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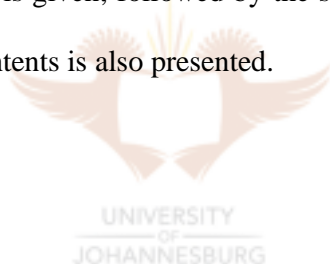
CHAPTER 1

1 Orientation, motivation and objectives

This chapter serves as an introduction to the following study, which deals with the effectiveness of a gender attitudes modification programme. The orientation and motivation for the study is given; followed by the study's aims and objectives. A brief overview of the contents is also presented.

1.1 Orientation

Gender is a powerful phenomenon that influences the development of gender roles in children and sets the stage for how a child will interact and treat the opposite gender (Allgeier, 1983). The following scenario is repeated on many playgrounds around the world: Girls are pretending to bake mud cookies, and a little boy tries to join in. One of the girls rebuffs him loudly "You can't do that, only "girls" are allowed here.



This scenario has real life consequences, the little boy has had a lesson in gender politics.

The little girl acted as a “gender enforcer”. A gender enforcer is a person who jumps into action whenever another person attempts to violate a gender boundary. Everyone in the above scenario, not just the little boy, get the message, namely “that there are certain and separate roles in life that are appropriate for girls and boys”. A gender enforcer merely reminds people of who they are, and what their roles are (Allgeier, 1983). A gender enforcer uses stereotypical information that they have learned about the opposite sex to enforce gender roles. Thus, stereotyping plays an integral part in gender roles.

1.2 Stereotyping



A stereotype is a set of qualities one expects of someone even if one does not know that person, or what that person is really like (Haralambos, 1989). Stereotyping lumps people together in groups and does not allow one to see people as individuals. The pattern of characterising and stereotyping any group, that is, "the Jews", "the Catholics", "the Blacks", "the Whites", "the rich", "the poor", "all women", "all men", is so deeply embedded in human culture that people tend to accept these generalisations as true (Martin, 2000).

Gender role stereotyping is the process by which a person learns about the different gender roles that exist. In instances of family violence, many more men

than women beat or push around their mates and sexually abuse children. This is not necessarily because men are bad or violent people. Attempts have been made to understand why men commit more family violence. One important factor pertaining to why men are more violent than women is due to their rigid sex roles, more accurately called gender roles (Lindsey, 1987).

In a play, on stage, a role is a part assigned to an actor. Offstage, a role is still a part a person plays, sometimes by choice, sometimes not. Thus a gender role is a role a person gets put into because of their gender. Because a woman is a woman, she is expected to act in a certain way, and be interested in certain things. Similarly a man is expected to act in certain ways, and be interested in certain things (Lober, 1994).



1.3 Aims and purpose of the study

The overall purpose of the study will be to investigate the effectiveness of a gender role modification programme. It is hoped that the study will generate a greater understanding and insight into the issues of gender stereotyping and socialisation. The gender modification programme will be administered in such a way as to ensure that the participants will have the maximum benefit from the programme.

The findings of this study will attest to the effectiveness of the Massachusetts department of public health's curriculum for adolescents dealing with attitudes towards gender stereotyping.

1.4 Overview of the study

The study commences with this Chapter, **Chapter 1**, which serves to provide an orientation to the study. Chapter 1 also addresses the study's aims and objectives, as well as giving the motivation for the study.

Chapter 2 identifies the basic concepts for the study. It then goes on to distinguish between sex and gender, and to present biological and psychological perspectives regarding gender role development. Theories of gender development and the activation of stereotypes are then discussed. Also included in Chapter 2 is the social cultural context of socialisation, followed by the reasons as to why traditional gender role socialisation has persisted. Finally, this Chapter concludes with a section dealing with gender and cultural roles.

Chapter 3 focuses on psycho-education. The nature of psycho-education, the cyclic-process of this phenomenon, as well as the principles underlying psycho-education, are explained.

Chapter 4 deals with aspects relating to the research methodology. This Chapter looks at the specific assumptions, as well as the advantages and the disadvantages of the quantitative research paradigm. Chapter 4 also indicates the hypothesis, the measuring instruments used in the study, how the data was gathered, and finally, how the data was analysed.

Chapter 5 provides the results of the statistical analysis performed on the data obtained and in **Chapter 6** the results of the data analysis are discussed. Finally, **Chapter 7** provides the conclusion, combined with the limitations and recommendations for further research.



CHAPTER 2

2 Gender roles and stereotypes

In this chapter, basic concepts regarding gender roles and stereotypes are defined. Thereafter a distinction between sex and gender is made. The chapter then proceeds by presenting a description of the biological and psychological perspectives related to gender role development. The theories of gender development, as well as the gender stereotypes, are discussed. This chapter concludes by examining the social cultural context of socialisation, the reasons as to why traditional gender role socialisation has persisted, and the effects of cultural roles on gender.



2.1 Stereotypes and gender roles

Every society places its members into a series of categories, which in turn determines how particular members will be defined and treated in that society (Segal, Berry, Dasen & Poortinga, 1999). These categories or positions are referred to as **statuses**, and become a major organising referent for how one relates to other people.

Status is acquired by means of a person's achievements, or by ascription, which means that a person is born with a certain status, or assumes a status involuntarily at some point in life (Haralambos, 1989). In communities, people occupy a number of statuses simultaneously; such as father, son, accountant, patient and others. Acquiring status by ascription, such as male or female, forms part of a **master status**, in that it is one that will affect almost every aspect of one's life.

All societies categorise their members in terms of status, and then rank these statuses in some fashion; thereby creating a system of social satisfaction. To date, there has been no society where the status of female is consistently ranked higher than that of a male (Haralambos, 1989).

The expected behaviour associated with any given status is referred to as a **role** (Segal et al, 1999). The study of gender roles has emerged as one of the most important trends in the discipline of psychology and sociology in the last half century (Lindsey, 1987). From being a marginal concern, gender and stereotyping have grown in interest and concern. Theories that have developed and research conducted has aided in understanding how gender and stereotypical behaviours shape lives, perspectives and behaviour.

Roles are defined and structured around the privileges and responsibilities the status is seen to possess. Males and females, mothers and fathers, sons and daughters are all statuses with different role requirements attached to them.

Societies will allow for a degree of flexibility in acting out roles, but in times of rapid social change, the acceptable limits of these roles are in a state of flux and redefinition (Worchel, Cooper & Goethals, 1991).

For instance, the largest increase in the labour force over the past 20 years, involved mothers who had pre-school children (Ritzer, 1996). In acting out the role of mother and employee, women are expected to be available at any time, either in their capacity as mother or care giver, or as an employee in the work force. Until new limits are set that provide for a greater range of acceptable role behaviour, these roles inevitably compete with each other, leading to anxiety and tension (Ritzer, 1996).

Concepts of status and role are key components of social structures and are necessary in helping people arrange their lives in a consistent predictable manner. In combination with these norms, or shared rules of behaviour established by society, there are prescribed methods of acting and associating with others. Yet, there is an insidious side to this kind of predictable world, when expected role behaviour becomes rigidly defined, and a person's freedom of action is being compromised (Segal et al, 1999). This is often associated with the development of **stereotypes** (Haralambos, 1989). A stereotype is defined as "a cognitive structure containing the perceiver's knowledge and beliefs about a social group and its members"(Haralambos, 1989, p. 39). In other words, stereotypes can be seen as packages of beliefs about typical members of groups (Segal et al, 1999).

Although stereotyping can be used in a positive manner, it is often used with negative connotations, in that it is used to justify discriminatory behaviour against members of different groups.

When males and females as categories are stereotyped such that members of one category are assumed to possess certain characteristics by virtue of their biological makeup, it is referred to as **sexism** (McCormick, 1998) . Sexism is described as the belief that one biological category, (female) is inferior to the other (male). Sexism experienced by females permeates all levels of social institutions. The belief that males are superior to females is then used to justify and legitimise discriminatory behaviour directed primarily at females (McCormick, 1998). This classification based on biology is further perpetuated by systems of **patriarchy**. In this system of patriarchy, male dominated structures and social arrangements emphasise the oppression of women. Patriarchy by definition exhibits a sense of androcentrism, meaning male-centeredness (Haralambos, 1989).

Inappropriate use of the concepts sex and gender when describing certain behaviours between males and females can occur, hence these concepts need to be distinguished.

2.2 Distinguishing sex and gender

The terms sex and gender have been used interchangeably to mean the same thing, but there are considerable differences with regards to the meaning between these

two words. The term **sex** refers to the biological aspects of a person, involving characteristics, which differentiate males from females by chromosomes, reproductive organs, hormonal and physiological aspects (Lindsey, 1987).

Gender involves those social, cultural and psychological aspects that link males and females through particular social contexts. What a given society defines as masculine or feminine is a component of gender (McCormick, 1998). Given this distinction, sex is then viewed as an ascribed status, and gender as an achieved status. This simple distinction is deceptive, in that it implies either/or categories, which are ambiguous.

Certainly the status of sex is less likely to be altered than that of gender. Yet some people believe that they have been born with the “wrong” body and will undergo a sex change operation to allow their gender identity to be consistent with their biological sex. From this perspective, only by undergoing a sex change can their psychological harmony be realised (Lindsey, 1987).

When the word “role” is used in conjunction with sex or gender, there may be an increase in terminological confusion. Role is essentially a sociological or social psychological concept, which can be misleading when combined with the biological concept of sex (McCormick, 1998). On the other hand, adding the word “role” to sex or gender can also simplify discussions on the abundance of research, which uses the term sex and gender interchangeably.

The term **sex role** could thus denote myths or misinformation about males and females from both the biological and socio-cultural perspectives. **Gender roles** on the other hand, are defined as those expected attitudes and behaviours, which a society associates with each sex (Segal et al, 1999). These include rights and responsibilities that are normative in a given society (Haralambos, 1989; Lindsey, 1987).

Now that the issue of sex and gender has been clarified, a short description of the biological and psychological aspects regarding gender role development will follow as these aspects play a role with regards to a person's development.

2.3 Biological and psychological perspectives regarding gender role development

Human nature has evolved in ways reflecting both biological and psychological forces. Both sets of forces, operate over long and short periods of time, and have made man alike in many ways and different in others. These perspectives (the biological and psychological forces) will now be discussed. The biological perspective will first be discussed followed by a discussion of the psychological perspective.

2.4 Biological Perspectives

The argument used against equality between males and females is essentially a biological argument (Lindsey, 1987). Biological observations, such as a man's physique enables him to do certain tasks better than a woman have been used to justify the conclusion that women are inferior to men. Research on the issue of sex and gender though has provided a multitude of evidence, indicating that culture is a greater barrier to equality than biology. Until recently, western culture has for example deemed it inappropriate for a woman to take up a career in fire fighting as this was considered to be a man's job (Segal et al, 1999).

Decades of research have made it empirically clear that the benefits of equality for everyone, males and females alike, far outweigh the disadvantages (Segal et al, 1999). But patriarchy persists, and biological reasons for its persistence continue. The fact that males remain in powerful positions is justified as the natural outcome of biological differences. It is difficult to deny the factual basis for the benefits of equality. The strong belief by those who dispute gender equality is the inevitable statement of "you can't dispute biology, it's only natural that men and women have different roles" (MacCoby, 1987).

The ruthless objectivity associated with what is seen as clearly "natural" dictates that the sexes, which extend to genders, are destined to inequality by virtue of

biological differences that call for different gender roles (Lindsey, 1987). If genders are destined to inequality by virtue of biological differences, then the impact of sex hormones on a person should have an astounding impact.

2.4.1 Identification of sex chromosomes

Since the biological differences between men and women have received much attention over the years, it is important to understand the subtle, but profound, interaction between hormonal and psychological factors in behaviour.

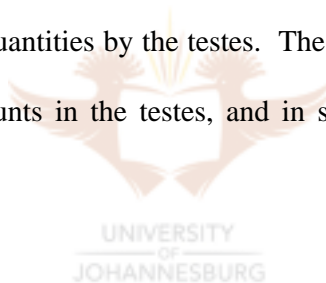
Of the two types of sex chromosomes (X and Y), both sexes have at least one X chromosome. Females have two X chromosomes, while males have one X and one Y chromosome (Woldow, 1996). It is the lack of or the presence of the Y chromosome that determines the sex of the baby.

The X chromosome has a larger genetic background than the Y chromosome, thus being advantageous to females. The extra X chromosome is associated with a superior immune system and lower female mortality at all stages of the life cycle (Woldow, 1996). All other chromosomes are similar in form, differing only in their individual hereditary identities.

2.4.2 Functions of sex hormones

Sex difference exist not only because of different chromosomes, but also because of different sex hormones. The role sex hormones play in sexual development and behaviour though, are less clear than that of sex chromosomes (Segal et al, 1999). This has resulted in heated debates about the impact of sex hormones, especially in relation to the physiology of behaviour and gender role socialisation.

Hormones are internal secretions produced by the endocrine glands. Both sexes possess hormones, but differ in the amount of hormones secreted. For example the dominant female hormone, oestrogen, is produced in larger quantities by the ovaries, but in smaller quantities by the testes. The male hormone, testosterone, is produced in larger amounts in the testes, and in smaller amounts in the ovaries (Woldow, 1996).



It has been accepted that sex hormones have two key functions, which have to be considered together. They shape the prenatal development of the brain and sex organs and then determine how these organs are activated (Christen, 1991). Since hormones provide an organisational function for the body, activation effects will be different for each sex. For example, during foetal development when certain tissues are highly sensitive to hormones, the secretion of testosterone masculinises and defeminises key cellular structures throughout the brain and reproductive organs (Christen, 1991).

Due to the fact that the ovaries are more quiescent during this stage, the female phenotype is less susceptible to hormonal influences. This also indicates that the foetus first starts to develop female organs but later masculinises itself under the influences of testosterone, if it possesses a Y chromosome. The male can then be regarded as a female transformed by testosterone (Christen, 1991).

According to McEwen (1990), the process of masculinisation and the development of sex differences are continual; influenced by later activity of the hormones as well as individual experiences. For the effectiveness of a gender attitude modification programme to be successful, a good understanding of the influence that sex hormones have on the development of an individual is necessary. Biology is necessary as part of the complete understanding of human behaviour, as biological factors hormonally influence behaviour as well as reflective responses at a human level (Segal et al, 1999).

A person's gendered development is not only determined by their biological assets. Gender role development is also determined by a person's psychological makeup.

2.4.3 Psychological perspective

Data since the 1950's suggest that there are distinct differences between men and women on certain indicators of mental wellness (Williams, 1993). While there appears to be no significant differences in the overall rates of mental disorders, there are consistent differences with regards to the types of mental disorders. Women are more likely to suffer from affective and anxiety disorders, while men are more likely to suffer from personality disorders (Chino & Funabiki, 1984, Williams, 1993).

With regards to mental health, biological and cultural dimensions can best explain gender differences in mortality and morbidity rates. On the biological side, the superiority of the second X chromosome is at work; enabling females better chances of recovery from the same sickness that kill or disable men (Segal, et al 1999).

Females are taught at a young age to be sensitive to their bodies, and to be aware of any changes in bodily states and physical processes. When symptoms emerge, women are more likely than men to admit them and seek help; especially for emotional distress (Turner, 1994). The judgement and vulnerability associated with being "sick" makes it more culturally appropriate for women to seek help than men. Men are generally seen as not having psychological distress. Thus when a man maintains an exterior of emotional toughness in times of emotional trauma, it is difficult to get the psychological help that they so desperately need (Turner,

1994). This is probably due to a rigid gender male role, which denies them seeking help. The flexibility of a woman's role allows her less constraint in seeking help for her distress. Women maintain a larger social support system, which helps them mitigate problems related to mental illness (Lindsey, 1987; Turner 1994).

Due to social conformities through the media, role models, advertising and fictional characters, men and women have been conditioned to believe that certain stereotypical gender roles are expected of them. This conformity to gender roles is echoed in a study carried out by Furnham (2000). In his study he explored how gender stereotyping in television helped maintain the conditioned belief of expected stereotypical gendered role behaviour.

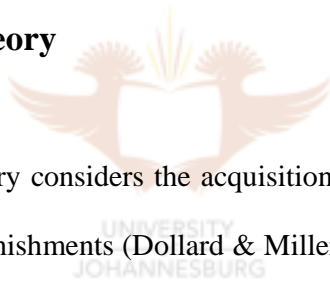
The reasons as to why people conform and stay in their gender roles has promoted a wealth of theories on the subject of gender role development which will consequently be investigated.

2.5 Theories of gender role development

Lindsey (1987) postulates that in most Western cultures, from the moment an infant girl is wrapped in a pink blanket, and a boy infant in a blue one, gender role development begins. The colours pink and blue are the first indicators used by the majority of western society to distinguish between males and females at birth and in early childhood.

As children grow, other cultural artefacts that distinguish males from females will come into play and remain intact throughout their lives. Boys will play outside, waging war with toy guns and tanks. Girls will remain indoors, with miniature tea sets and stoves and cook pretend meals. During the teenage years this distinction is still intact. Although both sexes will spend money on CD's, girls will spend more money on cosmetics while boys will spend more money on sport equipment (Lindsey, 1987). The power of gender role socialisation can be seen as largely responsible for such behaviour (Lindsey, 1987). Thus, this merits a closer look at the impact of gender role socialisation on the development of gender roles. This impact is made clear in the different theories explaining gender role development.

2.5.1 Social learning theory



The social learning theory considers the acquisition of socialisation procedures in terms of rewards and punishments (Dollard & Miller, 1941). Of importance for the social learning theory is the way children model on behaviour they observe in others, such as aggression, co-operation, selfishness and sharing. The child will gain rewards for appropriate behaviour or punishment for behaviour that is deemed inappropriate.

As with all behaviours, gender roles are learnt directly through reprimand and rewards and indirectly through observation and imitation. Imitation or modelling initially appear to be spontaneous in children, but through the reinforcement

process specific patterns of behaviour soon develop (Bandura, 1986; Bandura and Walters, 1963).

For the purposes of this study, it is necessary to focus on social learning in terms of acquiring gender stereotypes.

2.5.1.1 Socially learnt behaviours in gender stereotyping

According to the social learning perspective, social behaviours can be explained using concepts derived from the learning theory (Dollard & Miller, 1941). These concepts often incorporate a number of cognitive elements which state that learning occurs through a variety of mechanisms. According to this theory, certain types of behaviour increase if followed by positive consequences. Conversely, behaviour tends to become less frequent if followed by negative consequences or punishment (Skinner, 1969). This type of learning is referred to as instrumental or operant conditioning. For example, sharing, helping and aggressive behaviours are enhanced by positive outcomes, and often inhibited by negative outcomes (Skinner, 1969).

In anticipating the negative or positive consequence of girl or boy behaviour, a child learns to have a label applied to him or herself that is associated with rewards. Differential reinforcements occur for doing either “girl” or “boy” things. This then becomes the basis for gender identity (Segall et al, 1999). Children develop an awareness whereby the two sexes behave differently, and they soon

realise that there are two gender roles.

Parents, teachers and other role models, model gender role behaviour during the critical primary socialisation years, which children then imitate (Segall et al, 1999). Continued reinforcement for gender role appropriate behaviour results in the valued gender identity. The assumption is then that knowledge about gender roles either precedes, or is acquired, at the same time as gender identity (Lober, 1994).

The social learning theory thus views gender socialisation solely in terms of environmental influences and learning (Intons-Peterson, 1985). In essence, people learn from role models thus developing stereotypical behaviours.

2.5.1.2 The impact of role models on stereotypical behaviour

Lindsey (1987) reports on some of the earliest research on social learning theory and gender in order to account for the difficulty that boys encounter in gender role socialisation. Lindsey (1987) found that in the first years of a child's primary socialisation, the father is not as available as the mother, and when the father is available, the contact is qualitatively different from the contact experienced with the mother, in terms of the amount of intimacy.

Levy (1989) maintains it is the mother who provides the initial basis for learning in the child. In general, male role models are scarce in early childhood, and boys somehow manage to put together a definition of masculinity based on incomplete information (Levy, 1989). They are often told what they should not do, rather than what they should do; such as “boys don’t cry”.

Lindsey (1987) further argued that the lack of exposure to male role models at an early age leads boys to view masculinity in a stereotypical manner. This, he argues, may explain why the male role is considered to be less flexible and why males remain insecure about their gender identity. Males in social settings encourage the belief that aggression and toughness are virtues to live by. Thus cross gender behaviour in boys, (“sissies”) is viewed more negatively than when it occurs in girls, (“tomboys”), with women being more accepting of cross-gendered children than men (Lindsey, 1987, Martin and Little, 1990, Miedzian 1981).

A man’s fear of ridicule causes him to exaggerate his sexuality to ensure that others don’t get the wrong idea concerning his masculinity (Kimmel, 1994). Although this research does not confirm that modelling is responsible for acquiring gender roles, it does, however, indicate that gender appropriate behaviour is strongly associated with social approval (Lindsey, 1987).

To assume that the socialisation path for girls is easier due to the greater availability of their mothers during childhood would be wrong. Young children are constantly bombarded with stimuli that suggest higher worth; prestige and rewards accorded to males (Geis, 1993). Boys embrace these messages about gender roles, which are held in high esteem. Girls are offered gender roles that are held in low esteem. They are offered subordinate roles, which encourage dependence. But regardless of societal evaluations, girls like boys, soon learn to prefer their own roles.

The social learning theory has provided the foundation for a great deal of research pertaining to gender role socialisation. Although for the social learning theory to be strengthened, several ideas must be reconsidered. Social learning theory must account for the often immense individual variations across gender roles. Also, it needs to assess the variety of cultural and sub-cultural influences experienced by children, such as in single-parent families (Depner, 1993).

Clearly the social learning approach has shortcomings in terms of explaining the development of gender roles. Therefore the cognitive developmental theory will consequently be investigated.

2.5.2 Cognitive developmental theory

The cognitive developmental theory offers an alternative view of the process of gender role development. This alternative is based on Piaget's (1950) assertion that a child's reality is different from that of an adult. The level of understanding a child has of the world varies with the stage of cognitive development, as a child's mind matures through interaction with the environment.

According to Kohlberg (1966), a child's comprehension of the world is learnt through their gender roles and is based on their level of cognitive development. Kohlberg (1966) argues that one of the earliest ways a child organises reality is through the self, which then becomes a highly valued component of the child's existence.

Although children do not recognise the permanence of their gender until the age of five, they begin by the age of three to accurately apply gender related labels to themselves and others (Kessler & McKenna, 1978). They are still too young to understand that all people are labelled in this way.

This however, marks the beginning of a gender identity for them. Kohlberg (1966) asserts that by age six a girl knows that she is a girl.

Once she acknowledges that she is a girl and will remain so, only then according to Kohlberg (1966) is gender identity said to have developed. This theory supports that firstly a schema, or a cognitive structure, helps to interpret perceptions of the world, and secondly that before a schema can be formulated and gender related information processed appropriately, children must be at a particular cognitive level to accurately identify gender.

Once a child learns about gender, the child then begins to organise his/her behaviour around their newly acquired learnt gender identity.

2.5.2.1 Behaviour as organised around gender identity

Once gender identity is developed, much of one's behaviour is organised around this gender identity. It is at this point that children actually seek models that fit their own gender identity (Kessler & McKenna, 1978). Thus identification with the same sex parent may be consistent with their understanding of that label.

According to Kohlberg (1966), social learning theory contrasts with cognitive theory in that it sees the sequence as "I am a boy, therefore I do boy things, for which I will gain rewards". The cognitive theory approaches the active processes of child, as involving self-socialisation.

The cognitive developmental theory, just like the social learning theory, cannot account for the whole of gender role socialisation. The cognitive developmental theory of gender role development has been criticised because of Kohlberg's (1966) exclusive use of males in his samples. Another criticism deals with the cognitive developmental model's failure to explain the underlying mechanisms of the theory and the methodological difficulty of testing certain hypotheses regarding gender, gender consistency and gender roles (Intons-Peterson, 1985).

Support for the cognitive developmental model comes from Martin and Little (1990). They argue that although gender understanding is important in order for children to learn about gender stereotypes and choosing sex-typed preferences, such knowledge need only be rudimentary. For Martin and Little (1990), one more crucial factor should be gender stability. This is important as once children accurately label their sexes, they begin to form gender stereotypes, and their behaviour is then influenced by these gender-associated expectations (Martin and Little, 1990).

The gender schema theory will be looked at next as another explanation of the cognitive development of a gender identity.

2.5.3 Gender schema theory

The gender schema theory of gender role development includes elements of the cognitive developmental theory. The gender schema theory postulates that once a child learns the appropriate cultural definitions of gender, it becomes the key structure around which other information is organised (Bem, 1993).

This theory is similar to the cognitive developmental theory in two ways:

Firstly, a schema is a cognitive structure that helps interpret perceptions of the world. Secondly, before a schema can be formulated and gender related information processed appropriately, children must be at a particular cognitive level to accurately identify gender (Bem, 1993).

When a girl learns that the cultural prescription for femininity includes politeness, it is incorporated into her emerging gender schema, and she then adjusts her behaviour accordingly. With such a schema providing both prescription and proscription, the schema not only impacts on behaviour but can influence a person's self-esteem (Bem, 1974).

As children develop their gender schemas, they increasingly use them as key organising perspectives.

Martin and Little (1990) argue that the order in which children acquire gender schemas is through first acquiring gender identity, then acquiring own sex schema and then other sex schema. They are of the opinion that gender schemas appear to have an impact on the memory of young children, and may reflect actual differences between the genders in childhood experiences.

Gender schemas are to a large extent embedded in one's culture. In a sense, culture has a profound impact on the acquisition of a gender. Thus the acquisition of gender schemas will now be discussed.

2.5.3.1 Cultural impact on gender schema

Bem's (1974) work on gender socialisation provides a wealth of information for gender schema theory, as she accounts for the cultural impact of gender acquisition. According to Bem (1974), every culture contains assumptions about behaviour which are present throughout its social institutions, as well as within the personalities of individuals. Bem (1974) refers to these as "cultural lenses" and suggest that these lenses are played out in the form of gender polarisation, androcentrism and biological essentialism.

These elements of "cultural lenses" are shared beliefs that females and males are fundamentally different and opposite beings. Males for example are considered to be superior to females, and biology produces natural, and inevitable gender roles.

Bem (1974) argues that despite the overwhelming evidence against gender polarisation and biological essentialism, the belief still exists. It would seem that these elements justify androcentrism as a social value. In essence they become another set of gender schemas in which to organise behaviour.

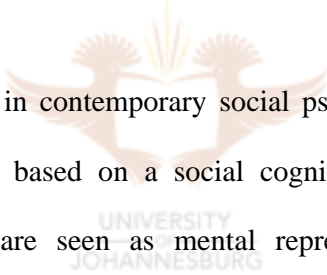
According to Bem (1974), children accept these schemas in which to organise behaviour. She is of the opinion that children accept these schemas without realising that there are alternatives. During the process of developing gender identities, children construct various gender schemas in bridging the gap between sociological and psychological approaches to gender role socialisation. The gender schema offers a variable alternative and assumes that individuals interact with their environments, actively constructing mental structures to represent their awareness of the events around them.

Since gender schema is a core component of symbolic interaction theory, it provides a basis for additional interdisciplinary work on the socialisation process (Intons-Peterson, 1985). Bem's (1993) idea of gender lenses can be another interdisciplinary path, which can be explored. Monitoring gender schema changes over time has implications for functional and dysfunctional consequences for society as a whole (Lindsey, 1987).

In reflecting on the different theories that have been discussed thus far it is interesting to note that behaviour, and the observation of role models, seem to form the basis of these theories. Except for the gender schema theory that postulates that once a child learns the appropriate cultural definitions of gender, this learnt definition becomes the key structure around which other information is organised.

Once a child's perception of behaviour, based on observations of role models, is internalised, and they learn the appropriate definitions of gender, they form stereotypes based on this information.

2.6 Gender and stereotypes



The dominant approach in contemporary social psychology, with regards to the study of stereotypes, is based on a social cognitive orientation. Within this orientation stereotypes are seen as mental representations of social groups. Stereotyping exists cognitively as schemas in memory, and facilitates cognitive processing by directing attention, guiding encoding and retrieval, and conserving cognitive resources (Locke & Walker, 1994).

Locke and Walker (1994) make a distinction between individual and social stereotypes. **Individual stereotypes** are the schemas contained within particular individuals, and **social stereotypes** are widely accepted public expressions of the character of a group and its members.

Prejudice is often assumed to follow, or at least is closely related to stereotypes. Prejudice, according to Locke and Walker (1994), is typically defined as a negative evaluation of a particular group and its members.

Devine's (1989) dissociation model offers the most recent work with regards to the relationship between stereotypical behaviour and prejudice. In her dissociation model, she is of the opinion that stereotypical behaviour is well known by all members of society. Everyone can identify with major groupings of stereotypes, regardless of their own behaviour or prejudices. Devine (1989) further argues that stereotypes are such that they are consensually known. In the process of acquiring knowledge of the social world in which people live, people are often exposed to social stereotypes. They rehearse these stereotypes, and not only do these stereotypes become social stereotypes, but they also become internalised as memory structures as well as automatised (Devine, 1989).

According to Devine's model, these stereotypes become so strongly associated with the target group in the memories of the individual that the stereotypes are automatically activated whenever someone is present from that group. Although people know the stereotype of a group, and those stereotypes are automatised in all people, not all people accept the stereotype. Some people have personal beliefs, values, or attitudes which conflict with the stereotype, or with the process of stereotyping.

These people, who can be labelled as “low in prejudice”, have to consciously and actively inhibit whatever stereotypical information is automatically activated to ensure that this information will not continue. (Devine, 1989). This information will influence future information processing and will not conflict with their belief systems. The use of intentional or consciously controlled processes to inhibit the automatic stereotype activation takes time (Locke & Walker, 1994). In contrast, people labelled “high in prejudice” do not consciously and actively inhibit whatever stereotypical information is received; thus unconsciously acting out their prejudices (Devine, 1989).

Due to a child’s continuous exposure to life beyond the immediate family, social and cultural influences play a major role in forming and assisting the development of the child’s gender identity. Hence it is important to investigate the social and cultural influences that gender has on a child.

2.7 Social and cultural influences of gender

Children do not live their lives within the confines of their immediate family circle. The life experiences of a child extend beyond the family circle to include peer groups, neighbours and certainly the child’s local community. The child is likely to visit the town he/she lives in, or come into contact with visitors or passers-by from other areas.

The child will hear stories of far away places and wonder about them. It is unlikely that a child will believe that his/her community is the entire world. Communities into which a child is born, are to a considerable extent, a reflection of a larger more extensive community or society. Thus, children learn at an early age that patterns of life to which they are exposed at home are likely to be, in many respects, similar to other communities (Ritchie & Koller, 1964).

Although each community tends to be somewhat unique, there are commonalities running through each community which, in turn, make up a society (Levine & Perkins, 1997). A child brought up in a particular community setting will initially be influenced by that community, but the child will also feel the impact of the total society of which his community is a part. In socialising the child into membership of a particular society, the intent is to prepare the child for the role that he or she has to fulfil in accordance with the community and society standards. This role in society, which a child must fulfil, is determined by various factors such as sex, family and social class (Levine & Perkins, 1997).

At first the child learns that he or she is a member of a family, which requires adjusting to human and non-human elements in the home. The child learns to depend on, as well as obey, the parents, to share with siblings and learn a certain etiquette. With these lessons learnt at home, the child soon becomes involved with peers and adult non-family members. It is in these situations that the child acquires additional knowledge and skills enabling him or her to conform to new

and changing social expectations (Levine & Perkins, 1997).

Due to the fact that different groups that the child becomes involved with are interrelated components of a single society, children share unifying and common cultural characteristics within these groups.

Thus a child's role expectations, based on sex, tend to remain the same in the various groups the child belongs to (Levine & Perkins, 1997).

Once a little boy understands the meaning of masculinity he usually adapts his group behaviour accordingly, and does predominantly "boy stuff". When the little boy grows older and goes to school he will continue to regulate his behaviour in terms of what is appropriate for boys. In the same manner, a girl's behaviour is regulated in terms of what is considered appropriate girl behaviour.

Sometimes a girl or boy might deviate from their socially approved gendered behaviour. Although this may be tolerated when the children are very young, this tolerance declines as the child gets older. These roles, based on sex, have continuity over time, and extend to all situations of a growing girl or boy's life (Ritchie & Koller 1964).

The reason as to why gender role socialisation enjoys continuity and persists will now be investigated.

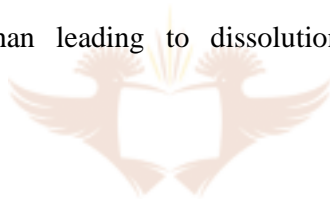
2.8 Why has traditional gender role socialisation persisted?

The majority, if not all parents, may not think about, or give little thought to the ‘why’ behind their child-rearing practices. This may be due to the fact that traditional gender role patterns have had such strong support in society at large, or these parents simply accept traditional gender roles as a given (Scanzoni, & Scanzoni, 1988). Gender roles are seen as being in the best interest of the child, and are thus transferred from one generation to the next without any questioning. It is a way of fitting sons and daughters into roles that society expects them to play in adulthood (Scanzoni, & Scanzoni, 1988).

According to structural functionalists, the reason why traditional gender role socialisation still persists is that it benefits the nuclear family by maintaining the systematic equilibrium. From a functionalist perspective, society is regarded as a system because the various parts of society are seen as being interrelated. From this viewpoint it follows that each part will, in some way, affect every other part, and the system as a whole (Haralambos, 1989; Scanzoni, & Scanzoni, 1988). For example, the family is made up of the interconnected roles of husband, father, wife, mother, son and daughter. Social relationships within the family are structured in terms of a set of related norms (Haralambos, 1989). The functionalist perspective suggests that serious conflict and system disruption would occur if gender role patterns in the family were not followed. They argue that if a husband attends to his occupation and his wife attends to her role as the family caretaker, there is less chance for competitiveness between husband and wife. Thus rivalry

could occur, leading to marital discord when the woman chooses to be as active as her husband in pursuing a career. The functionalists argue that parents socialise their children into traditional gender roles so that system disruptions can be avoided (Scanzoni and Scanzoni, 1988).

Some sociologists disagree with the functionalist perspective regarding the reasons as to why gender role socialisation persists; citing that this perspective is outdated. They argue that people in relationships can work out and negotiate arrangements as to 'who does what' in a way that is acceptable to all parties involved (Scanzoni & Scanzoni, 1988). This would ensure that feelings of rivalry do not occur. Furthermore, competition in a husband and wife relationship is seen as healthy and strengthening, rather than leading to dissolution and discord (Scanzoni & Scanzoni, 1988).



The above-mentioned theories offer a wealth of information regarding the issues surrounding gender socialisation, but parents don't rear their children using sociological analysis. Parents raise their children in the hope of preparing them for a life as they (the parents) see it. Parents only want what they think will be good for their children. Included in their concerns is a strong desire to protect their children from societal criticism and the pressures that are directed to those children who do not fit into the conventional role prescribed for their gender (Scanzoni and Scanzoni, 1988). Thus, when prospective parents raise children, they have to consider the child's gender in conjunction with the cultural role the child has to fulfil.

2.9 Gender and cultural roles

Reid and Comas-Diaz (in Chipps, 1991) argue that stereotypical gender expectations could affect a woman's self-esteem, and her dissatisfaction as a spouse, homemaker, and mother. They found that ascribing a lower status to a woman is widely accepted, and that such lower status has personal as well as professional implications. These include lower salaries for women, women perceived as less competent, and their activities taken more lightly (Chipps, 1991).

The following describes, satirically, how the same attitudes and actions of businessmen and businesswomen are described in different ways in accordance to role stereotypes.



A businessman is aggressive; a businesswoman is pushy.

A businessman is good on details; she is picky.

He loses his temper because he is so involved in his job; she is bitchy.

He follows through; she does not know when to quit.

He is confident; she is conceited.

He exercises authority diligently; she is power mad.

He drinks because of the excessive job pressure; she is a lush

He is a man of the world; she has been around

He climbed the ladder of success; she slept her way to the top.

He is a stern taskmaster; she is hard to work for. (Jordaan & Jordaan, 1985, p. 774).

The above excerpt shows that the current sex role socialisation for women is inappropriate. Women are seen as incompetent and their positions are not taken seriously. In order for a woman to achieve success, she has to forsake her femininity and take on a more androgynous or masculine sex role.

Long (1989) found that when compared to their counterparts who reflected low masculinity, women with a high androgynous sex role orientation and masculinity were more likely to have a better self-concept, self-regard, self-esteem and a more professional occupation (Chipps, 1991; Long, 1989).

2.10 Conclusion

The understanding of gender has **enhanced** investigations both by linking psychology to other disciplines, such as sociology, and illuminating gender relations, such as race and class. Psychology is interested in how gender roles and perceptions shape human behaviour (Maynard, 1990). Although social relations are ordered in a variety of ways, gender is a key component of this ordering (Haralambos, 1989).


There is an increase in studies suggesting that all social relations are “gendered” in some way. Gender issues have produced at least two avenues of study (Maynard, 1990). The first avenue is the development of gender awareness, which entails a concerted effort to make up for the earlier neglect experienced by females. The second avenue deals with introducing concerns for inequality, which were previously ignored or viewed as inconsequential. Such material has extended the study of gender roles as well as the scope of psychology and sociology (Maynard, 1990). Within the field of psychology gender awareness is developed through the use of psycho-education, of which a discussion will now follow.

CHAPTER 3

3 Psycho-education

Until recently there was little public awareness on the need to educate people about a variety of issues that would ultimately lead to better living. This need for enhancing people's lives has led to the development of many psycho-educational programmes that focus on educating and changing perceptions about a variety of issues.

3.1 The Psycho-educational model

The logo of the University of Johannesburg, featuring two stylized human figures with arms raised, holding hands, with a sunburst above them. Below the logo, the text "UNIVERSITY OF JOHANNESBURG" is visible.

Psycho-education is a paradigm that incorporates psychology and education in a unique way in order to prevent mental problems, thereby developing human potential (Schoeman, 1988). Psycho-education does not focus on sick or abnormal behaviour, but rather has as its core, a preventative focus. This preventative focus teaches the skills needed to solve problems in the here and now, as well as in the future. It is advocated that a psycho-educational model is directed towards preventing mental problems and developing human potential. This model also includes the training of individuals as well as groups in acquiring skills, insights and competence (Schoeman, 1988).

The process of psycho-education displays cycles of systems disturbance, followed by the system's formulation of goals for equilibrium. This cycle of systems also plans feedback on how to restore equilibrium to the system it is working within. The definition of this process (which could be seen as cyclic) is similar to the manner in which the energy is exchanged within the general systems theory (Schoeman, 1988).

Thus the implication is that a psycho-educator has to consider each system as self-regulatory and goal-directed. This process can be viewed as similar to the process of cybernetics, a term developed by Weiner (1948) which became part of psychology as a result of cybernetic principles being used as a metaphor for designating certain principles that are characteristic of living systems.

An aspect that is of great importance for this cybernetic system is the ability of the system to process information. This means that the cybernetic system receives information, processes this information, and then feeds this processed information back into the system. This feedback of information allows the system to evaluate the effects of its own behaviour. On the basis of this evaluation the system can adjust, or correct, its behaviour (Keeney, 1983).

Children exposed to gender attitude modification programmes are part of different systems, with each system being a component of a larger system.

This interconnectedness between these systems is important when considering each child as an individual, with needs within their own context. The interconnectedness of children, parents and community is taken into consideration when applying the cyclic process of psycho-education and the cybernetic process, as all these elements are related to, and have an effect on, each other (Harrison, 2000).

3.2 The cyclical process of psycho-education

The interconnectedness of children, parents and the community is taken into consideration when assessing or using a psycho-educational programme. The cyclic process of psycho-education, using cybernetics as a basis, can be represented in the following manner:

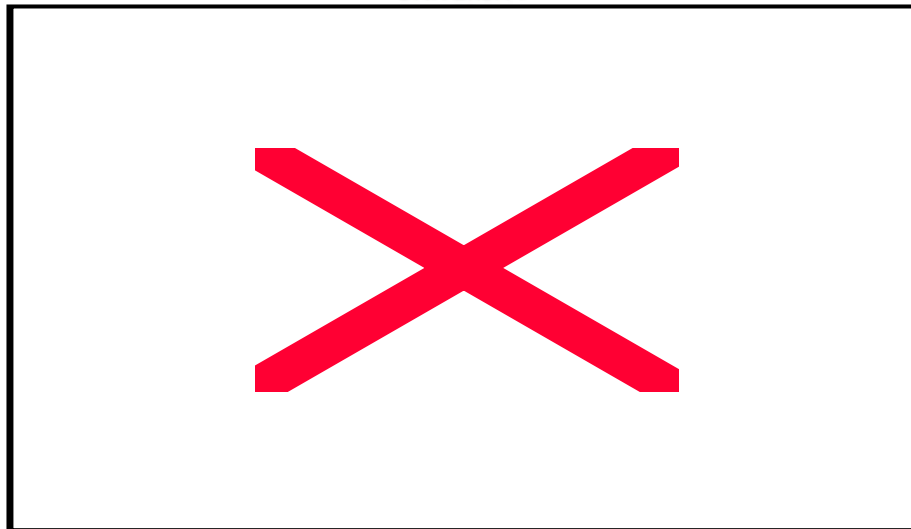


Figure 3-1 The cyclic process of psycho-education using cybernetics

(adapted from Harrison, 2000).

The cyclic process in this study can be explained in the following manner:

- The situation analysis: a problem has been identified that needs to be rectified
- The goals: this where one sets out achievable goals to rectify the identified problem
- The strategies: identifying of viable solutions to achieve the goals
- The feedback: where information about the system is evaluated in order to adjust or correct what is not working for the system.

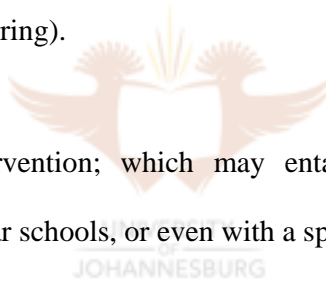
3.3 Principles underlying psycho-education

The principles of psycho-education can best be explained using the principles developed by Morril, Oeting and Hursts (1974). According to their principles, psycho-education is aimed at the individual, its purpose is remedial, and the method of intervention is direct. If these principles are used as a frame of reference, the theoretical foundations of psycho-education can then be accommodated.

It is assumed that the Morril, Oeting and Hursts (1974) principles for psycho-education are represented by psycho-educational methods, ordered systems and goals.

Each of these principles may be subdivided into psycho-educational methods (direct training); ordered systems (individuals, groups, communities); and goals (prevention and development). The principles can then be seen to represent the following elements:

- One's target for intervention; such as individuals (children), primary groups (families), associational groups (schools), and the community one intends working with.
- The purpose for the intervention; which may be remedial (to correct a problem which is present) or preventative (to develop skills to prevent a specific problem from occurring).
- The method of intervention; which may entail working directly with an individual, particular schools, or even with a specific community.



3.4 Popularity of psycho-educational programmes

There are many organisations and programmes that deal with issues of psycho-educating people on various topics of relevance. An example is the Youth Relationship Manual, which educates adolescents in the prevention of women abuse and the promotion of healthy relationships. (Wolfe, Wekele, Gough, Pittman & Stumpf, 1996).

Another example is Wilson's psycho-educational and preventative book, "When Violence Begins at Home, A comprehensive guide to understanding and ending domestic violence" (Wilson, 1997).

3.5 Conclusion

Without effective early intervention, that is educating and changing attitudes towards gender issues and the way people are socialised to accept these issues, there is no chance of ending gender stereotyping and negative gender socialisation.

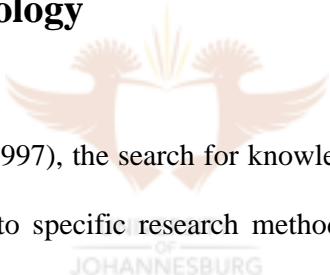


CHAPTER 4

4 Research methodology

The following Chapter deals with aspects related to the research methodology of the quantitative paradigm. Included in this section are the specific assumptions, as well as the advantages of the quantitative research methodology.

4.1 Defining methodology



According to Neuman (1997), the search for knowledge within the social sciences is conducted according to specific research methodologies. It is these research methodologies that are adhered to during investigations that provide the social science with structure. Methodologies don't only deal with the accumulation and understanding of knowledge, but are processes in which methods and procedures are used in the search for knowledge. Thus methods refer to the procedures used in specific investigations (Reber, 1995). These procedures are dependent on the researcher's choice of paradigm.

Neuman (1997) argues that there are three main approaches to the method of research.

These include (a) the positivist method, which employs the approach of the natural science, (b) the interpretative social science method, which seeks to attain knowledge of individual experiences, and (c) the critical social science, which refers to a critical process of inquiry that uncovers real issues in a material world. The purpose of this approach is to help people make a constructive change, and better their lives. For the purpose of this research, a positivist position has been utilised.

4.2 Quantitative research

For the purpose of this study, a positivistic approach was decided upon, as this process is best suited for carrying out this type of study. The goal of positivistic research is not only to produce generalisations, or a search for truths, but also to understand in detail a particular phenomenon, and to produce knowledge about that particular phenomenon (De Vos, 1998).

According to Cresswell (1994), quantitative research relies primarily on the positivistic or empirical research methods. Quantitative research also prescribes procedures for the systematic collection of data through observable and measurable variables that test a pre-formulated hypothesis.

In the quantitative approach to the human and social sciences, the researcher decides at the onset of the study on the variable that needs to be investigated. These variables cannot be isolated or unrelated variables, but must form a

conjectural statement about the relationship between the variables. This statement is referred to as the hypothesis. The hypothesis is what is examined in actual research. In order to achieve this, all the variables must be made measurable or operational and then observed and measured in relation to other variables (Neuman, 2000).

Quantitative researchers are always concerned with issues such as design and measurement, simply because of their deductive approach that emphasises detailed planning prior to data collection and analysis. To appreciate a quantitative method of research one must understand that almost all quantitative methods of research rely on a positivist approach to social science. They are likely to employ methods that follow a linear research path.

Quantitative research speaks the language of variables and hypotheses. It emphasises precise measurements, variables and test hypotheses linked to general, casual explanations (Neuman, 2000).

4.3 Major types of quantitative research

There are three major types of quantitative research methods generally employed.

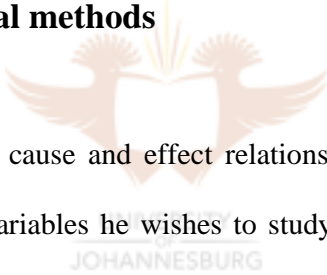
They are:

- Descriptive

- Quasi-experimental
- Experimental method

Basically experimental and quasi-experimental studies are designed to examine causes. These studies are usually conducted in order to examine the differences in dependant variables, which can be caused by independent variables (in this study the gender modification programme). For the purpose of this study, only the quasi-experimental design will be discussed in detail, as this is the method used in this study.

4.3.1 Quasi-experimental methods



In order to examine the cause and effect relationship, the researcher must have some control over the variables he wishes to study and must be in a position to eliminate, or at least try to eliminate, the possibility that some unspecified variable is systematically affecting the results.

The method designed to allow for this control, so that a cause and effect relationships can be uncovered, is the quasi-experiment which is a procedure used to test if a hypothesis is valid. The basic design of a quasi-experiment is quite simple. The researcher manipulates the independent variable and studies the effects of the manipulation on the dependent variable.

The independent variable is defined as that variable that is manipulated by the researcher and is not under the control of the participant. The researcher determines which level of the independent variable the participants will receive. The researcher does not control the dependent variable, which is defined as the participant's response in an experiment.

The hypothesis is stated in terms of the independent variables influencing the dependent variables. Thus the aim of quasi-experimentation is to investigate the causal relationship between the independent and dependant variables. To validate the study the researcher has to take care in ensuring that the results were not due to any extraneous variables.

An extraneous variable is a factor that may influence the participant's response and reactions in a systematic way, although it has nothing to do with the relationship between the independent variables (Neuman, 1997; Worchel, Cooper and Goethals, 1991).

4.4 The psycho-educational programme

The psycho-educational programme used in this study was obtained from the Resource Centre for the Prevention of Family Violence and Sexual Assault (Massachusetts Department of Public Health). The name of the programme is **Preventing Family Violence: A Curriculum For Adolescents.**

The family violence curriculum has been developed to help schools, teachers, and youths understand family violence, and amongst other things, to gain a better understanding of issues dealing with attitudes towards gender stereotyping and socialisation.

4.4.1 Overview

Children learn early in their lives that certain gender role standards are expected from women and men. Women are to be pleasing, attractive, nurturing, submissive and feminine. Men are to be strong, dominant, invulnerable and masculine. These misconceptions about men and women are not only limiting and burdensome, but they can also lead to stereotypical behaviour (Segal et al, 1999).

For men, being tough, unemotional, un-expressive, and having to prove oneself through aggression can spill over into violent behaviour. For women, being passive, accommodating and dependent, both economically and psychologically, can lead to accepting gendered norms.

One way to prevent future gendered stereotyping is to help teenagers understand gender role stereotyping and socialisation and recognise the ways they act it out in their own lives. The curriculum seeks to offer alternatives: to young men and women to open up open communication, and offers less abusive ways of expressing negative behaviour.

The curriculum also seeks to inculcate more pride and self-respect, and a vigorous refusal to accept the norm (Bem, 1993).

4.5 Hypothesis

- (I) The participants who undergo the gender attitude modification programme will have statistically improved stereotyping and gender-stereotyping responses.

Since this is a quantitative method of research, using a quasi-experimental design, the following will link the topic to the design. As the definition of the concept “quasi-experiment” suggests, the study undertaken will be to test the effectiveness of a gender attitude modification programme, developed in another country.

For the purpose of this study, the independent variable will be the gender modification programme, and the dependent variables will be the results used to measure the impact of the programme.

4.6 Participants

The researcher was assisted by Nisaa, (an organisation for women’s and gender development in Lenasia), in order to gain access to two schools and their respective pupils. The participants came from two sources. The first source of participants were grade 11 learners from a High school (Azara Secondary) in

Gauteng. The second source of participants, also grade 11 learners came from a school (Mapetla) also in Gauteng. The researcher will further clarify the issue of confidentiality. This means that all responses obtained will be held in confidence and will not be discussed with anyone not involved with the programme.

4.7 Measuring instruments

4.7.1 Gender stereotyping

The items in this test measure gender stereotyping in the context of relationships and responsibilities. Youths are asked to check the response that best corresponds to their beliefs. The test was developed by Gunter and Woberin in 1982 (Dahlberg, Toal & Behrens, 1998) and the test is rated as moderately reliable, with an internal consistency rating of .72.



Each item in the test is awarded a point value, and scored accordingly. Items 1-6 are scored in the same way. Item 7 is reverse coded. The point values are summed for each respondent and divided by the number of items. The intended range of scores is 1-4, with a high score indicating a more stereotypical attitude.

4.7.2 Attitudes towards women (stereotyping)

The second test used in the study measures attitudes toward women. This scale measures gender stereotyping and is made up of 12 items. The test was developed

by Galambos, Peterson, Richards and Gitelson in 1985, and is rated moderate on its reliability with an internal consistency of a .62 to .86 rating (Dahlberg, Toal & Behrens, 1998). The test is scored and analysed as follows:

Point values are indicated as with previous scores, with the exception of items 3,5,7,9,12. These items are reverse coded so that a higher score indicates a stronger gender stereotype. To score this scale the point value of the responses from the participants should be summed. Refer to Section D in the Appendix

A high score indicates a higher level of gender stereotyping, and a low score indicates a lower level of gender stereotyping (Dahlberg, Toal & Behrens, 1998).

4.8 Data gathering



Data for this study was gathered in the following manner:

The students from Azara Secondary (group A) served as the experimental group, and the students from Mapetla Secondary (group B) served as the control group. Once the two groups were established, a pre test, measuring attitudes towards gender role stereotyping was administered to both the groups in order to obtain both the groups' scores regarding their attitudes towards gender role stereotyping.

Once the pre test scores were obtained, group A was exposed to the gender modification programme.

At this time group B was not exposed to the gender modification programme. After group A completed the gender modification programme, a post test was administered to both group A and group B, and the group scores were tabulated.

4.9 Analysis of data

Permission to administer the psycho educational programme and questionnaire was obtained from Azara Secondary School. Permission was also obtained to survey the control group, Mapetla Secondary School.

The experimental group, Azara Secondary School, completed the pre-test and the educational programme in three days. A week later, they were given the post-test to determine if any gain had occurred. The control group, Mapetla Secondary School, was only given the pre-test and no psycho-educational programme. A week later the post-test was administered.

Following the completion of the pre-test, and after a week of administering the psycho-educational programme and the post-test, the responses of all the participants were analysed using the SPSS.

Scores obtained from the pre- test and post-test were then tabulated and analysed to ascertain the validity of the hypothesis.

CHAPTER 5

5 Results

The following Chapter provides the results of the statistical analysis performed on the data obtained from this study.

5.1 Hypothesis

A participant who undergoes the gender attitude modification programme will have statistically significantly improved gender stereotyping responses.

5.2 Descriptive statistics



A total of 54 participants took part in this survey of which 25% were male and 74% were female. The following table, no 5.1 describes the number of participants in each of the experimental and control groups respectively. Twenty-six students from Azara Secondary school comprised the experimental group of participants. Twenty-eight students from Mapetla Secondary school were used as the control group for this study.

Table 5-1 Number of participants

GROUP	NUMBER
Experimental group	26
Control group	28
Total	54



The following tables illustrate the distribution of the participants in terms of race, gender.

Table 5-2 Race distribution of participants

RACE	FREQUENCY	PERCENTAGE
Black	46	85.2
Coloured	2	3.7
Indian	4	7.4
Other	2	3.7
Total	54	100.0



Table 5.2 indicates that 85% of the participants were black, 7.4% were Indian, 3.7% were coloured.

Table 5-3 Distribution of participants in terms of sex

SEX	FREQUENCY	PERCENTAGE
Male	14	25.9
Female	40	74.1
Total	54	100.0

Table 5.3 indicates the distribution of participants in terms of sex. In this study 74% of the participants were female and 25% of the participants were males.

5.3 Means and standard deviations for stereotypical responses and gender stereotyping

The means and standard deviations for the tests administered to the participant in order to measure the effectiveness of the modification programme are presented for both the experimental as well as for the control groups in table 5.4.

The data indicates that, in the experimental group there were 26 participants, and in the control group there were 28 participants. A mean of 2.659 (SD = .338) for the pre-test on gender stereotyping was observed. The post-test for gender

stereotyping recorded a mean of 2.808 (SD=.469).

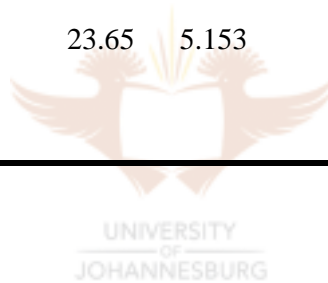
In the control group of participants for the same test, the pre-test indicated a mean of 2.689(SD=.318), and the post-test for gender stereotyping indicated a mean of 2.776(SD=.326)

The other test used to assess the effectiveness of the gender modification programme was the attitude of women test (stereotyping). The means for these test are 27.231(SD=5.324) for the pre-test, and 23.65(SD=5.153) for the experimental group. The means for the control group are as follows: 23.286(SD=4.135) for the pre-test, and 22.571(SD=4.598) for the post-test.



Table 5-4 Means and standard deviation for all participants

	Azara		Mapetla	
	(n=26)		(n=28)	
	Mean	S.D	Mean	S.D
Gender Stereotyping (pre-test)	2.6953	.33825	2.6888	.31838
Gender Stereotyping (post-test)	2.8077	.46938	2.7755	.32629
Stereotyping (pre-test)	27.23	5.324	23.29	4.135
Stereotyping (post-test)	23.65	5.153	22.57	4.598



5.4 Test for stereotyping

A paired sample T-test was performed on the data to detect statistically significant differences between the pre-test and pos-test scores obtained for stereotyping. The results are shown in table 5.5:

Table 5-5 Analysis of variance for stereotyping

SOURCE	df	n	p
BETWEEN SUBJECTS			
Stereotyping			
pre-test/post-test			
Experimental Group	25	26	.000
Stereotyping			
Pre-test/post test			
Control Group	27	28	.192

An inspection of Table 5.5 indicates that there is a statistically significant difference in the experimental group, with regards to their pre-test and post-test results. The table also indicates that there is no significant difference observed in the control group.

5.5 Test for gender stereotyping

Table 5-6 Analysis of variance for gender stereotyping

SOURCE	df	n	p
BETWEEN SUBJECTS			
Gender Stereotyping pre-test/post-test Experimental Group	25	26	.000
Gender Stereotyping Pre-test/post test Control Group	27	28	.114

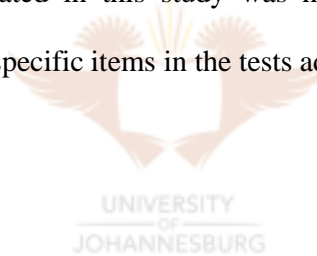
Analysis of the data for gender stereotyping yielded similar results to that for stereotyping. Table 5.6 shows that there was a significant difference in the results of pre-test and post-test in the experimental group on the test for gender stereotyping. The results of the pre-test and post-test for the control group indicated no significant changes in their gender stereotypical responses.

The effects of the gender modification programme can clearly be seen in the table 5.5 and table 5.6.

There was a significant change with regards to stereotypical responses in the experimental group of participants after the gender modification programme was administered.

The researcher took the analysis further, in that he wanted to investigate how the experimental and control group differed in terms of their responses on individual items in the two tests that they were exposed to.

Another aspect investigated in this study was how the participants' responses differed with regards to specific items in the tests administered.



CHAPTER 6

6 Discussion

The following Chapter will present a discussion of the results based on the statistical analysis performed on the data.

6.1 Gender stereotyping

In discussing stereotypical behaviour, the researcher makes reference to the experimental and control groups of participants used in this study. In this instance, the reference pertains to the participants' views regarding gender and learnt behaviour. In both the experimental and the control group, the majority of respondents seem to learn their gendered behaviour from their parents.

A smaller part of the experimental group indicated that they get information about gender from the media, teachers, siblings and friends. In contrast, a very small minority in the control group indicated that their gender learning was obtained from sources other than their parents.

As postulated by Scanzoni and Scanzoni (1988), learnt gendered behaviour and stereotyping within traditional gender role patterns have strong support in society at large, and parents accept gender roles as the given order of things. This support and acceptance of 'things' helps to reinforce gender roles, and is seen as being in the best interests of the child. This results in boys and girls sliding into roles that society deems appropriate for them, and which are based on gender.

6.2 Responsibility for raising children

It is very interesting to note that a vast majority from both the experimental as well as the control group strongly disagreed with the statement that men and women should have equal responsibilities for raising children (Table 6.1).

According to Ritchie and Koller (1964), a child brought up in a particular community setting will be influenced strongly by their cultural background. This is evident in the data as 84% of the respondents in the experimental group, and 67% of respondents in the control group, strongly disagree with the statement.

Only 16% of the respondents in the experimental group, and only 32% of respondent in the control group agree with, or rather feel that, men and women should have equal responsibilities when it comes to raising children. The researcher suspects that an aspect that plays a major role in the respondent choices is their social learning.

Table 6-1 Gender and equal responsibilities

GROUP	AGREE	DISAGREE	TOTAL
Experimental	4	22	26
Control	9	19	28

According to the social learning perspective, social behaviours can be explained using concepts derived from the learning theory. These concepts often incorporate a number of elements, and learning occurs through a variety of mechanisms. According to Skinner (1969), there are certain types of behaviour that enjoy an increase if followed by positive consequences. Conversely, behaviour becomes less frequent if followed by negative consequences.

This type of learning is referred to as instrumental, or operant conditioning, and occurs when behaviour is influenced by positive or negative consequences. By disagreeing with the above statement, the respondents showed that their responses were learnt, or conditioned, as the majority of their parents were raised in this manner, and they, in turn, will probably raise their children in the same manner;

teaching them that men and women do not have to share equal responsibility when it comes to raising children.

6.3 Job status and gender

In interpreting the results obtained, the control group who were not subjected to the modification programme indicated that a large majority of the participants disagreed with the statement that gender dictates one's job status. In contrast, the participants in the experimental group showed a more equal distribution with regards to the statement that gender dictates one's job status.

As noted by the researcher, the distribution of the results observed for the experimental group is still distorted which seems to indicate that stereotypical views regarding gender and one's persons job status still exists, even after intervention.

Table 6-2 Gender and one's job status

GROUP	AGREE	DISAGREE	TOTAL
Experimental	10	16	26
Control	5	23	28

The observed results can best be explained if one considers the literature study where Reid & Comas-Dias (1990) and Chipps (1991), indicated through their research that ascribing a lower status to a women is widely accepted. Furthermore, this lower status ascribed to women has personal as well as professional implications. Some of these implications include lower salaries for women, women perceived as less competent, and women's jobs not taken as seriously as their male counterparts.

6.4 Gender stereotyping and socialisation

In keeping with the norm, the data clearly indicated the general perception whereby in the control group, 18 of the respondents strongly agree with the above statement.

Even after intervention, the experimental group showed a large proportion of the respondents still strongly disagreed with the statement that “Girls should have the same freedom as boys.”

Table 6-3 Gender and freedom

GROUP	AGREE	DISAGREE	TOTAL
Experimental	5	21	26
Control	21	7	28

As indicated by Lindsey (1987) in her research on gender roles, Gender roles: a sociological perspective, the issues of sex and gender have provided a mass of evidence indicating that culture is a greater barrier to equality than biology.

Bem (1993), further postulates that the gender schema of a child is paramount to a child's development. Once a child learns the appropriate cultural definitions, these definitions are used to form schemas that becomes the key structure around which other information is organised. For example, when a girl learns that the cultural perception of femininity is politeness, this information is incorporated into her emerging schema regarding gender.

This means that the young girl adjusts her behaviour according to what is considered feminine, thus impacting on her behaviour and also influencing her sense of self.

It has become quite apparent to the researcher that the data analysed showed clearly that there was a modification in gender attitudes, albeit a slight one. There was a significant difference in attitude regarding gender stereotypical behaviour between the respondents in the experimental group and the control group. The data clearly shows that a modification had occurred due to the intervention programme applied.

The researcher acknowledges that other variables could have led to this paradigm shift; hence, a detailed discussion will follow in Chapter 7 (Conclusions and recommendations).



CHAPTER 7

7 Conclusions and recommendations

7.1 Global Conclusion

On a global level, the results indicate that the gender modification programme can be implemented with promising outcomes. The aim of the study was to assess the effects of a gender modification programme. The psycho-education programme utilised was structured to provide knowledge about the current state of stereotypical behaviour, as well as to educate the participants about the effects of negative stereotyping.



Each session of the programme had a specific message and objective to work towards, and each session addressed how stereotyping affects behaviour, emotions and cognitions. The researcher acted as a facilitator and a catalyst, and not as one who controlled the group. This was done in order to allow for growth and development within the accepted rules of a group.

7.2 Support for the hypothesis

The results indicate that there was support for the hypothesis in this study.

There was a significant change in the experimental group in terms of behaviour. This change in stereotypical behaviour was noted in terms of the responses analysed on their pre-test and post-test results which were analysed.

7.3 Limitations of the study

There are several limitations to this study. The first major limitation is that the study is confined to the two particular schools used, and therefore the results cannot be generalised to the population of other schools. The samples came from two different schools that are different in terms of socio-economic status, as well as cultural background. Despite the cultural make-up of Azara School, the learners depicted the general attitudes of the students in this school.

Furthermore, the distribution of race could be a mitigating factor to consider in this study. Black students accounted for 85% of the sample with Indian students accounting for seven percent. This unequal distribution of race could have influenced the results. Coupled with the uneven race distribution is also the unfair gender distribution: 74% of the participants were female and only 25% of the participants were male.

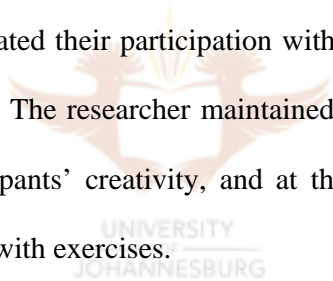
The sample size was also insufficient to provide more valid and reliable results.

It is therefore recommended that a similar study be performed on a larger scale, using a sample of participants more representative of the true demographics of South Africa.

7.4 Strengths of the study

A strength of this study is that both the researcher and the participants gained knowledge. The researcher gained knowledge of the research methodology, that is, quasi-experimental research and psycho-education. The participants realised, perhaps for the first time, that they were not alone in their thinking of stereotypes.

The group setting facilitated their participation without any stigma being attached to their way of thinking. The researcher maintained a certain degree of flexibility to encourage the participants' creativity, and at the same time was prepared to model and lead the way with exercises.



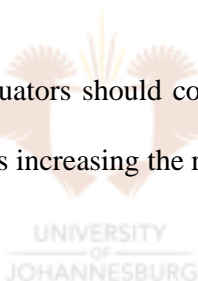
7.5 Recommendations for future research

The gender modification programme needs to be evaluated and translated into different languages to be used for all the race groups in South Africa. Furthermore, the sample needs to be drawn from other populations in other environments, in order to exclude dependent variables such as poverty.

In the future, the gender modification programmes should include the parents. Parents should also be made aware of the impact of negative stereotyping, and educated by encouraging them to attend certain modules of the programme.

It is the researcher's view that a future evaluation on what these children have learned, and what they have chosen to practice in their everyday encounters with regards to stereotypical behaviour, for example after six months post-programme attendance, should be conducted. This once-off study could therefore become a longitudinal study.

Finally, two independent evaluators should conduct an evaluation of the study in order to compare findings, thus increasing the reliability of the study.



7.6 Conclusion

Despite the limitations to the study, it is believed that the findings have increased the body of knowledge with regards to stereotyping.

Hopefully, the investigations of the present study will invoke further questions by interested researchers that will further increase the knowledge and understanding

of the dynamic and exciting changes that are occurring in our society in terms of stereotyping, and how this concept is evolving. Thus by keeping an eye on stereotyping in South Africa, our society will benefit from reducing the effect of this phenomenon in future generations to come.



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Appendix A: Questionnaire

Questionnaire on the effectiveness of a gender attitudes modification programme

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This research questionnaire is part of a project of a Psychology Masters student. Many debates have raged about the effects of gender stereotyping and socialisation, and what kind of influence it has on South Africans. We would like to find out what your opinions are on the subject.

We would be very grateful if you could spend a few minutes completing this questionnaire. We would like you to be as honest as possible in answering the questions. There is no right or wrong answers- we are only looking at your opinions and not at how much you know about gender issues. This questionnaire is anonymous and all information will be treated confidentially.

Please answer all the questions, by marking you choice clearly.

Hand the completed questionnaire back to the interviewer.

Section A

Please indicate your age

2 How would you categorise yourself?

Black		White		Coloured	
Indian		Other			



2a If other, please specify?

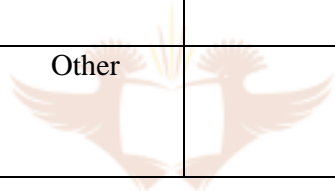
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Please indicate your gender.

Male	
Female	

Please indicate the language you prefer to be attended to at school

English	
Afrikaans	
Other	



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4a If other please specify.

.....

What is your home Language?

English		Southern Sotho	
Afrikaans		Swazi	
Ndebele		Zulu	
Northern Sotho		Other	
Zulu			

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Please indicate your Education Level

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Section B

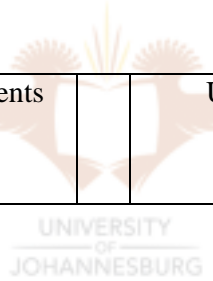
Please mark the appropriate box

1. How religious would you say you are?

Very		Moderately		Barely		Not at all	
------	--	------------	--	--------	--	------------	--

2. Are you living with?

Parents		Grand Parents		Uncle/Aunt		Guardian	
---------	--	---------------	--	------------	--	----------	--



3. How many members in your family (including yourself)?

7-8		5-6		3-4		1-2	
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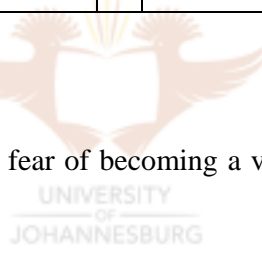
4. Knowledge on appropriate gender, behaviour is learnt from

Parents	Brother/Sister	Friends	Teachers	Media
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5. Your parents are

Married	Living together and unmarried	Separated or Divorced	Widowed
---------	-------------------------------	-----------------------	---------

6. To what extent do you feel fear of becoming a victim of crime in South Africa because of your gender?



To a great Extent	Neutral	To no extent
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Section C

1. Most women like to be pushed around by men.

Agree Disagree

2. Most women like to show off their bodies.

Agree Disagree

3. Most men want to go out with women just for sex.

Agree Disagree

4. Most women like romantic affairs with men.

Agree Disagree

5. Most women depend on men to get them out of trouble.

Agree Disagree

6. It is sometimes OK for a man to hit his wife.

Agree Disagree

7. Men and women should have equal responsibility for raising children.

Agree Disagree



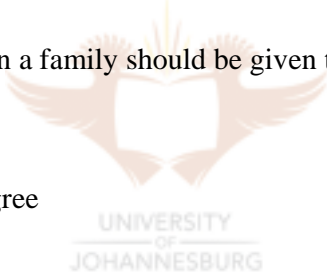
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Section D

1. Swearing is worse for a girl than for a boy.
 Agree Disagree

 2. On a date, the boy should be expected to pay all expenses.
 Agree Disagree

 3. On the average, girls are as smart as boys
 Agree Disagree

 4. More encouragement in a family should be given to sons than daughters to go to college.
 Agree Disagree
- 
- The logo of the University of Johannesburg features two stylized birds in flight, facing each other with their wings spread, forming a shield-like shape. Below the birds, the text "UNIVERSITY OF JOHANNESBURG" is written in a serif font, with "OF" in smaller letters between "UNIVERSITY" and "JOHANNESBURG".
5. It is all right for a girl to want to play rough sports like football.
 Agree Disagree

 6. In general, the father should have greater authority than the mother in making family decisions.
 Agree Disagree

 7. It is all right for a girl to ask a boy out on a date.
 Agree Disagree

8. It is more important for boys than girls to do well in school.

Agree Disagree

9. If both husband and wife have jobs, the husband should do a share of the housework, such as washing dishes and doing the laundry.

Agree Disagree

10. Boys are better leaders than girls.

Agree Disagree

11. Girls should be more concerned with becoming good wives and mothers rather than desiring a professional or business career.

Agree Disagree



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12. Girls should have the same freedom as boys.

Agree Disagree

Appendix B: Programme

Gender attitude modification programme

Activities:

1. Stereotypes (word association)
2. Growing up Male and Female
3. TV Viewing: Explanation
4. Discussion (Question & Answer Section)



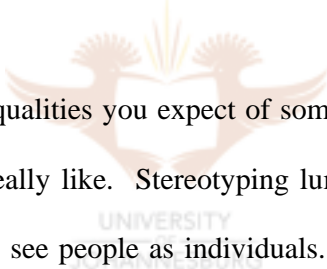
Today we are going to take a look at gender roles. We learn early in our lives that certain gender role standards are expected from women and men. Women are to be pleasing, attractive, nurturing, submissive and feminine. Men are to be strong, dominant, invulnerable and masculine.

These misconceptions about men and women are not only limiting and burdensome, but they can lead to family violence. For men, being tough, unemotional and unable to express themselves, and having to prove themselves

through aggression can spill over into violent behaviour. For women, being passive, accommodating and dependent, both economically and psychologically, can lead to accepting gendered norms.

One way to prevent future family violence is to help teenagers understand gender role stereotyping and recognise the ways they act this out in their own lives. The curriculum seeks to offer alternatives: to young men; more open communication and less abusive ways of expressing anger;. To young women, it seeks to inculcate more pride and self-respect, and a vigorous refusal to accept the norm.

Introducing the unit to students



A stereotype is a set of qualities you expect of someone even if you do not know them or what they are really like. Stereotyping lumps people together in groups and does not allow us to see people as individuals. The pattern of characterising and stereotyping any group, for example, "the Jews", "the Catholics", "the Blacks", "the Whites", "the rich", "the poor", "all women", "all men", is so deeply embedded in our culture that we tend to accept these generalisations as true.

In instances of family violence, many more men than women beat or push around their mates and sexually abuse children. This is not because every man is a bad or violent person. People have been trying to understand why men commit so much more family violence.

One important factor we have come up with is rigid sex roles; more accurately called gender roles.

In a play, a role is a part assigned to an actor. Offstage, a role is still a part you play, sometimes by choice, sometimes not. A gender role is thus a role you get put into because of your gender. Because you are a woman, you are expected to act in certain ways and be interested in certain things. Because you are a man, you are supposed to act in certain ways and be interested in certain things. Gender role socialisation is the process by which we learn these different roles.



Activity 1: Stereotype Exercise

Purpose:

To make clear what a stereotype is and to demonstrate basic gender role stereotypes prevalent today.

Description of Activity:

Have students ready with pencil and paper. Tell them to write down the first thing that comes to mind when they hear the following words: Masculine; Feminine; Wife; Bachelor; Father; Single Woman; Mother; Husband.

Go around the room, sharing responses. Consider each word separately. The teacher/facilitator should point out those responses, which reflect gender role stereotypes and question their accuracy: Is that always true of fathers? Are all wives like that?

Ask students for activities that are expected of women because they are women, and of men because they are men, and list these on the board.

When the group has generated a list of activities, ask: Why is it that way? If responses fall into the “because they are better at it” category, engage the group in a debate, making sure that they consider whether women or men were born “better” or somehow learned these skills. Usually, however, students respond with some variation of “because that’s the way it’s always been done”. They do not necessarily see any logic to the role division and that is an important point to underline.

End by asking whether they think such gender role divisions should continue. This is a good place to share a personal anecdote about a way in which the gender role divisions have negatively affected you as an adult.



Activity 2: Growing Up Male and Female

Purpose:

To encourage students to draw on material from their own childhood and adolescence to further understand how gender roles are learned and how they affect us as adults.

Description of Activity:

1. Hand out "Growing Up Male and Female" questionnaire for students to fill out Individually. You could have them do it for homework if you want to leave more time for group discussion. Acknowledge that they may not be able to answer all the questions; they may not remember or they may not have a sibling of the opposite sex. It is fine to leave some questions blank.

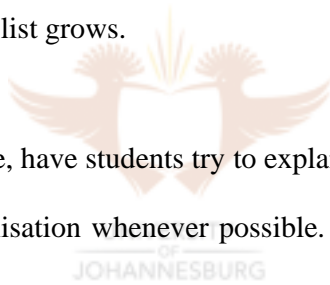
2. To process the questionnaire go over one section of it at a time. Ideally your time frame will be open ended.

3. Beginning with Childhood, make lists on the board with "boys" and "girls" as headings. As differences appear, have students guess about the reasons. Why do girls play with dolls and boys with trucks? Ask whether this early treatment affects the way people behave later in life.

Are women, or instance, more likely to cry as adults because they were allowed to do so as children?

You can go over the Teenage part of the questionnaire in much the same way. Wherever different rules and expectations for teenage boys and girls surface, ask students whether these rules are fair or reasonable.

4. In discussing the Future section, list under the headings "male" and "female" what students have said they will be doing in ten years. If students seem embarrassed to be identified with their own responses, you can collect the questionnaires and quickly jot down the answers on the board, telling students to watch for patterns as the list grows.



When the list is complete, have students try to explain differences by gender. Refer back to childhood socialisation whenever possible. Did more girls mention being married and having families? Why? Focus on differences in the kinds of jobs listed. Students may notice that more male jobs require physical strength, while female jobs demand patience and gentleness. Male jobs may involve constructing things, while female jobs may involve working with people. Draw lines between jobs within the same profession (doctor/nurse, cook/waitress) and ask students to consider disparities within the same field. This enables them to see how men's jobs have more status and power, even when women and men work in the same field.

If students' future plans do not reflect traditional male/female roles or if you are working with a single sex group, it will be hard for students to Identify patterns by gender. In that case, have students quickly list jobs traditionally done by men and women (as opposed to jobs they want to do) and then proceed with a discussion of differences as outlined above.

End by asking how many students answered, "What would you like to be doing in ten years?" differently from, "What do you think you will be doing in ten years?" Why the discrepancy? What things in our society may prevent us from doing what we want in our futures? Issues of gender, as well as of race and class will undoubtedly surface here. The teacher/facilitator should name these issues for students wherever possible.



Handout for Activity 2

Growing Up Male And Female

Note: Answer as many of the following questions as you can.. If you don't have a sibling (a sister or brother) of the opposite sex, just leave that column blank.

Childhood Years

What did you play with when you were little (toys, games, etc)?

What did you get punished for?

How did you get punished?

Did you learn to cook? Sew? Clean? If so, who taught you?

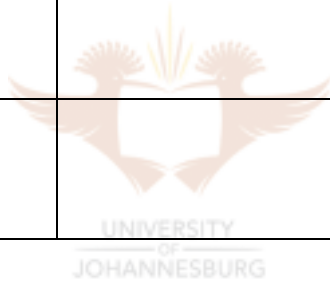
Did you learn to fix things? Take apart motors, etc? If so who taught you?

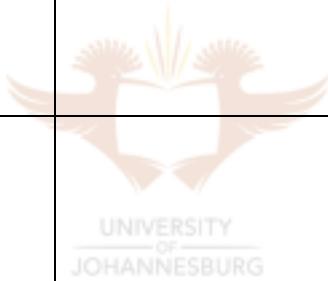
Did the teachers ever treat the boys and girls differently in nursery school?

What happened if you



CHILDHOOD YEARS	YOU	OPPOSITE SEX/SIBLING
Hit your brother or sister?		
Got dirty?		
Got upset and cried?		
Got a good mark in school?		
Got a bad mark in school?		
Wanted to visit a friend?		



TEENAGE YEARS	YOU	OPPOSITE SEX SIBLING
What kind of chores are you expected to do around the house?		
Do you baby sit for your younger siblings?		
Do you have a job?		
Are you allowed to go out on dates?		
What time do you have to be home at night?		
What happens if you cut school?		
What do you get punished for?		

How do you get punished?		
How do you like to spend your free time?		
The future: 10 years from now, what do you think you will be doing?		
What would you like to be doing?		



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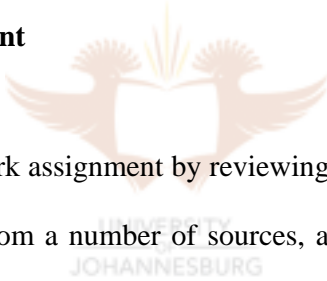
Activity 3: A discussion on television viewing and homework

Purpose:

To make participants more aware of the messages TV gives them about male and female roles and about violence.

Description of Activity:

A. Giving the Assignment



1. Introduce the homework assignment by reviewing the definition of stereotypes. Our stereotypes come from a number of sources, and a major source is TV. The homework is to watch TV with an extra eye — an eye looking at how women and men are pictured, and then to fill out a questionnaire.

Pass out the question sheet and explain that everyone is to choose one TV category and answer the questions in that box only, using a separate sheet of paper for their answers and any comments they want to make. Let them read over the sheet to clear up confusions. (They might, for instance, need to go over what a "non-sexist" character would be.) Encourage them to watch several hours of programs in the category they have chosen.

B. Discussion following Homework

1. Students can report their finding for each category. You can write the tabulations on the board. For example:

Commercials: How many directed to women? How many directed to men? How many were directed to young people?

What did the women do?

What did the men do?

2. The questions below can be used to focus the discussion once the tabulation is done. They can also be used if group members have not done the assignment, or do not have specific findings to report.

- Are there one or two types of women you tend to see in TV shows? In commercials? What do they tend to be doing?

- What might little kids learn from watching a lot of cartoons about men, about women, about violence?

- How many students saw something with violence in it? How common is this?

What do you think about it?

- Of the crimes reported in the news or shown in the prime time shows, how many were about family violence? What does this mean about how much, or little, public attention family violence gets?

- What happens when we see the same type of thing repeated over and over, like smiling women cleaning house or tough men shooting bad guys? Does it influence what we expect of women, of men, of ourselves? How?

3. After this last question you can bring out the TV Fact Sheet (on the next page) and go over it. You could let students read it aloud and comment. One point to make is that with all these hours of TV watching, what we see on TV does have a great impact.

4. See whether the participants have come to an understanding of "cultural messages" - the messages that TV gives us by presenting so many stereotypes of men and women, and so much violence. Ask where else they get messages which build up, or reinforce, stereotypes: popular music, movies, magazines, friends, parents.



Possible Follow-Up Activities:

1. Repeat the TV viewing exercise with a view on racial stereotypes.
2. Have students write a complaint letter to a company about a product that was advertised in a sexist way.
3. Have students write a situation comedy or soap opera episode with the main characters in reverse gender roles



Facts about television viewing

- The average TV set is turned on for 6 and a half hours per day.
- Most children begin watching television at 2.8 months of age.
- Three-to-five year olds watch TV 54 hours per week.
- By the time a child enters kindergarten, she/he has spent more time in the TV room than a four-year college student spends in the classroom.
- By age 17, each child has seen 350,000 commercials.
- By the time the child graduates from high school, she/he will have spent less than 12000 hours in front of the teacher, and more than 22,000 hours in front of the television set.
- One survey found that junior high school students believe television more than parents teachers, friends, books, radio, or newspapers.

