



Gender and Sexuality as Boundaries in The Workplace

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Abstract

This research examines the intersection of gender and sexuality to better comprehend the ways in which non-normative sexuality is acted out by queer people. We cover ground rules like gender, sexuality, desire, performance, performativity, and embodiment. Additionally, it examines the views put out by three gender theorists-Butler, Foucault, and Sedgwick-and draws comparisons between them. Organizational duties are often divided along gender lines as many businesses uphold traditional views of gender roles. Such writings tend to lean towards the areas of philosophy, language, history, and psychoanalysis. Some gender stereotypes are based on incorrect or oversimplified assumptions about the nature of men and women.

Keywords: Gender, Sexuality, Workplace, society and philosophy

Introduction

Gender roles go beyond simple notions of what men and women ought to do since, from a feminist point of view, men and women have varying degrees of social power. For instance, men tend to have more financial independence and thus more social influence than women. After a marriage ends, many women find themselves in a financial bind due to the traditional expectation that men should be the primary breadwinners in the home.

A feminist might argue that men have more power in partnerships than women do because they are less vulnerable to social and authority losses in the event of a marital breakdown. When it comes to the workplace, Komter claims that men and women are often given different tasks and responsibilities. At the turn of the millennium, many companies and organizations are still governed by antiquated gender norms. Take maternity leave as an example; men do not have the same rights as women. Organizational duties are often divided along gender lines as many businesses uphold traditional views of gender roles. There is a gender bias in the workplace that places males in management and executive posts and places women in support tasks like secretarial work. In the same way that women are stereotyped as caring more about their personal and professional networks, males are stereotyped as being

more forceful and task-oriented on the job. These examples show how gender stereotypes are often utilized to establish gender roles. Gender stereotypes perpetuate sexist and heteronormative views of the world. Some people's ideas on what constitutes a proper gender role are colored by gender stereotypes.

Some gender stereotypes are based on incorrect or oversimplified assumptions about the nature of men and women. The idea that men are emotionless and uncaring is widespread. In contrast, female characters in media are often portrayed as mentally or emotionally unstable. For instance, feminist groups keep challenging gender norms and proposing new gender roles that prioritize parity for the sexes. The culturally prevalent norms of a society dictate the appropriate conduct of men and women in regard to sexuality. But these norms control more than simply sexual interactions; they also regulate the socially constructed binary division of men and women.

Butler argues that there is a causal relationship between unpleasant feelings and gender binary performance. The patriarchal system reduces women to objects of male desire since it requires heterosexuality for marriage and childbirth. These power networks limit gender performance that deviates from the norm in ways that are both innovative and prohibitive. If you believe Foucault, you can see how

sexuality has always been understood in relation to gender and sex in the past. This led many to believe that homosexuality was inherently sinful. Gender and sex are therefore positioned at different levels of cognition and conduct according to performance theory.

Literature Review

A Psychoanalytical Study of Other Sexualities in Mahesh Dattani's Plays was conducted by Charu Agarwal (2016) ^[1]. The study tried to psychoanalyse sexualities via analyzing characters in plays by Mahesh Dattani. For the goals of the study, it is required to have a solid grasp of concepts such as sex, gender, sexualities, queer theory, feminism, and, of course, psychoanalysis, in order for the above-mentioned theories to be employed intelligently in Queer, Female, and Male Cases (characters). Mahesh Dattani utilizes play as a method to examine life in upper- or middle-class Indian society. Rather, he is revealing Indian society and its hypocrisy to a primarily Indian audience.

The research claims that among many other things, Dattani's plays address issues of patriarchy, familial ties, gender inequality, communalism, and child maltreatment. This research set out to add to the ongoing discussion by presenting the idea that the unconscious provides a "lining" or "interior" for every facet of interpersonal interactions. Using concepts like "sexual identity," "gendered role," "gender performance," "gender discrimination," and "masculine and feminine power," the authors attempt to conduct a psychoanalysis of "sexuality" and "gender." Since these issues exist in our society but are often ignored or repressed, it is imperative that we learn more about homosexuals, gender dysphoria, males expressing their feminine side, and the gender role of eunuchs. Evidently, Dattani has pulled back the rug to show the world what's been hiding beneath it all this time.

A comparative investigation of gender fluidity narratives was undertaken by Oindri Roy (2016) ^[3]. The topic of the study was sexual textual consonance in tales of disorderly bodies. The goal of this research is to analyse how authors such as David Ebershoff (2002) ^[4], Somnath (Manobi) Bandopadhyay (2002) ^[5], Jeffrey Eugenides (2003) ^[6], and Devdutt Pattanaik (2008) ^[7] depict non-normative gender identities and sexual orientations in their respective works. In order to illustrate the many challenges faced by individuals who do not conform to heteronormative expectations, this study examines narrative motifs that emerge from these works. In order to better understand the works' textual links and to highlight the fluidity or multiplicity of discourses around sexual minorities, these conversations will be structured as comparative enquiries. Therefore, the concept of dialogic spaces for exploring individual possibilities of being beyond gender and sexuality norms that may emerge from Comparativism is a crucial part of the thesis.

Researchers Ramya, S. (2018) ^[2] examined the experiences of transgender women in the books *Truth About Me: A Hijra Life Story*, *Crossing: A Memoir*, *No Man's Land*, *Truth About Me: A Transgender's Journey*, and *Crossing: A Memoir*. This book takes a detailed look at the lives of transgender women whose autobiographies discuss their transition.

The term "transgender studies" has entered the vernacular in the modern era. This study intends to delve into this new literary style in order to discover more about the experiences of transgender people in the West and India.

Gender

Gender identity is not static; rather, it is a spectrum that may change over time and affects countless individuals. People's ideas about gender, societal expectations, interpersonal dynamics, and the many institutionalizations of gender within a particular culture, ethnic group, region, religion, or government all play a role. In a world where biological sex is separate from socially created gender, there is a great deal of diversity in how individuals, groups, and faiths understand what it means to grow up male or female. When studying queer theory and how it has been institutionalized, it is crucial to look at how "gender" and "sexuality" are defined.

What we mean when we talk about "gender" are the benefits and drawbacks that being a man or a woman brings to one's social, political, economic, and cultural life. Over the course of human history and in every culture across the globe, the exact nature of masculinity and femininity has been defined in various ways. Consequently, it impacts the way people see themselves and one another, as well as the distribution of power and influence in their community. Gender identity is not static; rather, it is a spectrum that may change over time and affects countless individuals. There is a wide range of gender norms, expectations, interpersonal dynamics, and societal institutionalizations that people experience. You can't equate masculine with female. Socially created gender is different from biological sex. Among the several theorists who have offered their own definitions, British feminist Ann Oakley was likely the first to notice this distinction. In her 1972 book *Sex, Gender, and Society*, Oakley discussed numerous potential definitions at length.

Sexuality

The term "sexuality" encompasses all aspect of a person's life. There is a vast array of social and psychological processes, actions, and difficulties related to human sexuality. It delves into the many aspects-physical, mental, social, and spiritual-that impact the formation of an individual's character and their interactions with others. The original use of the word "sexuality" was to describe a species that could procreate via sexual means. In the early 1800s, it was used to indicate a broad variety of ideas related to sexuality, including sexual expression, sexual activity, and sexual talents. The term 'sexuality' became widely used in the late nineteenth century due to the explosion of sex studies in science, anthropology, and social science in Europe and the United States.

Prefixes like "bi," "hetero," or "homo" allowed the word to evolve into a way of classifying individuals reflecting certain wants. In academic discourse, the words "sex" and "gender" have distinct meanings and implications, despite their apparent equivalence. Gender is a social construction, and 'sex' is a biological term. It is thought that the concept of sexuality is purely mental. Though seldom said aloud, it concerns an individual's emotional condition and sexual inclinations. Those who experience attraction to people of

the same sex are called "homosexual," "lesbian," or "gay," whereas those who experience attraction to people of the opposite sex are called "heterosexual" or "straight."

Gender and Sexuality Binaries Within Social Work

It is common to classify individuals into binary categories based on their perceived power: white people vs. people of color, heterosexuals vs. homosexuals, the affluent vs. the poor, and abled vs. handicapped. People in Western logocentric thinking see binary words as hierarchical, with one term being prized or privileged and the other being discounted or marginalized. Moreover, binaries are often seen as 'mutually exclusive and oppositional' in the context of logocentrism.

As a result, groups of people are formed according to shared characteristics or social identities. For others, belonging to a group may be both a prison and a springboard to freedom. As a result, theories, research, political action plans, social work practice, policy, and education are all informed by these group identities. These identities became more visible in the social work field and in academic institutions throughout the '80s and '90s. For the oppressed, more rights and opportunities were demanded, but the dominant categories' assumptions were left unchecked.

Liberal feminists, for example, fought for women's suffrage. Different schools of thought distinguished between "sex" and "gender," with the former focusing on biological factors and the latter on cultural ones. The less abstract meanings of "male" and "female" were, however, not up for debate. Some feminists, particularly those from marginalized communities and those working on a global scale, take issue with the grouping of women into the "female" category since it highlights their similarities rather than their differences. In a similar vein, the mainstream GLBTQIA+ movement sought equal rights without directly confronting every heterosexual or homosexual person. GLBT people didn't want to challenge the formation of sexualities per se; they wanted to be classified as members of a sexual minority. Much of social work theory and practice is based on this paradigm as well, with the categories generally being accepted without question.

Constructed Perception of Sexualized Identity

The idea that men's and women's bodies are drastically different is a relatively new one, say some cultural historians. People used to think women's bodies weren't as developed as men's until the 18th century. This was true before to that time, according to Thomas Laqueur, for instance. The vagina was not considered distinct from the male penis according to a one-sex perspective. On the contrary, it was considered to be its inverted counterpart. A view of the two-sex body was also shown, highlighting the glaring differences between the male and female anatomy. Organs used to be referred to by the same name, but now they're all different thanks to this innovation! The ovaries and testicles were now divided into two halves. The vagina and other previously unnamed parts of the body were given names. The bones, neurological systems, and other biological processes unrelated to reproduction were seen to be distinct in men and women. Heterosexuality, bisexuality, homosexuality, asexuality, pansexuality, and sapiosexuality are all parts of the process of sexual identity formation.

Critiques of Gender and Sexuality Binaries

Despite its widespread acceptance, the identity politics institute and the oppression model have faced criticism as guiding concepts of social work education. The conservative right and the extreme left are the most common voices that criticize identity politics. Conservatives believe that this kind of politics promotes a "victim mentality," causes divisions within communities, and grants special privileges to those who do not deserve them.

Such politics may also be divisive, according to the extreme left, but for a different reason: to thwart a more progressive political movement. People who do not see themselves neatly falling into binary categorization, such as bisexuals, intersexual, and trans genderists, as well as criticisms from the most recent sex research, are noticeably missing from the social work literature. Many other academic fields hold the criticisms in high esteem, such as literature, philosophy, sociology, political science, and cinema studies. Some postmodern views have crept into social work, but overall, the approach seems to have been neglected. The next part broadens the topic to include these three crucial viewpoints.

Postmodern/Queer Theory Critiques

Postmodern and queer theoretical critiques of gender and sexuality binary are common. For numerous schools of thought that share similar elements, the word "postmodern" has come to be employed as an umbrella. Such writings tend to lean towards the areas of philosophy, language, history, and psychoanalysis. The most prevalent idea in these works is that truth and reality are not objective but rather multifaceted, subjective, and socially produced.

According to this postmodern principle, it is crucial to dismantle models, theories, and concepts. "Exploring a concept as ideologically or culturally constructed rather than as natural or a simple reflection of reality" is how Collins describes deconstructing. Hence, it turns out that concepts that are believed to be true without question are really socially manufactured, often for the benefit of those in authority. For instance, in his widely-cited 1976/1981 work *The History of Sexuality*, the eminent French historian Michel Foucault traces the origins of gay identification, which he characterizes as a product of modern thought. The concept of the homosexual as a distinct individual began to form around the 1870s, according to Foucault's controversial dating of the creation of homosexuality. The homosexual is now "nolongersimplysomeone who participates in certain sexual acts, but is fundamentally defined in terms of those very acts".

The binary structure of gender is maintained by heterosexuality, which is seen by Butler as a naturalized and obligatory sexual orientation. Reification of masculinity and femininity and institutionalization of heterosexuality result from the failure to challenge the gender binary. In addition, gender is not an objective collection of characteristics but rather a performance, she theorizes that "intimidating-der, drag implicitly reveals the imitative structures of gender itself-as well as its contingency" basing her analysis on participatory drag performances that exploit the dissonance in anatomical sex, gender identity, and gender performance. Queer theory challenges the idea of identity and the connections between genetic sex, sexual desire, and gender, in contrast to activism that is based on feminist and orgy

identities. the liberatory features of queer theory are:

For those of us who have been stifled or even hidden by feminism's demands that we identify as women rather than men or masculinity, the affirmation of antinormative queerness has been a welcome belief. Queer theory has long fought for the analytical and political disentanglement of gender and sexuality in an effort to challenge dominant narratives regarding the interconnectedness of biological sex, social gender, sexual orientation, object selection, and sexual behavior.

Additionally, Sedgwick questions the idea of seeing sexuality via a single lens, like the oppression model. She lays forth a framework for distinguishing between two perspectives, which she calls the "minoritizing" and the "universalizing" ones. With the minoritizing perspective, the tiny and relatively stable gay minority sees homosexuality as a major problem. This perspective, which encompasses theories like essentialism, civil rights, and LGBT identity, is most often advanced in the field of gay and lesbian studies as part of social work diversity education. describes sexual orientation as "an issue of continuing, determinative importance in the lives of people across the spectrum of sexualities," which encompasses a variety of perspectives, including social constructionists, bisexual potential, and a lesbian continuum model.

Such theoretical challenges to the long-held binary of gender and sexuality invite a reevaluation of all ideas about what it is to be male and female, and about sexuality in general. Nevertheless, the case is not merely theoretical, but also biological. Anne Fausto-Sterling, a biologist, challenges the idea that there are two genders. Fausto-Sterling states that she sparked a storm of controversy in by suggesting a system of five sexes instead of two. He proposed a triangular classification system consisting of male and female, "herms" (after "true" hermaphrodites), "ferms" (after female "pseudo-hermaphrodites"), and "merms" (after male "pseudo-hermaphrodites"). The horrified reaction from the scientific and lay communities shows that both research and society are reluctant to let go of the two-sex or two-gender system, even if it's meant to be somewhat tongue-in-cheek.

The Lived Challenge to the Gender and Sexuality Binaries

Postmodern theorists have been vocal in their criticism of gender and sexual binary systems, but others whose bodies and experiences question the basic idea of fixed, concrete identities and sexualities have also been vocal in their critique. Some of the foundation for postmodern and queer philosophy comes from the experiences of transgendered people, who show how such binary systems fail. There are a lot of different ways to define "transgendered," but generally speaking, it refers to anyone who questions the traditional gender and sexuality norms, whether that's a transsexual, transvestite, androgyne, gender-bender, drag queen, drag king, intersexual, gender nonconformist, masculinize women, or femininememen. From being viewed as unique and enlightened (sometimes called "Two-Spirit" in Native American cultures) to being stigmatised as pervers and sodomites and even executed at birth or burned at the stake as adults, transgender people have always been a part of society, although their designations and statuses have

changed dramatically over time.

This harmful procedure, which intersexual campaigners call "genital mutilation," has just come to light. While intersex children and newborns do not yet have the legal capacity to make such choices for themselves, the Intersex Society of North America (ISNA) works to promote acceptance of intersex identities and discourage the medical profession from operating on them. Sexual and reproductive health may be severely affected when substances that are withdrawn during infancy cannot be reintroduced later.

Lesbians and bisexuals. Additionally, bisexuals are difficult to classify since they do not identify clearly with either heterosexuality or homosexuality. Notable lesbian feminist activist and poet Jan Clausen detailed the difficulties she had as a result of the lesbian community's rejection when she ended her decade-long relationship with her female companion. Some people describe her as bisexual, but she doesn't agree and thinks it's troublesome.

Adding a third menu choice will not fix the difficulties that arise from our tendency of categorizing individuals based on the gender of their sexual partners, in my opinion. As a label that awards a badge of membership and establishes plausible ties between our own pasts and futures, I believe that "bisexual" will be able to compete with homosexual and straight as an identity. Indeed, many in the gay and straight communities see bisexuality as just another term for sexual uncertainty, or the inability to settle on a single gender as one's "genuine" self. as originally printed in italics on Impossible to express bisexual identity and community on their own terms, since bisexuals are constantly positioned (and are pushed to place themselves) on one side of a hetero/homo barrier, as Namaste explains. To combat this stigma and the misconceptions that surround bisexuality, bisexual people have taken to the streets, created support groups, published books, and chronicled their own bisexual history.

There are real, maybe fatal, consequences to ignoring the complexity of sexualities, which elevates the issue beyond the realm of theory and semantics. AIDS education and prevention efforts targeting people who identified as "homosexual" initially faced significant challenges, as pointed out by Francis and Namaste. Many individuals had same-sex or bisexual relationships without identifying as "homosexual," which led to problems. Consequently, their needs were not being met by the programs that were meant to assist them. The focus of AIDS education and preventive initiatives changed from "highriskpeople" to "highriskbehavior" in response. This is just one example of how harmful it might be to put too much emphasis on identity.

The emergence of several advocacy organizations may be traced back to the belief in the freedom of people to identify themselves. the International Bill of Gender Rights was adopted in Houston, Texas, at the International Conference on Transgender Law and Employment Policy, Inc. This document encompasses a variety of issues, such as the freedom to express one's gender identity, the right to obtain and maintain gainful employment, and the right to competent medical and professional care. Here is the basic right to define gender identity: - Every person has the right to choose their own gender regardless of their biological sex, physical characteristics, biologically determined role at

birth, or any other factor. - No one should be denied civil or human rights just because they have a self-defined gender identity that doesn't match with their biological sex, physical characteristics, biologically determined role at birth, or any other factor. This strategy aligns with the principles of social work, which prioritizes individual agency and self-definition above external classification.

Conclusion

Asexual and uninterested in sexuality-free species is not necessary for the proper functioning of a gender-neutral society, according to post gender theorists. In a postgendered future, interpersonal closeness and sexual relationships are expected to persist, but in different shapes and sizes. But post genderism isn't directly interested in the sexuality or corporeal action of sex. The idea is to create a fairer system where gender is not used as a criterion for categorization but rather people's age, aptitude, and interests. Some gender stereotypes are based on incorrect or oversimplified assumptions about the nature of men and women. People who do not see themselves neatly falling into binary categorization, such as bisexuals, intersexual, and trans genderists, as well as criticisms from the most recent sex research, are noticeably missing from the social work.

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