

Stereotypes and social and gender inequities: A complex tissue

Los Estereotipos y las inequidades sociales y de género: Un tejido complejo

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Resumen

Objetivo. En este escrito se aborda las representaciones sobre el deber ser y el ser, el valor social otorgado a cada género, y su efecto en el tejido de las inequidades sociales en el alumnado en un contexto escolar de múltiples convergencias sociales. Metodología. Estudio cualitativo, de caso, de un centro escolar de enseñanza secundaria suburbano de la Ciudad de Mérida. Se entrevistaron a 8 profesores. Este apartado es elaborado a partir de los discursos al profesorado fundamentalmente. Conclusiones. Las diferencias étnicas y de género en las representaciones del profesorado persisten y son contrastantes, obstáculos para la igualdad.

Estereotipos de género, Inequidades sociales, Estudiantes, Yucatán

Abstract

Objective. This paper addresses a section on gender roles and life expectancy, which allows to observe the learning contexts of boys and girls, the representations about the roles and the social value granted to each gender, and its effect on the formation of the expectations and life projects in the students. Methodology. Qualitative study, case study, of a suburban secondary school in the City of Merida. 8 teachers were interviewed. This section is elaborated from the discourses to the teaching staff fundamentally. Conclusions. Ethnic and gender differences in teacher representations persist and are contrasting, obstacles to equality.

Gender stereotypes, Social inequalities, Students, Yucatán

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Introduction

We understand that there are different mechanisms both ideological and material, in terms of resources or capital that are distributed and learned to live, in the form of entrenched mental dispositions that are shared collectively, they are inscribed in the sexed bodies and in a look differentiating from the other. As a purpose in this analysis we start with the definition of Robles stereotypes (2006) as a set of discriminatory devices that enhance the classification of people or groups of people in fixed estancos, which define them in a simple and partial way, which generalize them without nuances.

Stereotypes express ways of thinking in which there are no elaborate criteria, usually settle in patriarchal cultural forms and in the acceptance of the relations of domination and subordination as naturalized forms of relationship. In addition to classifying people, they justify and accept exclusion and aggression as a form of relationship either physically, verbally, sexually or symbolically. Tomé (2006) finds that "sexist stereotypes favor relations of violence between men and women in schools". (p.239), and it is our interest to identify the bridges that are created between the process of family, social and socialization developed in the school environment, dimensions analyzed in the present work.

These mechanisms called stereotypes have a personal effect through the process of internalization of the genre that recreates a way of living, looking at yourself. This process of social and cultural assignment translates into a way of assuming itself as being with value for itself or in the absence of a positive assessment of oneself, based on the attitudes of the actors involved in the social fabric of a specific cultural context. This process is elaborated based on the discourses of the interviews with the teachers of the school studied.

Methodology

Qualitative case study of a suburban secondary school in the City of Mérida, based on the Grounded Theory approach (Strauss and Corbin, 2002), 8 teachers were interviewed who voluntarily decided to participate in the project, through semi-structured interviews with the aim of recreating the ideology of gender in their discourse.

As well as social inequities, both by stereotypes that allow positive attitudes to be assumed, and by possible discriminations in dealing with students. This school was selected, since students of rural, suburban and marginal urban origin converge, a condition that allows us to observe the fabric of social inequalities, that we analyze as axes the gender and the condition of context of origin. To guarantee the confidentiality of the data, fictitious names of people and names of locality are used. We had the informed consent of the entire educational community.

Results

- 1) From the generic language and the reality of the student body

Initially, the teachers' discourse on girls and boys expresses a series of meanings that are elaborated in a generic form, some in all affirmative, positive, in a weighting way, and others in a negative tone, as will be appreciated below. Thus, for Professor André, recent students are "silent and fearful.

Ok, uh ..., it really depends a lot sometimes on the year they are, if they are at first they are very quiet, I think because of fear; in second they are unfolding and in third they are already very participative, but most of them are almost all respectful, they are very attentive and as always there are one or the other absent, right? but compared to other students in Manhattan for example, here they are still calmer.

For Professor Abdul, the students have an ideal behavior for the educational task:

Collaborative, participatory, they are honest in their behavior, they are friendly, collaborative and as I could tell you ... built even in the bosom of the family, adding that this, together with the condition of small localities, are the factors that lead adolescents to a behavior, which from its perception is better than in the city:

Position that Professor Giovanna shares, since she considers that the socialization of girls and boys is well-behaved, but they are very influenced by their peers.

Well here, as it is a small community, I feel that young children are quite good compared to the city is very different ... calm, quiet, obedient. [Influence]: ... teachers and parents ... of friends, are very influential friends in ways of dressing and ways of combing, because a little behavior.

In contrast, Professor Monique points out in a negative way and makes distinctions of the students according to their geographical origin "humble, apathetic in front of the awakened":

In (the first year group) IA (are) more to those of Yuta who is a commissary (district) more humble or poorer for saying that Montreal and then I attribute that to that the boys are more apathetic, that is; They are not more developed as those of Montreal, those from here work more and as they are more awake, then it is the factor I think is attributing to more A participation because the B is made up of students from here in Montreal. Yes, I was analyzing because in the first B participates more than the A, because that phenomenon occurred last year, then as they come from several police stations.

Like Monique, in a dual tone between positive and negative, Professor Aranza, in characterizing the students, points out that her behavior and affective maturity seem less than her chronological age, that is, for the teacher Aranza, she thinks that boys and girls They are "immature", although "respectful and extroverted":

Well, extroverted eh ... in a certain way irresponsible, I see a little immature, I see a certain immaturity and irresponsibility in them, although respectful and quite extroverted. There is not that ... We are trying sometimes as if we were talking to the elementary school and they are talking, pushing, arguing irrelevant things or like a child "made me such ...", accusing each other, like a classroom of primary account, with that I mean immature, "do not fall on the twentieth" that when you have to relax you have to relax and when you have to work, you have to

Teachers express themselves about girls and boys with a generic language, and the intentionality of their description is to indicate the characteristics that, in their opinion, are expressed by boys and girls in the classroom, always from an approach of the student's cognitive development.

2) Pedagogy and students in the classroom

The authority of the center, for its part, points out that the changes are not yet so deep, and that differences are denoted with the students of the capital city, and alludes to the local gender culture as an obstacle for women.

No, actually compared to the city because we are still relatively able to control the boys more because then I worked in Technique 44 in an eleven-month season in the sub-directorate and there it was terrible, there are more critical cases, which there are problems between the teachers themselves and the students. And the boys took copy and video and uploaded it to the network. And here if there are, for the customs because if they vary but comparison of other schools we still do not pass ... Well, in reality I think we are still in a place that can be worked and there has not been a margin that we cannot avoid yet because there are schools that do not.

3) Social inequalities and gender inequities

With a tone of concern, teachers express themselves about the unequal conditions in their students

Because here in the school come children from various communities not only from Montreal, Montreal I see that they are children who want to improve, many of them continue studying and in exchange for other communities such as Yuta or Denver sometimes do not finish high school and because the parents have that the men take them to work, some are going to Manhattan to work and stop studying and the girls stay at home and stop studying, but here those in Montreal, many of them [the students] continue to study preparatory and even career. Professor Monique delves into the issue of inequalities and points out that it is specifically for girls, since access to school is not yet widespread, due to the traditional gender ideology.

I think that machismo influences a lot. Obviously here come students from different communities, but there was an occasion that we had to recruit students and that already has about two years, then when we went out and not only here in Montreal we passed but different communities, that there were girls who let them come, who were of age to enter high school or had just left primary school and were not allowed to study for the simple fact of being women. And it really caught my attention because we are in the XXI century in which both men and women have the same opportunities but there is still that thought of parents only men have to study.

Professor André, in my opinion categorically and decisively, affirms that boys and girls have in their life project the academic formation and better opportunities, with a gender culture that supports equally:

No, right now, they are and most of them already want to study, ... Because before it was that you did not study, that because you are a woman you stay, what there is gender equality, right now because there is not much equity with them. Now most of them already know that they must study, finish and support their family. It's what they have.

The equality gender ideology of Professor Monique leads to arguing discursively using her life experience, manifesting her rejection of inequitable sexist family policies for gender:

We [speaking as a school institution] cannot influence the thinking of parents, this time we went out to recruit and invite them to promote scholarships and transportation and all the benefits that the school has such as free textbooks, we even omitted the uniform as long as they do not spend but they did not want ... I really come from such a home, that my father was so that the woman at home and the men are the ones who got rich. But now, as is the current situation, both men and women have the same right and can become the same as men. We can even see it in different work environments, right now we have the best opportunities like men.

From this discourse we can also extract that the gender ideal of the teacher is to find similarities and access to what man is, and recognizes a cultural gap of demand for men and women.

For women who are not the best at what they do, it will be difficult to reach the men's positions, unless you are "the best", it assumes the need for fierce competition, as a condition of success for women.

From the point of view of teachers, boys and girls carry out an apprenticeship of power in the school space that leads them to change, since for teacher Aranza she points out that girls have developed qualities and skills for making more outstanding decisions than those of guys, as noted in the next speech:

Making decisions and demanding in the room are the women, I see them more than they know what they want, not all, but if between these two, I see that if there are women who stand out more in terms of what they know what they want and work more.

Conclusions

The fabric of inequalities reveals that ethnic and gender differences in the optics and teacher representations persist and are contrasting, but with better perspectives and the group of teachers that promotes equal opportunities, although it is revealed that the education system itself in some sense it is exclusive, so it is necessary to improve the educational strategies to promote equal and inclusive environments in school contexts of multiple social confluences.

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