The slogan ‘Gender is the social interpretation of sex’ captures this view. Nicholson calls this ‘the coat-rack view’ of gender: our sexed bodies are like coat racks and “provide the site upon which gender [is] constructed” (1994, 81). Social learning theorists hold that a huge array of different influences socialise us as women and men. This being the case, it is extremely difficult to counter gender socialisation. One way to address gender stereotyping in children’s books has been to portray females in independent roles and males as non-aggressive and nurturing (Renzetti & Curran 1992, 35). Some publishers have attempted an alternative approach by making their characters, for instance, gender-neutral animals or genderless imaginary creatures (like TV’s Teletubbies).

The origins of the intersectionality framework grew out of feminist and womanist scholars of color pressing the position that most feminist scholarship at that time was about middle-class, educated, white women, and that an intersectionality perspective to understand gender in relation to other social identities, such as race, class, ethnicity and, sexual orientation. In contrast to models that suggest for Race, Gender, and the Politics of “Sass”: Reading Mark 7:24–30 through a Womanist Lens of Intersectionality and Inter(con)textuality. (pp. 95-112). Mitzi J. Smith. Not a few people on social media, across race, gender, and class, blamed Bland for her own death arguing that she had the audacity to sass or talk back to a police officer. For some people it is acceptable for people of color and black women in particular to be illegally detained, tried on the streets, Cite this Item.