

Ethnosexual Particularity and Secondary Gender Identities

A Social Identity Approach

- I. Primary vs. Secondary Gender Identities – A distinction between particularity that *grounds* primary gender identity (i.e. ‘man’ and ‘woman’) and particularity that *indexes* second gender identities (e.g. ‘soccer mom,’ ‘diva,’ ‘jock,’ ‘family man’)
 - a. Primary gender identity
 - i. Gender identity is constrained by created norms.
 - ii. Gender identity is divinely enculturated.
 - iii. First-order particularity is prefigured in Gen. 1.
 - iv. Humanity is jointly commissioned.
 - b. Secondary gender identity
 - i. Second-order particularity
 1. Post-structural feminist theory
 2. Intersectional feminist theories
 - ii. Assessment
- II. The Term ‘Ethnosexual’ as Describing a Kind of Particularity
 - a. Parallel with the term ‘ethnoracial’
 - b. My argument
 - i. Longstanding recognition among gender theorists of slippage between ‘sex’ (a biological category) and ‘gender’ (a social construct)
 - ii. Lack of term for ‘gender’ in Hebrew or Greek
 - iii. History of locating gendered ‘otherness’ in women
- III. Social Identity Theory
 - a. History of Development
 - b. Definition of Social Identity: that *part* of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership.
 - i. Cognitive Component
 - ii. Evaluative Component
 - iii. Emotional Component
 - c. Important Facets of SIT
 - i. Interpersonal—Intergroup Continuum
 - ii. Ingroup/Outgroup Dynamics
 1. Social Mobility
 2. Social Change
 3. Social Creativity
- IV. Self-Categorization Theory – The first major development of SIT

- a. The Basic Process – Depersonalization
- b. Two Preconditions
- c. Three Group Phenomena
- V. Developments regarding subsets of individuals within superordinate groups
 - a. Subgroups vs. Subtypes (Richards and Hewstone, 2001)
 - b. Nested vs. Cross-cutting Subgroups (Hornsey and Hogg, 2003)
 - c. Inter-subgroup relations (Mummenday and Wenzel, 1999)
 - d. Subgroup identity and superordinate group cooperation (Rabinovich and Morton, 2011)
- VI. Gender and SIT
 - a. Gender as the social meaning of ‘male’ and ‘female’ self-categorization
 - b. Gender subgroups and subtypes (Vonk and Ashmore, 2003)
 - c. The Bottom Line: If gender identity as a theological category – being a man or a woman – contains a social identity component, and if individual cultures further socialize men and women into subgroup and subtype social identities – such as soccer mom, diva, jock, family man – then it might be fruitful to theorize these subgroups and subtypes in properly theological terms, that is, as secondary gender identities.
- VII. Examples
 - a. Ancient – Virgins and Widows
 - i. Unmarried female sexuality as secondary gender particularity
 - ii. 1 Cor. 7
 - iii. 1 Tim. 5
 - b. Contemporary – LGB Identities
 - i. Sexual orientation as secondary gender particularity
 - ii. LGB identities and depersonalization
 - iii. LGB identities and Christian vocation
 - iv. Four suggestions
 - 1. Heteronormativity and ingroup/outgroup dynamics
 - 2. LGB identities as subgroup, not subtype
 - 3. Non-straight Christian identities as nested subgroup
 - 4. Superordinate Christian group leadership

