

Institutional sexism refers to invidious sexual inequalities **in the explicit rules and implicit norms governing and structuring social institutions**. Religious institutions provide a useful example of how explicit rules and implicit norms structure institutions. In the Catholic Church, for instance, it is an explicit rule that all priests are men and all nuns are women. Only priests can run the church hierarchy, and priests outrank nuns in most decision-making situations. While it is clear how explicit rules can govern and structure institutions, this example can also help us to see that implicit norms also structure Catholic experience and create sexual inequality. While it is no longer widely accepted as an explicit rule that in heterosexual marriage the man is the head of the household and the woman is the helpmeet, it is implied by the relative **rank of priests and nuns in the church** and by its sacred writings. This implicit norm **positions men above women in marriage** (as in all other social institutions in which both sexes are present), clearly an invidious sexual inequality. In addition to the more explicitly rule-governed institutions of government, religion, family, health care, and education, there are crucially important informally or implicitly structured institutions prime among them being language, and the sites of cultural and artistic production. To say that **sexism is a systematic social injustice based on one's sex, or a discriminatory sex-role differentiation**, is to speak of institutional sexism. Sexism, then, must be understood as a part of the social order, similar to the economic order of capitalism or the political order of liberalism.

(Ann E. Cudd, Leslie E. Jones, Sexism, In: A Companion to Applied Ethics, Blackwell Publishing, 2008, p. 109)

Otázky k textu:

1. V jakých dvou podobách se institucionální sexismus projevuje? (ve vyslovených pravidlech a nevyslovených normách, které stráží a strukturují sociální instituce)
2. Jaké nepřímo vyjádřené normy institucionálního sexismu autorky textu uvádějí? (postavení muže nad ženou v manželství, postavení muže-kněze nad ženou-sestrou v katolické církvi)
3. Uveďte, které dvě definice sexismu text obsahuje? (sexismus je systematická sociální nespravedlnost založená na pohlaví jednoho, nebo diskriminační rozlišení sexuálních rolí)
4. Jaké je Vaše stanovisko k tématu textu?