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Cultivating the Sustainably Gendered Self

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A dissertation submitted to the Graduate Faculty of

JAMES MADISON UNIVERSITY

In

Partial Fulfillment of the Requirements

for the degree of

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Abstract

Traditional gender roles, and the extent to which they are rigidly enforced in a social context, can limit individual and group welfare and are linked to serious social issues such as mass-incarceration, domestic abuse, gang-participation, female genital mutilation, and honor killings (Abramsky et al., 2011; Hackett, 2011). This chapter focuses on the social construct of gender and the ways in which individual and societal beliefs about gender impact the well-being of the global community. A three-pronged approach (individual psychotherapy, group interventions, and education policy) offers a way to address the myriad gender-based challenges present in a number of cultures worldwide. As human beings exist relationally, movements that advocate for women have an impact on society at large (Williams, 2016). As a result of continued globalism, the feminist and, more recently, MeToo movements, have had a broader impact in redefining gender dynamics. Currently, the way in which people of all genders understand themselves and each other is in flux. The resultant tension manifests itself in the form of advocacy and dialogue in the best cases, and violence and oppression in the worst cases. This chapter offers an approach for accelerating the process of understanding and creating a society in which gender relations can become a source of engagement, growth, and development for the human species writ large.

“If I am not for myself, who will be for me?”

But if I am for myself alone, then what am I?”

Hillel the Elder, Talmudic Hebrew Sage

The concept of gender refers to socially constructed expectations for men and women. Gender functions as a fundamental dimension that organizes social and personal experiences and in turn affects individual identity, personal and professional lives, significant relationships, hopes and aspirations, and power equations in society (Avis, 1996). Ideas of gender roles and behaviors are learned from an early age during the processes of socialization, with dominant societal narratives about gender roles shaping different aspects of each individual’s personal, interpersonal, and societal self in multiple ways. Firstly, these dominant narratives often create a binary understanding of gender with strictly defined rules and norms for men and women, leaving out, along the way, a large number of individuals who do not adhere to these prescribed and proscribed ways of being (Lesbians and Bisexuals in Action, 2013). Secondly, these binaries typically become organized in a hierarchical manner, creating an unequal power balance between men and women. Thirdly, dominant meta-narratives create what Michael White (1995) calls "culturally preferred ways of being" (p. 16). These “ways of being” provide scripts for what a life would look like if an individual followed normative cultural dictates regarding how people should think, look, and behave.

Although there is a strong argument that progress has occurred in gender relations (Kim & Sakamoto, 2017; Pinker, 2018), it seems clear that we are still living in tumultuous and fractious times. The question of “what impact does and should gender have on our lives?” continues to be a major cause of tension in the 21st century. For example, in 1995, the United Nations 4th World Conference on Women in Beijing

created a framework of gender rights as human rights. This moment served as a major milestone for the feminist movement, reinforcing its legitimacy and impact both in the United States and globally. The conference created a comprehensive plan as to how gender equality could be both approached and enhanced in a wide range of cultural contexts. While many of the goals established at the Beijing Conference have yet to be accomplished, the gender-based strides humanity has taken in the last 25 years are significant (Friedman, 2003). However, a true paradigm shift may be necessary in order to progress further while addressing the more intractable dimensions of gender roles and relations.

On the one hand, the empowerment of women has resulted in an evolving social structure. While the feminist movement continues to address and ameliorate historical and ongoing injustices, unintended consequences accompany any major social overhaul. In this case, the empowerment of women, the influx of females into the workplace, and the decline in women who view child-rearing as their primary occupation are not simply women's issues – they affect all facets of society. Simultaneously, the male response to the feminist movement has evolved, and in some cases devolved, in particular ways. Some men have aligned with the feminist movement whereas others have defined themselves against feminism; a men's movement also has emerged, assuming stances that are for and against "feminism," a concept and movement which in itself is complex and variegated (Brooks & Levant, 1999). On the whole, the impact and reach of the feminist movement's impact has far outpaced that of the men's movement (e.g., normative female gender roles are evolving much more rapidly than their male counterparts (Harris & Firestone, 1998). There is

also significant evidence that masculinity and femininity in many ways continue to be defined in opposition to one another (Katz, 2006), which further delimits our understanding of what might comprise optimal human development irrespective of gender. Overall, the shifting female gender roles – and, despite some movement, the reactionary retrenchment regarding what it means to be male – leads to tension, particularly when power and status are viewed as zero sum resources (e.g., the empowerment of females becomes a threat to gender traditional men).

Overall, traditional gender roles maintain that men are relatively unemotional, aggressive, independent, and strong, serving as the primary breadwinners, whereas women are expected to be dependent, sensitive, caring, and vulnerable, with their primary province in the home (Levant & Kopecky, 1996). As such, and from this perspective, to have women enter the workforce not only violates expected norms, but also threatens the very identity of gender traditional men who work with them. As the roles of women in mainstream culture have been shifting, men are required to respond by expanding their permissible ways of being. A failure to do so leaves many gender traditional men in a state of confused disharmony: frustrated, unsure of their worth, and fighting back against a changing tide that seems relentless and inexorable.

In this regard, it should be noted that the very notion that masculinity needs to be redefined evokes strong reactions, ranging from support to opposition. For example, when the American Psychological Association (APA) published guidelines for psychotherapy with boys and men (American Psychological Association, 2018) it evoked a debate that continues today. Critics noted that biological bases of behavior such as testosterone levels were not discussed as possible contributors to problematic

male behavior. Others denied the relevance of intersectionality and suggested that the APA was making an anti-male political statement. Grohol (2019) summarizes the controversy that brought mainstream attention to the new set of APA guidelines that typically go unnoticed outside of the field of psychology. The volume and intensity of responses, both in favor of and in opposition to the guidelines, make clear that this is a deeply divisive issue, and any proposed change will be highly contested. Despite these challenges, issues of gender identity and how human beings relate to one another around this fundamental dimension of human existence are too consequential to minimize or ignore. Going forward, how might such tensions be addressed in a way that generates more light than heat?

Eisler (2001) proposes a model of partnership as a way for societies and individuals to create sustainable and more peaceful relationships. Eisler's socio-political model is based on 30,000 years of cultural evolution. Her historical analysis informs the identification of two predominant relational styles: domination and cooperation. She concludes that the global community would benefit from a conscious decision to move away from domination models and embrace cooperation on both individual and national levels. Her proposed path is one of collaboration and partnership as a way to end the notion of the zero sum game in gender relations. However, in order to realize Eisler's vision, society will need to create change on the level of the individual, the group, and ultimately in the policies we produce.

In order to expand Eisler's conceptual framework and facilitate movement toward a cooperative gender alliance, this chapter offers a three-pronged approach. The first focuses on creating individual change within the context of psychotherapy.

Considering that access to individual psychotherapy is limited by a number of factors, section two highlights a group workshop (that could be implemented into school curricula) designed specifically for young adults to reflect on their gender and how they would like to relate to self and others. Lastly, the third section of this chapter offers suggestions for closing educational attainment gaps that persist, leaving girls and women at a disadvantage in much of the developing world even as men fall behind in the United States. The intent of this chapter is to advocate and offer a plan for the de-gendering of ideal human traits, allowing people of all genders to embrace positive virtues such as compassion, love, humility, justice, and fortitude.

Before proceeding, it is important to offer two points regarding the organizational approach that has been adopted. First, it is important to acknowledge that the approach here largely speaks of gender in binary terms. While there is evidence that more people, especially young people, are identifying as non-binary, the vast majority of the world population continues to identify with the terms male and female (Eisenberg et al., 2017). At the same time, we did attempt to provide an opportunity to non-binary responding. For example, in one of the below studies, data were collected from 331 participants, seven of which identified as non-binary; this 2% of respondents is within the range of population estimates in recent literature. While there is a need for more research and advocacy for populations who are non-binary, the focus of this chapter is of relevance to all individuals who are interested in how we might engage the complexities of gender identity in order to facilitate greater compassion and understanding within the specifics as a whole.

Second, in order to illuminate the extraordinary depth and breadth of the issues at hand, this chapter deliberately juxtaposes three complementary and successive levels of analysis, while also speaking to both local and global considerations: 1) individual and couples work in psychotherapy, with a particular focus on emerging processes and interventions in India; 2) through a group-based intervention that focused on the assessment of gender-based beliefs and values with subsequent reflective processes; and 3) a global analysis of gender-based data and outcomes, with a particular focus on the Sustainable Development Goals (SDGs), to identify where we are and where we may go at a big picture level. Through this tripartite approach, it becomes possible to apprehend the nature and scope of the issues before us as well as the very real possibilities for change, both locally and globally.

The Gendered Self at the Individual Level of Analysis:

Psychotherapy as a Space for Re-Authoring Preferred Gendered Stories in India

Gender narratives have far reaching consequences for individuals in a gendered society, a reality that becomes stark when viewed through a sociocultural lens. Consider India as a case in point. While it is true that there is no one identity called “Indian,” it is nevertheless safe to say that India is a highly gendered society. Apart from socially constructed roles, gender also differentially affects men and women’s access and control regarding resources, education, opportunities, employment, income, status, and overall treatment in society. Girls in India often grow up in an environment that controls their bodies, mobility, sexuality, labor, and opportunities. The traditional gendered scripts socialize girls to groom and prepare themselves as potential wives, mothers, and household presences. Boys are prepared to be confident and assertive

breadwinners. Overall, Indian society, predominantly collectivist and sexually conservative, encourages interdependence and discourages self-expression, particularly when it violates these established norms (Azam & Kingdon, 2013). In such a scenario, institutions of family and marriage often serve as regulating mechanisms for maintaining gendered identities of men and women. Gender intersects with other social forces such as caste, class, religion, and sexuality to create further forms of marginalization.

Questioning essentialized gendered identities

The women's movement in India has been responsible for bringing to the forefront issues of gender marginalization, discrimination, and violence faced by women. Globalization and the resultant liberal discourses have further compelled individuals to examine and resist these dominant narratives of gendered roles and norms. Today, many individuals are finding these norms to be limiting, restrictive, and distressing. Studies with youth in India show that young women report greater restrictions on their independence, and hence express the need for more egalitarian attitudes (Netting, 2010). Further, women in many cultures are questioning traditional gendered arrangements within the household and the workplace; concurrently, reports of violence against women in India are increasing. Traditional joint family systems are transitioning into nuclear family systems, with women asking for greater male involvement with household labor and greater expressivity in intimate spaces. Men, still influenced by traditional gender roles, are experiencing a crisis of masculinity and are being compelled to examine the long held ideas of gender relations (Menon, 2009).

The women's movement and sexuality movements in India have also highlighted issues of "difference," which has contributed to debates concerning the idea that the categories of gender are not monolithic and that the construct of gender is not binary. The 1990s, in particular, were a period of growth for gay and lesbian organizations and activism in India, which has paved the way for more intense discussions on the construction and de-constructions of the gender binaries in the 2000s (LABIA, 2013). Language in the field of gender non-conformity is constantly evolving, with a growing recognition that many people do not regard themselves as conforming to the binary man/woman divide; recent legal judgments in India have recognized rights of persons who identify as transgender (Government of India, 2014). The definition of who is transgender as defined by law fluctuates between the inclusion of all gender identities that are different from the ones typically assigned to one's biological sex to intersex persons and traditional communities with specific socio-cultural connotations such as *hijras*, *kothis*, *aravanis*, etc. All of these developments have resulted in the questioning of traditional understanding of gender roles and in the emergence of a wide variety of atypical gender experiences and behaviors (Sappho for Equality, 2017).

Connecting gender and mental health

In addition to the societal implications of gender as a social construct, gender is closely linked to mental health and well-being. Women often seek mental health and therapeutic services with presentations of depression, anxiety, somatoform disorders, and dissociative symptoms. Men, on the other hand, are more likely to present with symptoms of substance abuse disorders and antisocial behaviors. Such bifurcated

tendencies emerge in India as they do all over the world (Murthy, Manjunatha, Subodh, Chand, & Benegal, 2010; World Health Organization [WHO], 2000).

A closer look at these manifestations helps us understand that these differences are largely located in the gendered experiences of individuals and the unique events and stressors they have lived. Mental distress experienced by men and women is often closely linked to their gender roles and corresponding societal expectations, such that mental distress in women, for example, often emphasizes the “relational nature” of their stressors. In a patrilocal society such as India, these may include difficulties in adjusting to the intimate relationship with one’s husband and with the matrimonial home (Davar, 1999; Sonpar, 2005); being responsible for domestic work, which is unstructured, invisible, unpaid and unvalued; the difficult investment in care-giving roles that are associated with nearly unattainable cultural standards, often leading to guilt and low self-worth; and the multiplicity of roles, abuse, and violence experienced across the lifespan (Joshi, 2015). Stressors experienced by males are often linked to the ideas of performance as a man and as a provider. For men, rigid adherence to traditional gender roles often results in the restriction, devaluation, or violation of men and their loved ones (O’Neil, 2008). On one hand, internalized ideas of masculinity, the resulting attitude of male entitlement, and acceptance of physical chastisement of women, are all linked with men’s use of violence against women (Sriram & Mukherjee, 2001). On the other hand, failures to perform their roles as providers may contribute to men’s attempts at deliberate self-harm in the larger context of inequality and poverty in today’s globalizing India (Parkar, Dawani, & Weiss, 2008).

There are also severe mental health consequences of stressors experienced by individuals who identify as gender non-conforming. Gender non-conforming persons, not just in India, but on a global level, are vulnerable to multiple aspects of discrimination, abuse, and violence. The stigma, discrimination, and lack of acceptance subjects non-conforming persons to multiple hardships, including rejection at home, struggles for societal identity and acceptance, and limited access to health care and to fundamental human rights. For example, research shows that *hijras*, a minority group of transgendered females on the Indian Subcontinent, have a higher prevalence of mental health issues compared with their heterosexual counterparts. The unique stressors experienced by these individuals include an earlier sexual debut, exposure to commercial sex work, higher prevalence of HIV compared with men who have sex with men, and greater vulnerability to alcohol and substance use disorders (Goyal, Deb, Elawadhi, & Kaw, 2014; Sahastrabuddhe et al., 2012).

Therapy as a space for re-authoring gender scripts

Psychotherapy can offer a uniquely powerful space for individuals to express and examine their life narratives and vulnerabilities, including their gendered selves. This requires therapists to be familiar with the meta-narratives of gender, which are often based on issues such as what it means to be a good woman or man, as well as societal messages about body, work and career, household roles and division of labor, power, decision making, communication, abuse, and violence. Women, for example, inherit meta-narratives of motherhood, sacrifice, and submission while men learn themes of supremacy, performance, competition, and aggression.

Individuals who refuse to follow these dominant discourses or the binaries created within them are often pushed to the societal margins or excluded and punished. Women who try to question or go against these discourses, by refusing to follow traditional gender roles and prioritize their own interests, often experience guilt and self-blame as well as retribution from males, families, and society. The consequences can be severe in some cases, leading to abuse and violence. Traditional gender narratives box individuals into rigid roles, robbing them of the freedom to transgress, and also potentially alienating them from the preferred identities by which they would like to live their lives.

Therapeutic formats informed by feminist and narrative theories have the potential to question the essentialism implied in societal discourses on gender. These approaches have been extremely helpful in addressing gendered dimensions within the context of India. These ideas deal not only with the distress and symptoms of client stories, but also with the social contexts in which they are situated and the meta-narratives that constrict their lives. One of the most important contributions of feminism to the world of therapy is the acknowledgement of the relevance of matters of gender to therapeutic endeavors. The feminist motto “because personal is political” represents a commitment to understand people’s personal experiences in the context of broader relations of power (Russell & Carrey, 2003). Narrative therapy, developed by Michael White and David Epston (1990), seeks to be a respectful, non-blaming approach to counseling and community work which centers people as experts in their own lives. Such an orientation views problems as separate from people and focuses on individuals’ strengths, skills, competencies, beliefs, values, commitments, and abilities

that will assist them in the reduction of their distress (Morgan, 2000). An important aspect of the narrative therapy philosophy is the analysis of social power, which is rooted in the ideas of the French philosopher Foucault. Narrative therapy as influenced by social constructionist and post modernist ideas, which are focused on how people story their experiences to make meaning of their lives, and how these stories are influenced by dominant social contexts.

Feminism and narrative ideas find synergy in paying attention to gendered meta-narratives and their intersections with other social factors such as caste, class, sexuality, and race. Feminist and narrative ideas remind us that gendered narratives are perceived as truths, when in reality they are social constructions. Therefore, therapy can provide space for deconstructing these narratives and examining their usefulness in individuals' lives. The goal here is not to teach individuals to adjust better to their given realities, but to construct a new sense of self and reality that fits their idea of how they want to live their lives. In the following section, examples are provided of therapeutic practices and techniques informed by feminist and narrative ideas that can assist individuals to achieve the aforementioned goal. These practices are by no means an exhaustive account of the entire therapeutic menu, but are offered as a few examples to denote possible directions.

Therapeutic practices to assist individuals in re-creating a preferred gendered self

Deconstructing dominant discourses and gender-role analysis

Dominant discourses on gender often support tactics of power and cause distress to individuals. They are further supported by heterosexism and notions of what it means to be an ideal family. The narrative therapeutic practice of “deconstruction” helps

clients break down their ideas of what it means to be a man, woman, or the gender label they choose. Clients are asked questions about the meaning of their gender identity and the sites where dominant discourses are sustained and reproduced. Questions such as “Where do you think that idea might have come from (family, peers, media, etc.)?” “How helpful is this idea?” “Do these ideas sit best with the preferred story (the story by which you want to live your life) or the dominant story (stories dictated by power and society)?” can help clients apprehend the history of these ideas and also assess their current usefulness (Nylund & Nylund, 2003).

Gender role analysis, a similar tool offered by feminist therapy, is designed to increase clients’ awareness of how societal gender role-related expectations affect them, both positively and adversely. The first step of gender-role analysis involves identifying the direct and indirect gender-role messages received by individuals across the life span. The second step involves identification of both the positive and negative consequences of these messages concerning the client and the society they live in. The third step helps clients shed a light on their internalized conscious and unconscious self-talk, and also identify which of these internalized messages they want to change. This last step further involves planning how to implement the desired changes (Worell & Remer, 2003).

“The therapeutic practices of “deconstruction” or “gender role-analysis,” helps clients, both men and women, to see gender roles as socially constructed ideas and consider their negative effects. Applied to men in particular, these practices help men identify negative effects of traditional masculinity. They also help men identify how culturally idealized forms of manhood restrict their emotional expression and ability to

bond with others and reinforce violence. Applied to women, deconstructing unhelpful discourses that support traditional notions of womanhood can assist women with the cessation of “internalizing” sexist meanings and assumptions, and instead, help them locate these messages within broader patriarchal discourses (Lee, 1997). Applied to gender non-conforming individuals, such therapeutic practices help individuals resist the pathologizing and punishing consequences of discourses on gender binaries.

Re-authoring gendered stories

Apart from offering visibility to the dominant discourses and their tactics, clients also often need help re-authoring preferred gendered stories -- stories by which they want to live their lives. Narrative therapy is based on the principle that individuals are separate from their problems, and that problems are often sustained by dominant discourses. Narrative therapy uses the technique of externalization to help individuals view dominant discourses as external to them, and then maps the effects of these discourses on different areas of life such as self, relationships, health, work, leisure, body, and hopes and dreams. This approach helps individuals find what White (1995) calls “unique outcomes” that are contradictions or exceptions to the dominant plot. These unique outcomes are often experiences of resisting the dominant gendered discourse or living life by discourses that are informed by individuals’ preferred stories. The narrative practice of double listening (where we are interested in listening to more than one story) helps the therapist identify counter-plots to the dominant discourses (Yuen, 2009).

Examples of these counter-plots include acts where men have participated in household chores, refused to engage in or condone practices of violence, supported

their wives' choices, been actively involved in parenting, made attempts to express emotions, prioritized both partners' pleasure during sexual acts, and acted as listeners instead of problem solvers. Counter-plots also include women's attempts to move beyond their gender role expectations, explore their own interests, and assert their decisions without falling prey to tactics of self-blame and guilt. These unique outcomes or resistances become starting points for re-authoring new gendered stories and selves.

A deeper inquiry into these "unique outcomes" helps clients develop a more complex story of the new gendered self. Questions such as "How difficult or easy was it for you to do this new thing?" "What steps did you take to prepare yourself for this attempt?" "Who helped you in this endeavor?" "What were you hoping to achieve through this, and why was it important for you?" and "What values or principles support this new action?" all help clients to deepen the counter-plot (Carey & Rusell, 2003). Connecting the new acts of resistance with similar attempts from the past helps clients slowly gain confidence in living out these new selves and stories.

Needless to say, this process of re-authoring preferred gendered scripts is not a smooth or linear one. This work takes sustained efforts from the therapist and client. Clients can feel disheartened and lose motivation during the process as their attempts to resist dominant discourses can be defused and/or penalized. This resistance may come from both the oppressed and the privileged. Counselors need to be mindful of clients' values and respect the thin line between facilitating and forcing discovery. The considerations of safety, therapeutic rapport, a non-blaming approach, and appropriate timing of interventions become extremely pertinent in this context (Joshi, 2015). Connecting clients with support groups can help further establish the preferred story

and afford individuals the opportunity to share their experiences with others who are struggling with similar journeys and resisting the dominant discourses.

Gender is a critical determinant of individuals' mental health and well-being. The distress narratives presented by clients in psychotherapy are often shaped by gender socialization and dominant gendered narratives that exist in any given society. Clients may or may not be aware of these scripts or their contributions to the distress they experience. Therapeutic practice informed by feminist and narrative theories can create a space for clients to examine and question these gender narratives and re-author their lives using the preferred scripts and identities by which they want to live.

**The Gendered Self at the Group Level of Analysis:
A Data Driven Reflective Workshop with Young People**

The impact of gender scripts can also be explored in-group and educational settings. As one of the most influential formative variables, gender has a profound impact on how a person sees the world. Gender traditionalism, in particular, tends to have a limiting effect on individuals and the societies that perpetuate these sets of beliefs. As such, programs that help young people reflect on gender dynamics can benefit participants and have a broad impact on society (Pendleton, Cochran, Kapadia, & Iyer 2016). In order to enrich the creation of a program designed to expand young people's perceptions of gender, data were collected from 331 participants who voluntarily opted to take the Beliefs, Events, and Values Inventory (BEVI), a mixed methods and grounded theory measure consisting of 17 scales, which has been in development since the early 1990s (Shealy, 2016)¹. Upon completing the BEVI,

¹ For more information about the BEVI, including its scale structure, see www.thebevi.com.

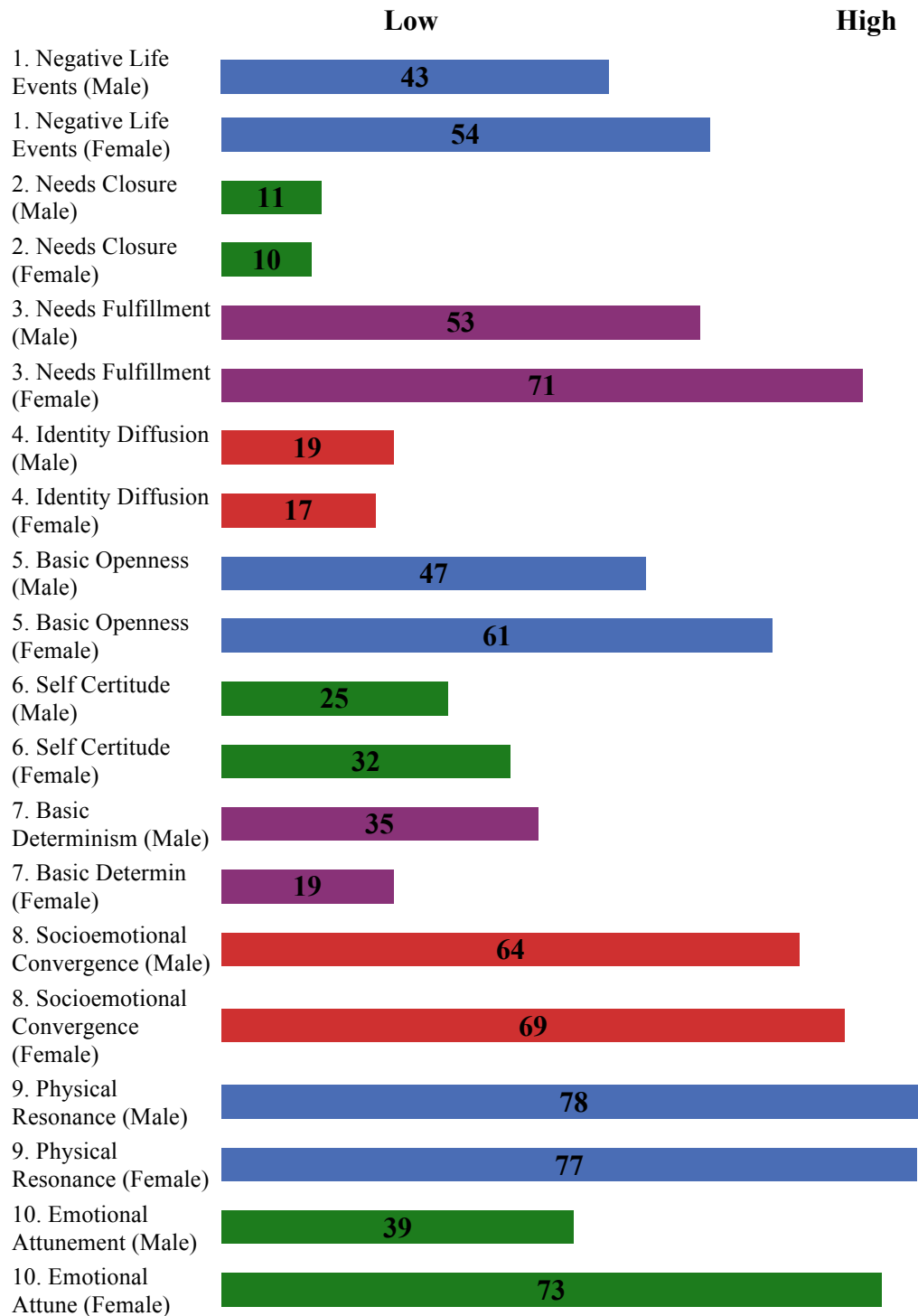
² This annotated bibliography includes works that were of particular relevance, theoretically, empirically,

participants could also opt to complete a Gender Perception Survey, developed for this study, which includes the below questions. Of the 331 respondents who completed both the BEVI and the Gender Perceptions Survey, 205 identified as female, 119 identified as male, and 7 individuals identified as non-binary. The average age was 23 years. The following demographic information was reported:

<u>Demographical Variable</u>	<u>Percentage</u>
Adopted Chinese by Whites	0.3%
African	0.3%
American Indian/Alaskan Native	0.6%
Arab-MENA Region	.03%
Arab-Muslim	0.3%
Asian	8.16%
Black/African-American	3.36%
China	0.3%
Hispanic/African American	0.3%
Hispanic/Latino	3.32%
Hispanic/Latino and White	0.3%
Human	0.3%
Malaysia	0.6%
Middle East	0.3%
Middle Eastern	0.3%
Multiracial	3.32%
North African	0.3%
Unknown	0.3%
White	75.83%

<u>Demographical Variable</u>	<u>Number</u>
Raised in the U.S.	273
Nor Raised in U.S.	58
Average Years of Education	11
Average Parental/Household Income	\$75,438
Married	0
Divorced	0
Single	331
Christian	165

Atheist/Agnostic	102
Other	63
Democrat	122
Independent	22
Republican	79



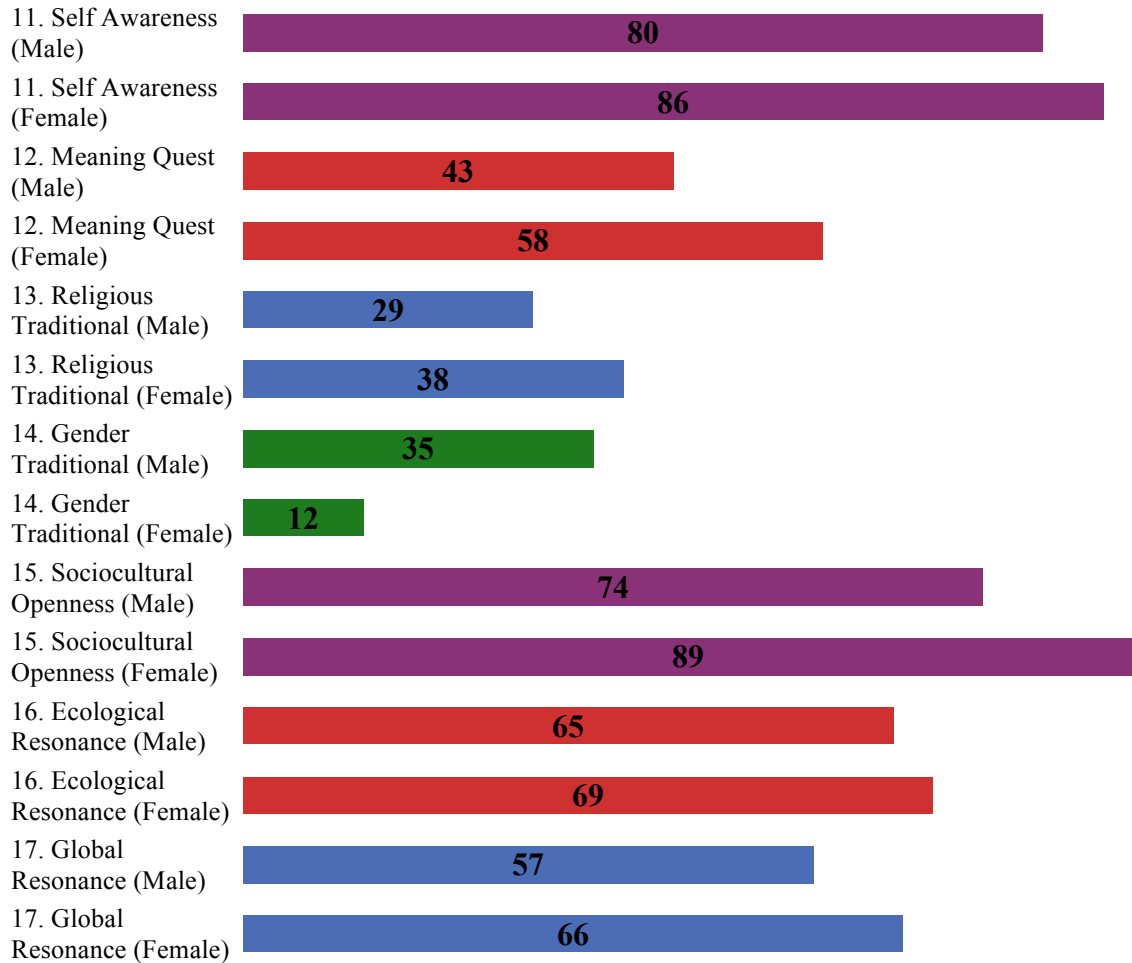


Figure 1. BEVI aggregate profile for survey participants divided by gender

After completing the BEVI (aggregate profile by gender provided above) each respondent was asked to respond to the following “Gender Perception Survey” questions about their gender and the opposite gender:

- 1) What do you like most about people of your own gender?
- 2) What do you dislike most about people of your own gender?
- 3) What do you like most about people of the opposite gender?
- 4) What do you dislike most about people of the opposite gender?
- 5) What would help people of the opposite gender better understand your gender?
- 6) If you could anonymously ask one question of the opposite gender with a guarantee that they would answer honestly, what would you like to know?
- 7) For yourself, is there any “rule” about your own gender identity (e.g., how you are supposed to think, feel, or act as a male or female) that you would change if you could?

Some participants offered just a few words in response, while others replied with paragraphs. The range of the responses, although limited by brevity in some cases, provided the researchers with the data to conduct a thematic analysis according to the methodology described by Braun and Clarke (2006). Specifically, using an inductive coding process, the researchers 1) thoroughly read all data emerging from participants' responses; 2) identified codes that emerged from the data; 3) acknowledged and responded to the subjective and interpretive nature of the codes via a multiple-rater process; and 4) organized the agreed upon codes into themes. The resulting themes identified by the researchers are presented below, in descending order of strength of responses.

<u>Question</u>	<u>Female</u>	<u>Male</u>
What do you like most about people of your own gender?	<ol style="list-style-type: none"> 1. Expressive and Open 2. Kind and Nurturing 3. "Strong Fighters" 4. Shared Experience 	<ol style="list-style-type: none"> 1. Shared experience 2. Decisive and Logical 3. Physically Strong 4. Easy to Get Along With
What do you dislike most about people of your own gender?	<ol style="list-style-type: none"> 1. Unkind to Other Women 2. Self-Limiting 3. Emotionality 4. Stigmatized and Limited by Society 5. Physicality 	<ol style="list-style-type: none"> 1. Proudful and Judgmental 2. Violent and 3. Competitive 3. Societal Limitations and Expectations 4. Emotionally Limited
What do you like most about people of the opposite gender?	<ol style="list-style-type: none"> 1. Directness 2. Kindness 3. Strength 4. Difference 5. Societal Freedom 	<ol style="list-style-type: none"> 1. Kind and Caring 2. Aesthetics 3. Difference 4. Strength 5. Thoughtful
What do you dislike most about people of the opposite	<ol style="list-style-type: none"> 1. Negative Treatment of Women 2. Emotionally Limited 3. Hypersexualized 4. Freedom 	<ol style="list-style-type: none"> 1. Emotionality 2. Negative Interpersonally 3. Sensitivity 4. Weakness 5. Nothing

What would help people of the opposite gender better understand your gender?	<ol style="list-style-type: none"> 1. Listen 2. Equal Rights Would Help 3. Nothing/It's Impossible 4. Understand Emotions are Acceptable 5. Have More Cross-Gender Experiences 	<ol style="list-style-type: none"> 1. Get to Know Men 2. Nothing/It's Impossible 3. Think Simply/Stop Overthinking 4. Understand the Impact of Society on Men
If you could anonymously ask one question of the opposite gender with a guarantee that they would answer honestly, what would you like to know?	<ol style="list-style-type: none"> 1. Why Do Men Degrade Women? 2. What Do You Think about Gender and Your Role as a Man? 	<ol style="list-style-type: none"> 1. What Do Women Really Want? 2. What's it Like to Be a Woman? 3. What Do You Think about Gender and Your Role as a Woman?
For yourself, is there any "rule" about your own gender identity (e.g., how you are supposed to think, feel, or act as a male or female) that you would change if you could?	<ol style="list-style-type: none"> 1. Gender Role Expectations Change Societal Rules about Everything 2. Take Me and My Emotions Seriously 3. Nothing 	<ol style="list-style-type: none"> 1. Change Nothing 2. Change Gender Roles 3. Change Everything 4. Change the Stigma regarding Men Expressing Emotions

In conjunction with the quantitative data from the BEVI, these themes from the Gender Perception Survey highlight the significant intrapersonal impact of societal expectations vis a vis traditional gender roles and norms. In general, male and female respondents expressed both appreciation and dislike of aspects of their own and the other gender's stereotypical characteristics. Both men and women also, to varying degrees, expressed dismay regarding the limitations imposed on their own gender by societal expectations, with both genders acknowledging the damage of male aggression on both genders and frustration with the limitations that society put on their own gender as well as the other gender.

Although Figure 1 from the BEVI illuminates a number of salient findings (e.g., males are substantially lower than females on Basic Openness and Needs Fulfillment, and higher on Gender Traditionalism), the most dramatic contrast in the male versus female aggregate profile is on the scale of Emotional Attunement. Emotional attunement on the BEVI is defined as “sensitive, social, and affiliative; values the expression of affect; close family connections (e.g., ‘I don’t mind displays of emotion.’ ‘Weakness can be a virtue.’) (Wandschneider et al., 2016, pp. 421-422). In this study males tended to score significantly lower on Emotional Attunement than females. More specifically, the male average fell in the 39th percentile while the female average was in the 73rd percentile. Highly consistent with the qualitative findings from the Gender Perceptions Survey, this difference is not surprising considering the ways societal, gender-based messages encourage men to be unemotional and females to be caring and dependent. In fact, these results are consistent with adolescents’ definitions of masculinity as the opposite of femininity (Jhally, Ericsson, Talreja, Katz, & Earp, 1999). However, the trouble with masculinity conceptualized as non-femininity is the negation of the many intra- and interpersonally healthy elements of femininity. If men decide, or feel pushed, to reject traits stereotypically associated with women, they would also give up access to many emotions, including the ability to show affection (especially to other men), and a wide range of other adaptive human traits.

Interestingly, the qualitative data gathered in this study suggest that many men are aware they are making a bad trade. When asked, “For yourself, is there any ‘rule’ about your own gender identity (e.g., how you are supposed to think, feel, or act as a male or female) that you would change if you could?” the desire for males to more

freely express emotion without stigma emerged as a robust theme. Many women also wanted men to have more access to emotion. When asked, “What do you dislike most about people of the opposite gender?” a major theme of female respondents was dissatisfaction with a lack of emotional awareness or intelligence exhibited by men. These data suggest that many men and women would prefer men to be granted more emotional freedom.

Discomfort with typical female characteristics for both females and males was also clustered around themes such as competition, jealousy, and generally treating one another poorly. Prescribed gender roles not only prevent individuals from living in harmony with the opposite gender, they also appear to place a strain on same gender relationships. While both the existing literature and data from this survey highlight many of the problematic consequences of traditional gendered expectations, it is worth noting that there are adaptive and healthy elements that males and females identify and associate with their gender identity. Some men reported feeling “strong” and “confident,” and felt called in a positive manner toward “protecting people they loved.” Some females also perceived “strength in femininity,” and appreciated the “affection” they were shown by other women in their lives. Many females also mentioned that they believe women are “good listeners.” This data sample mirrors phenomena that have been observed by other researchers. Steinberg and Diekmann (2016), for example, detailed the ways in which perceptions of males as powerful and unemotional have positive and negative influences on both men and women, highlighting the complexity underlying gendered messages and expectations.

One interpretation of the data would be that both men and women are trapped in an unwinnable situation in which their authentic identities must be sacrificed. However, a more comprehensive interpretation is that men and women already contain the capacities to expand their perceptions of themselves as gendered beings. If this is the case, the task for men and women is not to radically redefine themselves, but instead, to explore the multitude of strengths one another embodies and to consider the range of behaviors and dispositions available for themselves. This approach is in line with Henirich's (2014) advocacy for a moderate approach to redefining masculinity, especially as more radical approaches have repeatedly failed. Such an approach is consistent with the current study, in which men and women were asked to look inwardly as individuals to see the strengths and weaknesses they associated with their gender. They were also asked to consider the "opposite" gender and identify what they appreciated most and enjoyed the least. If a similar reflective process occurs on a societal level, accompanied by the willingness to analyze and confront rigid gender expectations and societal messages, a greater range of options for both men and women may be possible. The rigidity of our current gender roles is more than is desirable or necessary at this point in history.

It is worth noting that the loosening of gender mandated behavior would likely have a profound impact on the lives of individuals who identify as non-binary or transgender. As detailed in Perez, DeBord, and Bieschke (2007), part of what is challenging for individuals who do not identify as heterosexual and/or cisgendered is that they are, in effect, violating gendered expectations. If traditional, dichotomous gender rules were not of such great importance, it is plausible that sexual minorities

would face less discrimination. Also, if the capacity to care for self and others becomes regarded as a universal value as opposed to a stereotypically feminine feature, bias and violence against gender, sexual, and other minority groups (the vast majority of which is perpetuated by males) would likely decline.

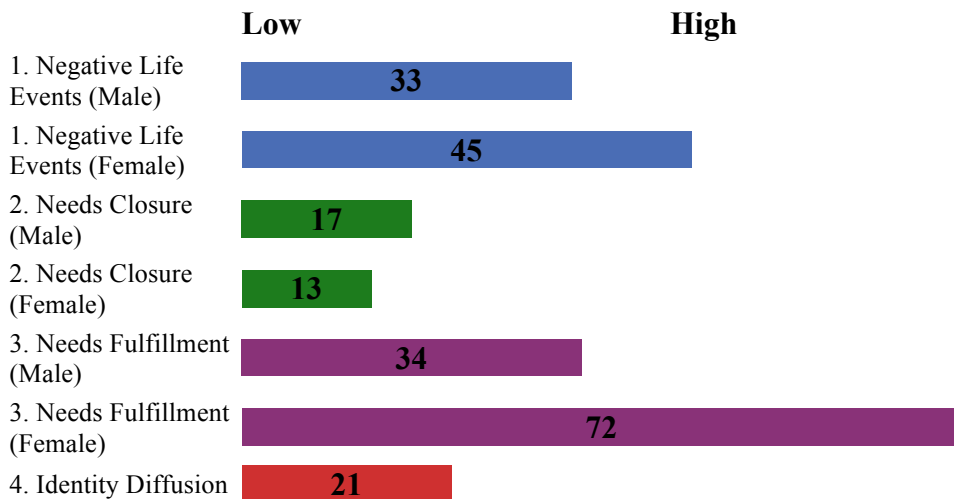
The Sustainably Gendered Self Workshop

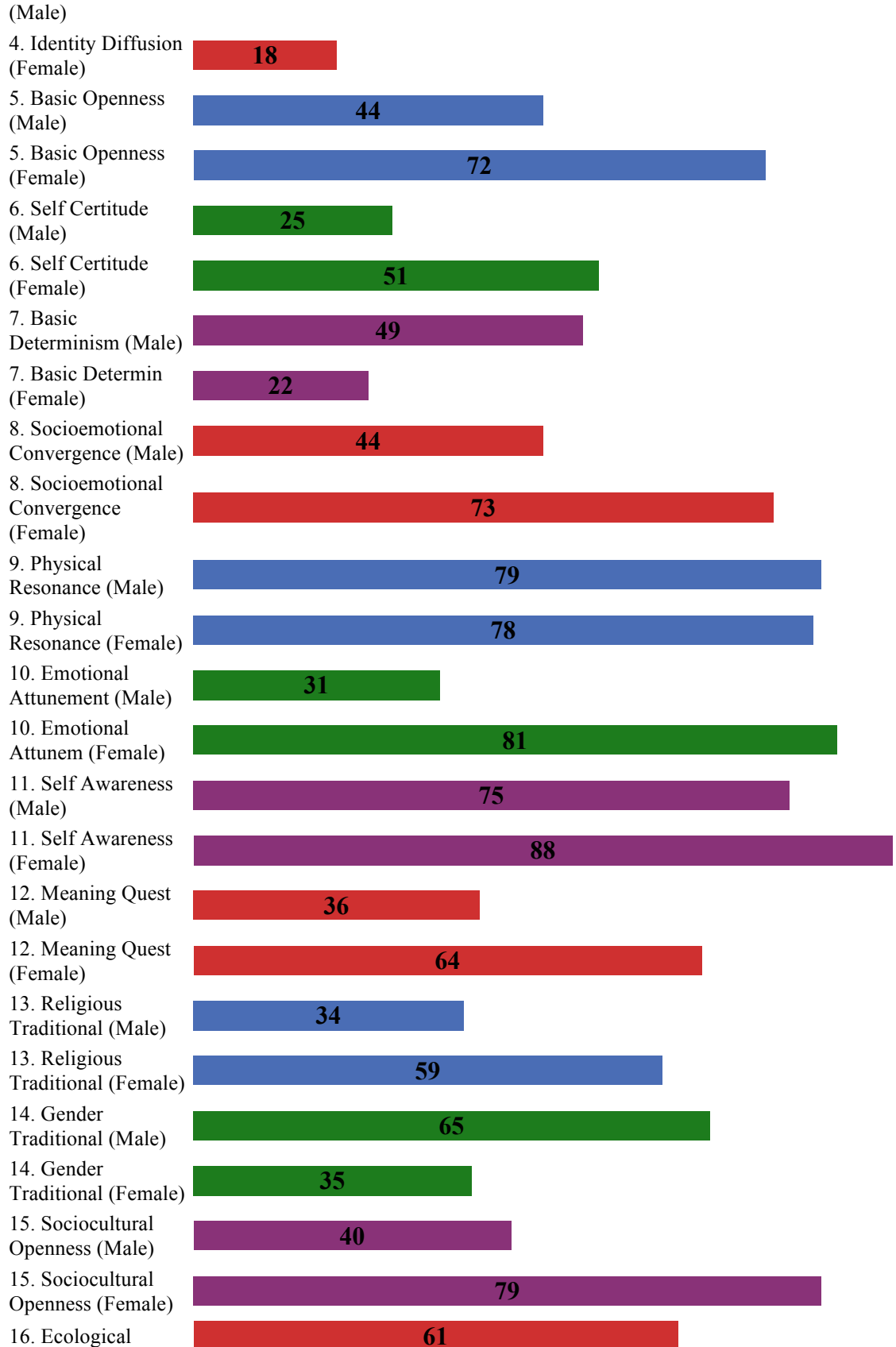
With this in mind, the Sustainably Gendered Self Workshop, a two and a half hour interactive group intervention, was created to help individuals recognize the impact of gender on their lives, reflect on the formation of their gender identity, and identify for themselves how they wish to interpret and enact their gender identity. The aim of the workshop is to encourage all people to reconsider their concept of gender, their identity, and the identity of the people around them. As deeply relational beings, our solutions and paths forward will be most sustainable when they are created with one another in mind. For that reason, feminism and men's movements, and the issues with which they struggle as well as those they champion, are discussed in equal measure in this group intervention. The introduction to the workshop also addresses transgender and non-binary individuals and discusses how restrictive gender roles also negatively influence individuals who do not identify as cisgendered. Instead, partnership at the individual and societal levels is presented as a viable opportunity.

The Sustainably Gendered Self workshop addresses the costs of both the male and female gendered expectations. The workshop was designed to be concise (two and a half hours), and was created to be implemented by individuals with relatively limited training. Designed as an introduction to gender identity development, the intervention is best suited for students from ages 16-20, and was conducted as part of an introductory

psychology course at James Madison University. This model of implementing the intervention in place of an assigned reading assignment on gender may be worthy of consideration on account of the large number of undergraduate students who take psychology 101 courses. Doing so grants students not only the opportunity to benefit from the intervention, but additionally, to witness one of the forms psychological intervention can take. A description of the intervention is included below, with a more detailed outline in Appendix C.

In this particular study *The Sustainably Gendered Self* was administered over three, 50-minute class periods. Students were invited to take the BEVI as described above, as part of the workshop, but declining to do so did not exclude them from participation. Day one of the intervention consisted of returning individual BEVI reports to students and discussing major findings of the class’s group report, highlighting data divided along gender lines. The results of the group report were consistent with aggregate BEVI findings; on average, males and females tended to have significant discrepancies on several of the BEVI scales (suggesting meaningfully discrepant worldviews).





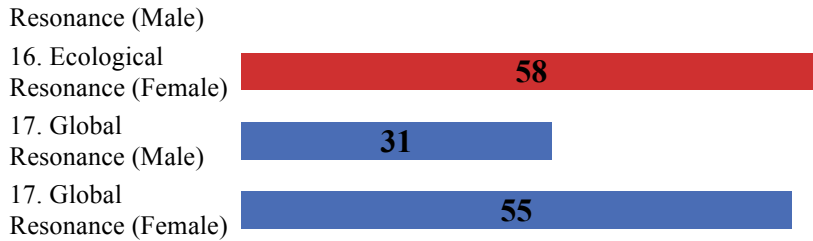


Figure 2. BEVI aggregate profile for intervention participants divided by gender

Data featured in the tables above were presented to the class and lie at the heart of several of the lessons of the intervention: Males and females who have chosen the same university and learn in the same classroom have significantly different beliefs and values. Scores on the Self-Certainty (Males = 25th percentile; Females = 51st percentile) and Emotional Attunement (Males = 31st percentile; Females = 81st percentile) scales highlight meaningful differences that are likely to have real-life implications beyond the educational setting. As illustrated above, several other scales also have large discrepancies. While it is impossible to identify what differences are biological and what are results of our socio-cultural identities, the fact that males and females, on average, have significantly disparate beliefs and values is clear.

On day two, the instructor uses the BEVI results as a starting point from which to discuss how gender identity and socialization shape individual tendencies. On this day the students are presented a brief history of gender activism (i.e., feminist movements, men's liberation, etc.) and then participate in a large group discussion based on the following questions:

- Do you identify most closely with one of the gender movements we discussed today?
- In what ways have feminism and men's movements been effective, and in what ways might they have fallen short?
- Do gender movements push men and women further apart or bring us together? Why?

The third and final 50-minute period focuses on what kind of “gender legacy” students hope to leave behind. Gender role strain is discussed (Pleck, 1995), as well as the implications of the limitations generated by rigid gender roles. The session concludes after participants answer the following questions in small groups of four to five members:

- What should the significance of gender be in the world today?
- How can we reconcile differences in opinion between men and women?

The Sustainably Gendered Self was designed to encourage young adults to think more deeply about their identity and the impact of their beliefs and values. The BEVI provides individuals a means by which to better understand the self and to gain insight into their peers’ beliefs and values through the use of individual and group reports. By being granted the opportunity to confront opposing beliefs and values in an environment of curiosity, these students are better equipped to confront difference outside of the classroom in a more adaptive manner.

To ensure the intervention was having the desired impact, collecting and analyzing participant feedback was of critical importance. The vast majority of feedback was positive. One source of criticism was that upper-classmen, especially those who had previously taken gender studies classes, found the presented material repetitive, as they had previously learned about gender movements. In addition, by not making the BEVI participation mandatory, students who opted out of the survey missed the opportunity to receive the full impact of the intervention. Despite these limitations, the majority of the feedback confirmed both the need for and value of *The Sustainably Gendered Self* workshop. Many students mentioned that they were unaware of a men’s

movement and gained additional insight into the historical impact of the feminist movement. Of most interest are the students' reflections concerning how this intervention impacted them beyond the classroom. For example, one participant wrote:

Going forward I will try to be more accepting of people who aren't as accepting. I need to learn not to immediately dismiss people with views I consider uninformed. After all, it's very difficult to change people's views if you don't understand why and how they've formed them in the first place.

The above quotation, and others of similar content, touch on the self-reflective process that can occur when a setting is created that minimizes hostility and breeds curiosity. Such feedback highlights the special opportunity that education provides the individual, not only to change the self, but to change relationships with others. The potential power of educational interventions to positively influence and expand gender rules is also particularly promising, given the potentially global reach of educational policy (see also Iyer, 2014; Shealy, 2016).

The Gendered Self at a Global Level of Analysis:

Implications and Applications from the Sustainable Development Goals

Since at least 1925, global agendas for education have been integrated into discourses around human rights as well as economic development. The United Nations (UN), among other organizations, has made it clear that education, particularly for women, is essential to meet global goals for sustainable development. Reasons for this assertion from the 2016 Global Education Monitoring (GEM) Report include:

- Increased levels of education for women are the most effective means of ensuring healthy children through improved family planning (pp. xv, 83), improved nutrition, awareness of health risks, and the ability to provide stable

socio-economic environments (p. 82), including reductions in maternal mortality (p. 83).

- Increased levels of education for women provide improvements in inclusive social development such as improved levels of education for their children (p. 85), rising labor market involvement (p. 88), increases in political participation (p. 89), and the provision of more female role models which inspire more women to access education (p. 91).

The 2016 GEM Report is straightforward in expressing the need for improved access to higher education, stating that “increasing tertiary education in 10 recent EU member states would reduce numbers at risk of poverty by 3.7 million” (p. xv). Furthermore, “[b]y 2020, the world could have 40 million too few workers with tertiary degrees, relative to demand” (p. 51). In addition, the improved access of women (in particular) to education is stated as essential for achieving the other 16 goals.

These utilitarian, economic goals are intimately tied to discourses around human rights. The UN has argued that, in general, the more access women have to education, the better their families and communities will be in all aspects. This is a virtuous cycle: The more education a woman has, the more likely it is that her children will have access to education and will be able to access higher levels of personal attainment through improved nutrition, health practices, and socio-economic supports. The more education a woman is able to access, the more likely she will be able to participate in economic and political aspects of society, meaning that she will be empowered to create policies and structures to support the future well-being of her community through increased access to education and better health outcomes. She also serves as a

model for other women who then become inspired to attain higher levels of education in turn.

Brissett and Mitter (2017) noted two primary meta-narratives about the role of education in a global context. Education is presented as playing either a utilitarian or a transformative role in the development of communities. These perspectives are tied closely to discourses around neoliberalism and human rights, respectively. The neoliberal perspective views education as a means to an economic end, in a utilitarian manner. The human rights discourse views education as transformative. In many cases, women experience education as both utilitarian and transformative; for example, the ability to procure better employment (utilitarian) may enable a woman to inspire others in her community (transformative).

Sustainable Development Goals (SDGs)

After years of outreach, dialogue, and deliberation, the United Nations ratified the Sustainable Development Goals. In his landmark 2012 editorial announcing the replacement of the Millennium Development Goals, Jeffrey Sachs, special advisor to the UN's Secretaries-General described "sustainable development" thusly: "Sustainable development embraces the so-called triple bottom line approach to human wellbeing. Almost all the world's societies acknowledge that they aim for a combination of economic development, environmental sustainability, and social inclusion" (p. 2206). His proposed "goal" for social inclusion was that:

every country will promote the wellbeing and capabilities of all their citizens, enabling all citizens to reach their potential, irrespective of class, gender, ethnic origin, religion, or race. Every country will monitor the wellbeing of its citizenry with improved measurements and reporting of life satisfaction. Special attention will be given to early childhood,

youth, and elderly people, addressing the vulnerabilities and needs of each age cohort. (p. 2209)

After several years of deliberation and consultation with a very wide array of scholars, researchers, policymakers, and others, the UN adopted its Sustainable Development Agenda in 2015. This development agenda included 17 aspirational Sustainable Development Goals (SDGs) and 169 targets to track progress towards the goals. Efforts to incorporate the “triple-bottom line” can be seen throughout the final goals and related documents, as examined below.

Education remained a key component of the new UN development agenda. SDG #4 is to “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2016a, p. 6). This SDG includes ten primary targets (see Appendix B: SDG#4 Targets), which form the basis for the Global Education Monitoring (GEM) Report.

The SDGs attempt to integrate gender

Those involved in the development of the SDGs recognized the importance of further integrating gender into the development agenda. Ways in which males, females, and transgender individuals access and use education can be very different in comparison with one another, with disparate impacts on families and communities. Further, socio-cultural expectations regarding gender influence how people can help make progress towards the SDGs. Thus, in order to better integrate the gender dimension into the post-2015 agenda, the UN included a separate goal on gender. In addition, a gender supplement was released along with the 2016 GEM Report.

A major critique of the Millennium Development Goals (MDGs), (the goals that the SDGs replaced), was the lack of attention to the specific and unique ways in which gender dynamics impact development. In response, SDG #5 is completely focused on the role of gender within the frame of human development. The ultimate aim of this goal is to: “Achieve gender equality and empower all women and girls” (UNESCO, 2016a, p. 6). This specific ideal is integrated throughout the 2016 GEM Report.

Many of the targets within goal 5 were derived from the *Beijing Declaration* and are closely tied to the education agenda. In her critical discourse analysis of the SDGs, Briant Carant (2017) pointed out that “the first three targets of goal 4 place women and girls before men and boys in the structural composition of each target sentence, distinctly highlighting the importance of women for goal achievement” (p. 30). “This focus is further signified in target 5, which seeks to eliminate gender disparities in education in the hope of increasing the number of women in political and other previously unattainable careers. Advancing the levels of universal education enables the acquisition of knowledge and skills necessary to execute future sustainable development, while also reducing violence through the acceptance of diversity, gender equality and human rights” (p. 30).

A supplementary Gender Review focusing on the importance of achieving equity in educational attainment for both genders was released in conjunction with the 2016 GEM Report. It noted that “gender disparity is more prevalent in tertiary education than at lower levels” (UNESCO, 2016b, p. 25) particularly at the expense of women with the greatest need, as illustrated in Table 3 below (poorest populations in lower income countries).

Such a gender disparity is problematic, as data show that successes in the majority of the 17 goals are tied to the ability of women to access education. Women’s access to education “is important for female empowerment [that leads to] positive outcomes in health, nutrition, sanitation and energy, and between generations”

(UNESCO, 2016a, p. 13). The report notes that:

[i]n addition to educational opportunities, five other domains help frame the discussion of gender equality in education. These include gender norms, values and attitudes (many of which can be influenced through education); institutions outside the education system; laws and policies in education systems; resource distribution; and teaching and learning practices (p. 264).

The 2016 GEM Report and Gender Supplement made it clear throughout that equity in access to education is essential for the achievement of the sustainable development agenda.

Current status of global education

The higher education sector has seen impressive growth in recent years, in large part due to increases in achievement at lower levels of education. However, this growth is uneven, and inequalities, particularly among the poorest, persist. Data on who completes upper secondary education (and thus who is able to enter higher education) are lacking (UNESCO, 2016a). Through analysis of household surveys, the GEM Report staff was able to provide the following key statistics on who completes upper secondary education:

- Universal secondary completion seems unattainable by 2030: Between 2008–2014, the upper secondary completion rate was 84% in high income, 43% in upper middle income, 38% in lower middle income and 14% in low income countries (UNESCO, 2016a, p. 178)

- Only 20% of the poorest youth, but 66% of the richest, complete upper secondary education in lower middle income countries (p. 185)
- Not even the richest in high income countries (93%) achieve universal completion
- Just 1% of the poorest girls in low income countries complete upper secondary school (p. 185)

	Primary			Lower Secondary			Upper Secondary			High income countries
	Low income countries	Lower mid income countries	Upper mid income countries	Low income countries	Lower mid income countries	Upper mid income countries	Low income countries	Lower mid income countries	Upper mid income countries	
Total	51	84	92	27	68	79	14	38	43	84
Fem.	49	83	93	24	67	80	12	36	44	87
Male	53	84	90	31	70	77	18	40	43	82
Poorest 20%	28	69	86	10	50	63	2	20	27	76
*Fem	25	67	87	7	47	65	1	17	29	79
*Male	30	71	85	13	52	60	4	23	23	75
Richest 20%	77	95	96	52	88	87	34	66	60	93
*Fem	75	96	95	48	88	91	30	67	60	95
*Male	79	95	96	58	88	84	39	65	60	91

Source: UNESCO, 2016a, p. 185

Improved access

Overall, access to higher education has increased around the world. Those in low-income countries have been able to participate in higher education to a larger extent due to the increase of international trade in higher education. For example, the 2016 GEM Report notes, “In 2013, out of a global population of 199 million students in post-secondary institutions, 3.5 million were studying outside their country, of which 2.5 million were from developing countries” (UNESCO, 2016a, p. 322).

Enrolment (000)	Gross enrolment	Gender parity index
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	2000	2014	ratio (%)		2000	2014
			2000	2014		
World	99516	207272	19	34	0.99	1.11
Low income	1237	4460	3	8	0.43	0.53
Lower middle income	24996	58642	11	22	0.79	0.97
Upper middle income	24798	78729	14	41	0.94	1.16
High income	48485	65441	55	74	1.17	1.25
Caucasus and Central Asia	1427	1956	22	24	0.95	1.04
Eastern and South-eastern Asia	24213	67351	15	39	0.83	1.11
Europe and Northern America	39940	51870	56	75	1.25	1.28
Latin America and the Caribbean	11318	23845	22	44	1.17	1.29
Northern Africa and Western Asia	6854	15261	20	37	0.83	0.99
Pacific	1044	1748	46	62	1.26	1.39
Southern Asia	12162	38097	9	23	0.66	0.93
Sub-Saharan Africa	2557	7145	4	8	0.66	0.70

Source: (UNESCO, 2016a, p. 229)

The brief overview of the state of gender in education is provided in order to make two points clear. The United Nations, as informed by scholars, policy experts, and representatives of the global community acknowledged the crucial importance of education as a way in which to create a sustainable world. Simultaneously, gender equality remains a concern in educational institutions. Gender disparities exist in a number of cultural contexts, often to the detriment of females, and consequently to the society in general. Given both the established importance of education, and the measured imbalances in its attainment, the global community must continue to focus on female educational attainment, especially in the world's poorest populations. This is not

only a moral mandate, but a requirement of utilitarian purpose as the correlation between female educational attainment and overall community well-being is well established.

Conclusion:

Cultivating Sustainably Gendered Selves at Three Levels of Analysis

Recall that we began this approach by examining Rianne Eisler (2001) Partnership Model, this sociological approach to redefining relationships relies on caring and partnership as opposed to zero sum competition and domination. The Partnership Model provides a template for individuals as well as societies. Using the tenets of healthy partnerships as a model, it is clear that collaboration and expansion of gendered narratives is in the best interest of humans as relational beings. From this point of departure, we considered the gendered self at three complementary levels of analysis.

Therapy offers both the therapist and client a focused opportunity to explore identity and learned narratives and more authentically choose who we want to be going forward. As such, this setting offers an ideal place for transformative individual work. This chapter provides mental health clinicians with recommendations on how they might use therapeutic space to address gender narratives, and in doing so enable their clients to heal, explore the self, and ultimately develop a more integrated and expansive range of personal and societal expectations and behaviors.

In recognition of the power of group and educational interventions, we also shared the protocol for *The Sustainably Gendered Self* workshop. This two-and-a-half-hour intervention provides young adults an opportunity to reflect on the formation of

their gendered identity and the ways in which it may benefit and limit the expression of their experiential selves. By discussing such internal processes in a group setting, participants are able to witness other perspectives and confront aspects of their own identity that are often assumed to be inherent, but with guided reflection, are revealed to be products of socialization. Doing so grants the individual the freedom to choose a range of expressions and expectations. Participants are encouraged to consider how they may wish to accept their learned gender narrative, or modify and develop their own sense of self. Strengths of this intervention include its brevity, development with young adults (a group that is prepared to self-reflect and self-define) in mind, and its ease of implementation.

Lastly, the current state of global education regarding gender is presented, along with an acknowledgment of the need to continue developing equitable access to education for all. Doing so is not only important as a way to empower women and men, but as a way to transform and enrich communities more generally. This is a truth that is well established, but global consensus alone has not alleviated educational attainment gaps. Strategic policy and continued dedication to the United Nations Sustainable Development Goal #4 (“inclusive and equitable quality education”; UNESCO, 2016a, p. 6) will bring us closer to a more sustainable, gendered partnership.

Our expectations and opportunities regarding gender are in a state of upheaval, reflective perhaps of the chafing of a model that no longer fits the current developmental level of society. The threefold approach described here is not meant to represent a panacea for the magnitude and complexity of gender-based dynamics we face, both locally and globally. However, what these three approaches do illustrate is,

change can be facilitated, individually, at a group level, and over time, in society as a whole. In juxtaposing these three levels of analysis – couples, groups, societies – the hope is to encourage greater reflection about how we do, and do not, wish to become organized intra- and interpersonally vis-à-vis gender identity and roles, and in the process, open ourselves to the extraordinary potential we have to cultivate more sustainably gendered selves.

Appendix A: Annotated Bibliography²

Abramsky, T., Watts, C., Garcia-Moreno, C., Devries, K., Kiss, L., Ellsberg, M., Jansen, H., & Heise, L. (2011). What factors are associated with recent intimate partner violence? Findings from the WHO multi-country study on women's health and domestic violence. *BMC Public Health*, 11, 1-17.

This article uses data from the WHO study to illuminate factors that contribute to intimate partner violence (IPV). According to the WHO report, lifetime experiences of physical or sexual violence at the hand of an intimate partner ranged between 15% in Ethiopia to 71% in Japan. Not surprisingly, IPV is associated with a range of adverse physical and mental health outcomes. The authors found that comparing contexts is difficult, which makes coming up with developing cross-cultural recommendations challenging. For example, advice that may be preventative in a certain setting can have adverse effects in another. Population surveys were conducted in a number of countries, and 24,097 interviews were conducted by a team of trained female interviewers. Life history inventories indicated that having been abused as a child was a risk factor, and that educational attainment was protective. The authors conclude that increased education opportunities for females as well as initiative to transform gender norms for males are viable responses to this issue. Lastly, because young girls are the victims of this type of violence, schools can play a critical role both in creating space for victims to come forward, but also in creating dialogue around relationships and violence.

² This annotated bibliography includes works that were of particular relevance, theoretically, empirically, or in applied terms, and does not include all cited references.

Addis, M. E., & Mahalik, J. R. (2003). Men, masculinity, and the contexts of help seeking. *American Psychologist*, 58(1), 5-14.

Addis and Mahalik examine the assumptions and explore theories of why men are less likely to seek help from professionals for physical and mental difficulties. This article is written as a response to the primary finding; that men at different ages, nationalities, and racial backgrounds are less likely to seek help than females are. Additionally, when men do seek help they ask less questions. The hesitation to seek help is not indicative of less significant mental health concerns. While men typically report lower rates of depression and anxiety, addictions to alcohol and cocaine are much more common in men. Men in the United States have higher rates of the 15 leading causes of death, and die on average almost seven years earlier than females. This is especially remarkable considering the risk of childbirth experienced by many women. The authors conclude that a variety of issues impact male hesitancy to seek help including: masculinity ideologies, norms, and gender roles. The authors state that there is a mismatch between the masculine identity and help seeking, that creates a considerable obstacle to self-protective behavior. According to the authors, if we want men to seek help, either individual men must change, or the service delivery method must adapt to suit the “average man.”

Andersson, A., & Hatakka, M. (2017). Victim, mother, or untapped resource?

Discourse analysis of the construction of women in ICT policies. *Information Technologies & International Development*, 13, 15.

This article focuses on information and communication technologies (ICTs), and how they are used to boost development in South and Southeast Asia. Statistical analysis suggests that governmental policies appear to view women one of three ways: a victim, a mother, or an untapped resource. The implications of which approach is used has meaningful results for women and the ways ICTs are used in a given context. This research was conducted as a way to highlight an important oversight. A recent article discussing the ways in which ICTs can be used, failed to acknowledge gender despite the fact that gender was emphasized by the U.N. SDGs. A critical discourse analysis was used in conjunction with a google search for each countries government website. Based on their data the researchers conclude that policy makers should be more thoughtful about their language, as it has the ability to reinforce gendered stereotypes. Furthermore, linguistic experts should be consulted when developing policies, and gender analysis should be continued throughout the implementation of policies.

Briant Carant, J. (2017). Unheard voices: a critical discourse analysis of the Millennium Development Goals' evolution into the Sustainable Development Goals. *Third World Quarterly*, 38(1), 16-41.

Briant Curant's article is a critique of the UNs shift from Millenium Development Goals MDGs to Sustainable Development Goals SDGs in 2015. She provides a brief history of both the establishment of the MDGs in 2001, and an explanation of why the global community decided to shift its attention to SDGs more recently. Both sets of goals were designed to provide the global community with a course of action and a means by which they could keep track of progress, or a lack thereof. The MDGs came

under criticism for a number of reasons including: vague language about how issues of poverty can be improved, a greater burden put on poor and developing nations than on developed countries, and more recently their seeming neglect of issues related to the environment. As the author notes, some of these shortcomings, especially the note about environmental sustainability are a result of time passing. As environmental science continues to develop, and the extent to which human beings are harming the environment becomes more deeply understood, the need to adjust humanity's course of action becomes more clear. The SDGs continue to focus on poverty and developing nations, but also call on global powers to consume responsibly and use technological advancements to find solutions to the world's environmental issues. Most relevant to this chapter, SDG goal #4 is "inclusive and quality education." This goal serves as a call to action for many countries in which women are not receiving equal opportunities to pursue education.

Brissett, N., & Mitter, R. (2017). For function or transformation? A critical discourse analysis of education under the Sustainable Development Goals. *Journal for Critical Education Policy Studies (JCEPS)*, 15(1).

This article serves as an analysis of the SDGs on education, and the extent to which they are likely to contribute to sustainable development and meaningful transformation. The critical discourse analysis includes a review of literature on education transformation, and finds that there are two primary philosophical approaches to education transformation. One is the utilitarian approach that seeks gender equality for the impact that it is likely to have on the larger cultural context. The other is a

transformative approach that is more concerned with the power of education to change an individuals' lives and have a ripple effect outward. Education has been valued as a key to economic advancement since the second world war, and the authors conclude that the SDGs appear to be more concerned with the utilitarian nature of education. One critique of the SDGs is that they prioritize economic advancement over environmental well-being. The conclusion of this articles analysis is that SDGs would be more valuable if they challenged the utilitarian status quo, seeing the individual as more than a means to an economic end. Despite their flaws the SDGs are viewed as a step in the right direction when compared to the MDGs, but could use further improvement.

Eisler, R. (1987). Human rights: Toward an integrated theory for action. *Feminist Issues*, 7(1), 25-46.

This article focuses on the authors observation that modern history is centered on battles for human rights. Although there is greater attention to issues of human rights, the author asserts that we are gaining little ground, instead fighting the same battles over and over. Furthermore, she adds that half of the human species (women) are being excluded from frameworks that consider human rights. This article serves as a point of historical reference as much has changed related the the rights of women since the 1990s. Eisler discusses the ways in which language around human rights had been used to exclude women from the rights afforded to men. While many of the issues addressed in this article have addressed significantly, there are still troubling trends which have continued for the last thirty year. Female genital mutilation, educational attainment,

and sexual slavery are ongoing issues referenced in this article. Fortunately, they are now understood to fall under the umbrella of human rights.

Eisler, R. (2001). Partnership education in the 21st century. *Journal of Futures Studies* 5(3): 143–156.

This article proposes both a rationale as well as an outline for the concept of partnership education. Eisler explains her belief that children have a tremendous capacity to care and love as well as the capacity to learn to relate to one another in partnership. As a result she believes it is of critical importance to teach children from an early age how to develop and use such capacities (e.g. Montessori schools as a substitute to authoritarian models). In this article she explains the concepts of partnership and dominator models of relationships based on her study of 30,000 years of cultural evolution. She explains the three core principles of partnership education; process, structure, and content.

Process – respect, opportunity for self-directed learning, exploration, the opposite of putting information into a child’s head

Structure – getting rid of top down authoritarian structure, eliminating fear dynamics, power used to empower others

Content – basic skills, but also life skills, how to be decent citizens, friends, parents, etc., holistic and relevant

The author explains that partnership education should be “gender balanced,” as opposed to the current “male-centered curricula.” Additionally, she makes it clear that partnership education does not only focus on war and competition, but on the history of cooperation, and strivings for “love, beauty, and justice.” Eisler concludes by asserting

that the last 300 years of history have been full of challenges to the dominator model. Examples include; challenges to the divinity of kings, unions forming to defend workers from the domination of corporations, and more recently feminist and environmental movements. Despite a trend she warns that history tends to change course, and that society could return to a trend of domination. One defense against this backsliding that is noted, is parents modeling a healthy gender partnership at home.

Farrell, W. (1993). *The myth of male power*. New York, NY: Berkley Books.

Farrell's book had a tremendous impact on the Mythopoetic Men's Movement. He writes from the perspective of a scholar who for years aligned himself with the feminist movement until according to the author, he started to realize that feminism was not bringing harmony to the relationships of men and women. This book focuses on the ways in which the male gender role limits men's freedom to choose, lifespan, and help seeking capacities. The author asserts that in many ways men are actually drawing the worse cards when it comes to gender, and that the feminist movement is going to far, especially in relation to domestic violence and paternity legal cases. This book functions as a summary of a significant branch of the men's movement, and does offer a strong argument for the ways in which masculinity can be limiting. The author pays special attention to what he refers to as "death professions," which include military, police force, and firefighters. These are the jobs that put individuals most at risk and have historically been undertaken by men, at the grave risk to men.

Friedman, E. J. (2003). Gendering the agenda: The impact of the transnational women's rights movement at the UN conferences of the 1990s. *Women's Studies International Forum*, 26(4), 313–331.

This article reflects on the success of women's rights advocates who "gendered" the agenda at 1990's global conferences. While the Beijing conference in 1995 stood out as a highlight, a trend was emerging prior to the conference in which gender was a lens through which global issues were being viewed. One of the major pushes of this era was from feminist advocates insisting that women's rights were human rights, and that violence against women should be viewed as a human rights issue. Women were able to have a significant impact at various conferences because they were more unified after the Cold War, and were a well-organized and vocal body of conference participants. While their efforts were generally successful, that does not imply that there was not, and does not persist to be a resistant force. Primary arguments encountered by women's rights advocates focused on maintaining traditional arrangements because they were best for family, nation, and God. The growing female rights voice has contributed to the rise of a transnational conservative movement. In conclusion, women's rights groups have successfully organized and inserted gender into the transnational conversation regarding human rights, and the state of world affairs. They have faced resistance, and continue to struggle to make their voices heard, but the fact that there is a fight happening is evidence of the shift from a time when women and issues of gender were not a part of the international conversation.

Government of India. (2014). Rights of Transgender Persons Bill.

This proposed bill was passed by the country of India's upper house in 2015, and was intended to protect transgender people in India. There are a number of areas in which transgender people face discrimination which are address in the bill including: basic human rights, rights to receive education, and non-discrimination in employment. In addition to ensuring transgender people receive protection from discrimination, several special proposals are made to account for the difficulties of being transgender in India (improvement of healthcare available to transgender individuals, transgender rights courts, and penalties for hate speech). Taken together, this bill acknowledges the discrimination transgender individuals often face, and provides widespread protection of their rights as free citizens.

Hackett, M. (2011). Domestic violence against women: Statistical analysis of crimes across India. *Journal of Comparative Family Studies*, 42(2), 267-288.

This statistical analysis provides a disheartening picture of domestic violence in India. One of the purposes of this article is to try to create a better estimate of what the actual statistics may be, as the government has not tracked domestic violence in an organized manner across India. According to the authors, this is the case in many developing countries. Hackett conducted a multivariate linear regressions of crime records while situating the results in the framework of domestic violence. Two categories of crime emerged as the most relevant to this paper; dowry deaths, and cruelty by husbands and relatives. Dowry deaths are suspected any time a young woman dies within seven years of her marriage, at which time the onus is on the husband to prove he was not involved in his wife's passing. The "cruelty" crimes are wide ranging, ultimately encompassing

any forms of abuse a woman might face at the hands of her husband or his family members. The one clear conclusion that can be drawn is that Indian women are safer when they live in a more “developed” state. This means that the poorest or most rural regions have significantly higher rates of crimes against married women. While the overall data, and lack of historical records are disappointing, this finding suggests that further urbanization and industrialization will benefit women in India.

Hearn, J. (1999). A crisis in masculinity, or new agendas for men?. In *New Agendas for Women* (pp. 148-168). London: Palgrave Macmillan.

The author reflects on the “crisis of masculinity,” and explores whether such a crisis is occurring, what has contributed to the current state of gender relations, and what a path forward might look like. One of the key pieces of Hearn’s reflection is on the feminist movement and the way it shed a spotlight on dynamics of power and helped people realize that neither gender is “the way it is” free of influence of other forces (social, historical, evolutionary, etc.). Additionally, the author discusses men’s neglect of the feminist movement. He concludes that many men willfully ignore the conversation happening around masculinity for two reasons. The first is that it is inconvenient, and if taken seriously would mean they may have to change. Relatedly, most men are exposed to this conversation at a stage in life in which they are resistant to the kind of change being proposed. Because boys are not the subject of most “masculinity crisis” reflections, it is men who are asked to reconsider their ways of being. This replicates a “fix it model” of mental health as opposed to early intervention “build it” approaches that emphasize creating healthy dynamics prior to problems arising. As a result this

argument can be seen as a call to address gender with young people before asking men to change beliefs and actions later in life.

Heinrich, J. (2014). Searching for a masculine model: Missteps made during three decades of the men's movement and why moderation is the key. *The Journal of Men's Studies*, 22(3), 238-252.

Heinrich offers an analysis of approximately forty-five years of Men's Movements and hypothesizes why they have had little impact on men's "ways of being." Her belief is that the Feminist-Friendly, and Mythopoetic men's movements have struggled to gain mainstream traction, in part because they remain at odds with one another. However, more recently Moderate Men's Movements have emerged which show more promise as an alternative way of shifting gendered expectations for men. The article analyzes the historical responses of men's movements to feminism, noting that this is a core piece of most men's movements. While all credible men's movements acknowledge that any emergent concept of masculinity cannot contribute to the further oppression of women, the extent to which they embrace feminism and its impact varies. Some movements for example reject feminism noting this movement's limited interest in liberating human beings, instead focusing on women in particular. The conclusion that Heinrich eventually reaches is that the ongoing debate as to which model of masculinity should be embraced has resulted in a hesitation to change the male gender role. While feminism has its own internal debates, still, its impact on the lives of women and the broader society are significant. The men's movements cannot make a similar claim. As such the author asserts that a moderate approach, one that does not pathologize

masculinity, nor argues for men's return to their place of dominance in society. This means embracing elements of the feminist movement without stigmatizing masculinity itself as historically and inherently toxic.

Jhally, S., Ericsson, S., Talreja, S., Katz, J., & Earp, J. (1999). *Tough guise: Violence, media, and the crisis in masculinity*. Northampton, MA: Media Education Foundation.

This documentary film offers a critique of masculinity and an industry that contributes to how young men understand what it means to "be a man." The filmmakers include a media analysis that focuses on action movies. Two pieces are highlighted within this segment: the ways in which graphic violence in movies has increased dramatically in the last forty years, and the evolution of the bodies of men committing these fictitious violent acts. The "Rambo" film franchise is used as an example, compared to Clint Eastwood films that were popular a few decades earlier. As discussed in the film, the amount of deaths, and the ways in which they are depicted has changed dramatically in the direction of more violence being celebrated more dramatically. Additionally, the evolution of the "idealized" male body as depicted on film has shifted quickly. John Wayne and Eastwood had more attainable bodies than more recent examples (Stallone and Schwarzenegger). Lastly, high-school aged boys speak for themselves about what it means to be a man. What becomes clear is that many boys do not have a positive definition of masculinity, but instead offer what should be avoided in order to maintain a "tough guise." Homosexuality and demonstrating stereotypical feminine behaviors

(crying, whining, being sensitive, etc.) were the most common themes. This film offers a troubling picture of how boys understand their identity.

Joshi, A. (2015). Need for gender sensitive counseling interventions in India.

Psychological Studies, 60(3), 346–355.

This article functions as a call to action for the field of psychology as it exists in the country of India. Joshi takes an in-depth look at gender and its substantial impact on mental health. Women tend to present with typical diagnoses (depression, anxiety, etc.) while men are more likely to abuse substances or exhibit anti-social behaviors. The author describes the state of therapy in India as essentially gender neutral, and believes that this fact limits the effectiveness of therapeutic services in a highly gendered society. Joshi also spends time describing the discriminatory nature of Indian culture that leaves women's mental health in a vulnerable place. Challenges include: domestic violence, expectations that women be submissive, a deeply communal culture in which married women are often expected to move in with in-laws, and other "unattainable cultural standards." While paying special attention to the female gender role, Joshi also acknowledges the challenges facing men, including expectations as providers. Her conclusion is that rigid gender roles limit the individual's freedom and ultimately serve as a disharmonizing oppressive force. She also provides practical advice that could be used by clinicians as well as training directors/supervisors in the mental health field.

Katz, J. (2006). *The macho paradox: Why some men hurt women and how all men can help*. Naperville, IL: Sourcebooks.

Katz opens his book by discussing the fact that despite American's claims of living in the "freest country" on earth, women tend to be uncomfortable leaving the house alone at night. He cites domestic violence statistics (between one in four to one in six women will be a victim of rape or attempted rape in her life time; twenty percent of adolescent girls have been physically or sexually assaulted on a date). These and many other statistics paint a grim picture of what the U.S. looks like for women. Katz calls upon men to end the cycle of violence, citing the paradoxical nature of toxic masculinity that simultaneously claims women are valued, while putting them at risk of physical violence. Katz has several recommendations for men. One of the primary claims he makes is that the responsibility is not just on individual men to not be abusive. The author insists that the ways in which men talk about women, or stand by when they hear women being talked about, contribute to cycles of violence. His solution is that men have the courage to call one another out, challenge a friend's crude or demeaning jokes, and begin to really stand up for women.

Kaya, A., Iwamoto, D. K., Brady, J., Clinton, L., & Grivel, M. (2018). The role of masculine norms and gender role conflict on prospective well-being among men. *Psychology of Men & Masculinity*.

This article explored what other theorists have referred to as the "double edged sword" of gender roles. The authors created a study based on recent findings that certain elements of masculinity are associated with positive mental health outcomes. As such, the authors longitudinally examine the effects of gender role conflict, masculinity norms, and eudemonic well-being among college men. 278 participants completed a

masculine norm conformity questionnaire, gender role conflict measure, and a well-being assessment six months after time one data collection. Results of this study confirmed the “double edged sword” argument. Masculine norm conformity was associated with both increased and decreased well-being. The masculine norms that appeared to be most problematic for the individual were related to being a “playboy,” and “powerful.” A norm that was associated with greater well-being was “winning.” The importance of this research is that it runs counter to a predominant narrative. The critique of masculinity is valid, and long overdue. However, as a society we would be wise to recognize that masculinity is not a singular experience. While the modern conception of manhood may have toxic elements, especially in certain contexts, that is not to say that rejecting the entire construct would benefit males.

Murthy, P., Manjunatha, N., Subodh, B. N., Chand, P., & Benegal, V. (2010).

Substance abuse and addiction research in India. *Indian Journal of Psychiatry*, 52, 7.

This article provides a broad analysis of substance abuse in India including alcohol, tobacco products, prescription drugs, and illegal drugs. The research team conducted a meta-analysis of psychological journals in India that mention substance abuse in the title. This analysis indicated that cannabis, alcohol, and opioids were the most common substances abused in India. Primarily alcohol abuse has been understood as a men’s issue, though in recent years women have become more likely to drink. Also, despite their reasonably low rates of consumption, they are of special interest because of concerns with fetal alcohol syndrome in the country. Another special population

considered in this article is children, who are primarily at risk to begin using tobacco products. The authors conclude that while there are evidenced based treatments available in India, the efficacy of such methods are yet to be measured in the context. As such, further research should be conducted to ensure that these evidence-based treatments are effective in the cultures in which they are being applied.

Netting, N. (2010). Marital ideoscapes in 21st-century India: Creative combinations of love and responsibility. *Journal of Family Issues* 31: 707.

Netting discusses the dynamic process of how young people in India are resolving the meeting of two cultures. Due to increased westernization through media and other forms of influence, romantic love as the basis of marriage is a well known concept in India, where arranged marriages are still more common than not. This article explores the ways in which young adults, 15 males and 15 females, have combined elements of both forms of relationship to develop their own hybrid goals about what their lives may look like. Netting's interviews highlighted the fact that many young people do not have a specific preference, arranged versus romantic marriage, but instead have specific relationship goals that they hope to attain. In the minds of many Indian youth, in order to attain these goals they may use each method independently, or in a more dynamic combination. While the culture is in a period of flux, Netting rightfully observes that this creates a complicated dynamic that young people are trying to resolve. The author asserts that they are doing so through creativity, hope, and support for one another.

Parkar, S., Dawani, V., & Weiss, M. (2008). Gender, suicide, and the sociocultural context of deliberate self-harm in an urban general hospital in Mumbai, India. *Culture, Medicine and Psychiatry*, 32(4), 492–515.

This study used a cultural epidemiology approach to understanding suicide in Mumbai, India. A suicide screening and interview were conducted with 196 patients (92 women and 104 men). Results indicated that only 49 percent of the women and 39 percent of the men qualified for a depression diagnosis despite being admitted to a hospital for deliberate self-harm (DSH). The themes emerging for men related to their DSH were most often work problems, financial distress, or a problem drinking. Women most often reported distress related to: domestic problems, in-law relations, and victimization. Problem drinking was also reported for women, but most often in relation to men in their lives who were drinking. Based on interviews, the researchers report that in the DSH population in Mumbai, social and situational factors play a greater role in self-harm behavior than do mental health diagnoses. Other interesting data include the fact that China is the only country in the world that reports female suicide outpacing the rate of male suicides. The conclusion drawn by the authors is that patterns of suicidal behavior should be assessed locally to aid in the creation of mental health services in a given community.

Pendleton, C., Cochran, S., Kapadia, S., & Iyer, C. (2016). Understanding the gendered self: Implications from EI Theory, EI Self, and the BEVI. In C.N. Shealy (Ed.), *Making sense of beliefs and values* (pp. 261-302). New York, NY: Springer Publishing.

This BEVI based study focuses on gender traditionalism; variables that contribute to gender traditional beliefs, correlating belief structures, and the impact gender traditionalism has on other elements of the self. Data was collected from the Forum BEVI project and included 2,331 participants, most of which were undergraduate students, more than ninety percent of whom were U.S. citizens. The results of this study were consistent with other literature: males are more rigid in their view of masculinity, and less likely to acknowledge their feelings. One major finding was that negative life events were positively correlated with the Gender Traditionalism scale. One of the conclusions the author draws is that the BEVI would be a useful tool for mixed gender group interventions. This dissertation provides both data and context that argue for the need of a workshop such as *The Sustainably Gendered Self*.

Pollack, W. S. (2006). The "war" for boys: Hearing "real boys" voices, healing their pain. *Professional Psychology: Research and Practice*, 37(2), 190.

Pollack's paper is one of the most influential entries on the subject of the male gender role and the ways in which it is hurting boys and men in contemporary society. He asserts from the outset that boys are "suffering," and that society is falling short of its responsibility to help them. This article was inspired by his earlier research that asked boys to tell their stories, and aimed at understanding their subconscious emotional states. The article is based on the research conducted with over 200 boys 12-18 years-old who live in the Northeastern United States. After sifting through the narratives provided the author reaches the conclusion that boyhood is misunderstood and neglected, not only by society at large, but by mental health practitioners also. He

explains that boys are “failing,” and that the failure is “academic, attitudinal, and emotional.” One of the unique features of this research is that Pollack chose to use measures that assessed subconscious emotions. The results were abnormal considering a non-clinical population. The author believes these alarming results are a function of boys habit of minimization when responding to more direct self-report measures. The conclusion drawn is that boys are suffering, and hiding their suffering in order to adhere to rigid gender prescriptions. Pollack’s conclusion is that boys want “out of” the old gender rules. He advocates for a restructuring of boyhood, and an acknowledgement that society has been asking them to neglect critical pieces of their identity. Lastly, he advocates for a parallel process for that which has been granted to girls, by the feminist movement; a boy’s liberation.

Sachs, J. D. (2012). From Millennium Development Goals to Sustainable Development Goals. *The Lancet*, 379(9832), 2206-2211.

This article provides an analysis of the Millennium Development Goals (MDGs) to the more recent development of Sustainable Development Goals (SDGs). This change is described as a wide-spread embrace of the SDGs triple bottom line approach; economic development, environmental sustainability, and social inclusion. The linguistic change, as well as the widespread embrace of the triple bottom line approach is largely a result of the increased concern about the global environment, and the urgency with which the international community needs to change the ways it consumes resources and pollutes the natural world. This article provides a brief review of the harm that humans are causing to the ecosystem (i.e. ground water pollution, deforestation, and continued

increase of atmospheric carbon-dioxide). Also, while emerging economies in India and China are expected to continue to increase demand for grains, approximately one billion people are classified as “chronically hungry,” most of whom are living in Africa and South Asia. Related to gender, there is a note of progress. Despite strides, MDG 3, that is centered on gender equality, has not been met. The MDGs were most relevant to the world’s poorest countries. The SDGs are relevant to poor countries as well, but put a burden of responsible and thoughtful consumption on emerging and developed economies. A final note is made on the impact of technology, both for the benefits it can and does provide (access to information, connectivity, etc.), but also for its tendency to take jobs away from people in manufacturing and other automated industries.

Savina, E., Garrity, K., Kenny, P., & Doerr, C. (2016). The benefits of movement for youth: A whole child approach. *Contemporary School Psychology, 20*(3), 282-292.

This article offers a summary of previous research related to the importance of movement for the physical and mental health of children. Over the last twenty years, researchers have found time and time again that asking children to sit down, not move, and listen for the entirety of the school day is not realistic or productive. Despite these findings, that is exactly what many school systems continue to do. Pressure on teachers to achieve certain test scores, or meet other measures of success creates a cycle that benefits neither the children nor the teachers. Children are asked to do something that is not in their nature (sit still for extended periods of time). Many fail to do so (especially

boys), and teachers must respond with disciplinary action. This article offers several recommendations for how teachers can create dynamic interventions that meet children's developmental needs, while incorporating learning. This article may be especially relevant to the pattern of boys falling behind in educational attainment in the United States. Feeling as though you are "bad at school" at an early age because you are asked to behave in a manner inconsistent with normal development sets boys up for school failure.

Shealy, C.N., Bhuyan, D., & Sternberger, L.G. (2012). Cultivating the capacity to care in children and Youth: Implications from EI Theory, EI Self, and BEVI. In U. Nayar (Ed.), *Child and Adolescent Mental Health* (pp. 240-255). New Delhi, India: Sage Publications.

This article addresses one of the core challenges to creating a more caring and sustainable world, filling that world with people that care for one another. The authors use BEVI data and Equilintegration (EI) theory to create a picture of what sort of life experiences contribute to children being able, or not able to care for others. Results indicate that when children perceive themselves to have been adequately cared for, they are more able to care for others. Conversely, when children are abused, neglected, and come to see themselves as rejected and unloved, they tend to lack a capacity to care for others. These findings suggest that one way to take better care of the natural world is to break cycles of parental maltreatment.

Steinberg, M., & Diekmann, A. B. (2016). The double-edged sword of stereotypes of men. *APA handbook of men and masculinities*, 433-456.

Before addressing the concept of “double-edged sword” stereotype, the authors consider the history of psychological research. They note that although men had long been the only participants in psychological study, they were not conceptualized as gendered historically. When gender emerged as a relevant research topic, stereotypes were a focus of attention. The primary research on stereotypes was conducted with participant from disadvantaged and minority groups. As such, female stereotypes and the effect that have on women is well documented. Simultaneously, viewing males as simply privileged contributed to an oversight in the effects of stereotypes on men. For this reason Steinberg and Diekmann consider male stereotypes through a double-edged sword perspective. This theory asserts that while most masculinity stereotypes can be empowering, they also dictate to men a way of being that when held rigidly becomes oppressive. Their conclusion is that even messages that can empower become harmful when they set standards that, when not achieved, classify an individual as a failure as a member of a certain gender. One example is males as breadwinners. This can empower men to feel confident in their ability to provide for a family. It also may contribute to positive male self-esteem when they successfully provide for a family, and in so doing meet their expectation. However, when a family struggles to make ends meet, this indicates that the man is failing to meet his expectation. The proposed solution is a loosening of rigidly held beliefs about masculinity, which will allow men to feel more free to live according to their own motivational sets.

Swearer, S. M., Turner, R. K., Givens, J. E., & Pollack, W. S. (2008). " You're so gay!": Do different forms of bullying matter for adolescent males?. *School Psychology Review, 37*(2), 160.

This study began with the hypothesis that being bullied by being called “gay” would have a different impact than other forms of bullying. 251 participants at an all-male high-school responded to the survey. 48% of respondents said they had been bullied within the past year. Of the participants that had been bullied, 26% (32 individuals) reported having been bullied by questioning the heterosexuality. Data suggest that the initial hypothesis was correct. Boys who were called “gay” as part of their bullying experience reported greater psychological distress, and a more negative perception of their high-school experience than boys who had experienced other forms of bullying. Based on these results, school based interventions are proposed to decrease such harmful behavior.

Vandello, J. A., & Bosson, J. K. (2013). Hard won and easily lost: A review and synthesis of theory and research on precarious manhood. *Psychology of Men & Masculinity, 14*(2), 101.

This article provides a summary of several troubling aspects of masculinity. The author’s primary claim is that for females, being a woman is generally understood to be a result of an irreversible physical milestone. For most men the attainment of manhood is typically a less certain process (bar mitzvahs serve as a notable exception). The authors claim that manhood is earned through stereotypical masculine behavior and can be lost by failing to live up to ideals. Furthermore, because masculinity is valued, men

experience significant levels of anxiety regarding their perceived masculinity, and need to continually reassert their manhood. Taken together these claims (each of which is well supported by research) suggest that the male gender role is an anxiety provoking force that pressures men to behave a certain way, often times against the individuals self-interest. An example is physical violence. When men feel publicly disrespected, many report feeling a need to respond physically to save face in the eyes of witnesses. One interesting finding was that men with lower testosterone levels showed greater cortisol levels when receiving “gender-threatening feedback.” In conclusion, the author’s initial claims are well supported, and a call to restructure masculinity on more solid ground is appropriate, and may help to reduce a number of social ills (violent crime, sexual crimes, male suicide rates, etc.)

Wandschneider, E., Pysarchik, D.T., Sternberger, L.G., Ma, W., Acheson, K., Baltensperger, B., Good, R., Brubaker, B., Baldwin, T., Nishitani, H., Wang, F., Reisweber, J., & Hart, V. (2016). The Forum BEVI Project: Applications and implications for international, multicultural, and transformative learning. In Shealy, C. N. (Ed.), *Making sense of beliefs and values* (pp. 407-484). New York, NY: Springer Publishing.

This article serves to provide an analysis of the processes and outcomes of international, transformative, and multicultural learning. The article first provides a broad overview of global education on both conceptual and practical levels. One of the purposes of this article is to examine how we are assessing the impact of these forms of learning. As multicultural and global learning become more prevalent pieces of

curriculum it is essential that we know “what is happening” when these processes are taking place. The authors provide evidence that the BEVI is an effective and powerful tool to measure dynamic transformative learning processes. Because the BEVI assesses beliefs and values, it not only provides an individual a chance to better understand themselves, but it also allows for time 1 versus time 2 comparisons to track change. In conclusion, the BEVI is a useful tool to assess whether or not systems of education are achieving intended goals. The BEVI can be used to intervene on either a personal or programmatic level to create transformative experiences for students.

Wood, A. R. (2016). A macro economic approach to gender disparities in hiring at the CEO Level. *Business and Economics Summer Fellows*. 4(1).

Despite the fact that women have been out achieving men in higher education, and women are increasingly represented in the business world, a disparity persists at the management level of the most reputable companies. Data was collected using S&P’s list of data on companies, as well as the U.S. Department of Education’s statistics on Masters in Business Administration (MBA) attainment. The researchers note that more men named John run S&P 1,500 companies than all women combined. Women were making up half of all college graduates as far back as the 1980’s, but contribute only fourteen percent of all executive positions. One possible explanation offered for why women are not attaining CEO positions was that turnover at these positions tends to be very low. As described, one CEO might hold a position for 20 years. This argument would suggest that women may soon start to see progress in attainment of such positions, as they have been earning MBA degrees at comparable rates to men for some

time now. The final conclusion is that data suggests women will close the gap, but considering the fact that they are more likely to take time of work for childbirth/caretaking, a fifty-fifty split may not be a realistic outcome.

World Health Organisation. (2000). *Women's mental health: An evidence based review*. Geneva.

This meta-analytical data review conducted by the WHO was carried out in order to attain a broad picture of the global health concerns facing women. The review was conducted based on the foundational belief that gender discrimination puts women at particular vulnerability to health concerns. This article mentions that depression is estimated to be the second most significant disease burdening the global population by 2020. Also cited, is the fact that women in developed and developing countries are nearly twice as likely to experience depression than men. A noteworthy acknowledgement made in this article is the fact that most research and data that is readily available comes from the richest countries. As a result, the women who are at the greatest risk to experience significant health concerns tend to be the hardest to get a clear picture of. Included in the article was a gender related development index (GDI) rank. The top five countries scored by this system were; Canada, Norway, Sweden, Iceland, and USA. The framework of this article acknowledges that mental health is a complex, intertwined, and relational form of well-being that is related to many elements of an individuals standing in society. As such, this article touches on poverty, women's rights, female empowerment, education, and other indicators of empowerment. The

final conclusion is that women's mental health is linked with their standing in a society. Discrimination hurts women's mental health, and empowerment improves it.

Yuen, A. (2009). Less pain, more gain: Explorations of responses versus effects when working with the consequences of trauma. *Explorations: An e-journal of narrative practice*, 1(6), 6-16.

This article is a reconsidering of how trauma has typically been responded to by therapists. Yuen critiques the "no pain, no gain" trauma healing response and instead offers her own model of "less pain, more gain." The shift that Yuen is advocating for is moving away from an interview that explores what effect the trauma had, to a place of curiosity as to how the individual responded to trauma. As described by the author, people are always trying to protect themselves. When individuals cannot protect themselves, and experience trauma, they create a narrative response that attempts to protect what is most important to them. By exploring that response therapists can learn a great deal about what the client values, and how they try to protect themselves in the aftermath of a traumatic experience. This alternative approach is based on the reality that there is "always" a response to trauma. While sometimes these responses are physical or verbal, other times they may be mentally escaping, making a face, having a blank face, or trying to remember or disremember certain aspects. Each one of these behaviors is a response, and each is meaningful. Yuen claims that in focusing less on the details of the event and more on the details of the client's response, therapists can empower victims and help them to understand how they attempt to take care of themselves and others. This approach helps shift clients from a framework that tells

them “it is not their fault” but often times leaves them feeling like a helpless victim.

The response based approach reaffirms that they did not cause the trauma, but also gives them the chance to see that they did try to regain some control, and that they used that control to protect elements of self, to resist in their own way, and often to avoid further trauma. It helps the client to see that their actions may have lessened or eventually ended the abuse. This approach encourages therapists to use their curiosity to help the client see their care, attention, cleverness, and survival instincts.

Appendix B: Additional Tables

Table 6 How Education is Typically Linked with Other Sustainable Development Goals			
Goal 1	Education is critical to lifting people out of poverty.	Goal 10	Where equally accessible, education makes a proven difference to social and economic inequality.
Goal 2	Education plays a key role in helping people move towards more sustainable farming methods, and in understanding nutrition.	Goal 11	Education can give people the skills to participate in shaping and maintaining more sustainable cities, and to achieve resilience in disaster situations.
Goal 3	Education can make a critical difference to a range of health issues, including early mortality, reproductive health, spread of disease, healthy lifestyles and well-being.	Goal 12	Education can make a critical difference to production patterns (e.g. with regard to the circular economy) and to consumer understanding of more sustainably produced goods and prevention of waste.
Goal 5	Education for women and girls is particularly important to achieve basic literacy, improve participative skills and abilities, and improve life chances.	Goal 13	Education is key to mass understanding of the impact of climate change and to adaptation and mitigation, particularly at the local level.
Goal 6	Education and training increase skills and the capacity to use natural resources more sustainably and can promote hygiene.	Goal 14	Education is important in developing awareness of the marine environment and building proactive consensus regarding wise and sustainable use.
Goal 7	Educational programmes, particularly non-formal and informal, can promote better energy conservation and uptake of renewable energy sources.	Goal 15	Education and training increase skills and capacity to underpin sustainable livelihoods and to conserve natural resources and biodiversity, particularly in threatened environments.
Goal 8	There is a direct link among such areas as economic vitality, entrepreneurship, job market skills and levels of education.	Goal 16	Social learning is vital to facilitate and ensure participative, inclusive and just societies, as well as social coherence.
Goal 9	Education is necessary to develop the skills required to build more resilient	Goal 17	Lifelong learning builds capacity to understand and promote sustainable

infrastructure and more sustainable industrialization.

development policies and practices.

Table 7
SUSTAINABLE DEVELOPMENT GOAL 4
Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all

Target	Indicators
<p>4.1 By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes</p>	<p>4.1.1 Proportion of children and young people: (a) in grades 2/3; (b) at the end of primary; and (c) at the end of lower secondary achieving at least a minimum proficiency level in (i) reading and (ii) mathematics, by sex</p>
<p>4.2 By 2030, ensure that all girls and boys have access to quality early childhood development, care and pre-primary education so that they are ready for primary education</p>	<p>4.2.1 Proportion of children under 5 years of age who are developmentally on track in health, learning and psychosocial well-being, by sex</p>
<p>4.3 By 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university</p>	<p>4.2.2 Participation rate in organized learning (one year before the official primary entry age), by sex</p>
<p>4.4 By 2030, substantially increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship</p>	<p>4.3.1 Participation rate of youth and adults in formal and non-formal education and training in the previous 12 months, by sex</p>
<p>4.5 By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations</p>	<p>4.4.1 Proportion of youth and adults with information and communications technology (ICT) skills, by type of skill</p>
<p>4.6 By 2030, ensure that all youth and a substantial proportion of adults, both men and women, achieve literacy and numeracy</p>	<p>4.5.1 Parity indices (female/male, rural/urban, bottom/top wealth quintile and others such as disability status, indigenous peoples and conflict-affected, as data become available) for all education indicators on this list that can be disaggregated</p>
<p>4.7 By 2030, ensure that all learners acquire the</p>	<p>4.6.1 Percentage of population in a given age group achieving at least a fixed level of proficiency in functional (a) literacy and (b) numeracy skills, by sex</p> <p>4.7.1 Extent to which (i) global citizenship education</p>

<p>knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development</p>	<p>and (ii) education for sustainable development, including gender equality and human rights, are mainstreamed at all levels in: (a) national education policies, (b) curricula, (c) teacher education and (d) student assessment</p>
<p>4.A Build and upgrade education facilities that are child, disability and gender sensitive and provide safe, non-violent, inclusive and effective learning environments for all</p>	<p>4.A.1 Proportion of schools with access to: (a) electricity; (b) the Internet for pedagogical purposes; (c) computers for pedagogical purposes; (d) adapted infrastructure and materials for students with disabilities; (e) basic drinking water; (f) single-sex basic sanitation facilities; and (g) basic handwashing facilities (as per the WASH indicator definitions)</p>
<p>4.B By 2020, substantially expand globally the number of scholarships available to developing countries, in particular least developed countries, small island developing States and African countries, for enrolment in higher education, including vocational training and information and communications technology, technical, engineering and scientific programmes, in developed countries and other developing countries</p>	<p>4.B.1 Volume of official development assistance flows for scholarships by sector and type of study</p>
<p>4.C By 2030, substantially increase the supply of qualified teachers, including through international cooperation for teacher training in developing countries, especially least developed countries and small island developing States</p>	<p>4.C.1 Proportion of teachers in: (a) pre-primary; (b) primary; (c) lower secondary; and (d) upper secondary education who have received at least the minimum organized teacher training (e.g. pedagogical training) pre-service or in-service required for teaching at the relevant level in a given country</p>

Source: <https://sustainabledevelopment.un.org/sdg4>

Appendix C: Gender Workshop

Cultivating the Sustainably Gendered Self: A BEVI Based Intervention

- **Pre-Intervention Reflection** (1-2 pages double spaced) (students do this on their own)
 - Reflect on your background as it relates to gendered norms and expectations.
 - The following information is provided to frame your reflection:
 - **Gender traditionalism** may be defined as the degree to which an individual endorses traditional, simple, and essentialist views regarding gender and gender roles, while also tending to endorse and promote gender inequity (Davis & Greenstein, 2009)
 - **Traditionally feminine characteristics:**
 - Dependence, sensitivity, caring, vulnerability, homemaker
 - **Traditionally masculine characteristics:**
 - Unemotional, aggressive, independent, strong, breadwinner (Levant & Kopecky, 1996)
 - *If you want to*, you can use the following questions to guide your reflection:
 - What roles did your parents play in your upbringing, and how might they have influenced your own gender identity development?
 - What impact might the community you were raised in have had on your gender identity development?
 - In what ways might your friends and/or siblings have influenced your gender identity development?

-
- **Session 1** (50 minutes) **Who are we today?**
 - Rationale for discussing gender as a binary construct: (To be recited verbatim to class: Pat)

“Before we get started, I want to acknowledge that gender is not necessarily, and does not need to be a binary construct. Some people on campus, and possibly some people in this room may not subscribe to the male or female categories. Unlike biological sex, gender is a social construction. However, on a societal level, the constructs of male and female are influential to all of our lives regardless to how we identify. Even if an individual does not subscribe to traditional gendered norms, these expectations have an influence on our lives, for example, they influence the way many people treat us. My hope is that this week we will reflect on gender and its current construction. Some of us will align

with traditional values, some of us will propose alternative ways of expressing the self, and many will do both. I invite all of you, regardless of how you self-identify to engage in this topic in a meaningful way and be open to each other's beliefs and perspectives about gender.”

- BEVI (Dr. Shealy) (? minutes)
 - Individual reports returned and explained
 - Group report presented and explained
- Small group discussion (4-6 people) (? minutes)
 - What reflections come to mind on the basis of the individual and group report?
- Full class (remaining time)
 - Closing remarks from students
 - Summarizing and concluding remarks (Dr. Shealy and Pat)

• **Session 2** (50 minutes) **Who came before us?**

- A brief history of gender movements (Pat 30-35 minute lecture)
 - Jimmy Carter 0-12 minutes
www.youtube.com/watch?v=wfW3aZCFfLA
 - First wave feminism 19th – early 20th century
 - Focused on equal rights in marriage and later political rights (notably voting, 19th Amendment made law in 1920)
 - Second wave feminism stressed the link between personal and political lives, encouraging women to be reflective of roles they play in family, etc.
 - Early 1990's third wave feminism
 - Aimed to avoid the mandates for women that some perceived to be implicit in the Second wave
 - Sought to be more inclusive, e.g. considering experiences of non-white women
 - Internal debates about the differences between the sexes (are they purely a result of social construction?)
 - Men's liberation emerged in the 1960's based on the idea that the male gender role is similarly harmful
 - E.g. (men have traditionally been disempowered by structures like the military and other “death professions”, expectations to provide financially, and suppress pieces of their own identity including much of their emotional experience)

- Split into profeminist and antifeminist movements
- Profeminist men's movement embraces feminist principles and questions the construction of masculinity
- Mythopoetic men's movement is self-help focused with the goal of getting in touch with the "inner wild-man"
- Individual reflection (5 minutes)
 - What would you never want to hear about your own gender?
 - What do you think of the gender movements presented?
 - Are gender roles harmful or helpful to men, women, both, or neither?
- Small group discussion (5 minutes)
 - Do you identify most closely with one of the above mentioned gender movements?
 - In what ways have feminism and men's movements been effective, and in what ways might they have fallen short?
 - Do gender movements push us further apart or bring us together, why?
 - Why are men's movements less popular?
- Full class (remaining time)
 - Closing remarks from students
 - Summarizing and concluding remarks (Pat)

• **Session 3** (50 minutes) **What legacy do we want to leave behind?**

- How different are we? (Pat 15-20 minutes)
 - Range of literature vast and at times contradictory
 - Gender differences are close to zero (Hyde, 2005)
 - Are very large (Del Giudice, et al., 2012)
 - Variety of positions in between (Lippa, 2007)
 - Commonly cited differences (Blakemore et al., 2008)
 - Certain visuospatial, mathematical, and verbal abilities
 - Certain physical abilities (motor abilities requiring muscle strength)
 - Style of play, play interests
 - Aggression
 - Problems with this kind of research (Hines, 2004)
 - Most reported differences have low effect sizes
 - Overrepresentation of difference reports

- Impact of researchers' stereotypes on perceptions and conclusions
 - Lack of cross-cultural consistency in sex differences
 - Few individuals respond to average male or female patterns (Pendleton et al., 2016)
- Gender role strain
 - Pleck (1995) proposed three types of strain
 - Discrepancy strain - The person unsuccessfully meets traditional gender role standards
 - Trauma strain - Occurs after experiencing a traumatic event or process during socialization into the traditional gender role
 - Dysfunction strain - When fulfillment of a gender role is hazardous
- Individual reflection (5 minutes)
 - What are the purposes of gender roles?
 - What are the costs, and benefits of their current construction?
 - How do you want to relate to the opposite gender?
 - If you have children, how would you want to raise them?
 - Small group discussion (5 minutes)
 - How do you understand the differences between men and women?
 - Can we do a better job living together as a species? If so, how?
 - Where are we currently headed on a societal level in relation to gender?
 - Should we reconfigure gender roles? How?
 - What might be gained or lost if the way we relate to one another changes?
 - Our class data, and why gender matters (Pat 10 minutes)
 - Brief presentation of classes data (qualitative gender responses)
 - Mass incarceration (disproportionate along gender and racial lines)
 - Campus sexual assault
 - Domestic violence
 - Marital issues/divorce
 - Wage inequality
 - Lack of deep understanding between men and women as couples, in families, in communities, in societies, and globally
 - Small group discussion (5 minutes)

- What should it mean to be male and female in the world today?
- How can we reconcile differences in opinion?
- Full class (remaining time)
 - Report back perspectives to the big group

- **Post-Intervention Reflection** (1-2 pages double spaced) (student do this on their own)

- This assignment is designed to allow you to reflect on the gender workshop you just completed as well as to impact its future implementation.
 - What did you learn?
 - How will this impact you going forward?
 - What can you personally work on in regards to gender?
 - How has this process contributed to the way you understand yourself? Others?
 - What should be changed in order that this workshop would be more impactful?
 - What did you like the most?
 - What did you like the least?
 - Who would benefit most from this 3-hour intervention?
 - Please offer any additional feedback. Thank you.

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