

## How Gender is Constructed through the Activities of Everyday Life: A Justification with Number of References

**Anup Adhikari\***

Department of Sociology, Saraswati Multiple Campus, Tribhuvan University, Kathmandu, Nepal

[adhikarianup60@gmail.com](mailto:adhikarianup60@gmail.com)

<https://orcid.org/0000-0001-8906-3734>

**Bhim Raj Sigdel**

Department of Sociology, Saraswati Multiple Campus, Tribhuvan University, Kathmandu, Nepal

[vimsigdel@gmail.com](mailto:vimsigdel@gmail.com)

<https://orcid.org/0009-0006-8258-8021>

### Corresponding Author\*

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### Abstract

This review article validates how gender is constructed through the activities of both males' and females' everyday life and provides the sufficient replies for them who always ask how the gender is socially created. In accordance to the various references - a case study, secondary data and systematic literature review along with content analysis method is applied to verify the creation of gender, and gender roles in every society from their performances. Gender is not the issue of certain society but the matter of global society, remains as an element of inequality on various situations and this study seeks more evidences which justify how gender is socio-culturally assembled. Gender roles change in relation to sex gradually and nowadays, technological developments engross gender roles on another level. The roles accomplished by females in previous societies were initiated to be done by males and vice versa. Therefore, what activities males alongside females perform within and outside households according to their needs; and how those activities contribute to creating new gender roles in their own and in the global society have been assessed. Hence, the article finally concludes that gender is a relative social product, and is constructed due to the role performances according to the norms and values of a particular society on the basis of sex differences.

**Key Words:** Feminism, Gender, Roles, Socially, Sociology

## 1. Introduction

The status of Nepalese women has been predominantly confined to the realms of sociocultural and religious spheres, primarily under the auspices of Hindu patriarchy, thereby neglecting the multifaceted nature of Nepalese female experiences (Adhikari & Sharma, 2022). Regarding to the mentioned statement, a case study of a family living in Kathmandu has presented in the introduction section. Hence, a couple from a Hindu community in Nepal living in an urban setting with two children performs its tasks distinctly. One of the spouses wakes up early in the morning around five o'clock and another sleeps until seven. Early-waker (who gets up early in the morning) does numbers of household chores along with Pooja (worshipping gods/goddesses) whereas; late-waker (who gets up late in the morning) helps a bit in bringing kitchen items and in other needy situations only. This couple has a family of two children and both spouses of distinct sexes i.e. male and female. The couple fortunately does have a baby boy and a baby girl as its children. This is not only a nuclear but also a happy family today. Both of the spouses go to their offices and work in full time basis. One of them returns back hurriedly and joins kitchen works ordering children to complete their homework. Another arrives unhurriedly in the evening and says there was meeting with friends, in a while, catches remote and sits in front of TV or enjoys with own mobile phone.

It is a consanguineous family of modern couple. It goes to the shopping generally in each month to buy clothes, kitchen items, and other necessary goods. Normally one spouse collects goods, sometimes with consent and sometimes without consent, and another spouse pays money in counter. Things are dispatched in a proper way by their both. During the shopping, the couple chooses blue, black, gray colored pants; and navy, white, yellow colored t-shirts for one child. Conversely, it chooses pink, red, purple colored t-shirts; and skirts or shorts of matching color with them for another child. Likewise, it buys distinct sneakers for two children. One child forces to buy a basketball, another persuades to buy a teddy bear (Mani & Antony Raj, 2023). In the out yard of the shopping mall, one desires to have samosa or mo:mo (locally made breakfast) but another demands chatpate or chowmen (locally made breakfast). In a cafe, one orders mo:mo with coke and the another orders chowmen (fried noodles) with fanta (a beverage). When they visit to the village travelling by night-buses, one does not hesitate to urinate near by the stopped bus; but another seeks the safe place for it. In like manner, those activities of the couple and their children show the gender and gender roles; however, it has not been shown who the males and females are. However, one can easily find out who the male/boy is and who the female/girl is. This idea of understanding males or females on the basis of their activities or role performances is a gender. Thus, this study tries to justify that gender is a socially generated concept; and it finally makes human being either male or female. Sometimes, the third sex also converts them either into male wing or into female wing to conform their gender status in their societies. In this way, the main aim of this study unvaryingly is to justify that gender and gender related activities are social products. Therefore, it tries to accumulate more and more references from various perspectives which could help to verify the topic.

## 2. Literature Review

Gender, as a social construct, is shaped and reinforced through the activities of everyday life. Gender pertains the characteristics of men, women, boys and girls significantly socially constructed (Cartwright & Nancarrow, 2022) incorporating norms, behaviors and roles analogous to being a man, woman, boy or girl, along with relationships with each other. Gender contrasts from civilizations and changes over time (World Health Organization, 2022). Hierarchy and inequality with reference to social and economic disparity intersects thence, gender-based discrimination encounters with componential discrimination, specifically to socio-economic standing, disability status, ethnicity, age group, geographical placement, sexual orientation and gender identity alluding to intersectionality. The gender roles, expectations and identities are neither inherent nor biologically determined but are instead created, maintained, and challenged through social interactions and cultural practices. Identically, Feminism and Feminist Theorists, on the behalf of women's rights and interests have played a pivotal role in critiquing and analyzing the construction of gender, shedding light on its power dynamics, and advocating of the political, economic, and societal justice of the sexes expressing through special organized activity for gender equality (Merriam-Webster Dictionary, 2022).

The social constructionist approach; "Gender is Constructed Through the Activities of Everyday Life" is a key perspective within Feminist theory, offers gender as socially constructed concept; and argues it is produced and reproduced through individual and collective actions, behaviors, interactions, expressions and identities of individuals contrary to fixed or innate quality. Feminism, the ideology and the repertoire believe that the women should be treated as similarly as men, allowing the coequal power, rights and opportunities intended to achieve this state (Cambridge Dictionary, 2021). Uniformly, feminists support equal rights for women, principally believing in equal rights for all genders. Consequently, numerous prominent feminists have contributed to the understanding of gender construction; and this paper also explores the perspectives of those influential Feminists' theorists referencing their works and ideas. Alternatively, it challenges the traditional understanding of gender as a fixed and natural binary (male/female) category and instead recognizes its fluidity and malleability. Equivalently, this portion describes the literatures regarding to various feminists in accordance with the justification, how the gender is constructed through the activities of the daily life.

The occurrence of historical, social and cultural factors of individuals relatively determines the gender than biological stoicism. A prominent feminist, Simone De Beauvoir (1949) regarding with Liberal Feminism confers the socialization process restrained against women remains the crucial aspect to foist certain roles and expectations; consequently, women aren't born, they become. The everyday life performance shapes gender roles and perpetuates gender inequality (Agbemabiese, 1999). This argument reassures that gender is not furnished with natural or biological aspect but rather a social construction that emerges through societal norms and conjectures. Thus, women are not born as inferior beings, but rather they are

subordinated through socialization and cultural anticipation, marginalized and oppressed within patriarchal societies. The social identification intersects to shape individuals' experiences and social structures (West A. , 2020) including women of color, LGBTIQ+ and those with disabilities (Crenshaw, 1989). A leading radical feminist, Kate Millett (1969) argues that patriarchy, a system dominated by men, perpetuates the subordination of women particularly focusing on sexuality, literature and culture, analyzes the ways whereupon power relations and social institutions upholds gender exertion and critiques the liberation. Hence, gender is not inherent performativity but something one does (Kimmy, 2022).

The concept of gender performativity emphasizes that gender is not an inherent quality but a series of repetitive acts and performances creating the illusion of a stable identity and constructed through everyday life actions, language and stylized acts, influenced and regulated by societal norms and values imposed upon individuals, leading to the marginalization and exclusion of those who do not conform to traditional gender norms (Butler, 1990). To determine by reasoning, gender is constructed within the larger context of systems of power and oppression. So, the experiences of black women are unique due to the simultaneous impact of racism, sexism, and classism and that daily practices reproduce these interconnected forms of coercion and the matrix of domination (Collins, 1990). In parallel, gender is not only constructed through social interactions but also reinforced through cultural representations and everyday life activities, such as language use, child-rearing practices, and media (Hooks, 1984). The construction of gender based on Eurocentric ideals (Hooks, 1981) requisites to create reformative inclusive feminism that acknowledges the experiences of women of color (Collins, 1989).

Correspondingly, gender is not solely a women's issue but involves the social construction of both femininity and masculinity. The hegemonic masculinity, the preeminent system of masculinity reinforces patriarchy, is perpetuated and maintained through every day practices, institutions, and ideologies (values and norms). So, it is not fixed but socially constructed and influenced by various factors such as class, race, and sexuality (Connell, 1995). Societal construct shapes the gender, particularly in relation to race, sexuality and disability focusing on the system of oppression and challenges the notion that feminism could exist without addressing racism, homophobia, and other forms of discrimination (Lorde, 1984). Therefore, the concepts of the "Semiotic" and the "Symbolic" realms, suggest that women's experiences and expressions often challenge patriarchal language systems such as; intersections of language, identity, and the subconscious (Kristeva, 1980). However, it could not have changed the scenario of the male-female world. Henceforth, everyday life activities reproduce and reinforce gender variation but there is the possibility of transformative practices to challenge and subvert these norms (Fraser, 1990). The impact of gender norms on individuals' experiences and identities is connected with capitalism and neo-liberalism in present age (Fraser, 1989). Equivalently, the concept of "intersectional emancipation" addresses the struggles of marginalized groups within Feminist movements. Thus, feminist activism should go beyond gender equality and address the power dynamics imposed by colonialism and globalization and the Western Feminism and its tendency exhorts to silence

and marginalize the voices of women from the Global South and calls for strategic essentialism (Spivak, 1988). Closely, the traditional notions of gender, biology, and identity; and the boundaries between humans, animals, and machines are blurred through the hybridity, post-humanist approach, technology and science to disrupt the construction of oppressive gendered structures in modern era (Haraway, 1985). It has shown the bright light for the liberation of women. Traditional scientific methods were often based on androcentric perspective neglecting the experiences and knowledge of women and marginalized groups; but, knowledge production for the construction of gender is based on feminist epistemology and standpoint theory at present (Harding, 1986). Identically, everyday activities, such as labor, education, and activism, are deeply intertwined with systems of capitalism, racism, and patriarchy, influencing the construction of gender. It needs to advocate for prison abolition critiquing the prison-industrial complex which highlights the disproportionate impact of incarceration on marginalized communities (Davis, 1981).

Likewise, gender based oppression is not solely the result of individual actions but is also embedded in social structures, social institutions and power relations (Young, 1990). The fluidity of gender identities are constructed through embodied practices and social interactions and the nomadic understanding of the self (Braidotti, 1994). Alike it, everyday experiences and activities are shaped by multiple identities and that gender construction cannot be understood in isolation from other social factors. The liminal spaces where identities and cultures intersect and challenge dominant power structures and the construction of gender in relation to language, linguistic, race, sexuality, culture, borders and geographic boundary, emphasize the role of everyday experiences in shaping gendered identities (Anzaldúa, 1987). Homogeneously, societal norms and expectations around femininity, body image, beauty and disability intersect with gender construct and related to gender based diverse experiences (Mairs, 1990). The language and culture contribute to the construction of gendered subjectivities, hierarchical power relations and male-centered perspective and the feminine embodiment and desires that shape the gender roles (Irigary, 1974). As a result, the women writers have historically been marginalized and silenced relegated to limited roles and stereotypes due to traditional patriarchal structures on literary understanding (Gilbert & Gubar, 1979). Moreover, institutions, ideologies, and social structures reproduce and perpetuate inequalities, and the embodied practices within society, construct gender and sexuality, focusing the everyday actions contributing to the creation of normative gendered spaces and endeavors to the creation of intersectionality, gender, queer and feminist philosophy (Ahmed, 2006). In consequence, the category of "Woman" is not a natural or fixed essence but a social construct that oppresses women and the binary construction of gender and the hetero-normative assumptions of society presents the notion of the gender system (Wittig, 1980). Relatively, traditional sociology often ignores the experiences and perspectives of women, resulting in a distorted understanding of social reality and presents the everyday experiences of woman. It also illustrates that gender shapes social interactions and those institutional practices and non-prioritized social issues from the perspectives of marginalized groups, particularly women remains major source to gender inequality (Smith, 1987). However, a prominent feminist, Mohanty (1984) regarding

with Third-wave feminism confers, the Western Feminist discourse and its universalizing tendency homogenizes women from the Global South, the imperialism and globalization; and it also exoticizes women in developing countries providing the diverse experiences on women in different socio-cultural contexts. In this way, gender has been constructed through moral and ethical frameworks in accordance with intersections of gender and philosophy. However, the negligence of equality, justice and human dignity for all individuals has been remained crucial factors for gender inequality (Nussbaum, 1986).

The construction of masculinity and the impact of societal expectations on men is the way of how gender is constructed through socialization and everyday practices which determines the gender roles (Hooks, 2004). Furthermore, the Western gaze and the objectification of women in the media and the Western-centric constructions of gender have constructed the power dynamics in the form of films and play in visual and textual representations which had mentioned the gender status of contemporary societies (Minh-ha, 1989). For that reason, the lack of feminism and other social justice movements such as; racial equality and LGBTIQ+ rights has remained the pivotal elements to challenge the gender norms which are the major consequences on construction of gender at present age (Steinem, 1983). Patriarchal structures and norms oppress the women and limit their agencies. The hetero-normative expectations, language and literature shape our understanding of gender and advocate for the inclusion of women's experiences and perspectives in cultural and literary narratives (Rich, 1976). Thus, gender is constructed within systems of patriarchy, racism and system of oppression which evokes for marginalization and the everyday life activities, such as self-expression, resistance, and community-building and, plays a crucial role in challenging and reshaping gender norms (Lorde, 1979). In similar fashion, everyday activities, such as sexual practices and the regulation of desire, control to the construction of gender roles and the enforcement of societal norms. Thus, gender is constructed through systems of exchange and regulation of sexuality synchronization. It is also controlled by social institutions and social hierarchies and power dynamics which shape the sexual norms (Rubin, 1975). It eventually proves that gender, conversely being an inherent characteristic of individuals, depicts a social construct actively arising in circadian human interaction.

According to the prominent feminists, Candace West & Don H. Zimmerman (1987) "Gender is the routine accomplishment in everyday interaction"; and it is a framework whereby the individuals are judged regarding with their achievements encountering societal gendered conjectures referring the accountability structure. Hence, gender is a product of socialization and cultural norms as a social construct. It is a social institution that shapes our behaviors, identities, and opportunities arguing that gender inequalities are perpetuated through every day practices, institutions, power structures and social structure (Lorber, 1994). It is essential to understand, the term sex denotes to biological distinctions between male and female, and the term gender signifies to the social construction of differences on status and roles between those males and females. Therefore, sex refers to the biological typology and gender to the social typology (Marini, 1990). Currently, capitalism and patriarchy are interconnected systems of oppression that both exploit and marginalize women, particularly in the Global South. A

leading Socialist feminist, Maria Mies (1981), presents that the women's unpaid/low-paid labors and contributions to the economy are undervalued and exploited which have been creating gender bias in every society. Likewise, patriarchy has shaped and distorted our understanding of the past, thus, struggles, achievements and contributions still increase the marginalized gender roles in daily basis (Lerner, 1986).

Alternatively, traditional feminist theory, its exclusion of diverse experiences and perspectives, has created the system of oppressions on the basis of gender, race, class, and other social categories (Eisenstein, 1999). Moreover, gender intersects with other power structures such as; class, religion, and ethnicity and the universalizing tendencies of Western Feminism and capitalist patriarchy remain major element to shape the gender role in Middle East and South Asia (Kandiyoti, 1988). The intersections of gender, poverty, environment as well as women's roles and contributions in the economy particularly in the context of rural and agrarian societies, have shaped the status of women in society. However, those statuses depend on fallback positions of women within and outside the households (Agarwal, 1997). Meanwhile, the intersectionality of gender is connected with other forms of oppression, such as: caste, class, and religion and patriarchal norms, social norms and practices which work to preserve gender inequality and violence against women in the society (Bhasin, 1993). Furthermore, power exercise, oppressive system, lack of social transformation and knowledge remain dominant structures for gender inequality (Allen, 2014). Thus, the traditional notions of development ignoring the complexities of gender and power dynamics shape the gender roles (Batliwala, 2007). So forth, the intersectionality system of oppressions, power structure, reflexivity and social change remains major reason to gender continuation in the society (Naples, 2007). Hence, the socially constructed gender and toxic masculinity impact on individuals and command the gender roles in society. Contemplatively, feminist empiricists and feminist standpoint epistemology are the major contributions to make debate on a gender as a social construct (Brooks, 2007). Thus, along with these Feminists, Angela Maria Toffanin, Jane Wambui, Ingrida Gečienė, Candida March, Ines Smyth, Maietrayee Mukhapadhyah, Veronica Beechey, William Little and Ron Mc-Givern etc. feminists have also contributed for the comprehensive analysis to the 'gender is socially constructed'.

### 3. Methodology

This research employs the systematic literature review and adheres to the organization of comprehensive literature following the content analysis method from the established guidelines for the conduction of systematic reviews in the social sciences. A thorough search strategy was developed to identify the relevant literature from academic databases such as; Nepal Journals Online (NepJOL), Africa Journals Online (AJOL), JSTOR, SAGE, PubMed, ScienceDirect, Google Scholar, Directory of Open Access Journals (DOAJ), ResearchGate, Social Science Research Network (SSRN) and including the others journals platforms, books, reports and writings regarding with social science research. Subsequently, keywords namely; "gender construction", "feminist research", "everyday activities ", "feminist theories", "gender inequality" and "sociology" etc. were employed to ensure the inclusivity of relevant studies.

The articles were selected based on predefined criteria with a focus on extensive literary analysis in the literature review part which is based on secondary data and incorporates an in-depth review that helps to verify and justify the topic. Likewise, the introduction part includes the primary data (a case study of a family living in Kathmandu) and provides an example of the Nepalese context. Similarly, the analysis and findings (systematic literature review) part includes the empirical studies conducted by multiple scholars and authors in the timeframe between 1990 to 2024 to support the research topic and presents the subtopics such as; education, family dynamics, division of labor, media and cultural practices that facilitate to verify the creation of gender, and gender roles in every society from their performances complying with their societal practices. Besides it, the literature review part includes the writings of various feminists, sociologists and researchers to till date. This article provides an empirical example of varied contexts regarding different countries' research to justify the topic adequately. The study aims to verify the creation of gender, and gender roles in every society from their performances. Likewise, the article was written by following the creation of gender and the formation of its roles from different perspectives including the Feminist perspective. The entire research was primed in the time frame of 2023 and 2024. The study is based on both; primary and secondary data and employs content analysis as the primary method of analysis whereas, it is seen that this study does not present new knowledge about gender and gender roles, but aims to provide insights into the practices of individuals, both males and females, in their daily lives, illustrating how gender is socially constructed. Correspondingly, analysis part contribute to a better understanding of how gender is socio-culturally assembled and how gender roles evolve concerning sex roles. Moreover, the selected articles underwent rigorous analysis, with data extraction and synthesis guided by thematic coding and content analysis techniques. Furthermore, the relevant research articles published in the field of "gender construction from the sociological viewpoint" are screened and prioritized and this research is greatly concentrated on secondary data analysis.

#### **4. Analysis and Findings**

The analysis section presents the elements such as; education, family dynamics, division of labor, media, and cultural practices that facilitate to verification of the creation of gender and gender roles in every society from their performances complying with their societal practices. These empirical studies conducted by multiple researchers support fostering the queries related to gender status in contemporary society. These elements are interwoven with each other and play a vital role in creating gender roles in every society. Thus, sociologically it is essential to understand these elements. Moreover, the various issues related to men and women and their sex roles can be easily known by these elements. Empirical literature from secondary sources furnishes the proper relationship between these elements and provides the answer to the topic; how gender is constructed through the activities of everyday life. So, gender-related literature is presented across the different countries to justify the topic by using a systematic literature review.



### **(I) Education and Gender Disparity**

The interplay between education and gender disparity is central to understanding gender construction. Educational settings perpetuate traditional gender roles through curriculum and pedagogy, reinforcing stereotypes and exacerbating disparities in academic performance and participation across genders. Conversely, equitable educational access challenges entrenched norms, enabling critical examination and transformation of gender roles. As individuals gain higher education, they acquire the agency to contest systemic inequities, promoting a societal shift towards gender parity. This complex dynamic can either maintain or disrupt established gender constructs. Hence, a study conducted by Sijapati (2019) representing the entire development regions and the ecological zones of Nepal focusing on both; government and community management committees of schools confers, that educational institutions are crucial mechanisms for perpetuating gender imbalance. Male, Bahun, especially Sanskrit teachers are the protectors of discriminatory gendered traditions whereas an investigation by Rajbanshi (2022) in Yamunamai Rural Municipality of Rautahat district concludes, that schools have furnished an environment devoid of gender inequality, fear, violence, and intimidation. Likewise, Dahal, Topping, & Levy (2021) present that the pattern of sociocultural concerns has compelled gender imbalance and the patriarchal value system has disfavored female students regarding educational issues in the context of Nepal. Thus, these studies suggest that the education and gender disparity creates gender definitions from which the inequality is formed following the local context and varies under the acts of individual's performances.

### **(II) Family Dynamics and Social Performance**

Family dynamics play a foundational role in shaping gender identities and expectations through socialization practices, which influence individuals' social performance. Parents and guardians transmit gender norms to children via role modeling and reinforcement, molding their perceptions of appropriate behavior. These internalized norms guide individuals' interactions in social contexts, impacting their social performance and adherence to gendered expectations. The cyclical nature of this process perpetuates established gender constructs within broader society. Correspondingly, research by Rafique & Jan (2022) reveals that the parent's behavioral tendency to establish gender-stereotypical expectations by teaching their children different gendered behaviors has influenced the psyche through which gender roles and inequality are recreated in society. Parents used to choose the gendered norms that block the natural tendencies of their children and recreate their roles, behaviors, and occupational mobility. Similarly, the socialization of gender within the family sphere plays a significant role and incorporates the ideologies and gender rules integrating from the key models, their parents; mom and dad. So, this serves as a fundamental foundation for building identity between genders (Iorga, 2015). In Tanzania, there still exists an unequal allocation of domestic responsibilities and women's subordination to men (Lund, 2022). Conversely, a study conducted by Shameer (2021) in India presents that the gender role attitudes (GRA) of parents and their children do not correlate to each other and the idea of "androgyny" is very important for a happy, harmonious, and well-balanced family life (Chowdhury & Patnaik, 2013). On the

other hand, Marks, Lam, & McHale (2009) reveal that the three gender role attitude patterns-egalitarian, traditional, and divergent- correlated with socioeconomic status, parents' division of gendered household responsibilities, and sibling gender composition, with the traditional group reporting the highest level of familial conflict. Furthermore, children in the household, either consciously or unconsciously, adhere to rules due to fear of repercussions during childhood and adolescence, while the family, as the fundamental social institution, perpetuates gender disparities by shaping the children's conditioning (Mani & Antony Raj, 2023).

### **(III) Division of Labor and Gender Roles**

The division of labor and gender roles are intimately linked to the construction of gender by dictating socially ascribed tasks based on one's gender. Historically rooted in patriarchal structures, this division assigns different roles and responsibilities to men and women, reinforcing binary gender norms. Such stratification perpetuates stereotypes and legitimizes power imbalances, limiting individuals' opportunities to deviate from traditional roles. This, in turn, solidifies gender as a social construct and reinforces existing inequalities. An analysis performed by Simulja, Wulandari, & Wulansari (2014) introduces the status of household labor division and gender inequality among the married, middle-class working women and men in Indonesia and Japan and reveals that Indonesian respondents exhibit a fairly equitable distribution of household tasks despite Indonesia's lower Gender Empowerment Measure (GEM) rank compared to Japan, and suggests GEM may be limited in capturing gender inequality as it overlooks socio-cultural nuances in the practical division of domestic responsibilities. Likewise, the research conducted in Japan by Tsutsui (2016) exhibits the rise in female employment in Japan, while not solely driven by policy and there is the necessity of a multifaceted approach that dismantles both formal and informal barriers, including inflexible work cultures and the unequal distribution of domestic labor. Similarly, Herzberg-Druker, Kristal, & Yaish (2022) carried out the research using Ordinary Least Squares (OLS) regressions in Israel and investigated the relationship between shifts in paid work hours and adjustments in unpaid domestic labor among partnered individuals and discovered a gendered impact: reduced work hours led to increased childcare time for both genders, but only women experienced an uptick in housework hours at the time of COVID-19 pandemic. Identically, Calasanti & Bailey (1991) have investigated the research using the Socialist Feminist Approach in the United States and Sweden revealing that Swedish men exhibit a higher preference for gender equality, engage in reduced work hours, and have spouses who contribute more substantially to household income compared to their U.S. counterparts. The contrast between U.S. and Swedish women reveals Sweden's advanced welfare capitalism, with Swedish women working fewer hours and holding more egalitarian views than American women; nevertheless, women in both countries perform significantly more domestic labor than men.

### **(IV) Media and Gender Socialization**

Media plays a critical role in gender socialization by disseminating images and narratives that reinforce gender stereotypes and expectations. Through representation and portrayal of gendered roles, media perpetuates normative conceptions of masculinity and femininity. This shapes individuals' self-perceptions and guides their behavior according to established gender

paradigms. The pervasive influence of media thus contributes significantly to the construction and maintenance of traditional gender constructs within society. Henceforth, Trolan (2013) has done research regarding media, gender inequality, and sports and, exhibits that despite the growth in women's sports, media has been subjected to objectification as well as invisibility in comparison with men's sports. The body image of women in sports has fascinated and focused instead on their athletic skills. Equivalently, Santoniccolo, Trombetta, Paradiso, & Rollè (2023) have initiated research on the topic of "gender and media representations" which shows that media stereotypical representations have reinforced the gender role norms, perpetuated sexism, and hindered women's professional aspirations, while sexualizing depictions have led to the acceptance of cultural beauty standards, sexist views, and tolerance for body shaming and mistreatment whereas, regarding with the social media a research conducted by Fu (2022) argues social media platforms has amplified the voices of marginalized and minorities groups, particularly the LGBTIQ community, and facilitated public engagement and visibility on gender equality issues, contrasting with conventional media. While, Tan (2022) reveals that social media has impacted women's politics negatively and has increased gender inequality in the realm of nationality and politics and, the research conducted by Omonua, Akpor, & Olley (2023) regarding mass media shows that the media are covering the news related to the issue of women and gender inequality and these types of more frequent coverage are beneficial for audiences.

#### **(V) Cultural Practices and Gender Norms**

Cultural practices significantly shape the construction of gender by embedding and perpetuating established gender norms within societal traditions and customs. These norms dictate appropriate behaviors, roles, and expectations for different genders, influencing individuals' identities and interactions. Cultural rituals and values often reinforce binary gender distinctions, entrenching power dynamics, and disparities. Thus, cultural practices play a crucial role in sustaining and legitimizing traditional gender constructs. Alike it, a study conducted in Ghana by Kyei (2019) using an interview guide and observation method reveals that among the total study time, the culture of leaving the house chores to the girls rather than boys has made the availability of revision of school taught notes is 52% and 92% among the girls and boys respectively. Similarly, Sharma (2017) has undertaken research in India regarding the cultural role played in the Hindu religion revealing that the process of socialization is based on customs and traditions which have increased discrimination between males and females whereas, the masculine and feminine nature developed following the cultural practices. Uniformly, Rwafa (2016) studies the biblical notion created by man, polygamy, and cultural views in the spiritual mediums, forced marriages, property ownership, sexual and domestic violence, women trafficking, reproductive health, harassment, and customs like circumcision and have justified the women's exploitation in African countries. Likewise, an investigation carried out by Kinias & Kim (2011) among the Hong Kong Chinese women and European American women presents that Hong Kong Chinese women placed a lower emphasis on gender equality than European American women did, and they perceived gender disparity as less harsh and unjust. Conversely, Shrestha & Gartoulla (2015) in their

study regarding the socio-cultural perspective in the Nepalese context exhibit that the status of men is related to the purity of women in Hindu culture where the patriarchal society exists and it is also similar in the Indian context too. Correspondingly, Nartey, Bahar, & Nabunya (2023) in their research operated in Ghana confers the four social systems; microsystem, mesosystem, exosystem, and macrosystem are connected and have created the gaps between men and women. Socialization of gender roles inside the family is influenced by cultural norms, and this mesosystem then extends to educational and religious organizations while cultural gender norms function as a mesosystem in schools, and they show the biased classroom practices, school obligations assigned to different gender roles, and gender role portrayals in textbooks.

## 5. Conclusion

On the basis of sociological thinkers' valuable insights, it could be concluded that gender is formed, performed, and challenged through the activities of everyday life. Everyday life performances have created number of challenges to make society more inclusive and equitable because it is realized that gender is not only the product of male domination but also the consequence of male and female role performances in everyday life. However, recognizing gender as a social construct, one can envision future strategies for the equal identities of males and females without being constrained by traditional gender roles and expectations. Likewise, gender is some told and some untold story of every society which is spontaneously generated over the time. Nepalese society could not remain far away from this context either. However, gender is not a fixed, immutable and natural category but the product of socio-cultural process that shapes and maintains gender roles through the social norms and values. Sociologically, it has been proved that gender is socially constructed; therefore, today's ideas of surrogacy, adoption and test-tube baby have taken gender roles in another level. Likewise, in this modern age, the usage of science and technology such as; Artificial Intelligence (AI) on work is changing the working pattern of males and females. In this way, this study does not find any new knowledge about gender and gender roles, however, verifies what people (both males and females) do in their daily lives in every society finally create gender. Thus, number of references from the study makes evident that gender is a constantly evolving and socially constructed concept, influenced by both individual and collective actions, interactions, behaviors, relationships, expressions and eventually everyday life activities within the boundary of norms and values. As norms and values change, they change the everyday life activities and role performances; and, if the everyday life activities and role performances change, they change gender roles structurally which could support for the liberation; and finally equity-based social existence.

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