



DOCUMENTS PACKAGE

"One is not born, but rather becomes, a woman."

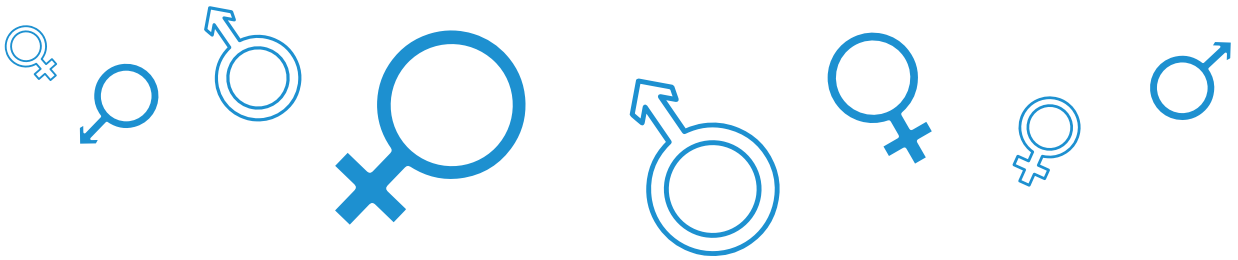
Simone de Beauvoir, 1949

DOCUMENT 1

We have now considered in detail the approved personalities of each sex among three primitive peoples. We found the Arapesh—both men and women—displaying a personality that, out of our historically limited preoccupations, we would call maternal in its parental aspects, and feminine in its sexual aspects. We found men, as well as women, trained to be co-operative, unaggressive, responsive to the needs and demands of others. We found no idea that sex was a powerful driving force either for men or for women. In marked contrast to these attitudes, we found among the Mundugumor that both men and women developed as ruthless, aggressive, positively sexed individuals, with the maternal cherishing aspects of personality at a minimum. Both men and women approximated to a personality type that we in our culture would find only in an undisciplined and very violent male. Neither the Arapesh nor the Mundugumor profit by a contrast between the sexes; the Arapesh ideal is the mild, responsive man married to the mild, responsive woman; the Mundugumor ideal is the violent aggressive man married to the violent aggressive woman. In the third tribe, the Tchambuli, we found a genuine reversal of the sex attitudes of our own culture, with the woman the dominant, impersonal, managing partner, the man the less responsible and the emotionally dependent person.

These three situations suggest, then, a very definite conclusion. If those temperamental attitudes which we have traditionally regarded as feminine—such as passivity, responsiveness, and a willingness to cherish children—can so easily be set up as the masculine pattern in one tribe, and in another be outlawed for the majority of women as well as for the majority of men, we no longer have any basis for regarding such aspects of behaviour as sex-linked. And this conclusion becomes even stronger when we consider the actual reversal in Tchambuli of the position of dominance of the two sexes, in spite of the existence of formal patrilineal institutions. The material suggests that we may say that many, if not all, of the personality traits which we have called masculine or feminine are as lightly linked to sex as are the clothing, the manners, and the form of head-dress that a society at a given period assigns to either sex. When we consider the behaviour of the typical Arapesh man or woman as contrasted with the behaviour of the typical Mundugumor man or woman, the evidence is overwhelmingly in favour of the strength of social conditioning.

Sex and Temperament in Three Primitive Societies (1935)



DOCUMENT 2

LES GARÇONS

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17 cm - 3 voies LED intégrées à la carrosserie.
75 secondes pour jouer à 7 en même temps.
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23 Voir conditions en page 118 du catalogue.

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Les filles

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Fée volante Flying Fairy lumineuse
Une véritable fée volante (Elle vole vraiment
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Souriez-les vite pour qu'ils gambadent.
Inclus des accessoires de 25 cm.
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Belle Barbie qui s'éveille sur un long jupon glacé
qui se soulève et dévoile la tenue d'hiver. Un collier
et des gants dorés viennent parfaire sa tenue.
DÈS 6 ANS

59€⁹⁰



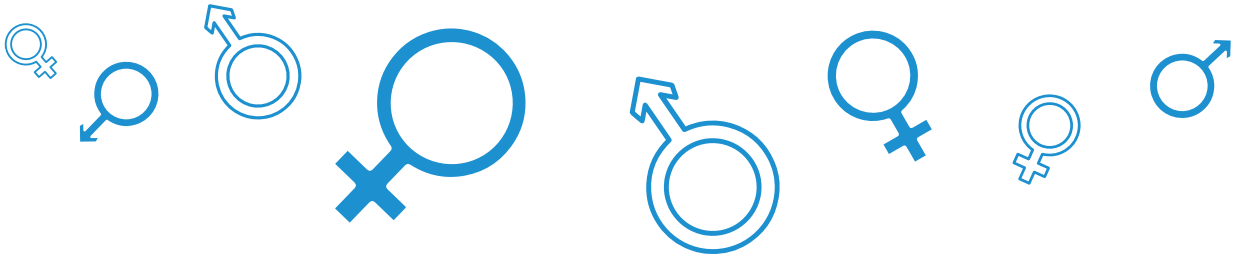
LEGO Friends
Le yacht
Naviguez en toute liberté sur le yacht avec Mia, Maya et Ana.
DÈS 7 ANS

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6 Voir conditions en page 118 du catalogue.



DOCUMENT 3

Crying babies

This classic experiment was carried out by Condry and Condry in 1976:

Subjects were shown a video of a 9-month old baby playing with a box. After the passage of a certain amount of time the cover of the box opens and a jack-in-the-box pops out. The baby starts to cry.

The researcher divided his subjects in two groups:

- A** Half the subjects were told that the baby was a girl.
- B** The other half were told that the baby was a boy.

The subjects were then asked why the baby was crying.

These were the results:

The group that thought that the baby was a girl often attributed the baby's tears to fear.

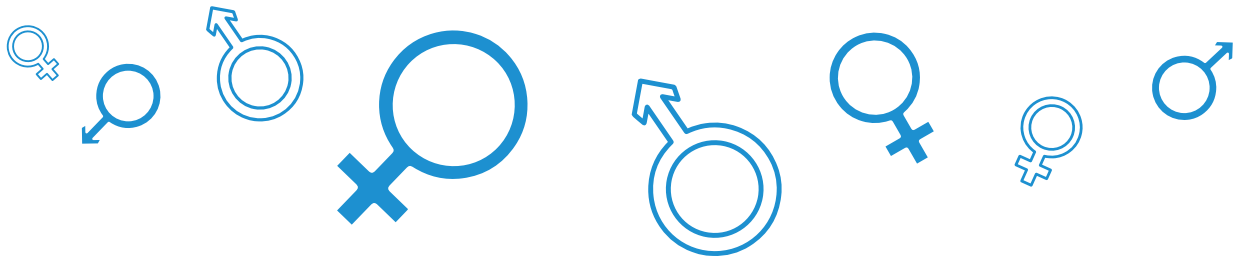
However the group that thought that the baby was a boy said he was crying because he was angry.

Source: Condry, J. & Condry, S. (1976). Sex differences: A study of the eye of the beholder. *Child Development*, 47, 812-819.

DOCUMENT 4



Publicity for American Apparel, 2013



DOCUMENT 5

The majority of boys, even those who say that they like Barbie Dolls, think that other boys don't like Barbie because it's a girls' toy. There is a group pressure such that boys who like Barbie think they are the only ones to do so, that it is an individual trait and therefore shouldn't be spoken about. So certain toys can be played with as long as they are kept secret. Because of this it's a difficult subject to study, because this practice exists but only on the condition that it is not spoken about and is only something that happens privately...A 10-year-old-boy admitted to us, under the seal of secrecy, that he played with his sister's Barbie dolls but that he didn't want his friends to find out. He said that he needed to hide it completely in case one of his friends would spontaneously drop by.

Brougères G, « Les expériences ludiques des filles et des garçons », in Lemel Y. Roudet B. (dir.), *Filles et garçons jusqu'à l'adolescence. Socialisations différentielles*. Paris, L'Harmattan, 1999.