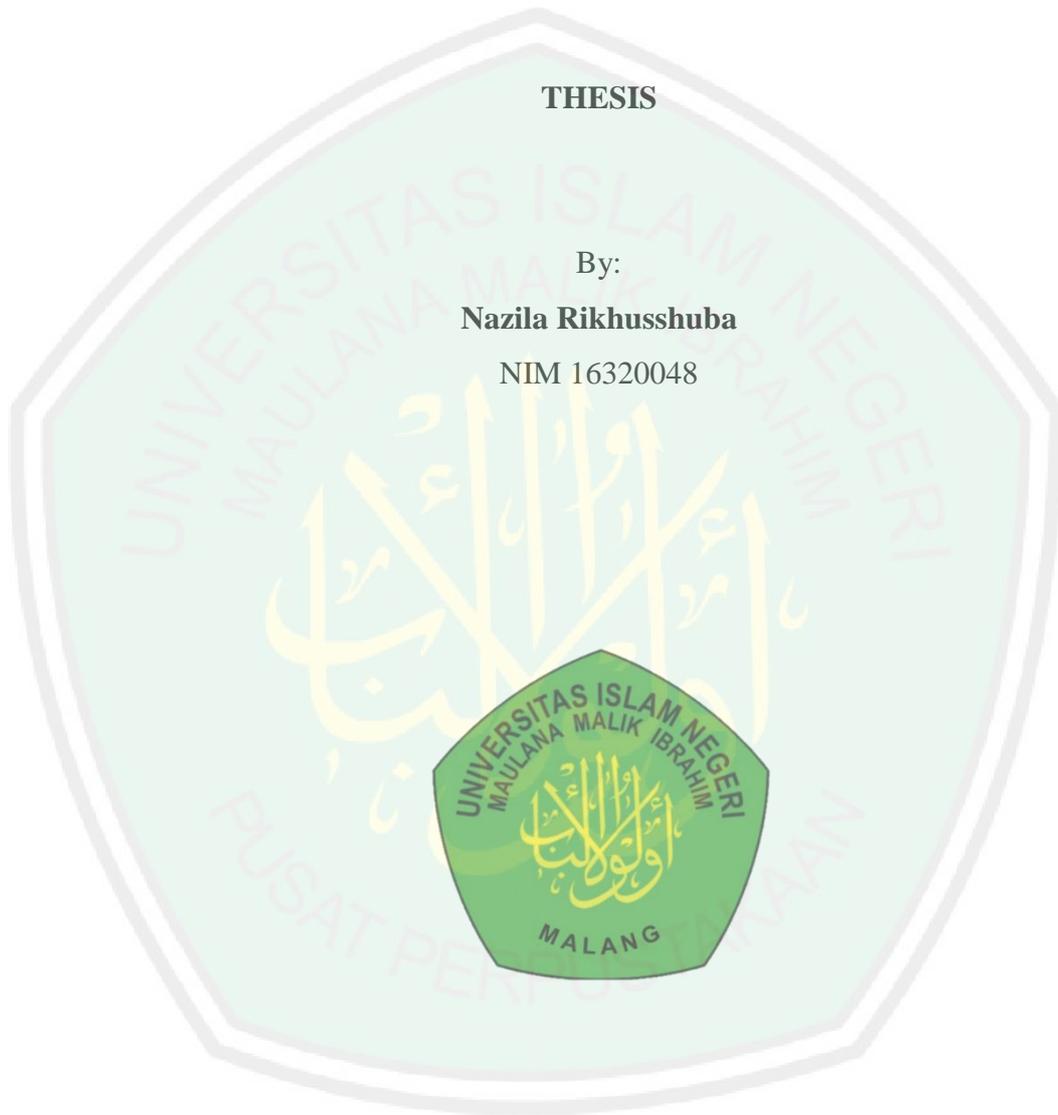# PARENTAL INFLUENCE ON THE MAIN CHARACTER'S GENDER IDENTITY DEVELOPMENT IN LAURIE FRANKIEL'S *THIS IS HOW IT ALWAYS IS*

THESIS

By:

Nazila Rikhusshuba

NIM 16320048

DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

UIN MAULANA MALIK IBRAHIM MALANG

2020

PARENTAL INFLUENCE ON THE MAIN CHARACTER'S GENDER
IDENTITY DEVELOPMENT IN LAURIE FRANKIEL'S
THIS IS HOW IT ALWAYS IS

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

By:

Nazila Rikhusshuba

NIM 16320048

Advisor:

Miftahul Huda, M. Pd.

NIP 198403292011011009

DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UIN MAULANA MALIK IBRAHIM MALANG
2020

STATEMENT OF AUTHORSHIP

I state that the thesis entitled **"Parental Influence on the Main Character's Gender Identity Development in Laurie Frankiel's *This Is How It Always Is"*** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim from others, I am the only person who is responsible for that.

Malang, 16 June 2020

The researcher

Nazila Rikhusshuba
NIM 16320048

APPROVAL SHEET

This to certify that Nazila Rikhusshuba's thesis entitled **Parental Influence on the Main Character's Gender Identity Development in Laurie Frankiel's** *This Is How It Always Is* has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S).

Malang, 16 June 2020

Approved by

Advisor,   Head of Department of English Department

Miftahul Huda, M.Pd.   Rina Sari, M.Pd.

NIP 19840329 201101 1 009   NIP 197506102006042002

Acknowledged by

Dean,

M.A.

NIP 1991032002

LEGITIMATION SHEET

This is to certify that Nazila Rikhusshuba's thesis entitled **Parental Influence on the Main Character's Gender Identity Development in Laurie Frankiel's** *This Is How It Always Is* has been approved by the Board of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S.) in Department of English Literature.

Malang, 16 June 2020

The Board of Examiners   Signatures

1. Dr. Hj. Istiadah, M.A.
NIP 196703131992032002 (Main Examiner)   _____

2. Muhammad Edy Thoyib, M.A.
NIP 198410282015031007 (Chair)   _____

3. Miftahul Huda, M. Pd.
NIP 19840329 201101 1 009 (Advisor)   _____

Approved by
Dean of Faculty of Humanities

M.A.
1991032002

MOTTO

Let everything happen to you:

Beauty and terror.

Just keep going.

No feeling is final.

--- Rainer Maria Rilke ---

DEDICATION

This thesis is dedicated to my mother, the one and only parent I have, who never

stops having my back and whose great influence makes me who I am today.

One morning she said, "I want you to be the best version of yourself".

ACKNOWLEDGEMENTS

All praise belongs to Allah, the Almighty God, who has given me blessings and mercy. *Shalawat* and *salam* I deliver to Muhammad *pbuh*, the prophet inheriting Islam as a peace and hope to the entire universe. For the grace He gives through the chosen prophet, I could finish writing this thesis.

I wish to express my sincere gratitude to special people without whom it would be likely impossible to accomplish this thesis, especially to my advisor Miftahul Huda, M.Pd., whose role is significant for this work as he has guided me and shared ideas with me throughout his busy days.

I would also like to express my gratitude to:

1. Dr. Hj. Syafiyah, M.A., Dean of Faculty of Humanities of UIN Maulana Malik Ibrahim Malang;

2. Rina Sari, M.Pd., Head of Department of English Literature;

3. All lecturers in the Department who have inspired me and educated me with valuable insights and knowledge. My four years studying English literature with them are the best of a lifetime. Thank you for enriching my journey.

4. My mother, my most favorite person, who has raised me up on her own shoulders. Without you, this thesis would not have been written;

5. All the best mates with whom I make a great company. Thank you for the laughter and deep talks;

6. Finally, I thank myself for keep struggling and making the most efforts out of this final work.

   As an imperfect human, I might make mistakes during my academic journey, particularly when carrying this study and writing this thesis. With this in mind, any feedbacks and suggestions are welcome. This study hopefully can provide new insights for students of English literature in conducting similar research in the future.

Malang, 16 June 2020
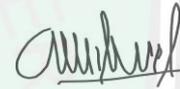
Nazila Rikhusshuba

ABSTRACT

Rikhusshuba, Nazila. 2020. *Parental Influence on the Main Character's Gender Identity Development in Laurie Frankiel's "This Is How It Always Is".* Undergraduate Thesis. Department of English Literature, Faculty of Humanities, UIN Maulana Malik Ibrahim Malang. Advisor: Miftahul Huda, M.Pd.

Keywords: Gender Identity Development, Main Character, Parental Influence.

Gender identity is perceived as unstable at one point in time. It develops across the life span even since the age of infancy. The development of gender identity is likely influenced by social aspects, including parents. As parents' actions and behaviors convey meaning to their, parents contribute to the formation of the children's gender identity development.

The present study aims at investigating the parental influence on gender identity development of a child character named Claude in Laurie Frankiel's *This Is How It Always Is*. The study focuses on the process of how Claude as a young transgender character develops his conception of gender identity through the roles played by his parents as social reference, aside from biological perspective that may also partly give impact to his gender development.

This study is a literary criticism concerning on the issue of gender identity development in a literary work viewed from psychological approach. The data, which are in the forms of words, phrases, and sentences, were collected from a novel entitled *This Is How It Always Is* by Laurie Frankiel. They were analyzed using social cognitive theory of gender by Bussey & Bandura (1999).

The results of the study show that Claude's gender identity development is influenced by his parents through the process of modeling, enactive experience, and direct tuition. They are supported by the parents' expectations during the pregnancy age. The process of modeling reveals egalitarian gender roles and sexual orientation modeled and Claude's attention to his mother as an ideal female model. In enactive experience, the parents convey affective reactions such as acceptance and approval on Claude's gender orientation. The mode of direct tuition is shown by the parents' permission and encouragement to Claude when he performs feminine activities. Likewise, parents' expectations of having a female kid during pregnancy lead them to prepare "feminine environment", involving female attributes and name, for the male-born child, Claude.

ABSTRAK

Rikhusshuba, Nazila. 2020. *Pengaruh Orangtua Terhadap Perkembangan Identitas Gender Tokoh Utama dalam "This Is How It Always Is" Karya Laurie Frankiel.* Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, UIN Maulana Malik Ibrahim Malang. Pembimbing: Miftahul Huda, M.Pd.

Kata Kunci: Perkembangan identitas gender, tokoh utama, pengaruh orangtua.

Identitas gender dipahami sebagai sesuatu yang tidak stabil dalam sekali waktu. Identitas tersebut berkembang selama masa kehidupan, bahkan sejak masa kehamilan. Perkembangan identitas gender dapat dipengaruhi oleh aspek-aspek sosial termasuk orangtua. Karena perilaku dan sikap orangtua menyampaikan makna, maka orangtua berkontribusi pada pembentukan perkembangan identitas gender anak.

Penelitian ini bertujuan untuk menganalisis pengaruh orangtua terhadap perkembangan identitas gender seorang karakter anak bernama Claude dalam novel This Is How It Always Is karya Laurie Frankiel. Studi ini berfokus pada proses bagaimana Claude sebagai karakter transgender muda mengembangkan pemahaman identitas gendernya melalui peran yang dimainkan orangtuanya sebagai referensi sosial, terlepas dari sudut pandang biologis yang mungkin juga turut berpengaruh terhadap perkembangan gendernya.

Penelitian ini merupakan kritik sastra yang terpusat pada isu perkembangan identitas gender dalam karya sastra, ditinjau dari pendekatan psikologi. Data yang berupa kata, frasa, dan kalimat ini diperoleh dari sebuah novel berjudul This Is How It Always Is yang ditulis oleh Laurie Frankiel. Data tersebut menggunakan teori kognitif sosial milik Bussey dan Bandura (1999).

Hasil penelitian menunjukkan bahwa perkembangan identitas gender Claude dipengaruhi oleh orangtuanya melalui proses pemodelan (modeling), pengalaman enaktif (enactive experience), dan pelajaran langsung (direct tuition). Proses tersebut juga didukung oleh ekspektasi orangtua pada masa kehamilan. Proses pemodelan menunjukkan peran gender dan orientasi seksual egaliter yang dimodelkan serta perhatian Claude terhadap ibunya sebagai model perempuan yang ideal. Dalam pengalaman enaktif, orangtua menyampaikan reaksi berpengaruh seperti penerimaan dan kesetujuan terhadap orientasi gender Claude. Proses pelajaran langsung diberikan melalui izin dan dorongan orangtua terhadap Claude ketika dia menunjukkan aktivitas feminin. Selain itu, ekspektasi orangtua untuk memiliki anak perempuan selama masa kehamilan membuat mereka menyiapkan "lingkungan feminin", meliputi atribut dan nama perempuan, untuk anak laki-laki yang dilahirkan, yaitu Claude.

المستخلص

ريخوشوبا، نزيلا. 2020. *أثر الوالدين على تنمية الهوية الجنسية للعامل الرئيسي في "هكذا هو يدوم" للوري فرانكيل.* قسم أدب اللغة الإنجليزية، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: مفتاح الهدى، الماجستير.

الكلمات الرئيسية: تنمية الهوية الجنسية، العامل الرئيسي، أثر الوالدين.

تعرف الهوية الجنسية نحو شأن متقلب ذات زمن. ويدوم نمو الهوية مدار الحياة إلى منذ وقت الحمل. وتتأثر تنمية الهوية الجنسية بالعوامل الخارجية منها الوالدان. حيث كان عمل الوالدين وموقفهما يدلان إلى المعنى، فيشتركان في تنمية الهوية الجنسية وتكوينها للولد.

يهدف هذا البحث إلى تحليل أثر الوالدين على تنمية الهوية الجنسية للولد له اسم كلاودي في رواية هكذا هو يدوم للوري فرانكيل. يتركز البحث على عملية كلاودي مثل الفتى المتحولين جنسيا في إنماء معرفة الهوية الجنسية بما يقوم عليه والداها مرجعا إجتماعيا له، ويخرج ذالك من الصورة البيولوجية التي تحتمل على تأثير تنمية جنسيته.

كان البحث بحثا نقديا أدبيا الذي يهتم بخطاب تنمية الهوية الجنسية في العمل الأدبي، وهو استخدم المدخل السيكولوجي. وحصل على البيانات المجموعة بشكل الكلمة، الكلم والجملة من رواية هكذا هو يدوم التي كتبتها لوري فرانكيل. قام التحليل على البيانات بنظرية السلوك الإجتماعي لبوسي وبندورا (1999).

أما نتائج البحث يدل إلى أن تنمية الهوية الجنسية لكلاودي أثرها الوالدين بطريقة التمثيل، تجربة النشطة، التعلم المباشر. وأيد أيضا توقعات الوالدين زمن الحمل تلك العملية. كانت عملية التمثيل يدل إلى أن دور الجنس وعدل التوجيه الجنسي والاهتمام عند كلاودي على أمه كلها صورة المرأة المثالية. وكانت عملية تجربة النشطة قدم الوالدان إيجابا مؤثرا مثل القبول والاتفاق على التوجيه الجنسي لكلاودي. ثم كانت عملية التعلم المباشر محصولة من إذن ودفع الوالدين على كلاودي عندما يظهر الأنشطات النسوية. بجانب ذالك، توقعات الوالدين على ملك البنت زمن الحمل تدفعهما أن يستعدا "البيئة النسوية" مثل الاسم والإضافيات للبت، حيث تصيب على ابن وهو كلاودي.

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

This introduction chapter initially covers the background of the study as a basic aspect of conducting the research, then the problem of study is proposed and its objective is formulated to answer and give a purpose. Several following sub-chapters involve significance of the study, scope and limitation, definition of key terms, previous studies, and research method which includes research design, data and data source, data collection, and data analysis.

A. Background of the Study

The development of gender identity can be linked with a wide range of social aspects, including parental influence (Bandura, 1986; Bussey & Bandura, 1999; Bandura, 1991; Marks et al., 2009; Bussey, 2011; Halpern et al., 2015). Supporting Bandura's Social Cognitive Theory (1986), Bussey & Bandura (1999) argue that parents take a part in playing an active role during the early phase of gender development. When parents convey the information to their children about gender, they contribute to the formation of their children's gender identity. Besides, parents' evaluative reactions, such as rewards and punishments, are influential. They exert a strong impact on children's development of gender conceptions through gender labeling, which highlights the appropriateness of gendered performances or behaviors (Bussey & Bandura, 1999).

1

Social influences, including those of the parents, contribute to gender identity development through three primary modes: modeling, enactive experience, and direct tuition (Bandura A. , 1986). Children learn gender stereotypes from observing gender roles and behaviors modeled by their parents. Bussey & Bandura (1999) state that "Models exemplify activities considered appropriate for the two sexes. Children can learn gender stereotypes from observing the differential performances of male and female models". In enactive experience, children develop and refine gendered orientations by perceiving the positive and negative consequences involving parents' acceptance or censure (Bussey & Bandura, 1999).

The more that consequences of behavior are based on gender, the more that gender's self-regulatory processes are used to guide behavior (Bussey K. , 2011). Meanwhile, direct tuition is a significant mode of social influence which affects children's gender conceptions. In early childhood, parents direct their children to take specific activities based on the gender linkage (Bussey & Bandura, 1999) and such a direction, more or less, influence the children's perception and image on gender roles as well as gender identity.

The relationship between gender identity and family has taken over the society's point of view, even in the making of a literary work. *This Is How It Always Is,* a novel written by Laurie Frankiel, is a story about a family life. The youngest son, named Claude, starts identifying himself as a girl around age of five. The plot's rising action appears when he acts differently from his older brothers. Contrary to his gender norms, he starts dressing up as a little girl and

refuses to take it off. He performs himself as a fairy princess through the days in kindergarten, which results in the bullying and rejection from peers and society conforming to the norms of heteronormativity (Frankiel, 2018).

This character Claude, who becomes a young transgender, is the instance of how gender identity becomes unstable as the child is growing up. This identity development can be influenced by psychological or social factors, including the parental roles. Hence investigating the topics of gender identity in this novel would be significant enough.

Comprehensive studies with the same object, however, cannot be found as this novel has never been explored by scholars, though many criticisms in *The New York Times*, *Kirkus Reviews*, and *Publishers Weekly* have given their excellent reviews. Therefore, this study attempts to academically investigate the novel by focusing on the topic of gender identity development by applying social cognitive theory. As the character's gender identity is not only seen as a personal but also a social matter, parental influence is considered important to consider while trying to investigate the formation of the character's female identity within his male body.

While "scientific research" on the novel is not found yet, several studies related to the same topic of gender identity in literary works are more easily found. Some researchers examine the aspect of transgender characters' repetitive performativity using Judith Butler's theory (Zhao, 2009; Nikandam, 2012; Wang; 2019). The other studies explore the deconstruction and transformation of characters' gender identity using Stuart Hall's theory of identity concept

(Paramita, 2009; Tuglu, 2016). Those studies primarily focus on the individual aspects, while this research attempts to highlight parental influence as (one of) the social aspects.

Other studies that point up the relationship between gender and family have also been conducted, such as by Marks et al. (2009) and Halpern et al. (2015). Despite using the same theory of social cognition by Bandura, they concern merely on how family affects gender roles, not the trouble of gender identity or transgenderism. This study is worth-conducting since it might fill the existing gap by doing gender identity criticism through social cognitive theory on a literary work that has not been much discussed yet, i.e. *This Is How It Always Is*.

B. Problem of the Study

In line with the aforementioned rationale, this study attempts to answer one research question: "How do the roles of parents influence the main character's gender identity development in Laurie Frankiel's *This Is How It Always Is*?"

C. Objective of the Study

This study aims to describe the roles of parents' influence on the gender identity development of the main character named Claude in Laurie Frankiel's *This Is How It Always Is*.

D. Significance of the Study

      This research is expected to provide theoretical contributions for gender studies, to give new perspectives about how the issue of gender identity development is raised in Laurie Frankiel's *This Is How It Always Is*, particularly through the lens of Bussey's and Bandura's Social Cognitive Theory of Gender. Meanwhile, practically, this study might be a reference or alternative source for the next researchers who intend to carry out further studies on the related issue, thereby the findings will helpfully give them additional information about the topic and how the topic is discussed.

E. Scope and Limitation

      This study focuses on the relationship between the character Claude and his parents so that the data are collected only from relevant chapters instead of the whole pages of the novel. Furthermore, this study limits its concern on the social aspects of gender identity by applying Bussey and Bandura's theory regardless the possible use of other theories such as Freud's psychosexuality, Butler's performativity, Bem's gender schema, or Kohlberg's developmental theory. Those other perspectives and theories are potential to use for any further research in analyzing the novel.

F. Definition of Key Terms

      There are some technical terms used in this study. The definitions below are provided to avoid possible misinterpretations on them.

1. Gender identity development is the processes or stages of one-self's personal conception as being male/female, or rarely both/neither (Ghosh, 2015);

2. Parental influence is parents' any opinion, attitude, or action (other than direct tutoring) that somehow shapes or molds the child's behavior (Nebor, 1986).

G. Previous Studies

There are several previous studies related to the topic of gender identity development. The literary studies conducted by Zhao (2013), Nikandam (2012), and Wang (2019) examine the aspects of transgender characters' repetitive performativity using Judith Butler's theory. Zhao (2013) studies Cynthia Ozick's *Heir to the Glimmering World* and explores how the main characters search for a social position in the perspective of gender performativity. The finding shows that Ninel's and Bertram's performances are manifestations of the improper definition of binary opposition, and Elsa's masquerade can be understood as her performative production of subversion of literary madwoman image.

Furthermore, Nikandam (2012) examines the works of Angela Carter, i.e. *Nights at the Circus (1984).* The paper aims to understand the reproduction of gender identity. It is illuminated that Fevver involves crossing gender as she has wings with a feminine appearance. The process she goes through teaches the readers that gender is not fixed as a tangible series of properties in the natural world but is located in the mind.

Finally, Wang (2019) use Butler's gender theory to study the gender performativity of the protagonist in *The Danish Girl.* She investigates the

protagonist's mental confusion and struggles in the process of identification, his/her gender crossing emotions, and the vague zone of the traditional binary gender boundary. The result shows that the appearance of Lili is the result of the repeated play, not the reason.

The other two studies explore the deconstruction and transformation of characters' gender identity using Stuart Hall's theory of identity concept (Paramita, 2009; Tuglu, 2016). Paramita (2009) investigates gender identity in Patrick McCabe's *Breakfast on Pluto*. The analysis reveals that gender identity is likely to be deconstructed, as shown by the identity transformation done by Patrick Braden. The study also demonstrates that the novel offers a discourse of identity that is dynamic.

Meanwhile, Tuglu (2016) explores the novels *Pinhan* (*The Mystic*) by Elif Shafak and *Orlando* by Virginia Woolf, in which the two androgynous protagonists of the novels express the uniqueness of identity formation in terms of gender despite the differing repressive societies they live in. Even though both novels were written in different eras and with different cultural backgrounds, they take upon a similar approach to the issue of gender in their own unique ways. The findings explain the attempts to achieve a unification of two sexes in body, which directly affects one's gender identity: one is bound to consider the uniqueness of each body that hinders impossible the traditionally accepted labels put on men and women.

Other studies that point up the relationship between gender and family have been conducted by Marks et al. (2009) and Halpern et al. (2015). Marks et al.

(2009) identify family patterns of gender role attitudes, to examine the conditions under which these patterns emerged, and to assess the implications of gender attitude patterns for family conflict. Participants were mothers, fathers, and first- and second-born adolescents from 358 White, working, and middle-class US families. Results of cluster analysis revealed three gender role attitude patterns: egalitarian parents and children, traditional parents and children, and a divergent pattern, with parents more traditional and children more egalitarian.

Halpern et al. (2015) utilized longitudinal, self-report data from a sample of 109 dual-earner, working-class couples, and their 6-year-old children living in the northeastern United States. Overall, the result shows that mothers' and fathers' behaviors are better predictors of children's gender-role attitudes than parents' ideology. Besides, mothers and fathers play unique roles in their sons' and daughters' acquisition of knowledge about gender stereotypes.

The distinctions of this study from the previous ones are noticeable in two aspects. First, the first five studies focus on the individual aspects, which then differs from this thesis that highlights the parental influence as the social aspects. Second, the last two studies about gender and family, in spite of using the same theory of social cognitive by Bandura, concern about how family affects gender roles, not the problems of gender identity or transgenderism. Therefore, this study is conducted to fill the existing gap by applying social cognitive theory to view gender identity criticism in a novel that has not been much discussed yet, i.e. Laurie Frankiel's *This Is How It Always Is*.

H. Research Method

1. Research Design

This study is a literary criticism that employs psychological approach. By employing this method, this study sets out to describe the data from Laurie Frankiel's *This Is How It Always Is* and find the understanding on a particular issue of gender identity development. To conduct this study, the researcher applies psychology of literature criticism as a literary approach that is focused on observational learning process. The psychology of literature assumes that literary works deal with human behaviors, expression, thought, and motivation (Wellek & Warren, 1995). As this approach concerns more with behavioral psychology, it depicts how main character's behavior is evoked through his interaction with environment in which he learns and observes constantly.

The theory used to analyze Claude's gender identity development is social cognitive theory by psychologists Kay Bussey and Albert Bandura (1999), which is the part of Bandura's social cognitive theory. The theory's main proposition is that people learn both cognitive and behavior strategies by observing the behavior of others. These acquisitions can be learned, although without being directly reinforced, through three modes of social influence: modeling, enactive experience, and direct tuition (Bandura, 1986).

2. Data and Data Source

The data are collected from a literary work entitled *This Is How It Always Is* by Laurie Frankiel. The novel was published by Flatiron Books in June 2018.

The words, phrases, and sentences written on the pages of the novel function as the data to be analyzed by the researcher.

3. Data Collection

The data are collected through several steps.

a. Reading the novel *This Is How It Always Is*. The researcher tries to comprehend the work by identifying the plot, characters, and the central theme of the story. From the first reading, the researcher attempts to gain the problem faced by the transgender character Claude;

b. Reading the novel for the second time to figure out the possible data, i.e. the relation of the character's gender development and parental influence;

c. Highlighting the words, phrases, and sentences which presumably support the social cognitive theory of gender identity development;

d. Classifying the data of parental influence based on three modes: modeling, enactive experience, and direct tuition;

e. Classifying the data of parental influence based on parents' expectations of Claude's gender.

4. Data Analysis

After being collected, the data are analyzed by following the steps below:

1. Describing collected relevant quotations that have been classified into three modes of parental influence: modeling, enactive experience, and direct tuition. The researcher also attempts to explain that, in addition to those three modes,

there are parents' expectations of Claude's gender as explained in Bussey and
Bandura's theory;

2. Elaborating the data with social cognitive theory of gender to reveal how the
characters of parents influence Claude's gender identity development. For
instance, by elaborating the data, the researcher can argue that parents' view
on egalitarian gender roles is significant for the process of modeling as one of
three influential modes;

3. Drawing conclusion to sum up the results of analysis.
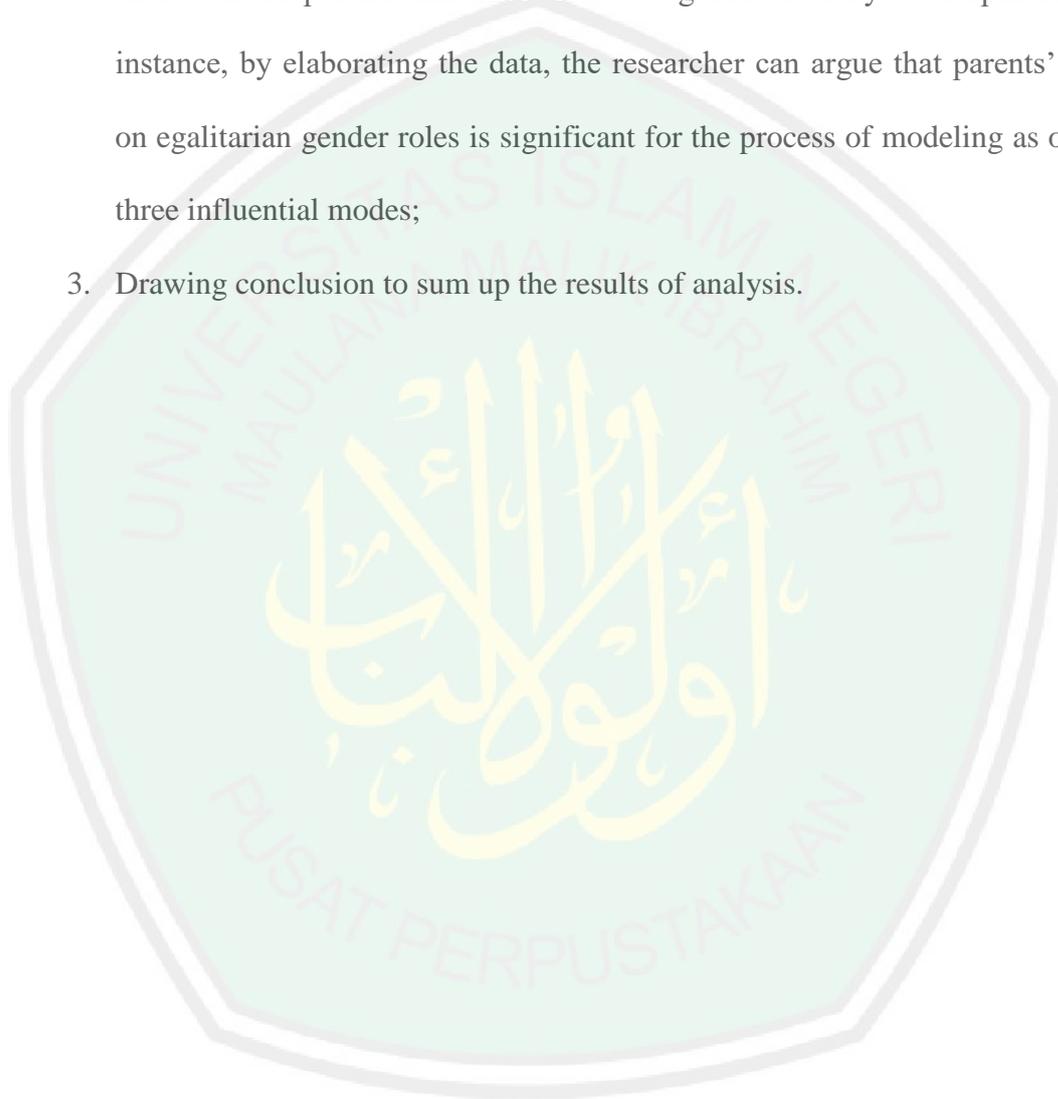
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter includes a theoretical framework as a fundamental aspect of the study. Under the scope of psychological literary criticism, this study employs the social cognitive theory of gender coined by Bussey and Bandura (1999) and other relevant theories and previous studies contributing to analyzing the parental influence of the main character's gender identity development in Laurie Frankiel's *This Is How It Always Is.*

A. Psychological Approach in Literature

The psychological approach in literature refers to how the work of a particular writer is analyzed through a psychological lens. This approach psychologically analyzes either the author or the characters in his literary work. Psychology and literature have a deep connection to human life. Both deal with human behaviors, expression, thought, and motivation (Wellek & Warren, 1995).

Psychology and literature are two branches of science that ponder the human soul. Psychology investigates human behaviors and their causes, whereas literature portrays human behaviors through fiction. These two branches of social science examining human behavior are interrelated. As the fundamental building piece of the correlation between psychology and literature is a literary work, literary works deal with humans and portray their inward world with all its angles (Holland, 1990). Thus, a literary work is considered as the product of psychological condition.

It is clear that literature is a crucial source of motivation for psychological science, which tries to clarify human emotions, mental processes, and behaviors from a scientific viewpoint (Holland, 1990). A literary work benefits from psychology in terms of effectively displaying characters, communicating their moods, and pointing up the psychological dimension of human reality. In this way, there exists a two-way relationship based on shared interaction between literature and psychology within the frame of assessment of a literary work with the assets of psychology and getting psychological truths from a literary work (Emir, 2016).

The psychological approach of literature also points more at examining the impact of social conditions on the behaviors, thoughts and emotions of the characters within the literary works or the investigation of the characters' personal identities (Emir, 2016). Therefore, this study employs psychology of literature approach since the social cognitive theory of gender is a part of social learning theory, which includes behavioral psychology. Behavioral psychology is a learning-based theory established on the idea that behaviors are obtained through conditioning, and it happens through the interaction with the environment. (Bandura, 1986).

B. Social Cognitive Theory

The social cognitive theory was advanced by a Canadian Psychologist Albert Bandura as an extension of his social learning theory. This theory puts a focus on cognitive concepts. It also concerns how children and adults operate

cognitively on their social experiences and how these cognitions then influence behavior and development.

In this theory, Bandura (1986) argues that people learn both cognitive and behavior strategies by observing the behavior of others, and these acquisitions can be learned, although without being directly reinforced. People are solely partial products of their environments. They create worthwhile environments and proceed to take control of them. Environment, therefore, influences what people become. Their beliefs and capabilities also influence their choices (Bandura, 1997). In particular, the theory demonstrates the processes of observational learning and modeling and the influence of self-efficacy on the production of behavior.

C. Social Cognitive Theory of Gender

Over the years, some theories have been carried out to explain gender development. The theories are diverse due to several significant dimensions. One dimension highlights the biological, psychological, and social determinants. Psychological theories incline to deal with intrapsychic forms overseeing gender development (Freud, 1962; Kohlberg, 1966). In differentiate, sociological theories center on socio-structural determinants of gender role development (Berger et al.,1980; Eagly, 1987).

Agreeing to biologically oriented theories, gender differences emerge from the contrasts of biological roles played by males and females in reproduction underlying the development and differentiation of gender roles (Buss, 1995). In

the meantime, the social cognitive theory of gender part development coordinates psychological and sociostructural determinants inside a unified conceptual system (Bandura, 1986).

From the perspective of social cognitive theory, the formation of identity is a significant aspect of human development as it is a crucial role in human agency (Bandura, 2008). People develop an understanding of themselves based on their experiences, including interaction with others and self-reflection. Gender identity is one of the most pervasive aspects of personal and social identity. Gender influences people's interactions with others from the moment of birth. Therefore, gender identity has a crucial role in life courses and self-conceptions.

Just like any other aspect of identity, gender identity is not only an intrapsychic matter (Bussey, 2011). Social factors also contribute to how people are treated and how they respond. In most societies, gender is a significant determinant of social interaction, although that influence is more substantial in some societies. The stronger its influence, the more people regulate their behavior and make goals and aspirations based on their gender.

The social cognitive perspective is different from most developmental theories in which gender identities have been fundamentally related to children's information about their biological sex (Powlishta et al., 2001). Most of the theories assume that, when self-labeling as a girl or a boy occurs, children's conception of gender links the biological and psychological dimensions together.

In social cognitive theory, even though sex is fixed from birth, gender identity is not related to a linear age-related pattern and age-related cognition

based on biological sex (Bussey & Bandura, 1999). Gender identity develops not solely from the self-conception of biological sex, but also an interplay between personal and social factors.

Gender identity includes the self-representation of a gendered self, interceded by self-regulatory processes. Gender identity includes the self-representation of a gendered self, mediated by self-regulatory processes. Gender identity is realized by the knowledge of one's natural sex and of the convictions related with gender, how one is seen and treated by others depending on someone's gender, and the understanding of the gender's collective basis

The self-regulatory processes related to gender empower individuals to control their behavior in several settings. The self-representation of gender incorporates personal standards related to gender, the evaluation of one's capabilities based on gender, long-term objectives and goals based on gender, positive and negative response expectations for life choices on the basis of gender, and the real and seen natural limitations and openings (Bussey, 2011).

Gender identity is much more than merely acquiring knowledge about one's gender and the other gender at an early age (Bussey & Bandura, 1999). Instead, from the social cognitive theory perspective, gender identity is considered as an ongoing process that is possible to change during the life span and as societal views about gender change, what it means to be exceedingly distinguished with one's gender shifts over the life span. Moreover, whereas two individuals may similarly distinguish with their gender, the design of gender-related behaviors they show may be very distinctive (Bussey, 2011).

Within the social cognitive view, people develop their gender identity from social and personal impacts. There are personal, behavioral, and environmental factors that operate (Bandura, 1986; Bussey & Bandura. 1999). The personal contribution involves biological tendencies, goals, behavioral and judgmental standards, self-conceptions, and self-regulatory processes associated with gender identities; the environmental factor refers to social impacts such as parental and peer influences, media, and industrial and educational systems that are encountered daily; behavioral contribution refers to activity patterns which are gender-related. Each component's contributions depend on the situations, activities, opportunities involved, and socio-structural constraints (Bussey & Bandura, 1999), which may change over time and across cultural contexts.

1. The Development of Gender and Its Regulatory Control

The rise of gender identity starts once infants afford to recognize themselves. This occurs at around 18 months. The procurement of language skills increases the striking nature of gender. Children first develop information on gender labels for grown-ups before they develop them for children themselves. Then, at 18 months, when girls listened to the word "man," they stared longer at a photo of a man than of a woman, and when they listened to the word "lady," they stared longer at a photo of a woman than of a man. Even though boys and girls of this age were staring longer at a boy when they listened to the word "boy," they did not see longer at a girl's face when they listened to the word "girl" (Poulin-Dubois et al., 1998). Leinbach and Fagot (1986) found that by 24 months, most

children might segregate the gender labels for boys and girls by indicating to suitable photos.

Gender identity includes more than learning to gender labeling and others. It is a portion of the broader conception of self that happens during the primary two years of life (Bandura, 2008). During these ages, infants create a distinct sense of organization through empowering strategies given, especially by parents. Through purposefulness direction and the arrangement of assignments that permit infants to create impacts through activities and to ace errands on their claim, infants create a sense of personhood.

Children's gender is one of the foremost vital impacts on the way parents treat them. Hence, the construction of gender identity is not fair a personal matter, but also a social process including not only parents but a range of social impacts including the media, peers, instructors, and others. Within the early years, in any case, parental influence is vital. Parents highlight their son's and daughter's names and treat them as different people; they moreover verbally name their child's gender and connect activities with that gender. Not only do fathers and mothers take part in their children's learning around gender, but they also emphasize its significance within the child's life (Bussey, 2011).

2. Gender-Based Self-Regulation

As children recognize their gender, some social norms are attributed to these who deviate from the constructed, expected identity. The norms are imposed together with the "sanctions."

a. Gender-Related Social Sanctions

In most societies**,** gender-differentiated behavior is socially sanctioned. Even though males and females perform the same activities, they are treated differently. In the early development, children consequently start anticipating social outcomes, involving approval and disapproval, for taking certain activities related to their gander (Bussey & Bandura, 1992).

There are evaluative social outcomes that likely construct these anticipatory outcomes such as praise and criticism that individuals experience, what they are informed about the outcomes, and observing the outcomes that other people receive from parents, peers, and media (Bussey, 2011). For instance, parents point out the significance of gender category by explicitly giving statements about the anticipated outcomes based on gender, like saying, *"Do not do that. People will laugh at you because it is only for girls"*.

Social consequences not only convey information about the likely outcomes of action but also provide motivational incentives for choosing particular actions (Bandura, 1986; Bussey & Bandura; 1999). In particular, when children start realizing that they belong to a social group of people with the same gender and that there are involved consequences related to gender, their gender takes on special significance. The more children encounter social consequences for gender-related conduct, the more their gender will affect the extent to which they anticipate outcomes like praise and approval for gender-related conduct.

Boys likely have more cases for this as fathers tend to inform their sons about the anticipated outcomes of their gendered behavior (Raag & Rackliff,

1998), and the sanction for boys is more than girls for doing activities that are associated with the other gender (Blakemore, 2003). When there is more differentiation between both genders in a given context or society, there will be more existing social consequences for gendered activities and also the more gender identity will provide the basis for the regulation of activities and behaviors.

b. Gender Self-Sanctions

While development, children's gendered conduct becomes increasingly regulated by self-sanctions, based on personal standards (Bussey & Bandura, 1992). However, although self-sanctions have an increasing significance, they remain essential regulators during the life span. When personal standards start being developed, they contribute the guidance or direction for gender-related conduct; anticipatory self-sanctions involving approval and criticism provide the motivation. Anticipatory self-sanctions, with one's standards, motivate the alignment of one's conduct. The anticipation of self-criticism for other-gendered activities and self-approval for same-gendered activities keep someone's gendered conduct in line with personal standards (Bussey, 2011).

Self-regulation involves three components: self-monitoring, the self judgement of behavior based on personal standards, and self-evaluation. Self-monitoring is the first step in the exercise of self-influence. When children are aware of social significance related to gender, they start increasingly monitoring their behavior (Serbin & Sprafkin, 1986). Because boys are more sanctioned than

girls for not conforming gender-related conduct, they are likely to monitor their behavior based on gender.

Bussey & Bandura (1999) assume that the aforementioned case is also affected by the fact that, in most societies, males possess higher status and power than females. Meanwhile, self-evaluation has a molecular basis provided by self-monitoring; it is through self-judgments of one's behavior based on personal standards. People will react with self-approval when they respect their standards. On the other hand, when they break their standards, they react with self-censure (Bandura, 2008). Acting with gendered personal standards indeed supports well-being and positive self-appraisal (Witt & Wood, 2010).

c. Regulatory Self-Efficacy Beliefs

One of the core concepts in the agentic regulation of human functioning is self-efficacy (Bandura, 1997). During their development, children develop conceptions or beliefs about their ability to perform gender-related conduct. Self-efficacy is people's beliefs about their own ability to act and think in specific ways and levels. To exercise agency over their lives, people are supposed to believe in their ability to act in specific ways and achieve their precise goals. Without these beliefs, people will be unlikely to have intentional influences in their life course. Thus, self-efficacy beliefs are primary socio-cognitive regulators of gender-related conduct (Bussey & Bandura, 1999).

Gender has a crucial role in developing self-efficacy beliefs, and people construct beliefs by integrating information from four sources: mastery

experiences, vicarious experiences, social persuasion, and physiological and emotional states (Bandura, 1997). Mastery experiences are the first source that is also the most effective means to develop personal efficacy. Children are provided with opportunities to master activities linked with their own gender (Bandura, 1997), and parents are the ones who provide them those experiences (Leaper, 2002).

The next useful source is vicarious experiences, especially social modeling. Gender is a fundamental basis of similarity between models and observers. The higher that similarity, the more observer's self-efficacy will increase through watching the model succeed. The third means of the source is social persuasion, in which parents actively encourage their children to take appropriate gendered activities by stating that it is an activity that they can perform. Then, the ultimate source is physiological states such as stress, mood, and anxiety. Negative mood states can interfere with performance and result in lowering self-efficacy beliefs (Bussey, 2011).

When gender is a significant aspect of identity, self-efficacy beliefs are strongly influenced by gender. Women with a strong stereotypic female role possess lower self-efficacy beliefs at male-dominated occupations rather than women who are less identified with that role (Matsui et al., 1989). When female gender stereotype is not made salient, women who are high and low-gender-identified do not differ in their self-efficacy beliefs for being successful in feminine occupations. In contrast, when it is not made salient, the more gender-

identified women report lower self-efficacy beliefs in performing feminine occupations than do more high-gender-identified women (Oswald, 2008).

In general, the more people's self-conceptions are based on gender, the more significant the difference in their self-efficacy beliefs for performing the same gendered activities successfully. Meanwhile, when the self-conceptions are less based on gender, there is only a little difference in self-efficacy beliefs (Matsui et al., 1989).

3. Three Modes of Social Influence

Several social influences involving parents, peers, and media work to highlight the significance of gender (Bandura, 1986). All these influences take part in the gender identity development and the sociocognitive motivators related to gender identity through the three primary modes of social influence: modeling, enactive experience, and direct tuition (Bussey, 2011). These sources of impact work over the life span and provide information that is important at various times within the life course and as social conditions alter.

a. Modeling

Modeling is one of the most potent and pervasive modes of transmitting attitudes, values, and patterns of thought and behavior (Bandura, 1986). Modeled activities convey the structures and the rules for generative behavior (Bussey & Bandura, 1999). It provides information about expected gendered conduct and points up the significance of gender in various activities. Gender roles can be modeled by parents, peers, and teachers as well as models

portrayed in media such as books, movies, TV shows, and the internet (Bussey, 2011).

In this theory, modeling is not merely a process of response mimicry as commonly believed. Social cognitive theory depicts learning from samples as modeling rather than imitation, which solely mimicking the specific actions being modeled. When the observers extract the structures and rules of modeled activities, they generate new patterns of behavior (Bussey & Bandura, 1999).

Four processes govern the selective emulation of models: attention, retention, production, and motivation (Bandura, 1986). In the first process, people pay attention to different models and selectively take the modeled behavior to memory. Their capacity to imitate the model varies and their regulation of the modeled activities depends on anticipated social, self-sanctions, and self-efficacy beliefs (Bussey, 2011).

Models show activities that are considered appropriate for two sexes (Bussey & Bandura, 1999). Once children can differentiate both sexes, they prefer to attach more to the same gender models than other gender models (Bussey & Bandura, 1984, 1992). They pay more attention to models of their gender due to social sanctions related to gendered conduct, even though they have observed both genders. However, because there is more pressure on gender conformity for boys, they pay more attention to same gender models than do girls (Slaby & Frey, 1975).

The second process is retention, which involves the process of restructuring and transforming information about events for memory in the

form of conceptions and rules of styles of behavior. People cannot be influenced by modeled events when they do not remember them (Bussey & Bandura, 1999). People are supposed to rehearse the information being observed and commit that information to memory. Retention is enhanced by symbolic representation and rehearsal of modeled information into memory codes (Gerst, 1971; Bandura & Jeffery, 1973; Carroll & Bandura, 1990).

The third process is behavioral production, in which symbolic conceptions are translated into appropriate actions (Bussey & Bandura, 1999). It is achieved through the process of conception-matching. Those conceptions direct the execution and construction of styles and behavior, and that behavior is judged through the comparison of the conceptual model (Caroll & Bandura, 1990). Then, if necessary, the behavior is modified based on the comparative information to match the conception of action. The mechanism of transforming conception to appropriate action includes both generative and transformational operations (Bussey & Bandura, 1999).

The last process is motivational, meaning that people are motivated to imitate behaviors producing valued outcomes rather than punishing or unrewarding effects (Bandura & Barab, 1971; Hicks, 1968). Conforming the stereotypic gender roles is valued in most societies (Bussey, 2011). People are motivated by the success of those who are similar to them, but they become discouraged from behaviors that result in aversive outcomes. They express what they feel self-satisfying and reject what the disapprove personally (Bussey & Bandura, 1999).

b. Enactive Experience

Through enactive experience, children learn that there are social sanctions tied to gender-related conduct. They develop gendered orientations by observing positive and negative consequences in behaviors (Bussey & Bandura, 1999). For example, a girl learns that if she performs the same behavior as most girls, it will meet social acceptance and approval. However, if she performs what most boys do, she will meet disapproval and censure.

By synthesizing the various evaluative reactions to gendered behaviors, children start realizing the significance of gender of the one who performs that behavior. The more gender sanctions behaviors, the more that self-regulatory processes are linked with gender-guided behaviors (Bussey, 2011). Moreover, some people are more reactive to gender-related conduct. For example, fathers react more negatively than mothers when their sons have soft toys (Idle et al., 1993).

c. Direct Tuition

In this mode of influence, children learn to take specific activities that are based on gender linkage. Direct tuition is vital to affect developing gender conceptions, in which children are informed about the relationship between gender and activities. In early childhood, parents direct their children to take appropriate gendered conduct (Bussey, 2011). Gender roles and conduct can be influenced by this direct tuition as well as through social evaluative reactions

and modeling. Direct tuition is the most effective one when it is accorded to shared values and receives social support (Bussey & Bandura, 1999).

4. Parental Influence on Gender Identity Development

Parents convey information about gender to their children using all three modes of social influence discussed above. It occurs in a considerably gendered context that is created by parents (Bussey, 2011). Before parents start interacting with their infants, they even have structured their children's life in gendered ways. For example, they furnish the room, purchase the clothes, and name their infants according to their gender (Pomerlau et al., 1990; Etaugh & Liss, 1992). When the children reach a particular age, parents continue to facilitate playing activities related to their gender (Leaper & Friedman, 2007).

Parents do not suspend impacting gender orientations until children can distinguish themselves as girls or boys. On the opposite, parents start the assignment at the early moments of development. They do so by their social responses around activities and by the way they structure the environment. From the age of birth, when newborn children are categorized as male or female, social impacts they experience are decided by their gender (Rheingold & Cook, 1975)

Parents show strong gendered beliefs about their newborns, indeed when there are no objective contrasts in size or action (Bussey & Bandura, 1999). Parents of infant girls rate them as better featured, weaker, milder, and more fragile than parents rate their infant boys (Rubin et al., 1974; Karrakel et al., 1995). For most children, both their social and physical situations are exceedingly

gendered. Clothing, names, and beautification of infants' rooms are all affected by their categorization as either female or male. Boys are embellished in blue and girls in pink. They are given distinctive haircuts as well. Children come to utilize differential physical traits, haircuts, and clothing as attributes of gender (Katcher, 1955; Thompson & Bentler, 1971).

Parents apply a substantial impact on children's development of gender conceptions by straightforwardly directing their children in gender labeling. They label the gender of their children and practice that labeling with them. Parents direct their children to the appropriateness of certain gendered activities, such as "boys do not cry" or "the toys are not for boys" (Leaper, 2002). That instruction is more reliable for boys and fathers than for girls and mothers (Leaper & Friedman, 2007).

Besides, gender labeling is more prominent in gender-typed families than in egalitarian ones (Fagot et al., 1992; Stennes et al., 2005). However, if parents practice equality in educational and social pursuits and their children are egalitarian in gender orientation, the lack of gender differentiation does not mean parents have no impact on children. It turns out that they are successful in egalitarian efforts (Bussey & Bandura, 1999). Meanwhile, Lytton & Romney (1991) do not distinguish parents who practice traditional gender roles from those who practice egalitarian ones. There are, however, more increasing numbers of parents supporting egalitarian ethic in socialization practices (Weisner & Wilson-Mitchell, 1990).

Parents deliver to their children positive and negative consequences through evaluative comments and affective reactions. Positive affective reactions encourage approach behavior, while adverse affective reactions encourage avoidant forms of behavior. Rather than merely semantic content, maternal comments' intonation has more impact on the behaviors of preverbal children. Bussey & Bandura (1999) asserts that:

> *Although preverbal children cannot label their sex or that of others, or even the gender linkage of objects, parental affective reactions, and communications about the objects are sufficient to sway their children's play. Parents are excited, smile, and comment approvingly when their children engage in activities considered appropriate for their gender, but they are likely to show and voice disapproval when their children take up activities deemed appropriate for the other gender (Bussey & Bandura, 1999).*

Those affective reactions create positive and negative orientations to gender-related objects and activities (Caldera et al., 1989; Fagot & Leinbach, 1991). Thus, activities and objects get gendered through reactive social means.

Parental discussions with children are amplified to emotions, and these talks take distinctive forms for male and female children (Dunn et al., 1987). Mothers tend to talk more and use more supportive speeches to their daughters than sons. Conversations with daughters also involve more emotional references, especially when discussing interpersonal relationships (Flannagan & Perese, 1998). Moreover, mothers likely encourage more their daughters to make supportive and affiliative remarks to others (Leaper et al., 1995). Whereas, they encourage more independence and autonomy in their sons (Pomerantz & Ruble, 1998). Mothers also barely discuss anger with daughters but frequently do it with their sons and quickly attribute that emotion to them (Fivush, 1989).

It is, therefore, interesting to note that emotiveness is considered as the primary characteristic of women, while anger, which frequently men emote, is ignored in gender comparisons of emotional states. Parents advance sharper differences of gendered attributes with boys than with girls. For instance, they incline to see female toys and activities as more gendered stereotypical than males (Campenni, 1999).

As children age, parents give hidden messages to their children about their abilities on the basis of gender. Parents' convictions about the competencies of their children are as much impacted by their gender, especially their competencies in academic and sporting spaces (Bussey, 2011). Parents incline to underestimate the competencies of daughters' math and sporting whereas overestimating their sons. Eccles (1987) examines that girls' self-conceptions of their math capacity decay to suit their parents' expectations.

The decay in girls' convictions in their self-competence has an impact on their choice of college majors and occupational pursuits. Accordingly, girls' gender identity influences their future career plans by decreasing their self-efficacy beliefs related to math-related and scientific occupations. Boys as well as develop self-conceptions of their capacity based on their gender. They are less likely than girls to enter the exceedingly feminine professions i.e., nursing and teaching professions (Watt, 2010).

Zeldin & Pajares (2000) in their study examine that children's observing their mothers engaging in scientific or technological activities report can influence their self-efficacy beliefs to engage in scientific pursuits as well.

The factor that cannot be disregarded in assessing parental influence on gender development is the level of agreement between mothers and fathers in their socialization hones (Lytton & Romney, 1991). More than mothers, fathers are more active to distinguish gender roles and attributes and demand of male orientations in their sons. Gender embodies different arrangement attributes. Parents do not respond to the aspects of gendered conduct in the same way. Parents who are concerned with their children's gendered clothing or hairstyle maybe not concerned with their gender typing of academic pursuits. Fathers and mothers also likely react differently to their children (Tauber, 1979; Langlois & Downs, 1980; Eisenberg et al., 1985).

Also, the studies of parent-infant interactions examine that parents have tendencies to treat males and females differently, and they offer gender-related toys even if children do not behave differently based on gender (Will et al., 1976; Stern & Karakker, 1989). The infants that are enlisted for those studies are arbitrarily given male or female names and dressed either as male or female, and it is attributed gender that activates different reactions of adults, not the infant's behavior. Gender stereotypes are indeed culturally ingrained so that they can be automatically activated in people who acknowledge gender non-bias (Bussey & Bandura, 1999).

To comprehend parental influences, an individual must consider what they are modeling, teaching, and encouraging evaluatively. Studies of parental influence on gender development barely do so. Failing to measure the mode of influence may result in misleading findings (Bussey & Bandura, 1999). To make

it clear, in this case, modeling is much more complicated rather than only mechanistic mimicry, as frequently portrayed "imitation."

CHAPTER III

ANALYSIS

This analysis attempts to answer the research question proposed by explaining how the roles of parents are influential for the character Claude's gender identity development in Laurie Frankiel's *This Is How It Always Is*. As explained previously, the analysis is based on Bussey's and Bandura's social cognitive theory of gender development.

A. Modes of Parental Influence

According to (Bussey, 2011), the way parents affect their children's gender identity development follows the three modes of parental influence, i.e. modeling, enactive experience, and direct tuition. The following analysis will show how Claude's gender identity in Laurie Frankiel's *This Is How It Always Is* develop by following such patterns.

1. Modeling

a. Egalitarian Gender Roles and Orientation Modeled by Parents

Parental influence is too often considered as a homogenous monolith; yet, it is apparent that families differ in modeling gender attributes and roles (Bussey & Bandura, 1999). Unlike other traditional-typed families who value traditional forms, Penn and Rosie, the characters of Claude's parents in Laurie Frankiel's *This Is How It Always Is*, incline to raise their children in egalitarian-typed family

in which both male and female hold equal roles. Not only that they convey information about it, Penn and Rosie themselves model these roles and perform activities that traditionally do not adjust their gender. If generally men are in positions of authority, Rosie as a woman equalizes that position as she is a working mother and her husband Penn, on the other hand, is responsible for homemaking activities, as demonstrated in the following data.

> *... If she needed to leave early for work, she needed to leave now. Penn pulled the shrimp from the grill and the rice from the pot, threw both in with the vegetables in the wok, combined sauce and beans, and dumped some of all of the above into a giant to-go container... (p. 5)*
>
> *Penn kissed the boys hello, kissed her goodbye, went off to fetch Rigel and Orion... (p. 6)*

It is evident that Penn and Rosie are not playing traditional gender role models for their children. Although most occupational pursuits are gendered (Bussey & Bandura, 1999), Penn and Rosie break its values of traditional division that only women should belong to homemaker role. Instead, Rosie is the one who makes the living. She works all day long in a hospital while her husband Penn takes care the house and their children. He prepares the food for the family and picks children up from school.

From the very beginning Penn and Rosie have revealed that occupations are not gendered and their gender standards display the equal division for both men and women. As asserted by Bussey (2011), societal gender roles are not static. They can change and people potentially transform their gender standards depending on the values that they believe and contemplate to the dynamic gender roles. The data below proves the previous discussion about Penn and Rosie's gender standards towards their roles.

"Tell me about our embodies."
"You are not a traditionally feminine woman—" (p. 36)

"You should do a boy job," said Roo. "They pay better."
"Why?" said Claude.
"The hedge enemy." Ben didn't even look up.
"Most jobs aren't boy jobs or girl jobs," said Penn. "Most jobs are open to either." (p. 77)

The egalitarian model or modern gender roles by parents likely contribute an impact for children, notably in their early age of development. Children are observers. In their course of gender development, they observe social sources through several modes, including modeling which involves gender roles. These roles being modeled are crucial to indirectly inform children which tasks they should perform in society. When children routinely observe women performing homemaking activities, and men occasionally deal with it, then homemaking is gendered as a woman's role related to gender (Bussey & Bandura, 1999).

Accordingly, as Penn and Rosie do not engage in traditional demands of gender roles, their process of modeling takes a part in influencing the early stage of Claude's gender identity development. As parents and home are the first environment for him, he first learns by observing the roles performed by Penn and Rosie. For Claude, homemaking is unlikely only for women. Homemaking is not gendered because his own mother does not engage in such activities. Instead, he observes his father responsible for that role.

By observing, Claude recognizes a value that there is no gender differentiation that is strongly adhered to his family. He learns that, it is not a shame for men to take gendered activities associated with women or for women to take activities associated with men. He overlooks traditional gender roles

constructed by society around for his parents dominantly take part as social reference, as the data below highlights.

> *"He hasn't learned traditional gender roles at home. He's not failing to conform—there's nothing to conform to. He's not subverting sex-based expectations because we don't have any sex-based expectations."*
> *"I have a few."*
> *"We might not be good role models," Penn breathed. (p. 36)*

As argued by Penn, when Claude is exploring the feminine roles he should not attach to, it is unlikely that he fails to conform his gender roles as a boy. In fact, Claude has not entirely tied to traditional norms of being a proper boy because his parents themselves do not perform the significance of gender-linked conduct. This affects Claude's gender identity development because, at the course of toddlerhood (between 2-3 years old), he is supposed to comprehend the different roles between men and women through observing the models (Bussey, 2011).

When Claude learns that his parents do not employ strong gender roles and he is taught that men are not always attached to masculine performance, this process of modeling contributes an impact for his own self-standards he regulates. Since self-standards are strengthened by traditional view of gender conformity, then Claude loses the reinforcement. Bussey and Bandura (1992) support it by stating that if parents teach gender egalitarianism instead of modelling traditional roles, the regulations of self-standard lose their force.

Besides, gender egalitarianism modeled by parents is influential for children's gender labeling. In fact, Gender labeling is more prominent in gender-typed families rather than in egalitarian ones (Fagot et al., 1992; Stennes, Burch,

Sen, & Bauer, 2005). Unlike most children at his age who strongly label their own selves as *'I am a boy'* or *'I am a girl'*, Claude has a trouble for labeling his gender identity. One of the factors influencing is, Claude observes that there are masculine roles which make him being 'a proper boy' in societal view. There is a lack of gender differentiation which has a pivotal role to strengthen the labeling of gender. However, if parents practice equality in educational and social pursuits and their children are egalitarian in gender orientation, the lack of gender differentiation does not mean parents have no impact on children. It turns out they are successful in egalitarian efforts (Bussey & Bandura, 1999).

In addition to gender roles, Penn and Rosie are also egalitarian in gender orientation. Instead of looking up to heterenormativity norms, they prefer being tolerant to other sexual orientations. Penn and Rosie do not point out that sexual orientations opposed to traditional means are oversights, as revealed in the data below.

> *"That's why you beat him? That's the horrible, tragic insult you simply could not abide? Gay?"*
> *Roo's head and mouth held still. His eyes nodded.*
> *"Roo," his father breathed, "that's not even…"*
> *"True?" said Roo. "I know it's not true."*
> *"Mean," Penn finished. "It's not even an insult. (p. 169)*
>
> *"Well, he's only five," said Penn, "but if he's gay, what's the problem with that?" (p.170)*

The first data show that Roo, Pen's and Rosie's first child, is getting annoyed as his classmate calls him gay. On the other hand, Penn gives him an understanding for not being irritated since it is not an insult. Meanwhile, the second data also reveal that he is not worried about Claude's sexual orientation when he grows up, whether he would be straight or not. In other words, Penn has

no negative perspective of homosexuality. It means he is not a homophobic and for him being a homophobic does not seem right. In his opinion, calling someone gay should not trigger an anger as becoming a gay is not a shame and raising a gay kid is not a disgrace either.

> *"It's just weird," said Roo. "It's weird that he wants to wear girl clothes and lip gloss and heels and jewelry. It's not normal. It's freaky."*
> *"So are you." Penn was met with stares of incredulity from all parties, including the one he was married to. "You're all freaky. You're all weird. We're a weird family." (p. 170)*
>
> *"Roo, in this family of all families, you'd think you'd have a better handle on the absurdity of gender stereotyping." (p.168)*
>
> *"In kindergarten, a child can only be a he or a she, a boy or a girl. Kindergartens are not set up for ambiguity."*
> *"Maybe they should be," said Penn. "The world is an ambiguous place." (p.56)*

The same thing is for his view on transgender. For Penn, a boy who wears female attributes is not regarded as a deviation or an abnormal thing. In contrast, just like the perspectives of feminists, he assumes that this world has a place for those who are neither boy nor girl.

Penn taught this egalitarian view on gender orientation to his children, including Claude, through modeling bedtime story which he told them every night. Penn is good at making and arranging a magical fiction that is not only meant to entertain, but also to convey the information and meaning related to Claude's problem. He tends to create a fictional character as a representation of Claude, as showed in the data below.

> *They didn't know she could fly and light stars. They thought her hair was neon green only because she was just that cool. She felt bad about lying to them, but she didn't want to risk losing them by telling the truth. And it was easy. If she wore a T-shirt when they went swimming, if she always changed in the bathroom, they never saw her without a top on so her wings were hidden (p. 158)*

The story of princess Stephanie who hides her identity as a night fairy is the representation of Claude who hides his identity as a girl. Penn considers the meaning of *'a boy who becomes a girl'* is similar to *'a fairy who is able to fly and light the stars'*; something magical, beautiful, and incredible that her ordinary friends cannot understand. This story made up by Penn indicates what he thinks of Claude's gender identity development, that his interest to be a girl is worth and being a girl is not at all an embarrassment.

> *"...Princess Stephanie, on the other hand, had lots of girlfriends..." (p. 158)*

Also, in the story, Penn shows that the fictional character of Princess Stephanie has lots of girlfriends, which is traditionally opposed to the norms of heteronormativity. Penn delivers the information to his children that such sexual orientation is normal. That men being interested to other men or women being interested to other women is accepted, though Claude is likely too young to understand it. However, as he remains a little boy at his early age of gender identity development, he still actively observes what is modeled by his father and absorbs the its conception, as the data below states.

> *... But Claude felt better. He realized this was what his father had been up to all these years, not entertaining his children but perfecting his world. (p.159)*

To sum up, the previous explanation highlights that the first point of modeling process learned by Claude is through egalitarian gender roles and orientation performed by Penn and Rosie. By observing his parents who do not engage in traditional demands of gender roles, Claude learns that there is no strong gender differentiation in his family and he loses the reinforcement due to his less gender self-standards. Another point is that the parents are open to non-

heterosexual orientation and model this view constantly so that Claude is very likely influenced for not conforming traditional norms of heteronormativity.

b. Attention to Female Model

Children apparently do observe both genders being modeled, and if there are social sanctions related to gendered conduct, they tend to frequently choose models of their own gender to pay more attention to. This occurs due to gender conformity enforcement. In other words, modeling of gender differentiation plays a pivotal role to highlight the significance of gender when the conduct displayed by male and female is accompanied by social approval and disapproval. The displays not solely convey information about the stereotypes of gender, but also strengthen the significance of gender identity and further acquire gender stereotypes and be influenced by them.

Penn and Rosie as parents do not enforce the significance of gender and this affects the way Claude pays attention to modeled gender. Instead of choosing his father with the same gender, Claude has a tendency to look up more to his mother whose gender is different from him. This can be seen as he favors his mother as a role model and regards her as a criterion.

> *"Are there girl farmers and girl scientists?" said Claude.*
> *"Of course," said Rosie. "I'm a girl scientist."*
> *"That's what I want to be then," said Claude decisively. "A girl scientist. When I'm a girl scientist, can I wear a dress to work?" (p.42)*

From the data, it is obvious that Claude prefers his mother as a model that he intends to imitate when he grows up. While most boys generally adore male models who prominently perform the value of masculinity, Claude is more

interested to female model. This interest is possibly influenced by less strong gender stereotypic view that he does not learn from the role of both genders. If there are social sanctions such as a ban or disapproval that regulate the development of his gender identity, he may rely more on models who conform the stereotypic gender roles and not experience such negative consequences. Social sanctions are given by parents through evaluative reactions. Those evaluative reactions given by Penn and Rosie to Claude will be discussed later.

Furthermore, the previous data exhibit Claude's interest to be a girl scientist. It also implies that Rosie's modeled activities as a scientist has an impact for him. Zeldin & Pajares (2000) in their study examine that children's observing their mothers engaging in scientific or technological activities report can influence their self-efficacy beliefs to engage in scientific pursuits as well. Thus, when Claude observes Rosie and considers her as a model, he then develops his beliefs about his own abilities.

As argued by Bussey (2011), one of the effective source in the regulation of self-efficacy beliefs is vicarious experiences, especially social modeling. Gender is a crucial basis of similarity between models and observers. The greater that similarity, the more observer's self-efficacy will increase through watching the model succeed. Therefore, observers like Claude likely boost their efficacy to perform tasks although those linked to the other gender.

> *"Claude made the princess's dress himself," said Rosie. "It was one of my old dresses—we have a bag of dress-up clothes the kids like to play with—but he added ribbons, sequins, a cape off the shoulders."*
> *"We only have boys," Penn always added. "Someone has to play the girl in the skits and the games. It was no big deal."*
> *"Until the next morning," said Rosie. "He wore the dress all weekend getting ready for the play. He said he was in dress rehearsals. After the play, he didn't*

take it off, but Orion wouldn't relinquish his cloud costume either. Dress-up is fun. Claude even wore the dress to bed. The next morning, I made him take it off to go to preschool, and he really didn't want to." (p.29)

Claude was wearing Rosie's nightshirt, lavender with lace around the collar and hem. (p.32)

He was wearing a dress. He was wearing a ball gown and four-inch heels. He had long brown hair or long blond hair or long purple hair or long rainbow hair. Sometimes he had a tail like a mermaid. Sometimes he had a silver necklace like his mother's. (p.34)

The data above demonstrate the changes of Claude at his age of preschool years when he is more fascinated to perform himself as a girl. He wears his mother's dresses to play and sleep and he is not even intended to take it off for school. Assuming that there is no other female model in his family because all the siblings are boys, then Rosie is the only one he determines as a model, a standard, and a role for him to imitate. Claude even wears the same silver necklace as his mother's, showing that he indeed emulates her gendered performance. Nevertheless, the process of modeling between Rosie and Claude is not simply a mimicry.

As a matter of fact, when Claude observes and imitates Rosie as his female model, he develops his self-evaluative standards, as emphasized by Bandura (1986) that children's self-evaluative standards are influenced by models to which they have been exposed. The phase of Claude performance like his mother's is not the process that may end up anytime. Yet, this process affects his gender identity development, in which his self-standards is also formed when he observes the modeled information and commit it to memory. Because his family is the environment with less gender-differentiation, he is slightly to come up with it and rehearse modeled behavior associated with his own gender (Bussey, 2011).

Another factor that likely influences Claude's attention to female model is social power. One experimental study of modeling carried out by Bandura et al. (1963) seeks out that preschool children likely pattern behavior of adults who possessed social power. Boys commonly favor their male models for they have higher social power than female models (Bandura et al., 1963; Bussey & Bandura, 1984). However, when female possess power over rewarding resources, boys tend to adopt their behavior.

As understood from some previous data above, Rosie is a working mom who makes a living for his family. She holds the power of rewarding resources, a power that is traditionally belong to men.

> *"And I'm worried about who I'll be when I grow up. A boy or a girl."*
> *Rosie closed her book. "You can be whichever one you want," she said carefully.*
> *"It's expensive to be a girl."*
> *"It is?"*
> *"Because of the hegemony. Boys make more money than girls."*
> *Rosie's expression split the difference between impressed and concerned. "I make more money than Daddy."*
> *"You do?"*
> *Her parents both nodded.*
> *"But it's because you do a boy job."*
> *"Doctor's not a boy job." Rosie thought about the lopsided politics of her practice. (p. 45)*

The data highlights that Claude begins to concern with the social power between both gender and he learns that his mother earns more money than his father. As Claude asserts that it perhaps due to a boy job, he already has an awareness from the environment outside his house that men possess higher power status so they are paid more than women. However, as his parents teach him the egalitarian view, he observes that Rosie has capabilities and power that are not

traditionally adhered to women. This affects his inclination to consider his mother as model to emulate.

Furthermore, a research investigates that when the boys of 25 months are exposed to female models who engage in male and female stereotyped activities, they lean on male stereotyped activities more than female stereotyped ones (Bussey & Bandura; 1999). With this in mind, because his mother engages more in male stereotypically activities than his father who deals with homemaking, Claude pays more attention to her as she also possess higher social power in the family.

As one of the processes governing modeled behavior is motivational process, Rosie provides his son a motivation during the moment he observes her. Children are likely motivated to emulate behaviors which produce valued outcomes (Bussey, 2011). When Claude imitates his mother as a female model, he feels motivated since he learns that it is valued. He learns that imitating his mother is valued because she has capabilities he wishes to have. He learns that being like his mother is valued for there are no such things banned and his parents support him to be anyone he intends to be. Soon he prescribes his model's gender as a guide to develop self-efficacy beliefs. This process of modeling truly takes a part in developing Claude's gender identity.

2. Enactive Experience

Another crucial mode that is greatly influential for Claude's gender identity development is the way his parents provide gender-related social

sanctions through enactive experience. Parents generally give positive and negative consequences of children's gender performance, through praises and criticism, that they can comprehend which gendered conduct should be performed.

Penn and Rosie, in this case, convey their evaluative reactions to Claude's gendered conduct which reveals his interest to be the opposite gender. His interest begins to emerge at his third year as he tells his parents what he intends to be when he grows up.

> *During the year he was three, Claude wrote and illustrated a series of mysteries in which a puppy and a panda teamed up to solve crimes. He made a birthday cake—three-tiered—for Rigel and Orion with no help from anyone except with the oven. He said he wanted to be a chef when he grew up. He also said he wanted to be a cat when he grew up. When he grew up, he said, he wanted to be a chef, a cat, a vet, a dinosaur, a train, a farmer, a recorder player, a scientist, an ice-cream cone, a first baseman, or maybe the inventor of a new kind of food that tasted like chocolate ice cream but nourished like something his mother would say yes to for breakfast. When he grew up, he said, he wanted to be a girl. "Okay," Penn said the first time as he had to everything else, including the ice-cream cone. "Sounds great."*
> *And Rosie said, "You can be anything you want when you grow up, baby. Anything at all." (p.25)*

Claude's interest to be a girl appears when he was three years old, which is the early course of his gender identity development. For Claude, at that age, becoming a girl is similar to becoming a cat, chef, or ice-cream cone. This interest indicates that he has not perceived what it means to be a girl. In other words, he has not developed the conception of gender perfectly.

Katz (1996) points out that children start realizing that two genders are treated differently as they cognitively mature and expand their social experiences. That differential value is apparent to children at five years of age, and more apparent to girls than boys (Brown & Bigler, 2004). However, at the age of three,

they start observing how people respond to their own gender, so they can soon realize the likely outcomes (Bussey & Bandura, 1984). Thus, when Penn dan Rosie allow him to be anything he wants, they indirectly deliver a basic understanding that being a girl is not a mistake. As Claude further begins his preschool year and start wearing a dress, they do not express disapproval or punishment for his own choice.

> *"Will you love me even if I keep wearing a dress?"*
> *"I will love you even if you wear a dress made out of puppies."*
> *"Loving you no matter what you wear?"*
> *"Loving you no matter what." (p.30)*
>
> *Claude wore his bikini because Penn found he could not say to his son, "The suit you love is okay at home but not in public," because Rosie would not say, "We're proud of you in private but ashamed of you at the pool."*
> *"You know," Penn said carefully, so carefully, "you could wear a dress or a skirt to school if you wanted. It would be okay."*
> *"No it wouldn't," said Claude.*
> *Rosie felt her eyes produce actual tears of relief that Claude didn't leap at this chance immediately. But she persisted anyway. "Sure it would."*
> *"The other kids would make fun of me." Claude's eyes were full too.*
> *"That's true," Penn admitted. "They would. But that would be okay. They wouldn't mean it. They would make fun of you for a day or two then forget all about you and make fun of something else." (p.33)*

The data show how Claude begins to grasp the construction of gender and how society gives its sanctions. He observes that the dress is not for boys and his preschool mates will laugh at him if he wears it. Yet, by fully encouraging and supporting, Penn and Rosie offer him an acceptance. Penn and Rosie do not enforce that only girls wear dresses. They assure that Claude can wear dress or bikini and they would still love them. In other words, they promote positive self-appraisal and well-being (Witt & Wood, 2010).

When Claude is informed that it is not problematic to wear girl's clothing or act like girls, he develops his own gender-linked personal standards which

affects his self-regulation process (Bandura, 1986; Bussey & Bandura; 1999). There are three components involved in self-regulation processes, and one of them is self-monitoring. When children can consider social significance related with gender, they monitor their behavior increasingly on this basis (Serbin & Sprafkin, 1986).

Because boys are generally more sanctioned than girls when they do not conform their gendered conduct, they likely monitor their gendered behaviors rather than girls do. Claude, on the other hand, is not sanctioned for not conforming his gender stereotypes and it results in less self-monitoring. He overlooks personal standards that value gender-relatedness, and he does not need to behave similarly as others of his gender (Bussey & Bandura, 1999).

Therefore, Penn and Rosie assist a significant impact to his son due to the fact that, though his biological sex is persistent from birth, his gender identity does not take a linear pattern related to biological assignation. As viewed from social cognitive theory, his development of gender identity is a notion of an ongoing process that may change across the span of life (Bussey, 2011), and parent does likely influence the societal views about gender change. Parents do not suspend influencing their children until they are able to categorize themselves as a male or female, but they have influenced since the early outset of children's development (Bussey & Bandura, 1999).

Accordingly, Rosie misinterprets her own assumption that she and Penn contribute nothing to Claude's gender identity development, as shown in the following data.

> *"You, um ... turned your son into a girl?" Frank finally managed.*
> *"Not turned him into." As with so many disasters, it seemed the only way forward was deeper.*
> *"More like accepted who he—she—already was." (p.152)*

Rosie presumes that her evaluative reaction is an acceptance for who his son already is. However, when Claude wears a pink dress at three years old, for instance, it is unlikely that he already prescribes himself as a female trapped in male body. Children, in fact, choose gendered activities or objects before they are knowledgeable about gender stereotypes or even have a conception of their own gender (Bussey & Bandura, 1999).

Furthermore, in the social cognitive view of gender identity, gender-linked conduct is initially regulated by anticipated outcomes of how significant others, including parents, are expected to respond to various performances of gendered conduct (Bussey, 2011). Thus, the emergence of Claude's gender identity is a gradual process, and his parents take a part in developing his gender conception before he is increasingly able to regulate his behavior according to it.

> *But Mr. Tongo was not assured. "That's what worries me. You know, it used to be there were no transgender kids. Your son would come to you in a dress, and you'd say, 'No son of mine!' or 'Boys don't wear dresses!' and that would be the end of it. (p. 188)*

> *"You'll perhaps have noticed," said Penn, "that that's not how it works in our household. When we can, we say yes. To all of you." (p. 172)*

From the first data, as explicitly stated by Mr. Tongo, a doctor who verdicts that Claude is experiencing gender dysphoria, parents' acceptance or rewarding have great impact on their child's gender preference. Once Claude comes to his parents and delivers his wish to wear a dress, and they show agreement, such as "*it is fine*" instead of *"boys don't wear dresses"* or *"people*

will laugh at you," they say they will give help because they love him no matter what, then Claude has not learned to live the abnormal life he actually has since his parents treat him normally. Penn and Rosie accept Claude as Claude or Claude as Poppy. They prefer to always nod their heads for him.

Penn and Rosie make Claude feel entirely and comfortably female because he does not grow up hating it and even his penis does not connote maleness for him, as shown in the quotation below:

> *"So, for a few years she was Claude. He was Claude. We thought she was Claude. When he wanted to wear dresses, well, at first I guess we thought it was just a phase. But it turned out it wasn't a phase. Deep down, he feels like a girl. She feels like a girl. She is a girl. So that's what we did." (p. 223)*

As previously explained that gender identity is a gradual process, Claude's gender identity is seen as not fixed or stable at one point in time. It is because there are influences exercised through sociocognitive motivators, particularly social consequences (Bussey & Bandura, 1999). Approval, acceptance, reward, or any positive consequence offered by Penn and Rosie basically not only convey information about the potential outcomes of Claude's actions, but they also provide motivational incentives for choosing certain courses of action (Bandura, 1986; Bussey & Bandura, 1999). Therefore, from the previous data, the process that Penn and Rosie presume as only 'phase' is apparently influential to develop and regulate Claude's self-efficacy beliefs for gender conception (to be explained further in the next section).

The following data display how Claude claims himself as a girl.

> *"Do you want to be a girl for Halloween, Claude?" Rosie was careful to keep her voice exactly neutral. If he were going to wear a dress to school, Halloween was the day to do it. Maybe this wasn't a bad idea. Maybe he'd get it out of his system.*

"Girl's not a costume," Claude said reasonably. (p. 59)

When Rosie offered him to be a girl for Halloween, Claude neglects and argues that girl is not costume, which implies he is aware that being a girl is more than merely a physical identity. It seems that he assures that people should not be who they are when it comes to attend Halloween parties. Instead, Claude wears a male costume and be like a normal boy. He used to grasp the idea of gender stereotypes before developing knowledge about the conception of gender identity, but later his understanding has developed along with his age.

> *"What if Aggie doesn't want to be my friend when she finds out I'm really a boy?"*
> *"Are you really a boy?" Rosie asked gently.*
> *"No." The first sure thing out of Poppy's mouth so far. "I'm not, Mama."*
> *"No, you're not. So Aggie won't think that. We can explain it to her anytime. We can go over right now and tell Aggie together what a wonderful, brave, amazing little girl you are." (p.238)*

The data above suggests that Claude also begins to perceive the social sanctions given by society when he does not conform his gender. He affords to come up with negative consequences such as rejection or disapproval that his friends possibly show, even though he is used to feel safe as Penn and Rosie provide him a place to be anyone. The data below signify his gender identity crisis or gender confusion as he grows up and recognizes more the demands of society on him.

> *"Should I call you Claude or Poppy? Should you be my daughter or my son? You can be either one, and you know we'll all support you. You know we'll love you no matter what, no matter who. You have only to tell me: who do you want to be?"*
> *"It doesn't matter who I want to be."*
> *"Nothing matters but," Rosie insisted.*
> *"It only matters who I am."*
> *"And who is that?"*
> *"Claude." He spat the name. "I have to be Claude."*
> *"You don't, sweetheart—"*

> *"I do. Claude is my punishment."*
> *This child is only ten, Rosie's breaking heart implored the universe. "What are*
> *you being punished for, my love?"*
> *"For lying to everyone. For pretending to be something I'm not."*
> *"You aren't lying. You aren't pretending—"*
> *"Not anymore," said Claude. (p. 319)*

At his age of ten, as Rosie offers him to pick one of both genders, he urges himself to be Claude again since society demands him to be. However, for he gets used to live the life of a 'girl' for years, being a boy again means that it is a punishment. As suggested by Bussey & Bandura (1999), when children engage in activities or show gendered performance that makes them feel self-dissatisfaction, then they give themselves a self-sanction in the form of punishment. Self-sanction that Claude gives for himself is shaped by personal standards that is already influenced by his parents.

In addition to the acceptance Rosie gives to his son, she also reveals the conversations which are extended to emotions. Flannagan & Perese (1998) assert that mothers tend to talk more and use supportive speech with their female children rather than male ones. Likewise, those conversations include emotional references and mothers rarely discuss about anger with daughters but they often do so with sons (Fivush, 1989). Moreover, mothers likely encourage their daughters to make supportive and affiliative remarks to others (Leaper et al., 1995), but they encourage more independence and autonomy in their sons (Pomerantz & Ruble, 1998).

The previous data imply that Rosie is indeed inclined to use supportive speech and emotional references to Claude. She almost barely discusses about anger that emotiveness which is commonly regarded as characteristics of women

is attributed to Claude. Then, Rosie herself apparently communicates with him as mothers and daughters do.

3. Direct Tuition

In addition to modeling and enactive experience, direct tuition takes a part to affect the development of Claude's gender conceptions through the information about the associations between gender and activities (Bussey & Bandura, 1999). The first social source directing children to take certain activities related to gender linkage is parents (Bussey, 2011). Claude, from the early course of his development, has already been used to kinds of attributes and activities that are culturally related to female gender. Not only that he is inclined to wear female clothing, he also prefers playing things that most girls do, as pointed out in the data below.

> *...He had crates—actual crates!—of tutus and high heels and dress-up clothes, stuffed animals who themselves wore tutus and high heels and dress-up clothes, Barbies and clothes for the Barbies, jewelry, nail polish, fairies, and baby dolls..* (p. 40)

It is evident from the data that stuffs like barbies, jewelry, or baby dolls are not things associated with male preferences. In direct tuition, as pointed up by Bussey & Bandura (1992), gender conception is drawn from a person's tutelage in one's social environment. If Claude, who was biologically born as a boy, tends to spend time playing with such stuffs, Penn and Rosie slightly convey the information about which activities should belong to boys or girls. As in other influences, direct tuition is more effective when it is on the basis of received social support and shared values. Hence when Claude takes certain female

activities and his parent shows reward or encouragement, then the impact of tuition is strengthened.

The following data, taken from the conversation between Rosie and her neighbor, emphasizes the parental role in this direct tuition mode.

> *"But if it's going to pass, why are you encouraging it?"*
> *"How are we encouraging it?"*
> *"You're letting him wear girl clothes and play with girl things and grow out his hair."*
> *"Right, we're letting him, not encouraging him."*
> *"Say no." (p. 153)*

Direct tuition or social persuasion helps contributing an impact for his self-efficacy beliefs, which refers to Claude's ability to think and act in specific ways (Bussey & Bandura, 1999). This social persuasion from his parent is one of the four sources (mastery experiences, vicarious experiences, social persuasion, and physiological and emotional states) synthesized to construct those beliefs (Bandura, 1997). However, as demonstrated by the previous data, instead of actively encouraging their son to engage in same-gendered activities by stating that those are activities only boys are able to perform, Penn and Rosie encourage and permit Claude to engage in feminine activities. Thus, there is lower difference in his self-efficacy beliefs, and this likely affects how Claude does not conform his gender.

> *"Remember when we said you could bake cakes and play with dolls and have pink things, and that did not make you a girl…" (p. 42)*

> *Wearing a dress did not make him a girl, but neither did bearing a penis indelibly make him a boy if that's not what he was or wanted to be, though if it was what he was and wanted to be, he was welcome to be it and still wear a dress if he liked. (p. 65)*

> *Her job wasn't to educate them. Her job was just to raise her kid, all her kids. And work to feed them all. As she and Penn kept telling Claude, you don't have to like everyone. Find who's fun and smart and safe, and stick with them. (p. 66)*

Matsui et al. (1989) argue that the more children's self-conceptions are linked with gender, the greater the difference in their self-efficacy beliefs to successfully perform activities that are stereotypically associated with their own gender than the other one. Claude, at his five years age, has learned from his parent that wearing dress or playing dolls do not make him a girl and bearing a penis does not make him a boy as well. He has learned that such kinds of activities are not gendered for there are no instructive social means. Penn and Rosie do not convey the significance of gender conception. Hence for Claude, gender has less impact on the development of his self-conceptions than it has for others (Bussey & Bandura, 1999), then he is unlikely being successful for performing activities that are associated stereotypically with his gender.

If taking activities of *'boy things'* and *'girl things'* have no different social effects, gender labeling will lose its significance. What makes gender typing remain prominent is when it makes big difference in someone' life experiences (Bussey & Bandura, 1999). Accordingly, Claude is not tied to the compulsion of taking male activities. He then loses the significance of labeling himself as a boy. It indicates that social perspectives of gendered objects and activities are crucial enough, as gender identity itself is a collective category shaped by surroundings (Bussey, 2011). That is why humans and their gender are partly considered as the product of their environment.

B. Parents' Expectation of Claude's Gender

Besides following the three modes of parental influence, the development of Claude's gender identity is also affected by his parents' expectation. When Penn and Rosie carry out the process of modeling, evaluative reactions through enactive experience, and direct tuition, Claude is already at the age of toddlerhood, specifically begins his third year. It is not disclosed how Penn and Rosie start giving the impact at his age of infancy or when he remains a preverbal child, but there are some data which likely suggest that there is also an influence they give through their expectations during the pregnancy.

> *"Trying for a girl?" It was true. A surely-this-time girl was how they'd talked themselves into more after Ben. (p. 9)*
>
> *Rosie was thinking one word over and over:* Poppy. *If the baby was a girl—and surely,* surely *it had to be: she had eaten fish and cookies; she had had sex in the afternoon facing east; she had done the thing with the spoon, and besides, it was her turn—she would name her Poppy (p. 12)*
>
> *"The nursery in Madison. You were so little you probably don't remember it. We kept that room yellow, just in case you were a girl." (p. 297)*

It is obvious from the data above that the parents expect a baby girl while the wife is pregnant. As she is assured that her infant would be born as a female, she even colors the nursery room yellow, a feminine color which is more related to girls. She even has prepared a name, Poppy, which is also a female name. Thus, before parents begin interacting with their infants, they even have already structured the life of their children in gendered ways. For instance, they furnish the room, purchase the clothes, and name their infants according to their gender (Pomerlau et al., 1990; Etaugh & Liss, 1992). When the children grow up, parents continue to facilitate play activities related to their gender (Leaper & Friedman,

2007). For most children, both their physical and social environments are highly gendered. Names, clothing, and decoration of infants' rooms are all influenced by their categorization as either female or male.

> *"No one is changing his name," said Rosie. "Names aren't something you give yourself. Names are something you get from your parents. Claude, if you want a girl's name, you can be Claudia. Everyone else keeps the name I gave him."*
> *"Why?" Roo was using his tongue to remove the last bits of turkey from a carving knife.*
> *"Because children are bad decision makers," said Penn.*
> *"You're letting Claude decide to be a girl," said Roo, "which is way worse than letting Orion name himself Kangaroo." (p. 134)*

> *"I want my new name to be Poppy."*
> *"Poppy?" Rosie whispered.*
> *"Carmy says Jews name their babies after dead people they love. I never met Poppy, but I love her anyway."*
> *"You do?" Rosie was full of wonder.*
> *"Yeah. Because she liked dolls. And because she was your favorite. I like dolls. And I want to be your favorite." (p. 135)*

The data show how Claude got his new name, Poppy. As discussed previously, giving names is not separated from the influence of gender. When Rosie permits Claude to name himself Poppy, which is a name that she would have given if Claude was biologically born as female, then it affects the way people around him for labeling Claude as *'she'* instead of *'he'*, *'daughter'* instead of *'son'*, and *'sister'* instead of *'brother'*. As some data below demonstrate.

> *By April though, Claude was gone, and Poppy, hair finally grown past his ears into a short but inarguable pixie cut, had taken over. His self-portraits became solo affairs: only Poppy, not his whole family, Poppy in a golden ball gown, Poppy in a purple tiara with matching purple superhero cape, Poppy wearing flip-flops, yoga pants, and a sports bra, sitting in full lotus, grinning enlightenment off the page. (p. 150)*

> *"She's a girl, Rosie. She is. Look at her. Listen to her. She's not a fish. She can't be both. She doesn't have to take turns. Or maybe she's that other kind of fish she told us about. At first she was male, but then she transformed—her colors changed, her patterns, her biology, her roles and relationships, everything. Whatever she used to be, now she's female. Fully female." (p. 159)*
> *Poppy's hair was still short, but not short enough to prevent Rosie from plaiting two little braids every morning, one on each side, which Poppy tucked happily behind his ears. (p. 155)*

Claude's transformation as Poppy reveals that he has categorized himself as a totally girl. Penn and Rosie as parents do not criticize his decision. They support and attempt to look at him as a girl as well. Even Rosie plaits his hair with a different hairstyle, showing that he is not Claude as he used to be. Children come to use different physical attributes, hairstyles, and clothing as indicants of gender (Katcher, 1955; Thompson & Bentler, 1971). With the attributes that label himself as a girl, Claude as Poppy is more confident with personal standards and self-efficacy beliefs that he has.

> *"Poppy will probably go on the same drugs—"*
> *"Probably?" Penn broke in.*
> *"—when she's eleven or twelve or so. They would prevent her male puberty. They'd shut down the whole system so she would stay a little girl."(p. 191)*
>
> *"Because when a little girl wants to wear jeans and play soccer, her parents are thrilled, but when a little boy wants to wear a dress and play dolls, his parents send him to therapy and enroll him in a study. We just don't know yet the long-term effects on these kids of puberty suppression."*
> *"She's going to be a woman," said Rosie. "She should get used to it." (p. 199)*
>
> *"She's ten. She doesn't know what genitalia is for beyond peeing with. She can't make decisions about sex, about the importance of sensitivity, lubrication, dilation, reproduction. She can't consider what a sexual partner will make of what's under her pants. We don't even know if she's going to be gay or straight. She can't possibly make these decisions. As you keep saying, she's ten. So we're going to have to do it for her." (p. 235)*

The previous data show us about Penn and Rosie plan the future of Claude as a girl. Rosie's intention to provide him drugs that afford to prevent puberty hormone is not to let him grow up that it can suppress masculine changes of his body. This effort is a way to help Claude to stay 'hide', which implies that Rosie is perhaps worried about the responses of society watching Claude grows up as a female in male body. Rosie expects Claude to always be Poppy. She expects him to always be her daughter. Even when Claude experiences gender confusion for a

moment and he decides to be a boy again due to a rejection from his mates, Rosie is still used to label him as her daughter, as stated in the data below.

> *"I am. Rosie Walsh. This is my dau… um, son," she stammered. "Claude." (p. 278)*

The data discussed above clearly indicate that Penn and Rosie, mainly Rosie, has an expectation of Claude's gender even before she gives birth to him. When he grows up and shows the interest in female attributes, they help him and raise him like a girl. They treat, label, and categorize him as a girl. This expectation leads them to partly affect his gender identity development as this likely affects the process of enactive experience and direct tuition that Penn and Rosie convey to his female-gendered son, Claude.

Finally, the analysis of this study reveals several important points that explain how Penn and Rosie as parents give significant influence on the development of Claude's gender identity. The whole process is simply illustrated in the following chart.
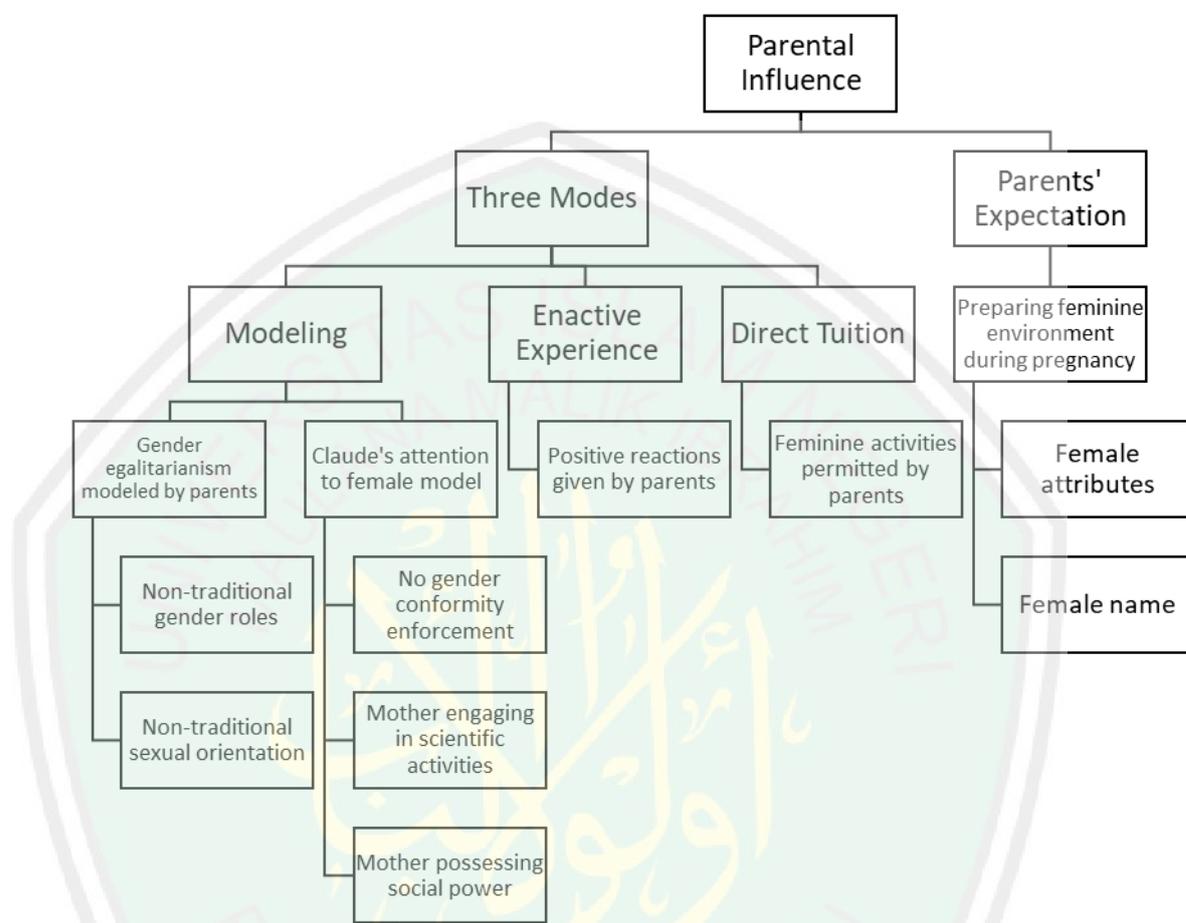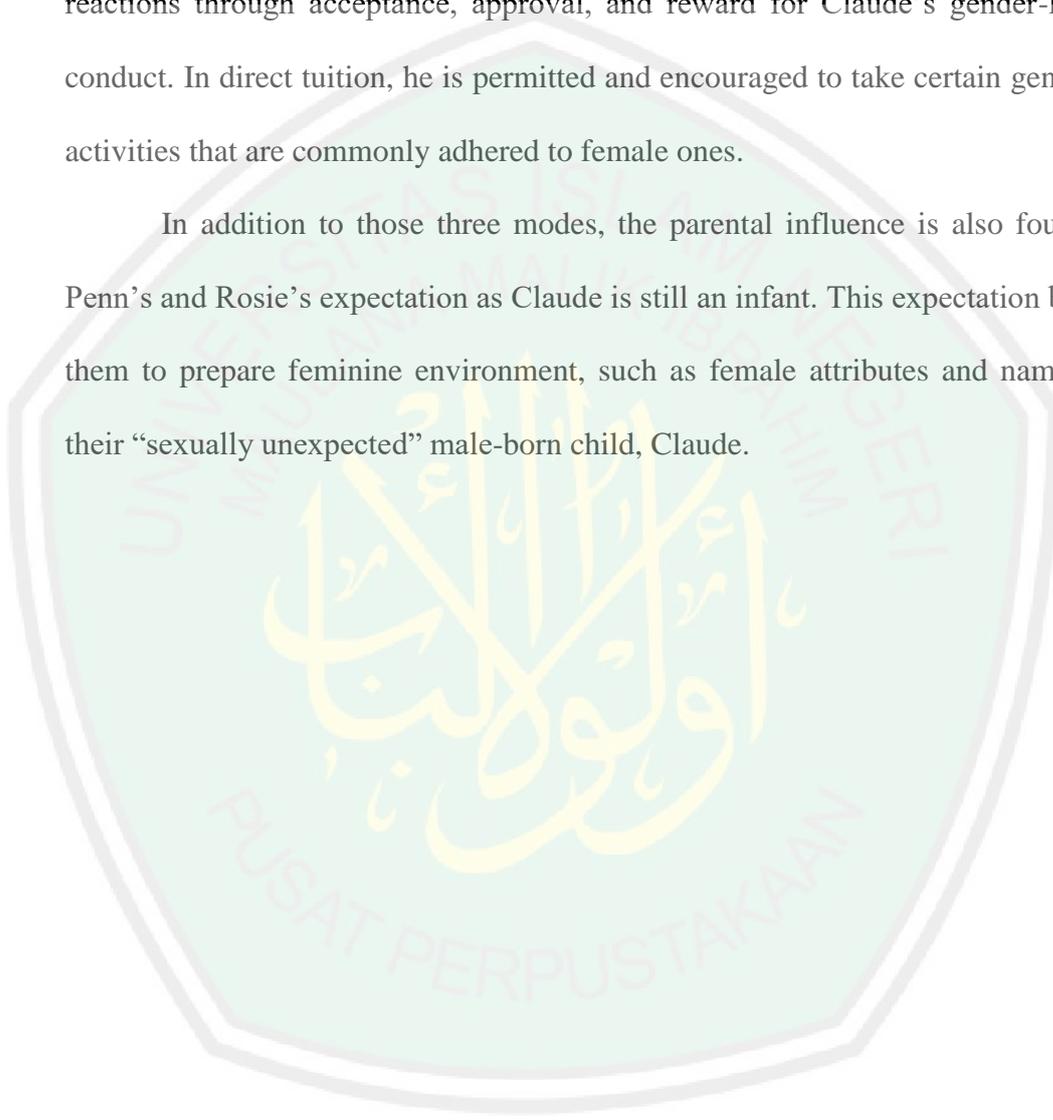
Figure 1: The process of parental influence on Claude's gender identity
development in Laurie Frankiel's *This Is How It Always Is*

The above chart illustrates how such a parental influence occurs. Claude's

gender identity development is influenced by his parents in two primary ways, i.e.

on the basis of modeling, enactive experience, and direct tuition (grouped as

"three modes") and the parents' expectations during the age of Rosie's pregnancy.

In modeling, Claude is influenced by two aspects: egalitarianism modeled

by Penn and Rosie which includes equal gender roles as well as non-traditional

sexual orientation and his own attention to female model as influenced by no

gender conformity enforcement: his mother, a scientist, becomes an ideal role model for Claude because she possess social power by earning more money than the male model(s) portray(s). In enactive experience, the parents give positive reactions through acceptance, approval, and reward for Claude's gender-linked conduct. In direct tuition, he is permitted and encouraged to take certain gendered activities that are commonly adhered to female ones.

In addition to those three modes, the parental influence is also found in Penn's and Rosie's expectation as Claude is still an infant. This expectation brings them to prepare feminine environment, such as female attributes and name, for their "sexually unexpected" male-born child, Claude.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter provides conclusion from the results of analysis in the previous chapter, particularly to explain the parental influence on Claude's gender identity development in Laurie Frankiel's *This Is How It Always Is*. After summing up the analysis result, this chapter provides suggestions that the researcher proposes for potentially relevant research in the future.

A. Conclusion

This study is carried out to explain the influence of Penn and Rosie as parents on the gender identity development of their child named Claude in Laurie Frankiel's *This Is How It Always Is*. The results of the analysis show that the parental influence takes three modes, i.e. modeling, enactive experience, and direct tuition. The three patterns are also strengthened by the parents' expectation upon their child's gender which together construct and shape how Claude develops his female gender identity.

1. Through modeling, Penn and Rosie practice egalitarian gender roles and gives attention to female-typed performance. The parents do not engage in traditional demands of gender roles. By observing his parents' role, Claude learns that there is no gender differentiation strongly adhered to his family. Claude loses the reinforcement since self-standards are strengthened by traditional view of gender conformity. Gender egalitarianism modeled by the parents is also

influential for Claude's problematizing his gender labeling, which is more prominent in gender-typed families rather than in egalitarian ones. Instead of looking up to heterenormativity norms, they prefer being tolerant to other sexual orientations. Penn as a father models this view, for instance, through a bedtime story which represents the values of transgenderism and homosexuality. In addition, by giving attention to a female model, Claude has a tendency to look up more to his mother whose gender is different from him. He prefers his mother as model of whom he intends to be as he grows up, i.e. a girl scientist. He observes his mother engaging in scientific or technological activities and it influences his self-efficacy beliefs to engage in scientific pursuits as well. Because his mother engages more in male stereotypically activities and earn more money than his father who deals with homemaking, Claude takes his mother as a preferred gender model.

2. By enactive experience, Penn and Rosie allow Claude to be anything he wants whatsoever. They indirectly deliver a basic understanding that being a girl is not a mistake. As Claude starts wearing a dress, they do not express disapproval or punishment for his own choice. When he is informed that it is not problematic to wear girl's clothing or act like girls, he develops his own gender-linked personal standards which affects his self-regulation process. Claude is not sanctioned for not conforming his gender stereotypes and it results in less self-monitoring. He overlooks personal standards that value gender-relatedness, and he feels that he does not need to behave similarly as

others of his gender. Penn and Rosie basically provide motivational incentives for Claude's choice upon certain courses of presumably female actions.

3. Through direct tuition, Claude has already been used to kinds of attributes and activities that are culturally related to female gender. Instead of encouraging their son to engage in same-gendered activities, the parents encourage and permit Claude to engage in feminine activities. Thus, there is lower difference in his self-efficacy beliefs. As Penn and Rosie do not convey the significance of gender conception, gender has less impact on the development of Claude's self-conceptions than that it has for others.

Finally, the parents' expectation of Claude's gender is partly influential on his gender identity development. During the pregnancy, she was assured that her infant would be born as a female. She even had colored the nursery room yellow, a feminine color which is more related to girls. She even had prepared a name, Poppy, which is also a female name. Thus, before parents begin interacting with an infant, they even have already structured his life in gendered ways. When Claude grows up and shows the interest in female attributes, they help him and raise him like a girl. They treat, label, and categorize him as a girl. This expectation leads them to partly affect his gender identity development as this likely affects the process of enactive experience and direct tuition that Penn and Rosie convey to Claude.

B. Suggestion

This study focuses on the social aspects influencing gender identity development of a transgender child; yet the character's gender development might also be seen analyzed from other perspectives. Using the social cognitive theory itself, other researchers can, for instance, study gender identity development as influenced by peers. Meanwhile, from the perspective of feminism and gender studies, Judith Butler's theory of gender performativity can be implemented in future research to highlight the repetitive performance of gendered actions. From psychological theory, Freud's psychosexuality might be applied to examine gender development through psychological stages. Those perspectives and theories are potential for any further studies on Laurie Frankiel's *This Is How It Always Is*.

REFERENCES

Ayuningtyas, P. (2009). *Identitas Diri yang Dinamis: Analisis Identitas Gender Dalam Novel Breakfast on Pluto Karya Patrick McCabe.* Unpublished Master Thesis. Universitas Indonesia.

Bandura, A. (1986). *Social Foundations of Thought and Action: A Social Cognitive Theory.* Englewood Cliffs, NJ: Prentice Hall.

Bandura, A. (1991). Social Cognitive Theory of Self-Regulation. *Organizational Behavior and Human Decision Processes*, 248-287.

Bandura, A. (1997). *Self efficacy: The exercise of control.* New York: Freeman.

Bandura, A. (2006). On intergrating Social Cognitive and Social Diffusion Theories. In A. S. Dearing, *Communication of Innovations: A Journey with Ev Rogers* (pp. 111-135). New Delhi: Sage.

Bandura, A. (2008). Toward an agentic theory of the self. In H. W. Marsh, R. Craven, & D. M. McInerney, *Self-processes,learning, and enabling human potential* (pp. 15-49). Charlotte, NC: Information Age Publishing.

Bandura, A. (2008). Toward an agentic theory of the self. In H. W. Marsh, R. G. Craven, & D. M. McInerney, *Self-processes, learning, and enabling human potential* (pp. 15-49). Charlotte, NC: Information Age Publishing.

Bandura, A., & Barab, P. G. (1971). Conditions governing nonreinforced imitation. *Developmental Psychology, 5*, 244-255.

Bandura, A., & Bussey, K. (1999). Social Cognitive Theory of Gender Development and Differentiation. *Psychological Review, 106*(4), 676-713.

Bandura, A., & Huston, A. C. (1961). Identification as a process incidental learning. *Journal of Abnormal and Social Psychology, 63*, 311-318.

Bandura, A., & Jeffery, R. W. (1973). Role of symbolic coding of rehearsel processes in observational learning. *Journal of Personality and Social Psychology, 26*, 122-130.

Barbieri-Mas, E. (2009). *Quality of Human Resources: Gender and Indigeneous People.* EOLSS Publications.

Berger, J., Rosenholtz, S. J., & Zelditch, M. (1980). Status organizing processes. *Annual Review of Sociology, 6*, 479-508.

Blakemore, J. E. (2003). Children's beliefs about violating gender norms: Boys shouldn't look like girls and girls shouldn't act like boys. *Sex Roles, 48*, 411-419.

Brown, C. S., & Bigler, R. S. (2004). Children's perceptions of gender discrimination. *Developmental Psychology, 40*, 714-726.

Buss, D. M. (1995). Psychological sex differences: Origins through sexual selection. *American Psychologist, 50*, 164-168.

Bussey, K. (2011). Gender Identity Development. In S. J. Schwartz, K. Luyckx, & V. L. Vignoles, *Handbook of Identity Theory and Research* (pp. 603-628). New York: Springer Science+Business Media. doi:10.1007/978-1-4419-7988-9_25

Bussey, K., & Bandura, A. (1984). Influence of gender constancy and social power on sex-linked modeling. *Journal of Personality and Social Psychology, 47*, 1292-1302.

Bussey, K., & Bandura, A. (1992). Self-regulatory mechanisms governing gender development. *Child Development, 63*, 1236-1250.

Caldera, Y. M., Huston, A. C., & O'Brien, M. (1989). Social interactions and play patterns of parents and toddlers with feminine, masculine and neutral toys. *Child Development, 60*, 70-76.

Campenni, C. E. (1999). Gender stereotyping of children's toys: A comparison of parents and nonparents. *Sex Roles, 40*, 121-138.

Carroll, W. R., & Bandura, A. (1990). Representational guidance of action production in observational learning: A causal analysis. *Journal of Motor Behavior, 22*, 85-97.

Dunn, J., Bretherton, I., & Munn, P. (1987). Conversations about feeling states between mothers and their young children. *Developmental Psychology, 23*, 132-139.

Eagly, A. H. (1987). Reporting sex differences. *American Psychologist, 42*, 755-756.

Eccles, J. S. (1987). Gender roles and women's achievement-related decisions. *Psychology of Women Quarterly, 11*, 135-172.

Eisenberg, N., Wolchik, S. A., Hernandez, R., & Pasternack, J. F. (1985). Parental socialization of young children's play: A short term longitudinal study. *Child Development, 56*, 1506-1513.

Emir, B. C. (2016). Literature and Psychology in the Context of the Interaction of Social Sciences. *Khazar Journal of Humanities and Social Sciences, 19*(4), 49-55.

Etaugh, C., & Liss, M. B. (1992). Home, school, and playroom: Training grounds for adult gender roles. *Sex Roles, 26*, 129-147.

Fagot, B. I., Leinbach, M. D., & O'Boyle, C. (1992). Gender labeling, gender stereotyping, and parenting behaviors. *Developmental Psychology, 28*, 225-230.

Fivush, R. (1989). Exploring sex differences in the emotional content of mother-child conversations about the past. *Sex Roles, 20*, 675-691.

Frankiel, L. (2018). *This Is How It Always Is.* New York: Flatiron Books.

Gerst, M. S. (1971). Symbolic coding processes in observational learning. *Journal of Personality and Social Psychology, 19*, 7-17.

Ghosh, S. (2015, March 16). *Gender Identity*. Retrieved from Medscape: https://emedicine.medscape.com/article/917990-overview

Halpern, H. P., & Perry-Jenkins, M. (2015). Parents' Gender Ideology and Gendered Behavior as Predictors of Children's Gender-Role Attitudes: A Longitudinal Exploration. *Sex Roles*. doi:10.1007/s11199-015-0539-0

Holland, N. N. (1990). *To Psychoanalytic Psychology and Literature-and-Psychology.* New York: Oxford University Press.

Idle, T., Wood, E., & Desmarais, E. (1993). Gender role socialization in toy play situations: Mothers and fathers with their sons and daughters. *Sex Roles, 28*, 679-671.

Karraker, K. H., Vogel, D. A., & M.A. (1995). Parents' gender stereotyped perceptions of newborns: The eye of the beholder revisited. *Sex Roles, 33*, 687-701.

Katcher, A. (1955). The discrimination of sex differences by young children. *Journal of Genetic Psychology, 87*, 131-143.

Katz, P. A. (1996). Raising Feminists. *Psychology of Women Quarterly, 20*, 323-340.

Kohlberg, L. (1966). A Cognitive-developmental analysis of children's sex-role concepts and attitudes. In E. E. Maccoby, *The development of sex differences* (pp. 82-173). Stanford, CA: Stanford University Press.

Langlois, J. H., & Downs, A. C. (1980). Mothers, fathers, and peers as socialization agents of sex-typed play behaviors in young children. *Child Development, 51*, 1237-1247.

Leaper, C. (2002). Parenting girls and boys. In M. H. Bornstein, *Handbook of parenting: Children and parenting* (pp. 189-225). Mahwah, NJ: Erlbaum.

Leaper, C., & Friedman, C. K. (2007). The socialization of gender. In J. E. Grusec, & P. D. Hastings, *Handbook of socialization: Theory and research* (pp. 561-587). New York: Guilford Press.

Lytton, H., & Romney, D. M. (1991). Parents' differential socialization of boys and girls: A meta-analysis. *Psychological Bulletin, 109*, 267-296.

Maccoby, E. E. (1990). Gender and relationships: A developmental account. *American Psychologist, 45*, 513-520.

Marks, J. L., Lam, C. B., & McHale, S. M. (2009). Family Patterns of Gender Roles Attitudes. *Sex Roles*, 221-234. doi:10.1007/s11199-009-9619-3

Matsui, T., Ikeda, H., & Ohnishi, R. (1989). Relations of sex-typed socializations to career self-efficacy expectations of college students. *Journal of Vocational Behavior, 35*, 1-16.

McNulty, B. (2018, July 10). *Writing a main character: Definitions, tips and examples*. Retrieved from Now Novel: https://www.nownovel.com/blog/main-character-writing/

Nebor, J. N. (1986). Parental Influence and Involvement on Reading Achievement. *Institute of Education Sciences*, 2-13.

Nikandam, R. (2012). Gender as A Trouble in Angela Carter's The Nights at the Circus. *Research on Humanities and Social Sciences, 2*(3).

Oswald, D. L. (2008). Gender stereotypes and women's reports of liking and ability in traditionally masculine and feminine occupations. *Psychology of Women Quarterly, 32*, 196-203.

Pomerantz, E. M., & Ruble, D. N. (1998). The role of maternal control in the development of sex differences in child self-evaluative factors. *Child Development, 69*, 458-478.

Pomerlau, A., Bolduc, D., Malcuit, G., & Cossette, L. (1990). Pink or blue: Environmental gender stereotypes in the first two years of life. *Sex Roles, 22*, 359-367.

Poulin-Dubois, D., Serbin, L. A., & Derbyshire, A. (1998). Toddlers' intermodal and verbal knowledge. *Merrill-Palmer Quarterly, 44*, 339-354.

Powlishta, K. K., Sen, M. G., Serbin, L. A., Poulin-Dubois, D., & Eichstedt, J. A. (2001). From infancy through middle dhildhood: The role of cognitive and social factors in becoming gendered. In R. K. Unger, *Handbook of the psychology of women and gender* (pp. 116-132). New York: Wiley.

Raag, T., & Rackliff, C. L. (1998). Preschoolers' awareness of social expectations of gender: Relationships to toy choices. *Sex Roles, 38*, 685-700.

Rheingold, H. L., & Cook, K. V. (1975). The content of boys' and girls' rooms as an index of parents' behavior. *Child Development*, 459-463.

Rubin, J. Z., Provenzano, F. J., & Luria, Z. (1974). The eye of the beholder: Parents' views on sex of newborns. *American Journal of Ortopsychiatry, 43*, 720-731.

Serbin, L. A., & Sprafkin, C. (1986). The salience of gender and the process of sex-typing in three to seven-year-old children. *Child Development, 57*, 1189-1199.

Slaby, R. G., & Frey, K. S. (1975). Development of gender constancy and selective attention to same-sex models. *Child Development, 1975*, 849-856.

Stennes, L. M., Burch, M. M., Sen, M. G., & Bauer, P. J. (2005). A longitudinal study of gendered vocabulary and communicative action in young children. *Developmental Psychology, 41*, 75-88.

Stern, M., & Karraker, K. H. (1989). Sex stereotyping of infants: A review of gender labeling studies. *Sex Roles*, 501-522.

Tauber, M. A. (1979). Sex differences in parent-child interaction styles during a free-play session. *Child Development, 50*, 981-988.

Thompson, S. K., & Bentler, P. M. (1971). The priority of cues in sex discrimination by children and adults. *Developmental psychology, 5*, 181-185.

Tuglu, B. (2016). Bodies (Re)Gained: Gender and Identity in Elif Shafak's Pinhan and Virginia Woolf's Orlando. *International Journal of Languages, Literature and Linguistics, 2*(3).

Wang, L. J. (2019). Using Judith Butler's Gender Performativity to Investigate the Subversion of Gender Identity in The Danish Girl. *International Journal of Language, Literature and Humanities, 7*(5).

Weisner, T. S., & Wilson-Mitchell, J. E. (1990). Nonconventional family life-styles and sex typing in 6-years-old. *Child Development, 61*, 1915-1933.

Will, J. A., Self, P. A., & Datan, N. (1976). Maternal behavior and perceived sex of infant. *American Journal of Ortopsychiatry, 46*, 135-139.

Witt, M. G., & Wood, W. (2010). Self-regulation of gendered behavior in everyday life. *Sex Roles, 62*, 635-646.

Zeldin, A. L., & Pajares, F. (2000). Against the odds: Self-efficacy beliefs of women in mathematical, scientific, and technological careers. *American Educational Research Journal, 37*, 215-246.

Zhao, N. (2009). Gender Performativity in Cynthia Ozick's Heir to the Glimmering World. *Comparative Literature: East & West*, 67-79. doi:10.1080/25723618.2013.12015498