

Reichman university
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M.A. in Social Psychology

Sexism VS other “ism”s

Is sexism more tolerated VS racism and ageism?

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Abstract

Segregation is the separation of people based on group membership. Segregation has many negative effects on socio-demographic outcomes such as employment status, educational attainment (Fang et al., 1998; Lee, 2004), and mental health (Lee, 2009). In Israel in 2023, the subject of gender separation became a sensitive matter, since in the religious parties, gender separation is part of the religious life. Previous research has shown that sexism is considered less serious than racism (Cowan & Hodge, 1996; Czopp & Monteith, 2003). The reason for this is that gender stereotypes tend to be more prescriptive than race stereotypes. Prescriptive stereotypes are beliefs about how people should act, compared to descriptive stereotypes which are beliefs about how people typically act (Fiske and Stevens, 1993). More so, the differences between the sexes are seen as rooted in nature (Crompton & Lyonette, 2005). In this study, we wanted to concentrate on segregation as a form of discrimination. There are three types of segregation analyzed in this research: exclusion, asymmetrical separation (not equal), and symmetrical separation (separate but equal). The main hypothesis of this study was that asymmetrical separation would be more tolerant in gender segregation but not in the race condition. In the study, 155 participants answered the questionnaire. The participants were randomly assigned to one of three types of groups (race, gender, age). All participants read three scenarios discussing three types of segregation (exclusion, asymmetrical separation, and symmetrical separation). The results of the research have confirmed that gender asymmetrical separation was considered more legitimate than race separation. Gender inequality is very much a part of our society and we hope that this research will make people more aware of the situation and will want to act for a change.

Introduction

You go to a concert, and upon arrival, you see two lines of entry. The line on the right is for women only, and the line on the left is for men only. Now imagine the same scenario, but this time the line on the right is for white people only, and the line on the left is for black people only. Do you feel the same about both scenarios? Both stories describe segregation between two groups. In the first example, the distinction is gender-based and in the second it is race-based. The current research aims to test whether people react differently to different types of group-based segregations and to uncover the reasons underlining such potential differences.

Research on types of prejudice shows that sexism is perceived as less severe than racism. In a study conducted by Czopp & Monteith (2003), people were told to imagine a scenario where they are engaging in a subtle behavior that could be considered a biased response, either racially biased or gender biased. For example, imagine that you automatically assume that a white actor should play the role of a doctor over a black actor, and your partner tells you: “That’s racially biased.”. When people were confronted with this type of (hypothetical) racism, they felt more guilt and discomfort than when confronted with the same scenario, involving gender bias. More so, people showed greater acceptance of relevant confrontation when confronted with racism rather than sexism (Gulker et al., 2013). In a different study people who heard ethnic hate speech rated it as more offensive than sexist hate speech, and overall racist behavior was evaluated as more offensive than sexist behavior (Cowan & Hodge, 1996). Even racist jokes are considered more offensive than sexist jokes (Woodzicka et al., 2015). Rodin, Price, Bryson, and Sanchez (1990) found that the exclusion and derogation of Blacks by Whites was evaluated as more prejudiced than the very same discrimination of women by men. In a study conducted among Asian women, they were found to report experiencing more depression during an experience of racism, than sexism.

They were also reported to have perceived more racism than sexism in their environment (Remedios et al., 2012).

In considering what might account for the different ways racism and sexism are being perceived, Fiske and Stevens (1993) suggested that gender stereotypes tend to be more prescriptive than race stereotypes. Prescriptive stereotypes are beliefs about how people should act, compared to descriptive stereotypes which are beliefs about how people typically act. An example of a prescriptive stereotype, according to past research, women are supposed to be communal and avoid dominance (Koenig, 2018). Because gender stereotypes contain a powerful prescriptive component, people might expect women to conform to gender stereotypes (i.e., warm, nurturing) more than they expect black people to conform to racial stereotypes (i.e., lazy, criminals) (Fiske and Stevens, 1993).

More so, gender stereotypes are more likely to be perceived as true, because of the unique roles that women have (as spouses and mothers) which reinforce views of women as communal other-oriented, and nurturant, thus legitimizing sexist attitudes (Czopp & Monteith, 2003). In addition, the biology of sex creates a situation that is unique and different from other in-group-out-group relationships (Glick & Fiske, 1996; 2001). The biological differences between men and women's reproductive systems are undeniable – which can make the inequality between men and women seem ‘natural’, as suggested by perceptions of gender essentialism. According to gender essentialist views, the differences between the sexes are rooted in nature and therefore women are not constrained by norms and inequalities of condition (Crompton & Lyonette, 2005). Moreover, the US civil rights movements have strengthened social norms against racism (Cowan & Hodge, 1996), by removing the two most prominent means of reproducing racial inequality: state-sanctioned segregation and explicit discrimination (Harris & Lieberman, 2015). As a result, creating a stronger taboo against racism than the taboo against sexism (Czopp & Monteith, 2003).

Previous research on the way people perceive sexism versus racism, focused on specific forms of discrimination such as jokes, hate speech, and confrontation. In this study, we would like to focus on segregation as a form of discrimination and examine whether this form also replicates prior work proving that segregation based on gender would seem more legitimate than segregation based on race.

Segregation as a form of discrimination

Segregation is the separation of people based on group membership. Groups can be segregated by gender, race, age, nationality, and more. Furthermore, segregation can have different forms, which vary in the extent to which they involve discrimination (Tirosh, 2022). The most lenient type of separation involves an equal division of groups (separate but equal). For example, a show where all the men sit on the right side of the theater and all the women sit on the left side. However, in practice, separation is rarely equal and often results in asymmetrical division (Tirosh, 2022). For example, a show where all the men sit in the front of the theater and all the women sit in the back. The third and most blatant type of separation is exclusion. Exclusion occurs when there is a prevention of a certain group from participating in certain activities, thus the group is excluded from a certain sphere (Silver, 2007). For example, going to a show that only men are allowed into.

Segregation has negative effects on many levels. African-Americans living in segregated neighborhoods have a higher risk for negative socio-demographic outcomes such as employment status and educational attainment (Fang et al., 1998; Lee, 2004). Segregation also influences mental health. Neighborhood residential segregation is positively associated with depressive symptoms and anxiety among minority groups (Lee, 2009). In most cases, the segregation is asymmetrical, where the segregated group has less space, less budget, and fewer opportunities. Moreover, when segregation happens in asymmetrical conditions, it emphasizes the belief that the groups are not only different from each other, but also that one

group is less important than the other group, and therefore deserves different treatment (Tirosh, 2022).

Concerning racial segregation, most people agree that racial differences are largely socially structured. This is entirely a product of the way that people think about human differences (Andreasen, 2000). Social constructionism is the belief that social categories are developed by humans rather than natural reasons (Schudson & Gelman, 2023). However, due to biological differences between men and women, when gender separation occurs, there is an assumption that men and women are different and therefore need to be separated. This claim gives a legalized excuse for separation. The law in Israel, for example, permits separation by gender in some cases. In cases of symmetrical separation, the ruling often does not see it as “illegal” and enables the separation to occur. Contrary to that, asymmetrical separation is legally banned, and exclusion is agreed upon, legally and normatively, to be considered discrimination (Tirosh, 2022).

In the current research, we consider three types of separation: exclusion, symmetrical separation, and asymmetrical separation. Based on the above, we expect that people will not approve of exclusion regardless of which group is being excluded (e.g., women, blacks, or older people), and that separation that is symmetrical will be accepted much more (even in the case of race). Our key predictions pertain to the asymmetrical condition. We expect that in the case of race, asymmetrical separation will be considered problematic to the same extent as exclusion, while in the case of gender, asymmetrical separation will be viewed with much more acceptance than exclusion (and as accepted as symmetrical separation). We further include a case of age segregation for exploratory purposes.

The current research

The current research aimed to investigate tolerance towards segregation, and how it varies between different outgroups. We expect that in the case of race, asymmetrical

separation will be considered problematic to the same extent as exclusion, while in the case of gender, asymmetrical separation will be viewed with much more acceptance than exclusion (and as accepted as symmetrical separation). We further include a case of age segregation for exploratory purposes.

Method

Participants

155 participants answered the questionnaire. Mean age of 28.58 ($M=28.58$, $SD=6.37$, age range: 18-55). 2/3 were female ($n=108$) and the rest male ($n=47$). In regards to marital statuses, almost 60% are single, the rest are married (37%), divorced (2.6%), or other (2.6%). 97% of participants are Jewish ($n=149$), and most are non-religious (63%). 82% are working, part or full-time, and most receive less than average wage (58%).

A Priori Power Analysis was conducted using G*power version 3.1.9.4, for sample size estimation, based on data from past research, which compared sexism to racism. The effect size estimated for this research was 0.15. With a significance criterion of $\alpha=0.05$ and power=0.90, the minimum sample size needed with this effect size is $N=138$. We thus aimed to get $N=150$ valid responses, 50 participants in each condition.

Participants were recruited via the snowball method through Facebook, WhatsApp, etc. In addition, psychology students at Reichman University were recruited and received credit points for participation.

Materials and Measures

Consent form

The object of the consent form is to let the participants know the content of the survey, the procedure, and their right to leave at any point. The participants were asked to read the form and agree to participate in the survey by pressing: "I agree."

Scenarios

To test our predictions, participants read three scenarios that varied in types of segregation (exclusion, asymmetrical and symmetrical separation). Between subjects, they were randomly assigned to one of three types of segregated groups (women / elderly / Ethiopian). We held the content of the scenario constant and varied the group experiencing the segregation. For example:

Exclusion- Yoav, 35, Tel-Aviv: “In the neighborhood where I live, they opened a new community center. One of the programs that were offered to new members was Journalism in the New Age. The room that was assigned for the program was too small to contain all the new members, so it was decided to limit the enrolment to the program for men only.”

Symmetrical segregation- Yanay, 25, a student at Reichman University: “The university offered CPR training for all the students. Too many students signed up, so it was decided to split the course into two classrooms. In one class there was training for all the men, and in the second classroom, there was training for the women.”

Asymmetrical segregation- Raz, 40, Ramat-Gan: “In the neighborhood where I live, they decided to hold an Independence Day event for the residents of the neighborhood. The police had to make two lines at the entrance to the event so there could be order. At the front entrance was a line for men, and at the side entrance was a line for women.”

The scenarios were shown in two different orders of appearance (exclusion-asymmetrical separation-symmetrical separation/ symmetrical-asymmetrical-exclusion).

Measures

After each scenario, the participants answered 7 questions. All items used a scale of 1 (strongly disagree) to 7 (strongly agree). The questions were divided into 3 scales.

First was a scale of perceived legitimacy ($\alpha=0.94$). Two questions about their acceptance of the solution presented in the scenario (“Does the solution above seem legitimate to you?”, “Do you agree with the solution?”), Two questions about how frustrated

they were with the solution (“How upset does the solution above make you?”, “Does the solution make you feel uncomfortable?”), and a question about how offensive they thought the solution was (“Does the solution seem offensive to you?”). Questions 3,4 and 5 were reversed. A higher score means more legitimate.

Second is willingness to act, which consists of one question, “Are you willing to act for change?”. A higher score means more willingness to act.

Third is feeling of surprise which consists of one question “Does this solution surprise you?”. Higher scores mean more surprised.

Sociodemographic questionnaire - The questionnaire collected data on the participants including age, gender, family status, religious level, political views, and more.

At the end of the survey, participants were clarified that the scenarios were fake and invented for the research.

Results

Preliminary Analysis

A repeated-measures ANOVA was conducted to determine the effect of the order of appearance with type of group and type of segregation on the dependent measures. A 3-level analysis was conducted, and a significant interaction was found between the order of appearance and type of segregation ($F(2,312) = 3.304, p = 0.04$). Follow up tests revealed that exclusion was perceived as less legitimate when it appeared last, after separation ($M = 1.62$) relative to when it appeared first ($M = 2.33$). Given that the order did not affect views of the asymmetrical scenario we did not analyze it further, as the asymmetrical condition was our main interest. Correlations among all dependent variables are shown in Table 1.

Table 1: Correlations among variables

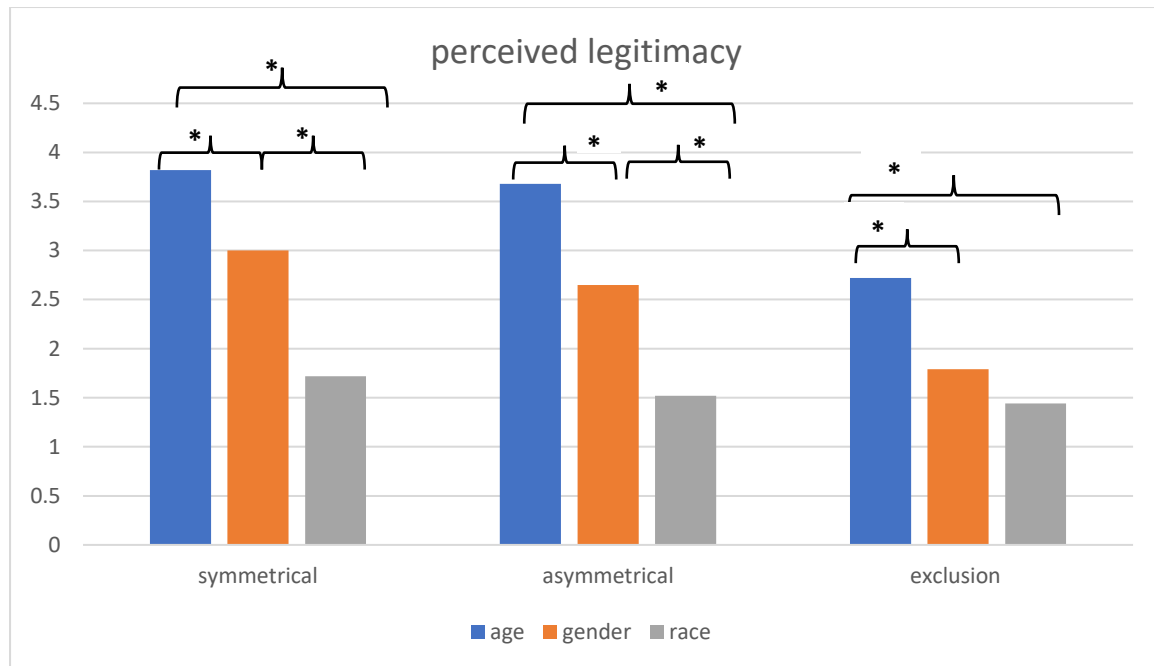
	1	2	3
1. Perceived Legitimacy			
2. Willingness to act	0.89**		
3. Surprised	0.54**	0.54**	

** p=0.01

Dependent Measures

A mixed-model ANOVA was performed to evaluate the effects of the type of group (between-subjects) and segregation type (within-subjects), on the dependent measure of perceived legitimacy. The means for perceived legitimacy are presented in Figure 1. We found a main effect for both types of independent variables, where age-based segregation (across segregation types) was perceived as most legitimate, ($F(2,159)=35.86$, $p<0.001$) and symmetrical segregation as most legitimate ($F(1,159)=60.70$, $p<0.001$). There was also a significant interaction ($F(2,4) = 27.66$, $p < 0.001$). In the exclusion conditions, as expected, there were no significant differences between groups, and discrimination among all groups was perceived illegitimate to a similar extent. However, for both separation conditions, both symmetrical and asymmetrical, there were significant differences between all groups. Ageism was seen as more legitimized than gender, and gender as more legitimized than race. All pairwise comparisons were significant.

Figure 1: Findings from a Mixed-model ANOVA on perceived legitimacy



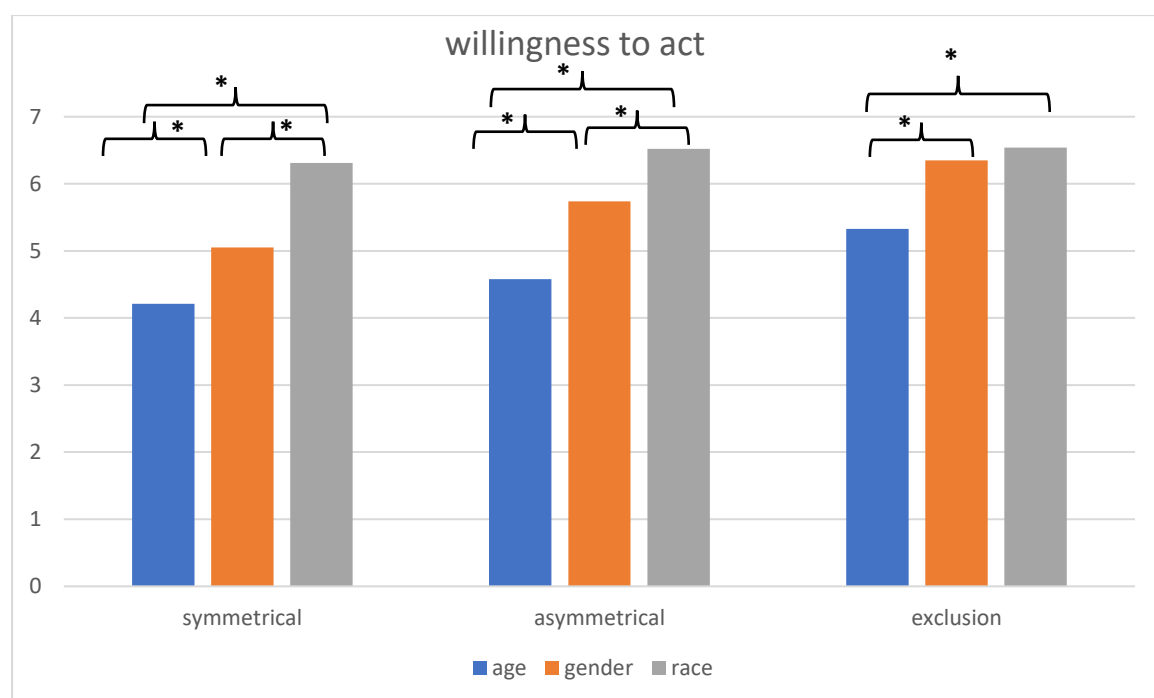
** $p < 0.01$; * $p < 0.05$

The results of the second set of simple effects examined differences within each type of group. These effects indicated that as expected, in the race condition, there were no significant differences between the asymmetrical and exclusion conditions, and both were perceived as non-legitimate. However, in the gender and age conditions, there was a significant difference between asymmetrical and exclusion, such that asymmetrical segregation was perceived as significantly more legitimate than exclusion.

A mixed-model ANOVA was performed to evaluate the effects of the type of group (between-subjects) and segregation type (within-subjects), on willingness to act. The means for willingness to act are presented in Figure 2. We found a main effect for both types of groups, where the most willingness to act was in race across all types of segregation, ($F(2,159)=31.01$, $p < 0.001$) and for context, where the most willingness to act was in exclusion across all groups types ($F(1,159)=42.22$, $p < 0.001$). There was also a significant interaction ($F(2,4) = 19.98$, $p < 0.001$).

A simple effect analysis was performed to understand the interaction better. The means are presented in Figure 2. Results showed that in the exclusion conditions, as expected, there were no significant differences between groups, and there was willingness to act in all groups. However, in separation conditions, both symmetrical and asymmetrical, there were significant differences between all groups. There is most willingness to act in the race condition, followed by the gender condition, and least in the age condition.

Figure 2: Findings from a Mixed-model ANOVA on willingness to act

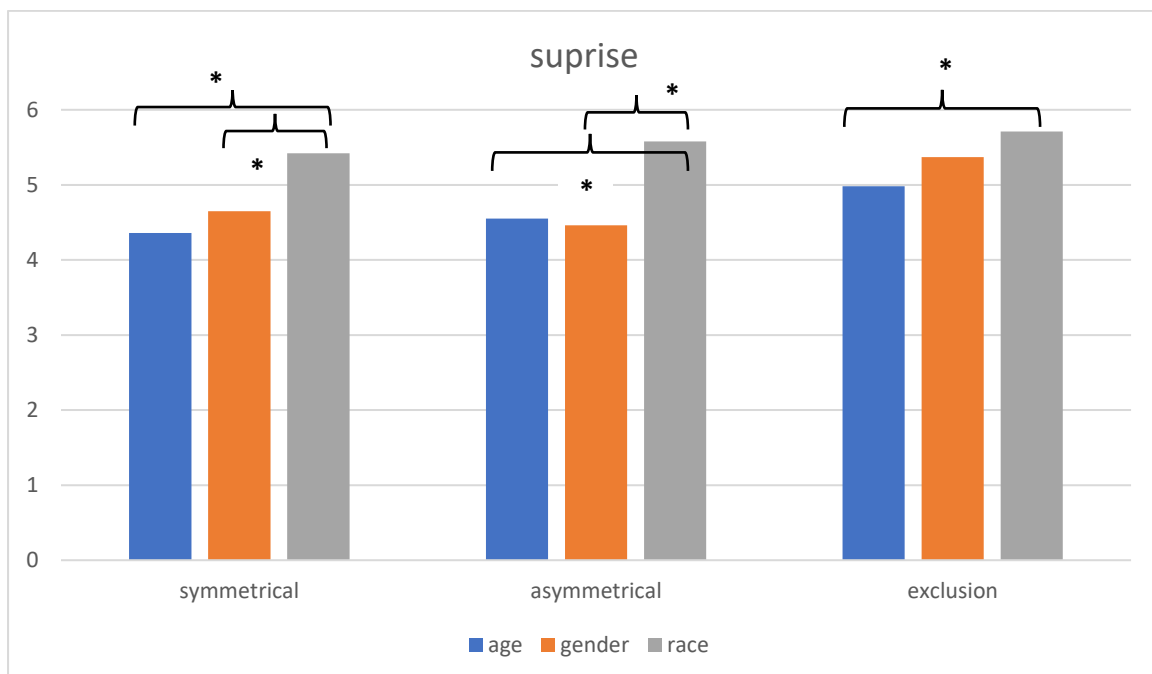


** $p < 0.01$; * $p < 0.05$

The results of the second set of simple effects examine differences within each type of group. These effects indicated that as expected, in the race condition, there were no significant differences between the asymmetrical and exclusion conditions, and the willingness to act was the same in both conditions. However, in gender and age, there was a significant difference between the asymmetrical and exclusion conditions. In the asymmetrical condition, people are less willing to act compared to the exclusion condition.

A mixed-model ANOVA was performed to evaluate the effects of the type of group (between-subjects) and segregation type (within-subjects), on the surprise measure. Results are presented in Figure 3. We found a main effect for both types of group, where the most surprising was in race across all segregation conditions, ($F(2,159)=7.18$, $p=0.001$) and for context, where the most surprising was in exclusion across all types of groups ($F(1,159)=16.27$, $p<0.001$). There was a significant interaction, as there were differences in how surprising the act was between at least two groups ($F(2,4) = 9.3$, $p<0.001$). The means are presented in Figure 3. In the exclusion conditions, as expected, there were no significant differences between groups, i.e. no significant difference in level of surprise between groups. However, in separation conditions, both symmetrical and asymmetrical, there were significant differences between groups. The most surprising was in the race condition, then age and gender.

Figure 3: A mixed-model ANOVA of the surprise measure



** $p<0.01$; * $p<0.05$

Results of the second set of simple effects examining differences between each type of group indicated that as expected, in the race condition, there is no significant difference between asymmetrical and exclusion, both equally surprising. However, in the gender condition, there was a significant difference between asymmetrical and exclusion, asymmetrical being less surprising than exclusion. In the age condition, there was no significant difference between asymmetrical and exclusion, contrary to the other dependent measures.

Discussion

The current research aimed to investigate tolerance towards segregation, and how it varies between different outgroups. We expected that in the case of race, asymmetrical separation would be considered as problematic to the same extent as exclusion, while in the case of gender, asymmetrical separation would be viewed with much more acceptance than exclusion (and as accepted as symmetrical separation). Participants read three scenarios showing three types of segregation- exclusion, asymmetrical separation, and symmetrical separation. As expected, in the case of exclusion, there were no significant differences between groups. Participants viewed the exclusion as non-legitimate, surprising, and were willing to act to change the situation, regardless of the excluded group. However, Separation elicited different reactions depending on the context. Separation by race, symmetrical or asymmetrical, was non-legitimate. In the case of gender, asymmetrical separation was perceived as more legitimate than exclusion, and less than symmetrical separation, which is considered most legitimate. The same results were shown in willingness to act and surprise. In race were always willing to act and surprised about the act. however, in gender asymmetrical separation was more surprising and people were less willing to act than exclusion, and symmetrical separation was least surprising and least willing to act.

These results are consistent with previous research that has found that sexism is taken less seriously than racism (Cowan & Hodge, 1996; Czopp & Monteith, 2003; Woodzicka et al., 2015). The most interesting finding is that symmetrical separation is perceived as legitimate in the gender case. The law in Israel permits separation by gender in some cases. In cases of symmetrical separation, the ruling often does not see it as “illegal” and enables the separation to occur (Tirosh, 2022). During the time this study was conducted, early 2023, the general elections in Israel resulted in the most right-wing government Israel ever had, with the most observant Jewish members. The subject of gender separation became a sensitive matter, since in the religious parties, gender separation is part of the religious life. However, surprisingly, even though in day-to-day life secular Jews seem opposed to such separation, research results show otherwise. In this research, most of the participants were non-religious, and yet found non-equal separation (asymmetrical), to be legitimate.

Separation in any form has a negative effect on individuals, on the status and educational level (Lee, 2004), and on mental health (Lee, 2009). More often than not, separation is asymmetrical which emphasizes the belief that one group is less important than the other group. Separation also leads to discrimination between groups. In a study conducted by Enos & Celaya (2018), participants looked at 16 human faces, half were African-American, and half were white. One face was racially ambiguous. When the faces were segregated, white faces seemed whiter, and black faces were blacker. Thus, the segregation emphasized the differences between groups. Segregation often leads to categorization, which in turn creates stereotypes and discrimination. When segregation occurs between groups, the differences between intergroup individuals are minimized, and outgroup members often expect individuals to fit into a “typical” category. Thus, when women are segregated, this can lead to a greater expectation to fit into stereotypical women attributes, thus minimizing individual differences between women in today's society.

In the case of age, there were interesting results. Ageism was put in the study for exploratory purposes. In all dependent measures, age was perceived as the most legitimate, least surprising, with least willingness to act. Gender and age operate in the same fashion, as biological characteristics are associated with socially ascribed attributes (Chonody, 2016), and yet ageism is more legitimate. The difference between age and gender is that gender is considered fluid, and can be changed. However, age is consistent and cannot be altered, and the biological differences are harder to ignore. More so, in general, as you get older you require more assistance, therefore a separation based on age, can be viewed as beneficial and not discriminated against. Further research should investigate this finding.

The present research has some limitations. First is the lack of variety in participants. 2/3 of the participants were women, almost 100% were Jewish, and more the 50% were white. Further research should ensure equal representation of majority and minority participants and control association to the group when analyzing the results. Another limitation of our research was that we did not include control conditions that would allow for a baseline comparison. For example, we could have written a scenario in which there was a thought of preventing a current group from entering, and in the end, everyone was included.

To my knowledge, this was the first research conducted using segregation as a form of discrimination between groups. As our results are compatible with previous research, future research should continue investigating this line of results, duplicating the results with different populations, as noted in the limitations. Future research should also add a control scenario for a baseline. As suggested previously, it will be interesting to further explore the results about ageism. Lastly, mediators such as sexism, social dominance, and essentialism, should be added on to try and explain the findings, as our research was exploratory.

Today, with #metoo and the awareness of feminism and equality, you would think that sexism is history. However, this research shows that unfair treatment towards women is still not considered discriminatory and wrong and that it still exists. Our job is to become more aware of this situation, not legitimize it, and act towards real equality.

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Appendices

טופס הסכמה מדעת

שלום וברכה!

ברצוננו להודות לך על הסכמתך לקחת חלק במחקר הנוכחי העוסק בנושאים חברתיים. ההשתתפות במחקר כוללת מילוי של השאלון המצורף. מילוי השאלון אמור לקחת כ 20 דק'. הנתונים במחקר זה יישמרו חסויים וללא שם. ניתוח הנתונים ייעשה על סמך תשובותיהם של כלל המשתתפים במחקר ולא על סמך נתוני אדם ספציפי כך שהאנונימיות של התשובות שלך מובטחת. השתתפותך הינה מרצונך החופשי ואתה רשאי להפסיק את השתתפותך בכל רגע. המחקר כולל מספר שאלונים קצרים. אנא קראו את ההוראות שבכל חלק לפני המענה. אין תשובות נכונות או לא נכונות. אנחנו מעוניינים בתשובות כנות המתארות את מחשבותיך ודעותיך. אם יש לכם שאלות, אתם מוזמנים לפנות למספר הבא - 050-8642533

או במייל: ggyarrow@gmail.com

תודה רבה מראש,

גלית סמרוי.

אני מסכים/ה להשתתף במחקר.

איני מסכים/ה להשתתף במחקר.

תסריטים

בקטעים הבאים תקראו תיאורים של מקרים שנחו ע"י אנשים שונים. עליכם לקרוא את הקטעים הבאים ולענות על השאלות הבאות אחריהם :

קטע 1-

יואב, 35, מתל אביב :

"בשכונה בא אני מתגורר בתל אביב נפתח מתנ"ס חדש. אחד החוגים שהוצעו במתנ"ס היה חוג עיתונאות בעידן החדש. האולם החדש שהקצו לטובת החוג היה קטן מידי להכיל את כל המנויים של הקאנטרי ולכן הוחלט להגביל את מספר המקומות בחוג ולאפשר הרשמה לגברים בלבד".

קטע 2-

ינאי, 25, סטודנט באוניברסיטת רייכמן :

" האוניברסיטה שלנו הציעה קורס קיימות לכלל הסטודנטים באוניברסיטה. נרשמו סטודנטים רבים ונוצר צורך לפצל את הנרשמים לשתי כיתות שונות. בכיתה אחת התקיים הקורס לגברים ואילו בכיתה השנייה התקיים הקורס לנשים".

קטע 3-

תומר, 40, מרמת גן :

"באירוע בשכונה בה אני מתגורר, התקיים אירוע יום העצמאות. המשטרה רצתה לבצע סדר בכניסה לאירוע כדי שלא ייווצר עומס. לכן, הציבה שני תורים לכניסה לאירוע. בכניסה הראשית לאירוע הוצב תור המיועד לגברים ואילו בכניסה הצדדית לאירוע, הוצב תור המיועד לנשים.

שאלונים

שאלות לאחר כל קטע : אנא דרג בסולם של 1 (לא מסכים בכלל) ל7 (מסכים מאוד), מהי מידת הסכמתך עם האמירות הבאות :

עד כמה הפתרון שתואר בקטע מוצדק בעינייך?

עד כמה את מסכים.ה עם הפתרון שתואר בקטע?

עד כמה הפתרון שתואר בקטע מעורר בך כעס?

באיזה מידה הפתרון שתואר בקטע מעורר בך אי נוחות?

עד כמה הפתרון שתואר בקטע נתפס בעינייך כפוגעני?

באיזו מידה לדעתך חשוב לפעול לשינוי הפתרון המתואר בקטע?

באיזו מידה לדעתך הפתרון במתואר בקטע הפתיע אותך ?

באיזו מידה לדעתך הפתרון המתואר בקטע נועד לכבד את רגשות הציבור הדתי?

שאלון סוציו דמוגרפי-

גיל _____

מגדר :

- גבר
- אישה
- אחר

סטטוס משפחתי :

- רווק/ה
- נשוי/אה
- גרוש/ה
- אלמן/ה
- אחר

דת :

- יהודי
- נוצרי
- מוסלמי
- אחר

רמות דתיות מ1 (לא דתי בכלל) עד 7 (מאוד דתי) .

אידיאולוגיה פוליטית :

- ימין קיצוני
- ימין מתון
- ימין
- מרכז
- שמאל
- שמאל מתון
- שמאל קיצוני

ארץ לידה : _____

שנת עליה : _____

השכלה :

- יסודי
- תיכון
- לומד באקדמיה
- תואר ראשון
- תואר שני

האם את/ה עובד/ת בעבודה כלשהי בשכר?

- לא עובד/ת בשכר
- עובד/ת במשרה חלקית
- עובד/ת במשרה מלאה

השכר הממוצע בישראל הינו 23,000 ₪ למשפחה. ההכנסה שלך :

- הרבה מתחת לממוצע
- קצת מתחת לממוצע
- ממוצע
- קצת מעל הממוצע
- הרבה מעל הממוצע

תודה רבה על השתתפותך במחקר! מטרת המחקר הייתה להבין בצורה יותר טובה את התופעה של אפליה מגדרית. במחקר קראתם תיאורים של חוויות שנכתבו על ידינו לצורכי המחקר. . הקטעים שאתם קראתם **אינם אמיתיים** והומצאו לחלוטין ע"י צוות המחקר.

נשמח לשנף אותך בתוצאות המחקר. אם ברצונך לקבל את סיכום התוצאות בסיום המחקר, תוכל לפנות לצוות המחקר בכתובת מייל: ggvarrow@gmail.com.

תודה.

תקציר

סגרגציה מתארת מצב של הפרדה של אנשים על רקע שייכות לקבוצה מסוימת. לסגרגציה השפעות שליליות על מצב סוציו-אקונומי, כמו תעסוקה וחינוך (Fang et al., 1998; Lee, 2004), וכן השפעה על הבריאות הנפשית (Lee, 2009). בישראל של שנת 2023, הנושא של הפרדה על רקע מגדרי הפכה לנפיצה במיוחד, שכן במפלגות הדתיות המרכיבות את מרבית הממשלה, הפרדה מגדרית היא חלק מחיי היומיום. מחקרים קודמים הראו שסקסזים נחשב כפחות חמור מגזענות (Cowan & Hodge, 1996; Czopp & Monteith, 2003). הסיבה לכך היא שסטראוטיפים מגדריים נוטים להיות יותר מחייבים, כלומר אמונות איך אנשים צריכים להתנהג. לעומת זאת סטריאוטיפ תיאורי מדבר על איך אנשים בדרך כלל מתנהגים (Fiske and Stevens, 1993). בנוסף, הבדלים בין המינים הוא אך טבעי (Crompton & Lyonette, 2005). במחקר הנוכחי נבקש להתמקד בסגרגציה כסוג של אפליה. ישנם שלושה סוגים של סגרגציה שמנותחים במחקר הנוכחי: הדרה, הפרדה א-סימטרית (לא שיוויון), והפרדה סימטרית (מופרד אך שיוויון). השערת המחקר המרכזית היא שהפרדה א-סימטרית תהיה יותר נסבלת כאשר מדובר בהפרדה מגדרית, אך לא כאשר מדובר בגזענות. במחקר השתתפו 155 נבדקים אשר ענו על מספר שאלונים. הנבדקים הוקצו בצורה רנדומלית לאחד משלושה סוגי קבוצות (מגדר, גזע, גיל). כל המשתתפים קראו שלושה מקרים שתיארו כל אחד את שלושת סוגי הסגרגציה (הדרה, הפרדה א-סימטרית, והפרדה סימטרית). תוצאות המחקר איששו את השערתו והראו שהפרדה א-סימטרית על רקע מגדרי נתפסת ליותר לגיטימית מאשר הפרדה גזעית. אי שוויון מגדרי הוא עדיין חלק מהתרבות שלנו. אנו מקווים שהמחקר יגרום לאנשים להיות יותר מודעים לדבר ובכך לפעול לשינוי.

עבודה זו נכתבה בהדרכתה של פרופ' תמר שגיא מהתוכנית לתואר שני בפסיכולוגיה חברתית, בית ספר
ברוך איבצ'ר לפסיכולוגיה, אוניברסיטת רייכמן.

אוניברסיטת רייכמן

בית ספר ברוך איבצ'ר לפסיכולוגיה

תכנית תואר מוסמך בפסיכולוגיה חברתית

סקסיזם לעומת "יזם" אחרים

האם סקסיזם נחשב ליותר לגיטימי מאשר גזענות וגילנות?

גלית סמרוי

עבודה זו מוגשת כחלק מהדרישות לשם קבלת תואר מוסמך בפסיכולוגיה חברתית בבית ספר ברוך איבצ'ר
לפסיכולוגיה של אוניברסיטת רייכמן

אפריל, 2024