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Masculinity and Femininity Culture Jam

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Because "gender is not fixed in advance of social interaction, but is constructed in interaction," both masculinity and femininity come in many forms (Connell, 2005, p. 35). A product of "social relations on the widest scale" these forms come with labels, (e.g., hegemonic masculinity, assertive masculinity, violent masculinity, aggressive masculinity, patriarchal masculinity, hegemonic femininity, subordinated femininity, emphasized femininity, essential femininity, conventional femininity, natural femininity) and at a price (Connell, 2005, p. 297). The commodification of gender and role stress to health and eating partner traumatic Stress Disorder (PTSD) and race are some of the consequences men and women face for trying to keep up with the moving target that is the gender norm (see Beck, McNiff, Stapp, Olsen, Avery, & Hagewood, 2011; Estroff, Coulter, & VandeWeerd, 2016; Johnson, & Wiersma Mosley, 2017; Kanuha, 2013; Giraldi & Monk-Turner, 2017; Marecek & Senadheer, 2012; Shorey, Stuart, Moore, McNulty, & Maisto, Stephen, 2014). According to Halberstam (1998), "Masculinity in this society inevitably conjures up notions of power and legitimacy, privilege; it often symbolically refers to the power of the state and to uneven distributions of wealth" (p. 2). Additionally, because gender hegemony is so inextricably tied to heterosexual, middle-class, and white status, there is a plateau that is out of reach to all but a few (Schippers, 2007, p. 68). According to Lyons (2009), "gender hegemony arises from cultural constructions which define masculinity as relation to femininity (p. 355). As a result, femininity which in 1995 as "Ideas influence turn and cited in ideas are "body television, through word-of-mouth, books, and magazines (Holmqvist & Frisén, 2019, p. 136). These large via through as well as



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Idealized body image is promoted through such institutions as male-dominated sports (Langman, 2000) and female-dominated beauty pageants (Maine and Kelly, 2005). This becomes problematic in that "Bodies that are valued in contemporary Western culture are those that are 'lived', active, fit, young, sexually attractive and healthy looking" (Monaghan, 2001, as cited in Lyons, 2009, p. 405).

Furthermore, "Masculine bodies are represented as hard, dry, invulnerable, strong, powerful, dominating and active (Bunton & 1993); while feminine bodies are soft (leaky, vulnerable, passive (Shildrick, 1997; 2009, p. 405). Johnson with sex two concepts-femininity and masculinity that encourage us to think about men and women as different kinds of people (p. 80). In actuality, "Different gender forms are different ways of life rather than fixed character types" (Connell, 2005, p. 19). Connell and Messerschmidt (2005) stated, "Gender is always relational, and patterns of masculinity are socially defined in contradistinction from some model (whether real or imaginary) of femininity" p. 848). In Western societies, this clash nurtures social inequalities grounded in patriarchy. In patriarchal culture "it is about how social life is and what it is supposed to be. . . It is about standards of feminine beauty and masculine toughness. . . It is about defining women and men as opposites. . . It is about the valuing of masculinity and manhood and the devaluing of femininity and womanhood. . . It is about the social acceptability of anger, rage, and toughness in men but not in women, and of caring, tenderness, and vulnerability in women but not in men. Above all, it is about the core value of domination in almost every area of human existence" (Johnson, 2014, p. 37). What is needed at this time is an alliance between men and women for achieving equality and gender justice (p. 555). I believe gender equality is possible despite any evidence to the contrary, we just have to try a little harder.

