

A Game Against Patriarchy: Female Athletes in Challenging the Hierarchy

Julie He

ST.MARK'S SCHOOL, Massachusetts, US

Juliezhu401@gmail.com

Keywords: Patriarchy; Feminism; Tautology; Athletics; Gender; Female Athletes; Hierarchy

Abstract: Gender equality and feminism in athletics has long been a debated topic for scholars and researchers. However, not many look at the effects of female athletes in this male-dominated arena. In this paper, I explore how female participation in athletics can serve as a challenge to the patriarchy, a value system which men hold dominance. I take on the position that female athletes can provide a different avenue towards feminism where feminist theorists can not. Female athletes are also feminists in that their very participation, and success in the area, act as physical confutation toward's patriarchy's ideologies of male superiority. I start by providing context through defining terms such as the patriarchy and gender in order to introduce my argumentation. I move on to explore females under the patriarchy and more specifically how female athletes are subjugated. I use other research papers and sources to explain the tautological argument of patriarchy and disprove their ideologies. I then review mainstream feminists and their limits. Finally, I explain how female athletes are feminists that can challenge the hegemony and work with feminist theorists. I also offer propositions and alterations that could make the athletic world a more level playing field. I aim to direct the paper towards the average individual who lives under the influence of patriarchy but may not be aware of the extent of its impact or its existence at all. I hope to educate people in order to raise awareness for gender equality in athletics.

1. Introduction

Patriarchy - a societal system which privileges and values men over women - organizes the world of athletics and sports, placing men's contributions to sports in higher esteem than women's. Sports therefore reinforce a patriarchal ideology while patriarchy uses sports to justify men's "natural" athletic superiority, continuing the oppressive system that robs women from their deserved credit. However, when sports teams such as the USWNT smash records that exceed their male counterparts, the USMNT, patriarchy is left needing to confront its own contradictory and circular logic. Patriarchy uses a construct of male dominance and superiority to justify the pay gap between male and female sports teams, but in this case, the female team clearly performed better, garnered more attention in the news, and yet still received less pay.

These female athletes have played by the rules of patriarchy - i.e., that those who are superior in athletics should receive the most pay - but still receive less pay than the men's team, even when they perform better, thus proving this logic to be built on a tautology. The specific tautology is: men are the best at sports and therefore get paid more; men get paid more because they are the best at sports. Without a solid foundation to base its logic off of, much of patriarchy's ideology is tautological. In this paper, I will demonstrate that when women's sport teams outperform men's sports teams, their very performance disproves the notion on which the patriarchal tautology is falsely constructed. These women athletes simultaneously adhere to the logic that whoever is superior should get paid the most, and also unravel the assumption that who is superior in sports is always men, or men's sports teams.

2. Under the Patriarchy

Patriarchy is an oppressive system based upon misogyny that not only enforces inequality through laws but also social customs in the home and workplace [1]. Patriarchy preaches that men are

inherently the best, which is inherent because the best are men. Patriarchy places men in power and then argues that it is “natural” for men to be in power. Patriarchy is, in other words, a tautological ideology. Preachers of patriarchy maximize the differences between the two established genders in order to justify men’s superior traits. They label traits commonly associated with the construction of masculinity as superior themselves. Much of society subscribes to this simple yet convoluted logic unknowingly. Patriarchy is not a natural or correct phenomenon, and many societies can and do exist and function under a matriarchy, proving there is no necessity for patriarchy. Society attempts to naturalize it by placing bounds and labeling anything outside said roles as abnormal, unhealthy, and bad. Because patriarchy is so ingrained and prescribed as the norm, people living under it often do not recognize oppression as oppression, enabling the system’s effectiveness. Unfortunately, this man-made construct does exist and “strengthen[s] the iniquitous power relations between men and women” [2].

Nevertheless society participates in patriarchy, even by adhering to constricted gender roles. Regardless of gender, people are shamed when venturing outside traits deemed to be “natural” because so much of patriarchy’s power rests on maintaining this notion that men’s superiority to men is “natural,” or essential rather than constructed, which implies that it can also be deconstructed. Gender inequality controls society and women are devalued and forced into a lesser position [3]. This oppression of women can be seen through issues such as the pay gap, portrayal in media, and double standards within rules and societal expectations. Women are expected to take on a domestic role to keep them grounded while having impossible expectations layered on them [4]. This helps keep women in inferior status, giving more power to men.

Historically, patriarchal systems use unjustifiable logic to justify the subjugation of women. However, recent studies are challenging the roots of patriarchy’s logic where scientists shed light on the science behind gender and sex. With these new insights, the supposed naturalness of these constructed gender roles can be brought into question.

3. Re-Defining Binaries: Gender and Science

Science is the study of the natural and social world. Knowledge in science is constructed and constantly changing, and is not inherent or natural, contrary to popular belief. Science itself has been a historically male-dominated field where knowledge produced from a predominantly male perspective is taken to be universally applicable and impartial. Definitions and concepts were researched up by males, and consequently prejudiced towards women. Patriarchy bars women from the science field by using science to argue women’s intelligence and allowance, showing another example of patriarchy’s circular ideology.

Western culture claims that there have only been two genders universally, although that was not always the case in every culture, or for every living species. Many cultures such as the Pacific Islands, Africa, Asia, and more have identified or recorded more than two genders in their society. For example, in Italy, Naples have identified a third gender, those assigned male at birth but take on feminine characteristics [5]. The large amount of recorded history regarding different genders has been buried away in favor of patriarchy’s two gender system which makes it uncomplicated to identify a superior gender while marginalizing the other. This shows that “science” is malleable and can be differently interpreted or updated. This falsifies patriarchy’s argument of inherency and shows how hiding science’s capacity to change can benefit the patriarchy’s ideology. Just as history is written by the victors, science is also written by those in power.

In *Sex/Gender, Biology in a Social World*, Anne Fauster Sterling explores the relationship between gender and sex. Sterling explores the definition of sex, and argues that sex, similar to gender, is also a social construct where the definition changes based on traits and behavior in the current society. In the social world, gender is always seen as the malleable construction whereas sex is unchangeable and natural. Because of the “fixed” structure with sex, the patriarchy has taken advantage of this to explain “male” superiority. However, Sterling argues that science is changing, and biology is misused to claim biological differences means inherent inequality. Sex is hard to define, with many layers and determinants such as chromosomal sex, external genitalia, and pubertal hormones among others.

While most people fall into one of the two categories, “male” or “female,” because their body makeup fits, the rest do not fit, challenging the idea that there are only two sexes. Instead of labeling those who do not fit into the pre-structured categories as abnormalities, perhaps the current scientific categorical system is too outdated and exclusive. Sex cannot be simplified down to just two categories that everyone fits under. Because of how complicated it can be to define sex, it is not adequate to deem males as physically superior to females since the very definitions of male and female themselves can be brought into question. People who do not fit into established and recognized categories will find themselves outside of what a patriarchal society deems legible in terms of identity, which often leads to social exclusion.

With these insights, the separation of people into “male” and “female” even in athletic competitions can now be brought into question. Should there be separation, and how can it be defined? Gender is a complex concept that is difficult to even conceptualize, much less reducing it to just two categories. Society forces people to adhere to one or the other set of gendered traits, conditioning people from the second they are born with objects and ideals around them. This creates the binaries that people either have to fall into or be outside of the circle of normalcy.

Patriarchy enforces these binaries because the categorization of people makes it easy for those who subscribe to it to construct a hierarchy out of the groups, where their placement benefits them. Humans enjoy having a sense of belonging and identity, thus many willingly live under the hierarchy and embrace their conditioned traits. In spite of that, many biologists and scientists such as Sterling and others argue that sex and gender cannot be defined that easily. The patriarchy has simply created an uncomplicated categorization which excludes many and is inaccurate. Patriarchy reduces gender and sex to men and women so it fits their logic of men being better than women. Because of this inaccurate categorization, half of the logic of patriarchy is unjustified and false as men cannot be defined easily. Therefore the gender part of their logic, as well as the rest, falls under heavy questioning. By questioning the validity of gender constructs, half of patriarchy’s inherent logic is challenged.

4. Athletic Patriarchy

Sports were created around the accepted and societally defined biological defined “male”’s body to play to their strengths. Biologically defined males have higher levels of testosterone, leading to more muscle mass as compared to females [6]. Many sports from weight-lifting to American football revolve around strength, therefore supporting the notion that strength equals to superiority. This enforces patriarchy’s belief that men are superior based on their average higher levels of strength compared to women. Sports that play to the specificity of women either do not exist or are deemed “feminine” and easy. For example, ballet is a sport often associated with femininity because of the grace and elegance required to perform such an art. It is often reduced to a “girly” and “easy” activity and sometimes not even considered a sport because of its association with femininity. However, ballet is a very challenging activity, requiring the same dedication and skill, or more, as other sports. The sport requires ballerinas to put their entire body weight onto their toes while jumping and spinning for prolonged periods of time. This sport is nevertheless demeaned and devalued because of the gender of its participants. Male ballerinas are often associated with effeminacy and ridiculed by society for participating and expressing femininity. Because it is a female dominated sport, patriarchy degrades it so women cannot succeed in the athletic world.

There are many different evaluations of being good at competitions such as strength, artistic expression, and endurance. Unfortunately, under the influence of patriarchal ideals, athletic success has been defined more often than not by the skillset of men. In fact, women are much stronger than men in endurance sports such as lifting more reps in weight-lifting and ultra-distance swimming [7]. The athletic world tends to focus more on the former with sports such as wrestling and football, failing to recognize the skill sets of other bodies. Sports that require elegance or are more practice-based such as figure skating and archery are often overlooked because the male dominated athletic world prefers sports that portray men in the best light.

Although humans are born with different bodies that allow them to be suitable for different

activities, all humans are able to get better with tenacity and practice. Sports that reward more practice than born-talents creates a more equal playing field. Bowling, gymnastics, table tennis, and fencing are all sports that take into account effort while being suited for more body-types.

Unfortunately, these sports do not even receive half the spotlight that is shined on to strength-dominated sports such as football or baseball. Athletics pushes the human body to its limit in order for athletes to become better at a passion. Competition enforces this environment while trying to be fair and just, creating a difficult and delicate balance. In order to provide more equity, athletics should strive to uplift sports that also measure success based on skills more geared towards non-male bodies. While there will never be full equity in sports, recognizing and highlighting more sports that give non-males an opportunity to show their hard work and make athletics a more equal space.

5. Female Participation Under the Patriarchy

Women have long been barred from athletic competition. Even when women started fighting for rights to participate in sports, they were only allowed to participate in “feminine” sports such as croquet and beauty-bath swimming. Women that did participate were judged and ridiculed for stepping out of the confines of their prescribed gender roles and acting “masculinely” by participating in sport competition [8]. Women’s competitions are often not taken as seriously, or seriously at all, with the pay gap and viewership being obvious proof [9]. Furthermore, the sexualization of female athletes is still a huge inequality problem. Women are placed in tight or short uniforms that are subject to the male gaze, suggesting that the primary value of these athletes are their bodies. Society also shames girls who do show interests in sports, competitions, or general activeness, labeling them as “tomboys” or “unladylike”, suggesting that there is an accurate depiction of how girls and a “true” female should not be involved in any physical activity. For example, audiences accept expressions of rage and frustration from male athletes while treating female athletes with scorn and judgment for the very same actions [10]. From magazines to cartoons, these unfair and hypocritical ideals continuously reinforce the gender binaries where girls avert physical activity while boys develop passions for sports and physical activities. Patriarchy then uses the outcome as proof that these binaries are “human nature” when society has in fact molded them and police individuals into these specific gender roles. This yet again shows the circularity present in the logic of patriarchy where both assertions depend on each other with no further explanation or justification.

Female athletes scare a patriarchal society with their capabilities and possibilities that put patriarchy’s own logic into question. When girls participate in sports, this disrupts the logic that girls are inherently not interested in athletics therefore disproving the patriarchy ideals and toppling their stance. People who adhere to patriarchy’s beliefs certainly do not want women to succeed, and fear the idea of women being equal, or even better, than men. This would shatter their logic and so they oppress female bodies by putting impossible body standards that keep women meek, controllable, and physically weak. From birth, society keeps women uncomfortable in their very own body as to hold more power over them. Commenting on ongoing studies in the 20th century looking at how kindergarten children throw balls, Erwin W.

Strauss notes that “The girl of five does not make any use of lateral space. She does not stretch her arm sideward; she does not twist her trunk; she does not move her legs, which remain side by side. All she does in preparation for throwing is to lift her right arm forward to the horizontal and to bend the forearm backward in a pronate position...The ball is released without force, speed, or accurate aim [11].”

Boys on the other hand fully utilize their body in order to get significantly better results. Iris Marion Young argues that society forces women to view their body as a burden where there is a hesitancy in their bodies’ capabilities [12]. Women lack trust in their body to perform basic physical function and can not utilize their body correctly or to the full extent. Unlike boys, girls are not encouraged to explore or experiment with their bodies and experiment, leading to a state of discomfort when using their bodies. This way, patriarchy is able to argue for a difference between the two sexes that keeps them separated and unequal. A girl does not “throw like a girl” because she is weaker than a boy, but because she is taught to throw “like a girl,” by being disconnected from her body vis-a-vis

patriarchy.

From the Feminist Lens: At first glance, the general consensus of feminism is striving for equality and equal rights among all genders [13]. While that may be an easier understanding, feminism has many more layers.

Feminism is about recognizing, understanding, and reconceiving alternatives to the oppressive and unjust social constructs and binaries built into society by exploring alternatives. A feminist reading would be to analyze the world in social roles, practices, laws, and other parts and how the privileges and views differ from a woman as opposed to the other gender. Feminists take on another perspective which allows them to call for change. Feminism is a critiquing role or, in the words of Sally J. Scholz, “follows the critical project with action to bring about social change [14].” Feminism is not violence towards all men nor giving more power to woman, but instead fixing the inequities of society. Patriarchy twists the agenda of feminists because its views threaten those of the patriarchy, challenging the idea that men is the superior gender. In order to uphold the narrative, the patriarchy suppresses femininity and labels femininity as weak and inferior.

Feminism tries to rectify this by encouraging expression of femininity. Feminism is with the intention of giving all genders the same opportunity, leveling the playing field. Feminism is also advantageous to everyone, not just women. Because femininity is associated with emotions, the existing patriarchy forces men to disconnect from expressing any feelings and instead embrace toxic masculinity notions. Men are forced to participate or turn away from activities and behaviors in order to fit the binaries. Feminists aim to challenge the boundaries and uplifting the ones that are negatively associated with women for freedom of expression and exploration for all genders. Mainstream feminists are often known as a group of women who advocate for women’s rights through media and literature. Because of this, female athletes can offer a unique form of feminism with their bodies and actions. Their physical presence alone serves as a form of feminism and challenge to the patriarchy. By entering the male dominated-arena, female athletes already show their capabilities to participate and enjoy the sport. They dissolve the notions that women are not fit or do not want to be in the sports world. Their participation alone already challenges patriarchy’s beliefs. Furthermore, when female athletes excel in this area, they start to unravel patriarchy’s logic that women are less than men. One of their supporting arguments revolves around men’s “inherent” strength and superiority in athletics which makes them better, and so continues the circle. However, female athletes not only act as a scissor that cuts the circle but also cut off the blinds that patriarchy has placed on society.

Notable feminists include Olympe De Gouges, Mary Wollstonecraft, and Simone de Beauvoir, who have all published works of writing that disagree with the gender inequality enforced by patriarchy. These feminists have made their impact on society through their words and actions. While they participate in protests, much of their arguments are made through words. Feminist theorists challenge the patriarchy through ideas and theories that disprove the argument of men’s natural superiority and champion women’s rights. For example, Simone de Beauvoir was a socialist feminist who argued that women should be allowed the same opportunities as men [15].

However, there are many limits to feminist theory in influence and methodology. Much of feminists’ works are written and published as theoretical or scholarly texts that are not always easily accessible to everyone. Unfortunately, much of the audience pool is made up of individuals who are already interested in the topic and support the notion, making it a moot point for feminists who are trying to spread the agenda to the unaware and uneducated masses. The average person who does not engage in feminism at a deeper level, only aware of the surface level of feminism, can be misinformed and form incorrect perceptions about what feminism is and does. Because feminist critiques are outside the circle of patriarchy’s subtle influence, the general audience who are unaware of the circle’s presence are less inclined to pay interest [16].

Another limit of feminism is the way it is presented. Feminist theory, as the name suggests, is theoretical. Many feminists argue for a better and equal society in a world without patriarchy. Feminist theory helps society better understand inequity in the world and how to make it better. Because there does not exist a world without patriarchy, feminists rely on what ifs in order to defend their theories. These hypotheticals and abstracts allow for people to turn a blind eye or argue

differently.

In a fresh perspective, I argue that female athletes can be the bridge connecting the world of feminist theory and the world at large. Currently, many feminist theorists tend to leave out athletics. They associate sports competitions with patriarchy itself, and leave it alone, excluding female athletes. Feminist academics can also tend to dislike athletics, deeming it “frivolous” and a “male trip” not important enough to be a pressing issue. Jan Felshin states that “The Women's Movement has seemed reluctant to confront the institution of sport directly. It has been dismissed as a “fascist” domain by some, and the woman athlete has not been embraced as a sister in the struggle for liberation [17].” Female athletes, on the other hand, often are not trained feminist theorists, even those who may be deemed as female icons. While some athletes such as Billie Jean King and Serena Williams have found ways to incorporate feminism into the world of athletics, most female athletes fear that feminism will endanger the femininity that are already threatened as they play in a male dominated arena. This attention would cause these female athletes to lose their jobs [18]. However, female athletes hold a huge amount of power and can disprove eras or ideologies cemented in society. And in fact, do. Female athletes can not only support and work with feminists for equality, but can be thought of as a different kind of feminist themselves.

6. Challenging the Hegemony

Sports has long been associated as a masculine activity, but with recent rising numbers in female athletics, female athletes have made their impact on the athletic world. Through Title IX [19] and the recent Equal Pay Act [20], females have started slowly demanding their rightful place in the athletic world [21]. They prove themselves to fulfill many roles not only as athletes but as advocates for gender equality. Female athletes, in a sense, are feminists because they can challenge the patriarchy in their own unique way. While many feminists critique from outside the patriarchy circle, female athletes directly unravel the broken system from within. They play and sometimes even beat the system at its own game, showing its logical flaws in an irrefutable manner. When women participate and when women's teams outperform men's teams in athletics, they directly undermine the logic that females are not built for sports. This disruption puts a hole in the circular logic of patriarchy. Furthermore, when women become better than men at the sport that was designed for men, they completely disprove the belief that males are “inherently” more physically capable than females. When viewers watch female athletics on the screen, viewers are able to see another side of women where their personalities are not reduced to their gender. Female athletics “allows us to escape from narrow ideas about who and what women are [22].”

In August of 2009, South African runner Caster Semenya celebrated her win in the 800 meters at the XII IAAF World Championships in Berlin [23]. She set a new national record of 1:55:33, with more than a 2 second lead on second place [24]. Sadly, the public did not support her accomplishments, instead heavily criticizing Semenya. Actually, her gender, her very identity as a woman, came under great questioning because she performed so well. Comments from others degraded her saying “you could tell she was a man just by looking at her.” [25] Because of her physical skills, she was forced to undergo “gender tests” in order to prove her gender. Whereas talented individuals are labeled as extraordinaires and prodigies of their field for surpassing limits and expectations, women like Semenya are condemned as freaks of nature who are obviously unnatural as they do not conform to society's view of women as physically incapable. By participating and excelling in a male-dominated area, her femininity was attacked and taken away because it did not fit the tautology. Patriarchy does not allow both femininity and athletic success because masculinity equates to success and the best are men. Proponents use this circular logic as the basis to explain male dominance in society such as pay and attention. Thus a woman challenges this logic by directly disproving the root of the logic via her athletic performance.

People under the influence of patriarchal beliefs are so entrenched with the belief that women cannot be better than men that when a woman is somehow better, they accuse the woman of being a man in order to keep their hierarchy. They cannot accept that their logic is false so they come up with excuses that inadvertently humiliate and hurt the athletes involved. Patriarchy declares that men are

inherently superior to women, and when Semenya showcases her skill in a physical activity unfavorable to that claim, this reveals the illogic of patriarchy in a perceptible sense.

Critics under patriarchal beliefs desperately try to mend this broken circle with false accusations, as seen in Semenya's case, but are unable to because their logic is just that, a circle which lies on false support. Through their actions, female athletes bring and force attention to this circularity and inequity. Whereas feminist theories are theoretical and written, the very actions of female athletes are physical and undeniable. By occupying space and overcoming gender hurdles in a "man's traditional" place, women show that they too deserve an equal space in an unjust world. Female participation in athletics is a unique form of feminism that can help disrupt the circularity of patriarchy by bringing to light the fallacies of the support which patriarchy stands on.

7. Conclusion

Female athletes and academic feminists both desire a freedom and equality of all genders. Sometimes, female athletes can express a dislike of feminism because of misconceptions and fear. Society and gender roles have associated athletics with masculinity where sports itself is a masculine trait. Because of this, women who step into male-dominated the world of athletics have to constantly defend their femininity, and their identities as women despite being athletes. By taking on this masculine activity, their own femininity and gender are challenged and questioned from all sides. Female athletes will sometimes hyper-feminize themselves in order to defend their own gender such as donning all-pink attires or accentuating their feminine features.

More academic feminists are comfortable with exploring gender and femininity and are not beholden to the categories of "male" and "female" in the same ways athletes might be. They may want to challenge the roles by expressing femininity and masculinity. This can create a misconception that feminists are trading masculine traits for feminine ones when instead they encourage free gender expression for all. Feminists do not recognize athletics as a preeminent issue (there are many other important issues they devote their study and attention to) and tend to steer away from the topic because they associate it with the patriarchy and its values. This can put female athletes at an impasse with feminists who are not vested in athletics. However, there could perhaps be an avenue where both groups can work together to become a force to be reckoned with. Feminists can help female athletes understand that the female athlete game should be allowing freedom of gender expression, which is not necessarily synonymous with a restriction to presenting in a feminine way prescribed by patriarchy itself.

Athletic competition are categorized under the guise of creating equality for both genders. However, equality is an idealistic goal especially in the athletic world where the idea of sports is based around the differences between human bodies. However, this supposed impartiality only creates more bias that leads to the subjugation of half the athlete pool. In light of modern education and science where gender is evolving beyond two strict binaries, perhaps athletics should also follow said trend. Instead of limiting sports to the outdated idea of two categories, there should be more categories that are less based on the strict and unbending idea of two genders in order to strive closer to the ideal of equality. Female athletes have the ability to shine light on this issue with their distinction in body. By disrupting the system, they bring attention to the flaws of the system.

Currently, miscommunication and misunderstanding has led to two separated groups who are all part of the larger group that is oppressed. Both sides desire equality in the world whether through payment, treatment, freedom or standards. Female athletes can spread information and educate those who are unaware and do not fall under the influence of mainstream feminists. With the combined efforts of both groups, mainstream feminists and female athletes can reach wider audiences, present two sides of the argument, and work together to become unstoppable forces in fighting the patriarchy.

References

[1] Adisia, T., I. Abdulraheem, and S. B. Isiaka. (2022) Patriarchal Hegemony: Investigating the Impact of Patriarchy on Women's Work-Life Balance. *Gender In Management: An International*

Journal, 5, 1-26.

[2] Amaro, Dr. Steve. (2020) Participation in High School Athletics Has Long-lasting Benefits. NFHS, 2, 177-189.

[3] Badenhuasen, Kurt, and Akabas Lev. (2021) Next Crop of Tennis Stars Wait Their Turn as Federer Remains Top Earner. Sportico, 88, 310-320.

[4] Beauvoir, Simone de. (1991) *The Second Sex*. London: Vintage Books, 3, 28-32.

[5] Birrell, Susan, and Cheryl L. Cole. (1990) Double Fault: Renee Richards and the Construction and Naturalization of Difference. *Sociology of Sport Journal* 7, no. 1: 1-21.

[6] Box, Rebekah. (2022) The Gender Equality Debate: A Boost for Women in Sport. *Athlete Assessments*, 3, 5-18.

[7] Burke, Michael. (2001) *Sport and Traditions of Feminist Theory*. Doctoral thesis, Victoria University, 5-17.

[8] Christy McCarter, Christy. (2021) Overlooking her shot: Women's sports need an assist as coverage remains the same as 30 years ago. *Purdue*, 18(1): 3-27.

[9] Das, Andrew. (2022) How U.S. Soccer and Its Players Got to Equal Pay: A Timeline. *New York Times*, 19(2), 188-198.

[10] Elkins, Hollis. (1987) Time for a Change: Women's Athletics and the Women's Movement. *Frontiers: A Journal of Women Studies* 3, no. 1: 22-25.

[11] Fausto-Sterling, Anne. (2012) *Sex/gender: Biology in a Social World*. New York, NY: Routledge, 1, 5-11.

[12] Friedman, Megan, Jenny Hollander, and Gabrielle Ulubay. (2022) 30 Ways Women Still Aren't Equal to Men. *Gender and Sports Sociology*, 6-12.

[13] Greene, Fallon S., Erin Perryman, Christopher J. Cleary, and Summer B. Cook. (2019) Core Stability and Athletic Performance in Male and Female Lacrosse Players. *International Journal of Exercise Science*, 1138-1148.

[14] Gupta, Rudrani. (2021) Curse of the Roti and Sexism in Food: How Patriarchy Dominates Dining Tables. *SheThePeople*, 17, 36-40.

[15] Hausman, Bernice L. (2000) Do Boys Have to Be Boys? Gender, Narrativity, and the John/Joan Case. *NWSA Journal* 12, no. 3: 114-138.

[16] Higgins, Charlote. (2018) The age of patriarchy: how an unfashionable idea became a rallying cry for feminism today. *The Guardian*, no. 6: 122-140.

[17] Kapoor, Shruti. (2021) Sports and Women: A relationship filled with Patriarchy. *Sayfty*, 37-88.

[18] Kendall, Erika Nicole. (2015) Female athletes often face the femininity police, especially Serena Williams. *Guardian*, 2(1): 32-44.

[19] Kessel, Anna. (2018) Serena Williams again bears the brunt of double standards in tennis. *The Guardian*, 2(1), 52-63.

[20] Krane, Vikki. (2001) We Can Be Athletic and Feminine, But Do We Want To? Challenging Hegemonic Femininity in Women's Sport. *Quest* 53, no. 1: 115-33.

[21] Lynes, Cynthia Janes. (2022) *Women's Athletics and the Athletic Patriarchy*. Ph.D. diss., Georgia Southern University, 3-9.

[22] Maguire, J. Anthony. (2021) Sports. *Encyclopedia Britannica*, 19(3), 280-291.

[23] Manek, Nish. (2021) Olympics marathon: Why women could make for better endurance athletes than men. *Science Focus*, 3(1): 68-75.

- [24] Money, John, and Anke A. Ehrhardt. (1972) *Man & Woman, Boy, and Girl: The Differentiation and Dimorphism of Gender Identity from Conception to Maturity*. Baltimore [Md.]: Johns Hopkins University Press, 250-286.
- [25] Murray, Caitlin. (2022) *The Inside Story of How the USWNT Became the Most Dominant Force in Women's Football*. Soccer News, Live Scores, Results & Transfers.
- [26] Murray, Caitlin. (2022) "USWNT, USMNT pay gap explained: Comparing their U.S. Soccer contracts as both sides negotiate new CBAs." ESPN, 1-6.
- [27] New York Times. (2008) *Bar countries that ban women athletes*. New York, NY, Online Edition, 19, 366-370.
- [28] Nyong'o and Tavia. (2019) *The unforgivable transgression of being Caster Semenya*. *Women & Performance: a journal of feminist theory* 20, no. 1: 95-100.
- [29] Yiamouyiannis, A., and Osborne, B. (2012) *Addressing Gender Inequities in Collegiate Sport: Examining Female Leadership Representation Within NCAA Sport Governance*. SAGE Open, 2(2).
- [30] Scholz, Sally J. (2010) *Feminism: A Beginner's Guide*. Oxford: Oneworld, 3(2).
- [31] Strauss, E W. (1966) *The upright posture*. Phenomenological Psychology, New York: Basic Books, 3-12.
- [32] Graubner, R. and Nixdorf, E. (2011) *Biomechanical Analysis of the Sprint and Hurdles Events at the 2009 IAAF World Championships in Athletics*. Research Gate, 26, 19-53.
- [33] Iman, H., Jawahar, I M, Ph.D. and Stone, Thomas H, Ph.D. (2020) *Wage and Gender Discrimination: An Analysis of the US Women's National Soccer Team*. *The Journal of Total Rewards*, Scottsdale Vol. 29, Iss. 1: 14-27.
- [34] Young, Iris Marion. (1980) *Throwing like a girl: A phenomenology of feminine body comportment motility and spatiality*. *Human Studies* 3: 137-56.
- [35] Zinn, Howard. (2015) *A People's History of the United States: 1492-present*. Revised edition ed. New York: HarperPerennial, 28, 179-184.