



Gender Bias Perspective in Indonesian Language Textbooks and Related Sociocultural in Indonesia

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Abstract. The differences between men and women in terms of roles and positions become a real problem in our society. In fact, those differences limit their movement and cause injustice. This study describes the gender bias contained in the revised edition of the Indonesian Language High School textbook which includes gender subordination bias, gender marginalization bias, and gender stereotype bias; and its relation to social culture in Indonesia. This study uses a qualitative descriptive method with documentation as data collection techniques. The data were analyzed with the stages of data reduction, data presentation and conclusion/verification. The conclusion of this study shows that the Revised Edition of the Indonesian High School textbook contains gender bias in the form of text and images. The most common gender biases are subordination, following gender stereotype bias, and gender marginalization bias. Gender bias is closely related to socio-cultural aspects that still see second-class women in terms of economy, education, politics, and society.

Keywords: gender bias · Indonesian language books · sociocultural

1 Preface

Education is one of the parameters of the quality of human resources. Currently, the revolution in technology and industry is becoming a top priority for educational content, so a comprehensive approach is needed and includes various aspects such as equal rights, positions, opportunities and participation between men and women in various fields.

Indonesia is a country that has ratified the convention on the elimination of all forms of discrimination against women, so women can demonstrate their potential, abilities and roles and are entitled to proper education. Even though there have been many changes, in some cases there is still a tendency to judge women from their physical form and role which is not far from the household environment [1].

For example, advertisements in various media are filled with various products that are specified for women and related to physical appearance. Not only beauty products, advertisements targeting men are also objectifying women. Advertisements related to

cooking also feature women as the actors. Of course, this cannot be separated from the stereotypes attached to women.

In the learning process, gender is socialized through instructions, explanations, methods, and the textbooks. Textbooks have great psychological implications for students, so it is important to know the gender values contained in them, to eliminate gender bias and discrimination in them. Textbooks must also be able to present an object sequentially for learning purposes and provide a touch of good affections, social, and cultural values so that they can comprehensively make students not only able to develop their cognitive abilities, but also their affective and psychomotor abilities.

In terms of the fulfillment of the need for textbooks that are implementable to the applicable curriculum, the textbooks currently used should also have a gender perspective. Textbooks with a gender perspective must be able to demonstrate gender roles, both productive, reproductive, social (social activities), as well as gender stereotypes [2].

Equality between men and women is regulated by the government. Specifically for textbooks, it is regulated in the Regulation of the Minister of Education and Culture No. 8 of 2016 article 2 paragraph 2 which states that books used by educational units must not contain gender bias. Although there are rules about gender bias in textbooks, in reality there are still many misunderstandings about gender issues [3].

Gender is used to explain the innate differences in the roles of women and men as God's creation. Gender is the differentiation of roles, positions, responsibilities, and division of labor between men and women determined by the community based on the nature of women and men who are deemed appropriate according to the norms, customs, beliefs or habits of the community [4].

Gender is not the same as nature. Nature is something ordained by God, so that humans are unable to change or reject it. Meanwhile, nature is universal, for example giving birth, menstruation and breastfeeding is the nature of women, while having sperm is the nature of men.

Gender inequality is an unfair condition as a result of social systems and structures, so that both women and men become victims of the system. Men and women are different only because the natures between men and women are different. Gender justice will occur if a condition is created in which the share and social cycle of women and men are equal, congenial, balanced and harmonious.

In terms of slavery between men and women in the sight of Allah SWT, Allah does not distinguish between the two, what distinguishes them is the good deeds and bad deeds done by both of them. Men and women alike have the opportunity to worship Allah, to compete for virtue, to serve society and their religion. Allah SWT says in QS An-Nahl: 97 which means:

"Whoever does righteous deeds, both male and female, while believing, We will indeed give him a good life and indeed We will reward them with a better reward than what they had with a reward greater than what was given to them. They have done."

As the main source of learning, textbooks have a central position in influencing the character of students. Based on this background, it is necessary to conduct research on the existence of gender bias in the revised edition of the 2013 Indonesian High School Curriculum textbook. With this research, hopefully there will be a follow-up that is expected

in the form of policies from the authorities relating to textbook standards, especially high school Indonesian language textbooks using a gender equality perspective.

This study aims to describe the gender bias perspective contained in the revised edition of the 2013 Indonesian High School Curriculum textbook and its relation to socio-culture in Indonesia.

2 Methods

This research uses a qualitative descriptive method and content analysis approach. Fraenkel and Wallen (2007: 483) state that content analysis is a technique that researchers can use to examine human behavior indirectly through analysis of documents such as: textbooks, essays, newspapers, novels, magazine articles, songs, advertising images and all types of documents which can be analyzed [5]. Documentation data collection techniques. The data is in the form of Indonesian Curriculum 2013 Revised Edition 2016 textbook for class X written by Suherli, Maman Suryaman, Aji Septiaji, Istiqomah. This book is copyright owned by the Ministry of Education and Culture and reproduced by Intan Pariwara. All of the books have a cover with a map of Indonesia. Class X has a yellow cover with 209 pages. Class XI has a yellow cover with 306 pages. Class XII has a red cover with a total of 258 pages [6] The data analysis technique uses a flow chart which includes data reduction, data presentation, conclusion drawing/verification [7].

3 Gender Bias in Textbooks

3.1 Gender Subordination Bias

Subordination means an assessment or assumption that the roles performed by one sex are more important or more important than the other. In other words, a position or role that undermines the value of other roles. One gender is considered more important, primary, and higher than the other sex [8].

The gender subordination bias shown in textbooks has a tendency to attach leadership positions to male figures, both as school principals, presidents, and village heads compared to female gender who are only approached as cake sellers. Subordinated minorities occupy less desirable positions (low skills) [9].

The gender subordination bias in the document is evidenced by the use of the clauses “Mr. Principal”, “Pak Lurah”, “Director of PT Mulya”, “Village Head”, and “community leaders”. It appears that the important role or role as a leader is dominated by men, while women are played as subordinates. This can be seen in the clause “old mother who sells cakes”, the village secretary. These roles are of course not parallel, the leader and subordinates are very clearly separated, the role of the leader is certainly higher than the role of a subordinate (the old lady selling cakes). Men play a more important role than women so that women can only act as subordinates (subordination).

The gender subordination bias is not only shown by the role as a leader attached to the men, but the gender bias in this Indonesian textbook is also shown by giving examples of biographical texts of characters, all of which are played by men.

Table 1. Gender Subordination Leader

Chapter and Page	Gender Subordination Data
X-II-65	Assalamu alaikum Warrahmatullahi Wabarakatuh, Peace be with all of us, the respected Headmaster , Mr and Mrs Teachers whom I obey, and my dear friends. Before delivering my speech about the dangers of drugs for the younger generation, allow me to invite you, ladies and gentlemen, and all of the audience to be grateful for God's blessings. It is only by the grace of God that we can meet in today's seminar.
X -III-88	Mr. President asked the old lady selling cakes . Father: "How long have you been selling cakes?" Mother: "It's been almost 30 years." Father: "Then where are your children, why is no one helping?"
X-V-165	Citizen Negotiations with Investors... Finally, Pak Lurah formed a team that would represent the residents to demand that the hotel developer PT Mulya Jaya , stop the construction of the hotel. The Panguripan Rescue Team was received by the Director of PT Mulya Jaya, Edy, in his room. Edy: "Please sit down, ladies and gentlemen. Good morning. May I know where this father and mother are from?" Village Head: " I am Arifin, sir. Head of Prosperous Village . This is Mrs. Suci, the village secretary , and another one is Mr. Rahmat, one of the community leaders appointed by the people of our village."

Regarding the topic of "Developing Poetry" the poems featured in the textbooks are poems by male authors. Whereas in Indonesia there are also female poets. In the early period of Indonesian literature, several names of Chinese writers have appeared. In the 1930s, the names Selasih and Hamidah emerged. During the war, two women writers were known, namely Arti Poerbani and Suwarsih Djojopuspito. Meanwhile, entering the 1960s period, the first wave of the emergence of female writers was marked by the appearance of several female proseists including: Titie Said, Titis Basino, and NH. Dini. Apart from them, there are two women writers, namely Marga T. and Mira W. who are very productive in writing and publishing books. Unfortunately, the names of these two female writers are often stereotyped as writers of popular novels. Meanwhile, in the poetry genre, the two most well-known names are Toeti Heraty and Dyah Hadaning. (<https://kibul.in/ngibul/ngibul-66-penyair-perempuan-dan-sastra-indonesia/>). The use of examples of poetry with all male authors, of course, seems to be subordinated to a certain gender. The data for the title of the poem and the name of the author are all male.

The tendency to place a certain gender as superior so that there is a subordination bias is also seen in the Indonesian textbooks for Class XI Chapter IV *Meneladani Kehidupan dari Cerita Pendek*. In this chapter, both short stories and short stories excerpts feature the work of male authors. Are there no female short story writers in Indonesia? Korrie Layun Rampan once edited a book entitled *Dunia Perempuan: Antologi Cerpen Wanita Cerpenis Indonesia*, published by Bentang Budaya, Yogyakarta, November 2002. Therefore, it

Table 2. Gender Subordination Figure

Chapter and Page	Data
X-VII-210	Biography of B. J. Habibie B.J. Habibie is a role model and a source of pride for many people in Indonesia. He is the third President of the Republic of Indonesia. His full name and title are Prof. DR (HC).
X-VII-217	George Saa, The Genius from Papua He is known as the Genius of Papua. He was born in Manokwari on September 22, 1986. Since childhood, he has often moved around following his parents. In fact, he often lives separately from his parents. He was a winner of the First Step to Nobel Prize in Physics in 2004 from Indonesia....
X-VII-221	Worldwide Indonesian Comic Artist, Ardian Syaf Ardian Syaf (31), a humble comic artist, chooses to live in his hometown in Tengkur Village, Rejotangan District, Tulung Agung, with his wife and one child. From his hometown, Aan's work, as he is familiarly called, is able to penetrate the world. In fact, he was offered an exclusive contract as a penciller by the giant American publisher, DC Comics. This means that he may not create illustrations other than DC Comics.....

should be in high school Indonesian language textbooks that in discussing short stories, it is necessary to display the works of women.

In addition to text data, the researchers also found image data for children (X-III/103) which showed that certain genders were superior to others. This can be seen in the use of illustrated images which actually have nothing to do with the subject but are shown to motivate students.

Meanwhile, the prominence of a certain gender is also seen in the three encouraging quotes spoken by male characters so that the illustrations are male. Such as data with code (X-III/104), (X/IV/148), (X/V/173), (X-III/104).

The author seems to have forgotten that gender bias that weakens women will have an impact in the academic world because it is a documented phenomenon that has detrimental consequences, not only for women, but also for the quality of science. Gender bias in academia affects female scientists, resulting in their under-representation in academic institutions, especially at higher ranks. So this has an impact on scientific research that does not involve women regarding some findings that only apply to male participants, which results in biased knowledge [10].

The subordination of women which is considered as "normal", develops in a patriarchal culture, placing women in a disadvantaged position both in terms of social, economic and educational aspects. Weak economic position will affect the process of communication and negotiation in decision-making forums, be it in the household or in the wider community. In Indonesia, the real sectors of the economy are dominated by men, so for some Indonesians who are still confined by the cultural construction of gender inequality, placing women as 'helpers' for the duties of men or husbands, and having a heavier task load than men. The simple logic is that if women are involved in macro and micro-scale

Table 3. Gender Subordination Poet

No	Data
X-VIII-244)	<i>Aku Ingin</i> karya Djoko Damono
X-VIII-245	<i>Sajak Anak Muda</i> karya W.S. Rendra
X-VIII-248)	<i>Doa</i> Karya Chairil Anwar
/X-VIII-249	<i>Telah Kau Robek Kain Biru pada Bendera Itu *pahlawan tak dikenal</i> Karya Aming Aminoedin
5X-VIII-253	<i>Sajak Matahari</i> Karya W.S. Rendra
X-VIII-255	<i>Ibu</i> Karya D. Zawawi Imron
X-VIII-256	<i>Ketika Tangan dan Kaki Berkata</i> Karya Taufiq Ismail
X-VIII-261	<i>Aku</i> Karya Chairil Anwar
X-VIII-261	<i>Surat kepada Bunda tentang Calon Menantunya</i> Karya W. Rendra
X-VIII-244	<i>Doa</i> Karya Chairil Anwar
X-VIII-263	<i>Gadis Peminta Minta</i> Karya Toto S. Bachtiar
X-VIII-264	<i>Asmaradana</i> Karya Goenawan Mohammad
X-VIII-264	<i>(Yang Terempas dan yang Putus</i> Karya Chairil Anwar
X-VIII-265	<i>Balada Terbunuhnya Atmo Karpo</i> Karya W.S. Rendra
X-VIII-267	<i>Menyesal</i> Karya: Ali Hasjmy
X-VIII-269	<i>Dalam Diriku</i> Karya Sapardi Djoko Damono
X-VIII-269	<i>Tuhan Begitu Dekat,</i> Karya Abdul Hadi W.M.

**Fig. 1.** A boy

economic activities, then macroeconomic improvements in regional development, for example, will be realized more quickly because of the opening of equal opportunities for women and men in obtaining benefits and priorities from development outcomes [11].



Fig. 2. Motivation Illustrations for Boys.

3.2 Gender Marginalized Bias

Marginalization is a process of marginalization or shifting to the periphery. Girls are directed to become teachers, nurses, secretaries. Ironically these jobs are rated lower than other jobs that are masculine.

Bapak: “*Meskipun hanya jualan kue, ibu ini bisa menjadikan anaknya sukses dan jujur tidak korupsi, karena kalau mereka korupsi, pasti kehidupan Ibu ini sudah sejahtera dan tinggal di rumah mewah.*”

Bapak: “*Apa jabatan anak di POLDA, KPK, Kejaksaan dan DPR?*” X -III-88)

Example in the form of poetry

Gadis Peminta-minta

Karya: Toto S. Bachtiar

*Setiap kita bertemu, gadis kecil berkaleng kecil
 Senyummu terlalu kekal untuk kenal duka
 Tengadah padaku, pada bulan merah jambu
 Tapi kotaku jadi hilang, tanpa jiwa.....(X-VIII-263)*

The habit of differentiating gender roles for women and men has an impact on the division of the system of gender inequality in the division of labor. This causes women to be economically weak and lack access to information that develops outside, because their time, energy and thoughts are wasted at home [11] This may be because men are thought to commit more crimes than women [12] Although the overall depiction of women has improved over time, it still exhibits considerable gender bias and has not achieved equal representation between genders [13].

3.3 Gender Stereotypes Bias

Stereotyping is a label or stamp that is imposed on a person or group based on a false or misguided assumption. Labeling or views of a certain group/sex which are often negative and generally give rise to injustice. Labeling also shows the existence of unequal or unbalanced power relations that aim to conquer or control other parties. The labeling that is often encountered is labeling aimed at women. Negative labeling aimed at women means that women are considered emotional, while men are rational beings. If a woman expresses her opinion or disapproval, it is considered "little" or is considered a woman who is too brave to exceed her nature. Meanwhile, if it is a man who does the same, it is a natural thing and is called someone who is firm and has the spirit of a leader. Women are considered weak so they are considered unable to lead [11].

The following three saga contains the prominence of women from the physical side. The words that emerged were beautiful, pretty faces. Even women are considered a trophy that can be given to anyone who wins a contest or offering.

Hikayat Indera Bangsawan

.....

*Adapun Raja Kabir itu takluk kepada Buraksa dan akan menyerahkan putrinya, **Puteri Kemala Sari sebagai upeti**. Kalau tiada demikian, negeri itu akan dibinasakan oleh Buraksa. Ditambahkannya bahwa Raja Kabir sudah mencanangkan bahwa barang siapa yang dapat menangkap Buraksa itu akan dinikahkan dengan anak perempuannya yang terlalu elok parasnya itu.....(X-IV-140)*

Hikayat Bunga Kemuning

.....

*Dahulu kala, ada seorang raja yang memiliki sepuluh orang putri yang cantik-cantik. Sang raja dikenal sebagai raja yang bijaksana. Namun, ia terlalu sibuk dengan kepemimpinannya, karena itu ia tidak mampu untuk mendidik anak-anaknya. Istri sang raja sudah meninggal ketika melahirkan anaknya yang bungsu, sehingga anak sang raja diasuh oleh **inang pengasuh**. Putri-putri Raja menjadi manja dan nakal. Mereka hanya suka bermain di danau. Mereka tak mau belajar dan juga tak mau membantu ayah mereka. Pertengkaran sering terjadi di antara mereka..... (X-IV-116)*

Hikayat Bayan Budiman

.....

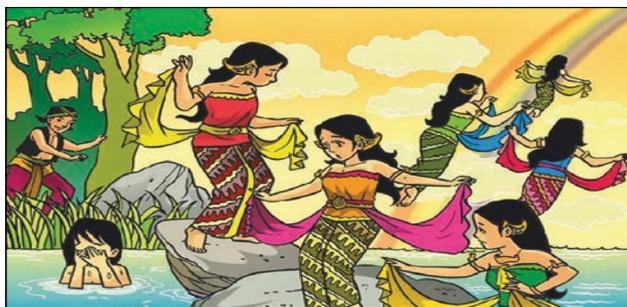


Fig. 3. Seven Woman and a Man

*Setelah umurnya Khojan Maimun lima tahun, maka di serahkan oleh bapaknya mengaji kepada banyak guru sehingga sampai umur Khojan Maimun lima belas tahun. Ia dipinangkan dengan anak saudagar yang kaya, **amat elok parasnya**, namanya Bibi Zainab. Hatta beberapa lamanya Khojan Maimun beristri itu, ia membeli seekor burung bayan jantan. Maka beberapa di antara itu ia juga membeli seekor tiung betina, lalu di bawanya ke rumah dan di taruhnya hampir sangkaran bayan juga..... (X-IV-121)[6]*

Gender stereotypes bias towards women that highlight women from the side of the five senses. A beautiful girl is like a thorn rose, pleasing to the eye and fragrant. Women's appearance is more valued than others. Stereotypical gender bias also assumes that women are suitable to be the center of attention. Readings to support learning materials emphasize more on stories about women from the physical side, especially the face. Reynolds estimates that gender bias in evaluation is harmful, as women are more easily categorized as victims and men as perpetrators [14].

This stereotypical bias image places women as objects because of their physical appearance. It is depicted that there are seven nymphs bathing and a man peeking out from behind a tree.

Gender is the difference in status and roles between women and men formed by society in accordance with cultural values that apply in a certain period of time. Women and men have the same role in socio-cultural and human development. For this reason, women must have equal opportunities in developing themselves from all aspects, education, economy, politics, and socio-culture [15].

Gender differences are the result of social engineering (culture, religion, habits, and so on) which have an impact on the loss of the value of women's freedom to express themselves and gain access and exercise control in the public sphere. As long as women's subordination is still strong in the midst of community life in Indonesia, in the same period women will not get their rights in full and get the same degree as men. Ijtihad to liberate women must continue to be carried out by all parties by involving experts and policies that mainstream gender, so that there are no acts of subordination, marginalization and discrimination against women. Although the gender bias discussed is limited to data found in textbooks, this really needs to be changed, because students are the future asset of this nation.

Gender bias promoted through education requires that students and teachers have access to textbooks that are free from gender bias. This requires teachers and principals/school residents to understand the gender biased messages contained in the textbooks and offer alternative messages of gender equality through discussions and daily practices.

Teachers and students can show writers to criticize existing material so that writing that tends to be gender biased is not repeated [16]. Understanding of gender and gender-based issues, as well as promoting gender equality, can be achieved through the professional development of teachers [17]. The impact of textbook messages can be profound for students who perceive that such gender treatment is 'normal' because of local gender norms. In addition, as gendered beings, teachers may also fail to deconstruct gender textbook messages or as state agents provide support for official textbook discourse [16]. Gender bias and sexual orientation are the cornerstone of the relationship between education and health [18]. Female researchers have lower odds of gaining academic positions than men in every field; explicit references to women as research subjects are modestly valued as compared to references to men; and more career opportunities are given to research knowledge related to men [1] at least for professional men, high status demands virility, and vice versa [19].

4 Conclusions

Gender subordination bias in Indonesian textbooks in the form of leadership positions is attached to male figures; biographical text of all characters played by men; the examples of the poems featured in the book are all male authors; examples of short stories are also male authors; even pictures of children who function only as motivators are male. In addition, there is also data in the form of encouraging quotes, totaling three words, all of which are also statements made by male characters, proving that there is a gender bias of subordination.

Gender marginalization bias is seen in the direction of the female to become teachers, nurses, secretaries, whose positions are considered low.

Stereotyped gender bias aims to subjugate or dominate others. The data shows the prominence of women from the physical side and is considered a trophy.

Gender differences are the result of social engineering (culture, religion, habits, and so on) which have an impact on the loss of the value of women's freedom to express themselves and gain access and exercise control in the public sphere. As long as women's subordination is still strong in the midst of community life in Indonesia, in the same period women will not get their rights in full and get the same degree as men. Ijtihad to liberate women must continue to be carried out by all parties by involving experts and policies that mainstream gender, so that there are no acts of subordination, marginalization and discrimination against women. Although the gender bias discussed is limited to data found in textbooks, this really needs to be changed, because students are the future asset of this nation.

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