mom" and "dad"
3. What activity did the cadets participate in during the diversity training?
 - a. Writing down animals that start with the letter "G"
 - b. Sharing personal stories and experiences with their peers
 - c. Discussing the importance of military innovation and critical thinking
 - d. Engaging in conversation facilitation and unconscious bias training

4. How does the Air Force Academy justify the emphasis on diversity and inclusion in their training?
 - a. By stating that it aligns with the military's mission and enhances war fighting effectiveness
 - b. By emphasizing the need to prioritize macro aggressions and address global threats
 - c. By arguing that it is a strategic advantage in information warfare and space operations
 - d. By promoting a safe space environment for cadets to explore issues of diversity and justice

5. What concerns does Rep. Mike Waltz express regarding the diversity training program?
 - a. The creation of a separate reporting chain and the resemblance to political commissars
 - b. The lack of emphasis on military tradition and the erosion of morale and unity
 - c. The diversion of training resources from other essential military priorities
 - d. The potential for misinformation and misunderstanding among cadets

6. How does Lt. Gen. Rich Clark respond to the criticism of the diversity training?
 - a. He defends the use of inclusive language and highlights the strategic advantage of diversity
 - b. He acknowledges the concerns and promises to review the training program
 - c. He emphasizes the importance of military hierarchy and chain of command
 - d. He dismisses the criticism as an attempt to undermine the academy's mission

7. What is Rep. Mike Waltz's hope regarding his role in the Subcommittee on Readiness?
 - a. To ensure a higher priority on training for military academies
 - b. To flip the House and become the committee's chairman
 - c. To investigate radical teachings at military academies
 - d. To provide oversight for all trainings across the U.S. military

TEXT 2

Air Force Academy Diversity Training Tells Cadets to Use Words that ‘Include All Genders’, Drop ‘Mom and Dad’

The slide presentation titled, “Diversity & Inclusion: What it is, why we care, & what we can do, ” advises cadets to use “person-centered” and gender-neutral language when describing individuals.

“Some families are headed by single parents, grandparents, foster parents, two moms, two dads, etc.: consider ‘parent or caregiver’ instead of ‘mom and dad,’” the presentation states. “Use words that include all genders: ‘Folks’ or ‘Y’all’ instead of ‘guys’; ‘partner’ vs. ‘boyfriend or girlfriend.’”

“Not ‘Colorblind’ or ‘I don’t see color,’ but Color Conscious,” it adds. “We see Color/Patterns AND VALUE people for their uniqueness.”

The documents were shared with Fox News Digital by Rep. Mike Waltz, R-Fla., a Green Beret and Afghan War veteran, who said the materials had alarmed cadets. Fox News Digital has verified the documents’ authenticity.

Waltz pointed out during an interview with Fox News Digital that “it’s been a tradition in the military to get letters from mom and dad or your boyfriend and girlfriend for as long as there’s been a military.”

“Now we’re instructing every cadet entering the Air Force to not say ‘mom’ and ‘dad,’ to not say ‘boyfriend’ or ‘girlfriend,’ and this kind of drive towards gender neutrality,” he said. “I think the Air Force should be worried about the macro aggressions against America that are happening all over the world.”

The diversity and inclusion (D&I) training also includes an exercise asking cadets to separate into small groups and write down as many “G-Animals,” or animals that start with the letter “G,” that they can think of in one minute’s time.

“What does this activity show us about the power of combining our diverse perspectives?” the activity asks. “If this were an operational USAF/USSF [United States Space Force] challenge (think COA [course of action] development) what risks might be present if we did not fully leverage the diversity of our group?”

One slide in the presentation claims that D&I training is critical for “developing warfighters” to be “prepared to lead the USAF/USSF with character.”

“How can we Lift Others (motivate our teams) if we don’t know our people?” it asks. “How can we Elevate Performance if we don’t include people during planning and execution?”

“Today we are preparing to face challenges that may not exist today,” the training says. “For example, Information Warfare only became a career field 7 years ago, and we stood up the Space Force in 2019. This makes our need to innovate critical. Thus, our leaders have deemed D&I a warfighting imperative.”

At the beginning of the training, cadets are assured that “what’s said here, stays in the room (let’s have each other’s backs),” and cadets were instructed not to “share people’s stories with their name/identifiers).”

The presentation also asks cadets to finish prompts like, “What I think about me in terms of who I am,” “What others think about me,” “What might be misunderstood about me” and “How squad/classmates can help me feel valued.”

At the end of the presentation, cadets are informed about additional D&I resources on the academy’s Colorado Springs campus, including a “D&I Reading Room” and “Affinity groups.”

According to the academy’s website, affinity groups help cadets “gather around a shared affinity or bond” and can be “identity-based,” “interest/career-based” or “cadet experience-based.”

A professor quoted in a 2021 press release by the academy describes the D&I reading room as a “safe space” meant “to broaden and deepen [cadets’] exploration of the issues involved in diversity, inclusion and justice.”

The academy also offers a “Cadet Wing Diversity and Inclusion Program,” where graduates are given a purple rope to wear across their left shoulder “symbolizing their position as a diversity representative” so that they can “advise students on diversity,” according to a press release.

An August 2021 memo by the academy that proposed the D&I program, obtained by Fox News Digital, said it would create “champions of dignity and respect to foster an inclusive climate in the Cadet Wing.”

“Recommended trainings include, but are not limited to, inclusive leadership, conversation facilitation, unconscious bias, and cultural sensitivity,” the memo stated. “The structure for D&I Staff will resemble [Air Force Academy Cadet Wing] Character and Honor staffs to reflect that D&I is also an institutional priority.”

Waltz, a ranking member of the House Armed Services Subcommittee on Readiness, told Fox News Digital that the program’s structure is particularly concerning because it appears to create a “separate, parallel chain of command.”

“To those of us who are a little bit older, it reminds us of what the Soviets used to do or what the Chinese do today, where they literally have political commissars inserted at every level end of the chain of command, but they have a separate reporting chain to ensure that the military is abiding by their ideology and their political doctrine,” Waltz said.

“Not only do they have diversity and equity officers in the cadet chain of command, they wear a special insignia, which is exactly what the political commissars – they would wear an armband in both the Soviet army and now in the Chinese Communist military. I just think there are some really alarming parallels,” he said.

“When we are in the majority, we are going to legislate this, and we are going to cut it out of the U.S. military,” he added.

An Air Force Academy spokesperson said in a statement to Fox News Digital that the D&I training is to help prepare cadets for “warfighting effectiveness.”

“As part of the Diversity & Inclusion Cadet Leadership Program, this conversation was developed by cadet leaders and USAFA staff to introduce all cadets to Department of the Air Force definitions of diversity and inclusion, as well as how these concepts enhance our warfighting effectiveness,” the spokesperson said. “USAFA develops leaders of character that can lead diverse teams of Airmen and Guardians inclusively, to enhance innovation and win future conflict.”

“It is the diversity of Airmen and Guardians coming from all corners of our nation who perform the Department of the Air Force’s hundreds of critical mission sets that make us the best, most innovative Air and Space Forces the world has ever known,” the spokesperson continued.

The spokesperson said the exercises “were intended to highlight diversity of thought and the benefits of including multiple perspectives.”

The spokesperson also clarified that “there is one chain of command in the military,” and that “our cadet squadrons have cadets who serve as advisors to leadership in several specific areas, such as Character, Honor and Diversity.”

In a second statement Thursday afternoon, USAFA Superintendent Lt. Gen. Rich Clark clarified that the academy “does not prohibit the use of ‘mom and dad’ or other gender specific terms.”

“The recent briefing on diversity and inclusion is being taken out of context and misrepresented; the slide in question was not intended to stand alone,” Clark said. “First and foremost, the briefing centered on respect for others and the warfighting imperative of leveraging diverse perspectives to solve our nation’s most difficult national security problems. Our strategic competitors are doing the opposite. Our American diversity is a strategic advantage and opens the door to creative solutions, providing a competitive edge in air, space, and cyberspace.”

“The slide on ‘inclusive language’ was intended to demonstrate how respect for others should be used to build inclusive teams, producing more effective warfighting units,” Clark continued. “Understanding a person’s context shows respect. Until you know a person’s situation, we should not make assumptions about them.”

Waltz told Fox News Digital that he hopes Republicans flip the House in November and that he eventually becomes chairman of the Subcommittee on Readiness, which has oversight of all trainings across the U.S. military and military academies.

“I’m worried about the macro aggressions,” he said. “Everything, when it comes to training, is an opportunity cost. Every hour, every day you’re spending training on this stuff, you’re not training on all the other things we need that I would argue would be a higher priority to fight and win wars.”

Waltz has received documents from cadets and their families who are “disturbed” by the radical teachings at military academies, including the United States Military Academy at West Point, which hosted a lecture entitled, “Understanding Whiteness and White Rage,” the congressman told Fox News host Tucker Carlson in April of last year.

“That is absolutely destructive to morale, to unity, to everything that I know from a military, that by the way, integrated way before the rest of the country in 1948,” Waltz said at the time.

So-called “wokeness” in the military came under scrutiny last week after Fox News Digital reported that Kelisa Wing, the DEI chief at Department of Defense Education Activity (DoDEA), wrote a series of tweets that were disparaging toward White people. The department said it was “reviewing” Wing following Fox News Digital’s report.

(taken from <https://www.foxnews.com/politics/air-force-academy-diversity-training-tells-cadets-to-use-words-that-include-all-genders-drop-mom-and-dad>)

Task 6. Read the text “3 Ways Women Can Squash Sexism at Work”, make questions concerning every innovation. Then ask your group mates to answer them discussing the controversial issues.

TEXT 3

3 Ways Women Can Squash Sexism at Work

Sexism still persists and undermines women’s careers. It is unfair and unbelievable that individuals still believe they can take advantage of women. It takes confidence to face and, ultimately, derail these deep-rooted, societal notions. It takes confidence to help others wake up and rediscover the truth: that women are just as, if not more, strong and capable as men.

Here are three ways you can take a stand on sexism and leverage the opportunity to advance your career:

1. If you see something, say something.

If you are or see someone being subject to sexism, call it out. If you have been insulted, make it clear you do not appreciate that comment. If you did not receive an invite to a client dinner or were passed over for an opportunity, ask

why. Activist Maggie Kuhn said, “Speak your mind – even if your voice shakes.” Let others know you expect to be treated with respect, and stop giving people the benefit of the doubt. If you feel nervous speaking your mind, it’s a sign that you are on the right track.

Actress Mila Kunis called out a sexist producer in an open letter. When she said “no” to posing half-naked on the cover of a men’s magazine, a male producer reportedly threatened Kunis that she would “never work in this town again.” Despite the producer’s threat, she continues to work in Hollywood.

In the letter, Kunis wrote that women “are conditioned to believe that if we speak up, our livelihoods will be threatened; that standing our ground will lead to our demise.” Kunis encourages those who have influence to use your voice to help women “feel a little less alone and more able to push back for themselves.”

2. Nevertheless, persist.

Sexism can chill your efforts to achieve your goal. Don’t freeze. Keep moving towards your goal. Persist.

U.S. Senator from Massachusetts Elizabeth Warren persisted when she was silenced in the Senate. Senator Warren was debating the nomination of Senator Jeff Sessions for U.S. Attorney General. While quoting statements from civil rights leader Coretta Scott King about Sessions, Majority Leader Mitch McConnell used an arcane rule to find a way to silence Warren.

The acting chair of the Senate would not allow her to continue in the debate. Warren moved into a nearby room and continued reading King’s letter to a much bigger audience: the Internet. The Senate “took away her microphone and handed her a megaphone.”

If you have been silenced, have the temerity to keep going. If people ignore your comment, say it again. If a man interrupts you during a meeting, tell him in a matter of fact way that you are not finished. Don’t let others shut you up. Be persistent such that they can’t ignore you.

3. Play the game, and take advantage of stereotypes.

Some still see women as weak or not as capable as men. Poker player Annie Duke took full advantage of this stereotype when she was playing in the World Series of Poker: Tournament of Champions. She won the tournament, knocking out eight men, the best players in the world, because she sensed the male players didn’t think she could win.

Duke took advantage of the “stereotype tax,” which is “when a negative stereotype that others have about you works to your advantage.” The male poker players were so “emotionally invested” in Duke being a woman that they believed there was no way she could win. They were blind to the truth and misjudged her abilities.

Let your worth speak for itself. Seek opportunities and instances where you can reveal your strengths, whether it is courting a new client or handling a business crisis. Your secret weapon is your true ability. Don't be afraid to take advantage of it, show your strengths and let the cards fall in your favor.

You cannot control the actions of others, but you can control your actions. Call out sexism, persist and take advantage of stereotypes. Take back your strength. You will survive and even thrive.

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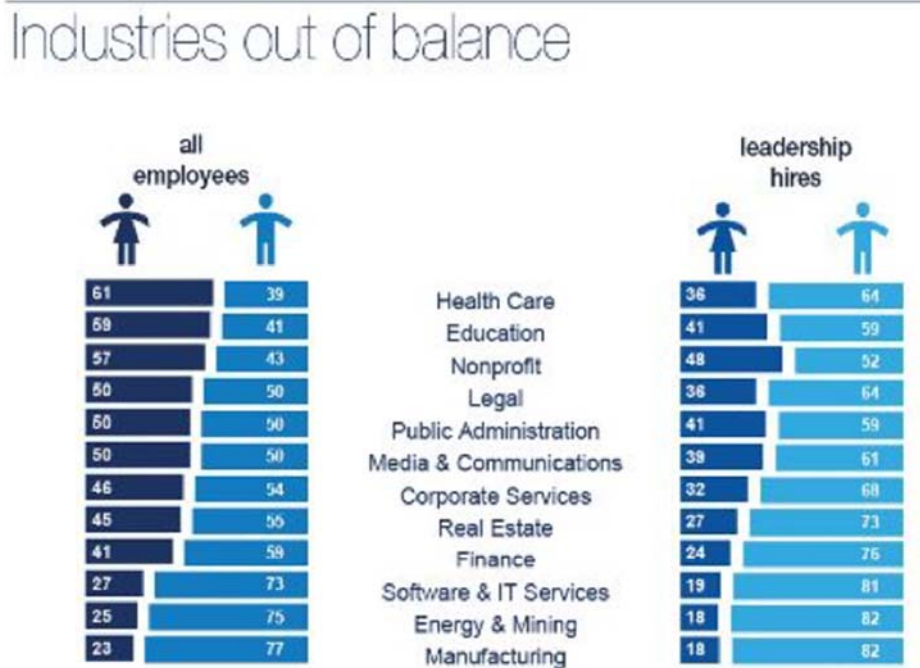
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(taken from <https://www.weforum.org/agenda/2017/07/heres-how-women-can-squash-sexism-in-the-workplace>)

Task 7. Watch the video titled "Norwegian Women's Beach Handball Team Fined For Refusing To Wear Bikini Uniforms" (<https://www.youtube.com/watch?v=XPUAWkkrE7A>) and summarize the main points presented in the video, paying particular attention to the reasons behind the Norwegian women's handball team's refusal to wear bikini uniforms and the subsequent fine imposed on them. Then conduct additional research to gather information on the regulations and dress codes imposed by the International Handball Federation (IHF) for beach handball competitions. Identify the specific rules regarding uniforms and any potential gender disparities in these rules.

Task 8. Please share your insights regarding the chart presented below, which illustrates the variations in the numbers of men and women across

different sectors, as well as their progression from the talent pipeline to leadership positions.



Source: LinkedIn data featured in the
Global Gender Gap Report 2017, World Economic Forum

Task 9. Pass this questionnaire on sexism and then discuss your results with a partner.

“Understanding Sexism: Perception, Experiences, and Solutions”

1. What is your gender?
 - a) Male
 - b) Female
 - c) Other
2. Have you personally experienced or witnessed any form of sexism in your life? Please provide examples if comfortable.
3. In your opinion, how prevalent is sexism in society today?
 - a) Very prevalent
 - b) Somewhat prevalent
 - c) Not very prevalent
 - d) Don't know
4. Which of the following areas do you believe sexism is most commonly observed? (Choose all that apply)
 - a) Workplace
 - b) Education

- c) Media and entertainment
 - d) Politics
 - e) Family and relationships
 - f) Other (please specify)
5. Have you ever faced gender-based discrimination in the workplace or educational settings? If yes, please describe your experience.
 6. Do you think gender stereotypes play a role in perpetuating sexism? Why or why not?
 7. How do you think sexism affects individuals and society as a whole?
 8. Are there any specific challenges or obstacles faced by individuals due to sexism that you would like to highlight?
 9. Have you noticed any positive changes or progress being made to address and combat sexism in recent years? Please share any examples.
 10. What can individuals and society do to promote gender equality and eliminate sexism?
 11. Do you think sexism affects individuals from all genders? Why or why not?
 12. How important is education in raising awareness about sexism and fostering equality?
 13. Are there any laws or policies in your country that address sexism? If yes, do you think they are effective? If no, do you believe there should be such laws or policies?
 14. How can individuals challenge and confront sexism in their daily lives?
 15. Would you like to share any additional thoughts, experiences, or suggestions related to sexism?

Task 10. Read the article from “The Guardian” (<https://www.theguardian.com/education/2021/mar/20/government-still-has-no-strategy-for-tackling-sexism-in-schools-say-teachers>) and develop a proposal for a comprehensive national strategy to tackle sexism in schools.

TEXT 4

Government Still Has No Strategy For Tackling Sexism in Schools, Say Teachers

Teachers have criticised the government for failing to create a national strategy to tackle sexism in schools, as thousands of students come forward to share experiences of sexual harassment and abuse at school and university as part of a new initiative to tackle rape culture.

The National Education Union (NEU) said it was disappointed the Department for Education hadn't taken a “stronger lead” after their report in

2017 found a third of girls had been sexually harassed at mixed-sex schools. It urged the government to “rethink the curriculum” as the country moves out of Covid to ensure teachers have the time and resources to deal with the issue.

“There’s no national strategy on using education to reduce sexism, why not?” said Rosamund McNeil, assistant general secretary of the NEU. “Schools can’t do this around the edges. It needs to be a bigger focus of the curriculum if we’re going to make progress. Otherwise we won’t disrupt and dismantle these attitudes and we will still have this pattern of male violence.”

Thousands of allegations about sexual harassment at British schools and universities, many of them prestigious private schools, have been made in less than two weeks on the website Everyone’s Invited, an initiative set up in June to tackle rape culture and sexual violence.

Testimonies describe pupils as young as 12 being coerced into sending naked photos, boys exposing themselves to girls in school, 15-year-olds being pressured into having sex at parties and girls regularly receiving unsolicited graphic messages and images from other students.

The website, founded by 22-year-old Soma Sara after she shared her own experiences of sexual abuse on Instagram and was inundated with responses, features testimonies from girls as young as nine.

The accounts mirror the findings of an NEU report in 2017 which found almost a quarter of female students at mixed sex schools had been subjected to unwanted physical touching at school, and almost a third of teachers witness sexual harassment in school on at least a weekly basis.

Examples cited in the report included boys lifting up girls’ skirts, female teachers being sexually assaulted by male pupils in corridors, girls being groped on their lunch break and boys air humping girls when they weren’t looking.

“I think if we were to redo that survey this term we would find very similar findings, we would still find that girls are having an everyday experience of sexism,” McNeil said. “There’s a direct line between sexist ideas and problematic behavior, then leading to violent behavior. These attitudes aren’t a joke, they aren’t going to go away. Young people don’t grow out of them, they grow into them.”

Shadow education secretary Kate Green also backed the calls saying “the government has neglected the key role that schools and education settings can play in addressing the misogynistic attitudes which drive violence towards women.”

“Ministers have been repeatedly warned that girls are experiencing sexual harassment in our schools, but they have resisted calls for a strategy to tackling sexism and sexual harassment,” she said. “This has to change and an expansion of the programmes some schools have already adopted to tackle sexism is urgently needed.”

Guidance from the DfE on relationships and sex education (RSE) in schools does state pupils should be taught about “sexual violence and harassment between children in schools” and how to foster healthy relationships. McNeil said this is movement in the right direction but further investment is needed to integrate the issue into the curriculum as a whole.

UK Feminista, which co-delivered the NEU report, has developed a range of classroom activities to help schools tackle sexism and are working with over 40 universities and education institutions to train new teachers in this area, but are calling for more government support.

“Sexist language, gender stereotyping and sexual harassment are commonplace in UK schools. To make schools safe for girls and create a generational shift in power relations between women and men, we have to embed the process of change in the education system,” said Sophie Bennett, co-director of the organisation.

They’re calling for all Ofsted inspectors to receive training on how schools should tackle sexism so it can be incorporated into assessments: “If every Ofsted inspector going into a school asked to see the school’s policy and procedures on combating sexual harassment, it’s safe to assume that schools across the country would adopt those policies overnight,” said Bennett.

“What has been lacking is political leadership to drive change and ensure there is zero tolerance for sexual harassment and sexism in UK schools.”

A DfE spokesperson said: “Schools are required to provide Relationships, Sex and Health Education to all secondary age pupils and relationships and health education to all primary age pupils.

“Our RHSE guidance is designed to give schools the confidence to construct a curriculum that reflects diversity of views and backgrounds, while fostering all pupils’ respect for others, and an understanding of what healthy and mutually respectful relationships are.

“Important issues such as personal privacy, consent and challenging stereotypes about gender are part of our guidance to ensure more young people have a better understanding of how to behave towards their peers, including online.”

(taken from <https://www.theguardian.com/education/2021/mar/20/government-still-has-no-strategy-for-tackling-sexism-in-schools-say-teachers>)

Task 11. Prepare a round table discussion on the topic: “Efficient and straightforward methods for companies to combat sexism”.

For this activity you need to choose a Moderator, a Human Resources Consultant, a Gender Equality Advocate, a Diversity and Inclusion Specialist, a Corporate Leader and Advocate for Women’s Empowerment.

Task 12. Create an engaging and impactful awareness campaign to highlight the issue of gender inequality using Laura Bates' Everyday Sexism Project as inspiration (https://www.ted.com/talks/laura_bates_everyday_sexism).

Steps:

1. Research the Everyday Sexism Project: Familiarize yourself with the goals, objectives, and methodology of the Everyday Sexism Project. Understand the significance of the more than 50,000 accounts shared by women and their impact on raising awareness about gender inequality.
2. Identify key themes: Analyze the stories shared in the Everyday Sexism Project to identify common themes and issues related to gender inequality. Focus on diverse experiences of women, including age groups, ethnicities, sexual orientations, abilities, employment statuses, and religious beliefs.
3. Determine the target audience: Define the specific target audience for the awareness campaign. Consider demographics, interests, and potential engagement channels to effectively reach and resonate with the intended audience.
4. Craft a compelling message: Develop a clear and concise message that encapsulates the essence of the Everyday Sexism Project and its objectives. The message should evoke empathy, empowerment, and a call to action to address gender inequality.
5. Choose appropriate mediums: Select suitable mediums to convey the campaign message effectively. Consider utilizing a mix of social media platforms, online articles, videos, podcasts, or physical materials such as posters or flyers.
6. Create engaging content: Develop visually appealing and emotionally engaging content to share the stories and experiences of women affected by gender inequality. Incorporate multimedia elements, such as photographs, videos, or audio clips, to make the content more relatable and impactful.
7. Encourage user-generated content: Encourage individuals to share their own experiences of gender inequality through social media platforms or dedicated campaign hashtags. Curate and share selected user-generated content to amplify the voices and experiences of participants.
8. Collaborate with influencers and organizations: Reach out to influencers, activists, and organizations that align with the campaign's objectives. Collaborate on content creation, awareness events, or guest features to expand the campaign's reach and impact.
9. Engage in conversations: Actively participate in conversations related to gender inequality on social media platforms and online forums. Respond

to comments, engage in debates, and provide resources or support to individuals seeking information or assistance.

10. Measure and evaluate impact: Set metrics to measure the campaign's success, such as the number of social media shares, engagement rates, or website traffic. Regularly evaluate the campaign's impact and adjust strategies accordingly to maximize reach and effectiveness.

Task 13. Comment on the quotations from men about gender equality.

1. "The abuse of women and girls is the most pervasive and unaddressed human rights violation on earth." (*Jimmy Carter, 39th U.S. President*)
2. "We know that when women are empowered, they immeasurably improve the lives of everyone around them – their families, their communities and their countries." (*Prince Harry, Duke of Sussex*)
3. "First of all, as a card-carrying feminist, I am a big feminist, anytime I see women being stars – the stars that they should be, and being featured, and being highlighted, it makes my heart happy. Because it's long overdue." (*Terry Crews, American actor and former football player*)
4. "The very fact that you are graduating, let alone that more women now graduate from college than men, is only possible because earlier generations of women – your mothers, your grandmothers, your aunts– shattered the myth that you couldn't or shouldn't be where you are." (*Barack Obama, 44th U.S. President*)
5. "Equality is not a concept. It's not something we should be striving for. It's a necessity. Equality is like gravity. We need to stand on this earth as men and women, and the misogyny that is in every culture is not a true part of the human condition." (*Joss Whedon, American screenwriter, producer, and director*)
6. "Who's to say that young girls who like pop music—short for popular, right?—have worse musical taste than a 30-year-old hipster guy? That's not up to you to say. Music is something that's always changing. There's no goal posts. Young girls like the Beatles. You gonna tell me they're not serious? How can you say young girls don't get it? They're our future. Our future doctors, lawyers, mothers, presidents, they kind of keep the world going. Teenage-girl fans—they don't like. If they like you, they're there. They don't act 'too cool.' They like you, and they tell you. Which is sick." (*Harry Styles, British singer and actor*)
7. "Nobody says, 'Hey men should not drink.' It's all about women must dress differently, women must walk differently, women must drink differently. Why are we not able to hold men to account for this behavior?" (*Jon Stewart, American television personality and comedian*)

8. “There is nothing more rare, nor more beautiful, than a woman being unapologetically herself; comfortable in her perfect imperfection. To me, that is the true essence of beauty.” (*Steve Maraboli, American author*)
9. “The argument that ‘boys will be boys’ actually carries the profoundly anti-male implication that we should expect bad behavior from boys and men. The assumption is that they are somehow not capable of acting appropriately, or treating girls and women with respect.” (*Jackson Katz, American educator, author, and social theorist*)
10. “The same discriminatory thinking lies behind the continuing gender gap in pay and why there are still so few women in office in the West. The root of this prejudice lies deep in our histories, but its impact is felt every day. It is not women and girls alone who suffer. It damages all of us. The evidence shows that investing in women and girls delivers major benefits for society.” (*Jimmy Carter, 39th U.S. President*)
11. “Women are responsible for two-thirds of the work done worldwide, yet earn only 10 percent of the total income and own 1 percent of the property. So, are we equals? Until the answer is yes, we must never stop asking.” (*Daniel Craig, British actor*)
11. “According to a new study, most men would like women to occasionally pick up the check. The study also found most women would occasionally like to be paid as much as men for doing the same job.” (*Conan O’Brien, American television personality and comedian*)
12. “It must become culturally acceptable for men to subjugate their career prospects to allow women to succeed.” (*Peter Mathieson, vice-chancellor and principal of the University of Edinburgh*)
13. “I have not yet spoken my last word about women. I believe that if a woman succeeds in withdrawing from the mass, or rather raising herself from above the mass, she grows ceaselessly and more than a man.” (*Arthur Schopenhauer, German philosopher*)
14. “When I was young, every coach around me was a man. Every single one. I just looked at the positives Amelie (his coach) could bring, and I couldn’t see any negatives at all. Amelie was the best in the world at what she did, and whether you’re a man or a woman, or in any sport or job, that’s an incredibly difficult thing to do. You have to have amazing qualities to do that.” (*Andy Murray, British professional tennis player*)

Task 14. Reflect and write an essay on a chosen topic (400-500 words).

1. The Evolution of Sexism: Historical Perspectives and Contemporary Manifestations
2. Gender Stereotyping and Its Impact on Society: Exploring Sexism in Media and Popular Culture

3. Workplace Sexism: Gender Bias and Discrimination in Professional Environments
4. The Intersectionality of Sexism: Analyzing Sexism's Unique Challenges for Women of Different Races, Classes, and Sexual Orientations
5. Reverse Sexism: Debunking or Validating the Concept?
6. Sexism and Education: Examining Gender Bias in School Curricula and Classroom Dynamics
7. Social Media and Sexism: The Role of Online Platforms in Perpetuating or Challenging Gender Discrimination
8. The Objectification of Women: Exploring Sexism in Advertising and the Beauty Industry
9. The Glass Ceiling and Gender Pay Gap: Uncovering Systemic Sexism in Corporate Settings
10. Sexism and Politics: Analyzing Gender Bias in Leadership and Representation
11. Legal Perspectives on Sexism: Laws, Policies, and the Fight for Gender Equality
12. Toxic Masculinity and Sexism: Examining the Harmful Effects on Men and Women Alike
13. Feminism and Its Role in Combating Sexism: Historical Milestones and Contemporary Challenges
14. Sexism in Sports: The Disparities and Discrimination Faced by Female Athletes
15. Sexism and Mental Health: Exploring the Psychological Consequences of Gender-Based Discrimination

NOTES

Навчальне видання

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Кукушкін Владислав Валерійович

Подолання гендерного бар'єру: боротьба за рівність

*Навчально-методичний посібник з усної практики
для студентів 2 курсу факультету іноземних мов*

(Англ. мовою)

Коректор *О. В. Анцибора*
Комп'ютерне верстання *Н. О. Ваніна*
Макет обкладинки *І. М. Дончик*

Формат 60x84/16. Ум. друк. арк. 5,06. Наклад 50 пр. Зам. № 139/23

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Свідоцтво суб'єкта видавничої справи ДК № 3367 від 13.02.2009

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