

## Chapter 6

# Culturally Gendered: The Institutionalization of Men and Masculinities in Society and Corporations

**Ben Tran**

*Alliant International University, USA*

### **ABSTRACT**

*The social differentiation between males and females is a relational concept: masculinity exists and has meaning only as it contrasts with femininity, and vice versa (Connell, 1995, p. 43). Western culture, especially, prides itself on the successful integration of feminism into modern society—though some still question how successfully integrated feminism truly is while others ponder whether or not cultural power in society has been reversed. As masculinity studies developed, according to Simpson (2004), so too did the concept of multiple masculinities, the idea that men respond to and embrace masculinity in a variety of ways because the expression of masculinity can “change according to time, the event, and the perspectives” of a group or community (Imms, 2000, p. 156), as demonstrated by Heasley (2005), and men who are in female dominated occupations. Nevertheless, multiple masculinities are commonly segregated into the following categories: hegemonic, complicit, subordinated, and marginalized.*

DOI: 10.4018/978-1-5225-0225-8.ch006

Copyright ©2016, IGI Global. Copying or distributing in print or electronic forms without written permission of IGI Global is prohibited.

## INTRODUCTION

Equality between women and men has been a doctrine well recognized in international law since the adoption of the 1948 Universal Declaration of Human Rights (United Nations, 1958), and as a principle it enjoys popular support in many countries. The idea of gender equal rights has provided the formal basis for the international discussion of the position of women since the 1975-1985 UN Decade for Women, which has been a key element in the story of global feminism (Bulbeck, 1988). The widespread adoption of a Gender and Development (GAD) perspective by international development agencies in the 1980s signaled a theoretical shift in development discourse and practice away from essentialized notions and sex-related divisions of gender roles, towards a more relational concept of gender. The moving force behind this shift was the perceived failure of previous theoretical frameworks for gender analysis in development such as Women in Development (WID) in the early 1970s, and later Women and Development (WAD) in the late 1970s, to effectively challenge existing gender inequalities. GAD presented itself as an alternative *gender analysis framework* for the study of development-related aspects of social life such as intra-household relations, divisions of labor, control over and access to land and resources (Visvanathan, Duggan, Nisonoff, & Wieggersma, 1997, p. 20). It emphasized gender *relations* rather than *women* as a category of analysis. From a GAD perspective, gender de-naturalized, understood as a social construct, the meanings of which were fluid and changing.

Hence, research on gender-related attitudes has disassociated attitudes toward masculinity, and attitudes about women as conceptually and empirically independent (Levant & Richmond, 2007; Pleck, Sonenstein, & Ku, 1994; Thompson & Pleck, 1995). Attitudes about *masculinity* refer to beliefs about the importance of males adhering to traditional norms for male behavior, assessed with items concerning *men only* (Glick & Fiske, 1996; Spence & Helmreich, 1972). Nevertheless, many heterosexual men experience and demonstrate *queer masculinity*, defined here as ways of being masculine outside hetero-normative constructions of masculinity that disrupt, or have the potential to disrupt, traditional images of hegemonic heterosexual masculine (Heasley, 2005). The hegemonic hetero-masculine is presented culturally in the icons of religion, sports, historical figures, economic and political leaders, and the entertainment industry. In these arenas, males are presumed to be straight and hold stereotypically masculine beliefs, attitudes, and values unless and until they present themselves as other. Hence, the purpose of this chapter is to analyze and understand the existence of inequality among men of various cultures, specifically in the U.S., based on culturally gendered and institutionalized masculinities. In so doing, this chapter will cover the historical perspective of masculinities, different

35 more pages are available in the full version of this document, which may be purchased using the "Add to Cart" button on the publisher's webpage: [www.igi-global.com/chapter/culturally-gendered/154610](http://www.igi-global.com/chapter/culturally-gendered/154610)

## Related Content

---

### Communication Technology and Innovation: Trends, Opportunities, and Challenges

Anushka Islam Mimand Md. Abul Kalam Azad (2025). *Impact of Digitalization on Communication Dynamics* (pp. 59-76).

[www.irma-international.org/chapter/communication-technology-and-innovation/366089](http://www.irma-international.org/chapter/communication-technology-and-innovation/366089)

### What Is Social and What Is Mediated in "Social Media"?: Further Considerations on the Cognitive Semiotics of Lifeworld Mediations

Göran Sonesson (2020). *International Journal of Semiotics and Visual Rhetoric* (pp. 1-15).

[www.irma-international.org/article/what-is-social-and-what-is-mediated-in-social-media/268423](http://www.irma-international.org/article/what-is-social-and-what-is-mediated-in-social-media/268423)

### A Semiotic Approach Through Panofsky's Image Text: An Analysis of a Special Building "Mansion" in Turkish TV Serials

Nursel Bolat (2020). *International Journal of Semiotics and Visual Rhetoric* (pp. 33-46).

[www.irma-international.org/article/a-semiotic-approach-through-panofskys-image-text/268425](http://www.irma-international.org/article/a-semiotic-approach-through-panofskys-image-text/268425)

### Critical Pedagogy and Social Justice in EFL: Bridging Language Learning and Empowerment

Fareeha Javed (2026). *Pioneering Socio-Critical Approaches in English as a Foreign Language (EFL) Research* (pp. 425-448).

[www.irma-international.org/chapter/critical-pedagogy-and-social-justice-in-efl/386238](http://www.irma-international.org/chapter/critical-pedagogy-and-social-justice-in-efl/386238)

### Identity and Alterity of the Text in Translation: A Semioethic Approach

Susan Petrilliand Augusto Ponzio (2019). *International Journal of Semiotics and Visual Rhetoric* (pp. 46-65).

[www.irma-international.org/article/identity-and-alterity-of-the-text-in-translation/224049](http://www.irma-international.org/article/identity-and-alterity-of-the-text-in-translation/224049)