

The discourse of gender as a shaper of an identity system of the social worker**El discurso del género como conformador de un sistema identitario del trabajador social**

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Abstract

The speech of gender of the order of conforming an identity system of social work, through history the speech of gender has created an academic-political system that, has given and giving continues in education, identities inside the profession of the social work, this bachelor's was born in the University of Guadalajara in 1953, and since then we can observe the reference in gender between their directors and directrixs that are placed in different temporalities, giving fame for their suitable methods to the community's problematics, according to the social and political context. This work is on the conceptualization phase and it is taken from the semiotic methodology perspective of Greimas, Todorov and other authors that trace a deep study of social communication; for developing the professional identity the speech of gender is taken, considering some variables like public, private, active, passive, family and institution. The investigation seeks the weakness and strong from form to content of the profession that has been through the career history, in other words, what makes the social work.

Gender, Speech, Identity and Institution**Resumen**

El discurso de género como formador de un sistema identitario del trabajador social, a lo largo de la historia ha creado un sistema académico-político que dio, ha dado y sigue generando en la educación, identidades en esta profesión del trabajador social, esta carrera nació en la Universidad de Guadalajara en 1953, y desde entonces, el referente de género se sigue observando en sus directrices o lineamientos, que son inciertos en las diferentes temporalidades, que le han dado fama por sus métodos aplicables a los problemas de las comunidades, acordes al contexto político y social. Este trabajo se encuentra en fase de conceptualización, y se aborda desde la perspectiva de la metodología semiótica de Greimas, Todorov y otros autores que apuntan a un estudio en profundidad de la comunicación social; Para revelar la identidad del profesional, se aborda el discurso de género, considerando algunas de las variables como lo público, lo privado, lo activo, lo pasivo, la familia y la institución. La investigación busca encontrar las debilidades y fortalezas de la profesión tanto en la forma como en el contenido, que se han constituido a lo largo de la historia de la carrera, es decir, lo que hace que sea un trabajo social.

Género, Discurso, Identidad e Institución

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Introduction

Historically, the Social Work career at the University of Guadalajara was established in 1953, by Dr. Irene Robledo García, since then it could be said that the gender discourse has marked the identity of this profession, it was a woman with intellectual insight that outlined the ideological course of what would be and is the institutionality of Social Work, in the State of Jalisco, and would also encompass its philosophy impregnated with humanistic and feminine thought, which would be reflected in the content of the curriculum, of what perhaps today is the degree; Throughout the history of the profession some men were integrated, but this fact did not exert as much influence on the historical process of the profession, because gender seen from the worldview of women,

The career has maintained a higher number in the female population, currently for every 30 female students there are approximately two or three men, this creates an inequality in number and gender, of course since its inception the perspective of the problems has been seen from the panorama of the women, brilliant men have certainly emerged in the profession, but in terms of quantity and gender, women continue to predominate in the profession.

Due to the trajectory of Dr. Irene Robledo García, it can be said that, at least here in Guadalajara, the genre has created an academic-political system that gave, has given and continues to form identities in this profession, which gave its origins at the University of Guadalajara, although if the race is observed from each referent directive or temporary distinction.

Distinctive perspectives can be created according to the political and social context that has occurred at each moment in history.

Gender as an identity concept.

In the review of some concepts of gender, we found a large number, but we only chose certain authors who are more appropriate for their definitions for the work, there is a vast range of publications related to gender from the various branches of knowledge, for example, from the theory of Communicative Action.

The active and the passive are observed, from the sociological there are the public and the private, the institutional and the social, although each of these sciences contribute important concepts as Butler mentions when saying that: "gender is by no means a stable identity; nor is it the operative locus from which the different acts would proceed; rather it is an identity loosely constituted in time: an identity instituted by a stylized repetition of acts" (Butler, 1988: 297).

From a more social perspective, one can start from Ramos Escandón, he defines the term gender "as the set of social relations that, based on biological characteristics, regulates, establishes and reproduces the differences between men and women" (Escandón, 1991: 12). Here it is worth mentioning that the biological is intrinsically related to the cultural, because it is the institutions that dictate the guidelines of how each person should behave in society according to gender. We reaffirm the above with Scott, whose ideas we will return to later.

Because he is an extraordinary writer who refers to gender as a constitutive element of social relations based on the differences that distinguish the sexes, he also says that it is a primary form of significant relationships of power. But above all the genre comprises four interrelated elements: the first is the culturally available symbols that evoke representations of the meanings of the same symbols; the second is an attempt to limit and contain its metaphorical possibilities; the third includes in the analysis political notions and references to institutions and social organizations, to have a more involved vision, since gender is constructed through kinship, but not exclusively, which is shaped by the economy and politics;

It is interesting that in most gender definitions the opposites or dualities of men and women are observed, as if they were completely different subjects in many aspects, who said that these differences existed and on what basis? The speeches are so beautiful and well written that we could believe everything they say, the problem is that there are certain gaps, which have a hint of pleasure and disgust or lies and truth, in other words a bit of Machiavellianism within each one of them. the speeches as definitions created by men that reveal their imperfection traits when observing the other as different and not as a reflection of himself.

Semiotics as a methodological reference:

There are different semiotic references that are related to the ethics of the profession, this clearly seen from the semiological relativism, in which it is sought to find those identity patterns that formed or gave in its entirety an institutional personality, those characteristics or distinctive features that make up the profession and its relevance in society.

The distinctive features are taken up from the gender perspective, but applying the semiotic method, which studies the communicative processes that occur between a sender and a receiver, and significant semiotics, which goes beyond immediate communication, in which the identities of the students and their professional ethics will be analyzed, to understand if there really are different approaches to gender, for example, the above can be studied from sexology (biological), psychological (cognitive), society (sociological), and of course from other areas of knowledge such as discourse (Semiotics).

Semiotics studies the different levels of discourse that occur between the authors and in particular from here we will take up some ideas to apply them in the study of the genre of the career in Social Work, a concrete example would be the symbol that represents the body, in this aspect Barbieri considers gender as a bodily reference, this means introducing a category that will make a demarcation with essentialist thought, of course, with the interest of rescuing the presence of women and their role in society (De Barbieri, 1997), each of the social roles encompasses part of a meaning with various signifiers.

From semiotics we could say that a seme is a minimum unit of meaning, in this case, it would be the physical aspect, since it is the first thing that the human being perceives, hence it is first identified with the corporeal, and later gives importance to it. to the interior aspect of the person, this could say that some subjects have given more value to the corporeal aspect of the figure, basing their knowledge on the construction of a society imagined by physical or corporal appearances, leaving aside the essence that is the most important of each human being.

A metasemema would be the existential philosophy, in other words as the origin of man has been observed throughout history, because deep down, the masculine man has generated a large number of myths around the various discourses, but deep down, one might wonder if their capacity for pain is the same as that of a woman giving birth, there is a culture of distorted narration where it is not said how the man seeks to silence female voices due to the fear that wake up, so they have preferred to silence her and create ways to keep her subjugated, trying to erase her from the historical archives, we corroborate this with Joan W. Scott, who mentions that it was not because women were absent from historical events, but because were systematically omitted from official records, that is, made invisible, since history has almost always been and has been narrated by men, equating them with humanity, which has resulted in the disappearance of women from the past (Scott, 1992).

The origin of the gender category:

The invisible woman as Scott calls her, stopped hiding and came to light, to raise her voice and make herself known, say here I am, and it is then that various manifestations arise in almost all areas of knowledge, they wanted to stop being secondary characters, to act as those who have always been protagonists and part of the story, this is where the first foundations of the study of gender arise, this is when social theory and anthropology particularly give it a boost in what is the work of women, naturally rescuing the importance of their work in all disciplines, thereby creating specialized centers attached to universities.

Although the category of gender is used to designate social relations from sex, sociology rejects biological explanations, according to Scott, gender goes from being a way of demonstrating cultural constructions, to the social creation of ideas, where women participate in an active role, from which the social origins of subjective identities are created.

Gender was conceptualized as a way of referring to the exclusively social origins of women's and men's subjective identities, thereby circumventing the role of the unconscious in a total system of relationships that includes subjectivity and sexuality.

In this context, the success of Judith Butler's approach to gender is therefore not surprising, since she takes up psychic questions to posit gender as an action that constitutes sexual identity. For Butler, gender is a process that articulates sex, sexual desire and practice in which the body is shaped by culture through discourse.

Hence his idea of the deconstruction of gender as a process of cultural subversion. In the early 1990s, Judith Butler published *Gender Trouble*, a work that integrates philosophical and cultural perspectives related to reflections on gender, feminism, and identity (Butler 1990).

There are various methods to study gender identity, but, for us, precisely the semiotic method is essential to reveal some distinctive features of the social work career, of course, from the discourse, the ethical patterns that have shaped identity will be analyzed. of the profession. Of course, gender has to do with cultural traits and we believe that these have been shaped from language, which has been in charge of sculpting the body figure of what gender represents from sex, but the idea of the "soul" which is the essence of what constitutes gender, is even more important than the form "body", so the central objective of this study is to reveal the identity of the social worker, considering gender and the relativistic approach, for course seen from discursive semiotics,

The discourse, of course, has contributed to the construction of institutional systems and the formation of social consciences, but not only are these culturally blurred, but to a certain extent people are building themselves, through education and the family, as fundamental institutions in which a large number of cultural signs and meanings that are part of our essence are generated and consumed.

Hence, each of the concepts that restrict the vision of gender must be reconsidered, in order to be able to observe it in a clean and transparent state, without restrictions, in other words, stop thinking with the frontal lobe and move on to the very essence of being. , in which there is no separation, but to conceive such a form, it is necessary to question everything that exists externally, to create the new by man without prejudice or social stereotypes, the human being must reproduce innovative paradigms, which can organize the set of states without the duality of the pre-established.

This task is not easy, because there is a culture that pushes to consume products, through the senses and emotions, this has nothing to do with rationality, hence some authors suggest that the production of culturally regarding the behavior of men and women is a central function of social authority, which is mediated by the complex interaction of a wide spectrum of economic, social, political and religious institutions (Lamas, 2000).

For these same authors, economic institutions produce those forms of consciousness and behavior that we associate with class mentalities, the institutions that are in charge of reproduction and sexuality that function in a similar way. The interplay between economic and sexual institutions shape the mindsets that entail a set of prescribed social and sexual norms.

Gender boundaries are drawn to serve a wide variety of functions in political, economic, educational, and social systems. These borders are often movable and negotiable, operating not only in the material base of culture, but also in the imaginary world of the creative artist.

Gender norms are not always clearly spelled out; they are often implicitly conveyed through speech.

This is how in everyday life the set of norms and values that define the gender role are incorporated and when analyzing it with an analytical perspective, it allows us to realize situations that for a long time were considered natural for the sexes, that is, recognize experiences through which we are taught to behave as women or men.

Gender identity is complex, since it implies a set of spatial, temporal attitudes, etc., by means of which one person behaves as a girl and another as a boy or vice versa. This identity becomes a sieve, through which all experiences pass, which are accepted or rejected without further questioning and are assumed as their own, which leads to conforming to the role or gender role, building with this the set of norms and prescriptions dictated by society and culture, and on which the feminine and the masculine are based.

This construction of the feminine and the masculine establishes rigid stereotypes such as women getting married, being mothers and excellent wives, being affectionate, delicate, feminine, and developing some manual activities; women are associated with the world of the home, privacy and emotional immaturity, while men are seen as the figure of creativity, intelligence, work, politics, in itself, the world of the street and the public.

This division of tasks has almost nothing to do with sexual difference, however, this is the basis on which the distribution of social roles that constitute gender is based and becomes a social fact that is thought of as natural. In this way, for Rapold, the gender variable is used as a reference for the stereotyped roles that are socially assigned to each of the two sexes.

In our societies and from the private perspective, being a woman means, first of all, being a mother, wife and housewife: in the public sphere, work in institutions with a more feminine semantic load, such as Work, is expected of her. Social, one of the professions that from its origins was designed for women and from women. Therefore, it is assumed that this constitution at a real and ideological level marks the central reference of women, the identity of the student (which would be how identity is formed from the gender discourse of this profession, object of study of the subject), married or single, etc., thus, the different agents of socialization (family, school, mass media, etc.) prepare the girl from an early age to assume family roles (Rapold, 1994).

Of course, this work of creating mental diagrams has been very well worked historically by the bourgeois class, which considers the family inserted in society as the basic and perfect nucleus of the economy of capitalism, clearly from Marxism. However, the family continues to exist and fulfill practically the same functions in other systems and types of society such as the socialist one, which (initially) sought to abolish the traditional nuclear family.

Therefore, by integrating the concept of the family and relating it to the variable of gender, we observe that from semiotics another concept is included in the theoretical framework, which is related to the differentiation between the public world and the private world.

Social work students live in divided worlds, we mean that there is a duality between the private and the public, between the female and the male, between the corporeal and the spiritual, among others, this creates some confusion and conflicts that sometimes in the long run they can affect the very essence of the students, hence the public world ascribed to men is characterized by much broader interactions and possibilities of mobility than those that exist in the private world. In the private world of women, characteristics ascribed to sex and age predominate, among others, which determine the place of the members of a family in the home, their power resources are not so vast and this cannot be transferred to the public world. .

Returning to the theory of semiotics, it could be said that both in the public and in the private, emphasis is placed on the social ascription of the students and the roles that are implicit in them, creating confusion in the different types of identities. In this way, one can ask if there really is a "worker identity", and if so, what is it, this is the core of the search for identity in this profession based on gender, considering some of the variables mentioned above. mentioned. If these identities exist, then not only does it have to do with gender, but it also has several aspects, which have been mentioned, but we return to them here: the public and the private, the family, the institution (University of Guadalajara), the feminine and masculine, among others,

From the family the woman's identity is shaped, which is observed in the private as the passive and in the public as the active; in the Institutional the students are trained, which carry an ideological and historical load, considered fundamental in the construction of the identity of the social worker, in this regard Thomas Luckmann and Peter L. Berger, mention that:

Institutions imply historicity and control. Reciprocal typifications of actions are constructed in the course of a shared history: they cannot be created in an instant. Institutions always have a history, of which they are products. It is impossible to adequately understand what an institution is if the historical process in which it was produced is not understood.

Institutions, by the very fact of existing, also control human behavior by establishing predefined guidelines that channel it in a certain direction, as opposed to the many others that could theoretically occur (Berger and Luckmann, 2006: 74).

Hence, institutionalized gender implies that each specific sex is assigned a papal or role, since gender alone does not directly determine class status. It is assumed that the class variable, with the gender variable and together with these, the institutional variable determine the social position of women in a society. That is, although gender means that certain roles are ascribed to each sex, these roles differ according to class membership. Therefore, it is argued that the socioeconomic differences between women of different social classes are more significant and preponderant than the common interests that they share based on their sex.

Some contributions and pre-conclusions.

There are various gender categories, here we take up only one example, which has more to do with the anatomical, but which was of course a factor considered important at the time the Social Work Institution was established, for society, since according to Lamas, in the gender category three basic instances are articulated:

- a) Gender assignment, which is done at birth by identifying the external appearance of the genitals; b) gender identity, which is established more or less at the same age in which language is acquired and is prior to the knowledge of the anatomical difference and c) the role or gender role, which is formed with the set of norms and prescriptions that society dictates about feminine or masculine behavior (Lamas, 2000: 4).

Regarding the institutional and educational system from a gender perspective, we could say that these have historically been seen in the form of binary systems that oppose men to women, the masculine to the feminine, the political to the domestic, the public to the private, generally not in a plan of equality, but of hierarchy, in fact long ago there were also institutions created especially for women, and Social Work is precisely a clear example of these binary systems, where these oppositions are observed.

Same that to overcome them, it is necessary to analyze the social and cultural function that is involved, because gender systems are a means of cultural conceptualization and social organization (*Ibid*: 2000). Therefore, gender not only marks sexual difference, but also the perception of social, political, religious, cultural identity and particularly the structure of people's daily lives. The social order translated into systems that organize space, time, education and the division of labor mark and inscribe themselves as holograms in the mind and body of each person.

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