

**Comparative study of feminism in Taiwan and Brazil: phenomena, results, and  
problems to women's rights**

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## **ABSTRACT**

According to previous research, a lot of literature on women's issues are generally discussed through qualitative analysis. Even though there are a few works of literature that use quantitative methods to do research, but most of them focus on particular or single issues, so there are only a few comprehensive discussions. Therefore, this research attempts to explore women's issues to understand the general public's thoughts and attitudes towards women's issues in Taiwan and Brazil because both of them are the countries follow the third wave of democratisation. By reading many works of literature, the researcher chooses six concepts, which are gender stereotypes, gender bias, gender discrimination, misogyny, feminist stigma, and rape culture, then applying to collect data in the form of questionnaires. After that, the researcher has collected 465 and 422 responses in Taiwan and Brazil respectively for analysis. In the research, descriptive statistics and ANOVA are used as the main analysis tools to obtain the results and problems of the two countries under various concepts. Finally, the researcher put the impact of democratisation on women's rights to demonstrate the idea where women's rights start to be promoted. This research has three vital findings: 1) the problems that hinder gender equality from the public attitude; 2) different social divisions which view women's issues; 3) the different democratisation which effect on the women's right.

Keywords: gender stereotypes, gender bias, gender discrimination, misogyny, feminist stigma, rape culture

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## **LIST OF ABBREVIATIONS**

CEDAW, Convention on the Elimination of All Forms of Discrimination Against Women

DPP, Democratic Progressive Party

GEM, Gender Empowerment Measure

GDI, Gender- related Development Index

GII, Gender Inequality Index

GSNI, Gender Social Norms Index

IPU, Inter-Parliamentary Union

KMT, Kuomintang

UNDP, United Nations Development Programme

# INTRODUCTION

## Background

There were 16 countries out of 192 countries that currently have women serving as the highest position of executive power in 2020, which data did not include Taiwan.<sup>1</sup> As matters stand, we could roughly predict, the equity rights between females and males would be the tendency towards our future. However, the change of women's position stirred a backlash from the conservative or paternalism advocates, so it did not develop as what we expect. Furthermore, it was not a temporary and specific phenomenon but constantly spread around the world. This situation did not exclude those third wave demoralisation countries behind, which implied that it included Taiwan and Brazil.

In Taiwan, the rising of women's rights could be mentioned after lifting martial law in 1987. Politics gradually became more democratic and open, and there were various voices came up with the massive, which included the women's issues like the second-wave feminism of freedom, radicalism, and the third-wave feminism of criticism and discussion in the West were pouring in successively.<sup>2</sup>

Annette Lu (Hsiu-lien Lu) is the first woman who came into being Taiwan vice president through the election in 2000. It was a great success and a huge step for women in Taiwan history. She is also the first and only woman to continue in office as vice president. The more heartening news was that Tsai Ing-wen is the first woman who represented the Democratic Progressive Party (DPP) of the presidential candidate in 2012. She is the first female representative who appeared in the whole history of

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<sup>1</sup> Aaron O'Neill, "Number of Countries with Women in Highest Position of Executive Power 1960-2020

," Statista, <https://www.statista.com/statistics/1058345/countries-with-women-highest-position-executive-power-since-1960/>.

<sup>2</sup> Tzu-Hsiu Chiu, "The Three Waves of Feminist Criticism in Taiwan," *Journal of Women's and Gender Studies* 27 (2010).

Taiwan. Although the result was less satisfactory at the moment, however, the end fought back the politics in 2016, and so did 2020.

The dazzling performance did not only appear in the position of president, but also in the congress. In 2020, the females took 47 out of 113 seats nearly 41.59%, although the proportion of women has not exceeded 50%, it has reached a new high. The number of the proportion ranked 16 out of 189 countries (does include Taiwan, but some countries whose data are unavailable) and performed the best in Asia countries. It seems an advance for women to participate in politics, nevertheless, the discrimination, and gender stereotype never stop. Daniel Han (Kuo-yu Han), who represented the Kuomintang (KMT) in the 2020 Taiwanese presidential election, had spoken many discriminative sentences on women. He said that Men regard the world as their home, women regard their home as their world.<sup>3</sup> The Garden of Hope Foundation indicated that an election broke the gender-equality image, even if our gender inequality rate was lower than most of the countries around the world, but plenty of the public speech has shown the terrible and discriminate words to the women.<sup>4</sup>

On the other side of the world, Brazil, which established in 1889, they went through the alternative term of the military regime and democratic regime several rounds. The first female President Dilma Rousseff elected by the public in 2011, which was the first time after Brazil set up 122 years. She continued in office until the impeachment.<sup>5</sup>

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<sup>3</sup> Hui-jung Chi, ""Chicken, Fat" Describes Women, Very Problematic," The Garden of Hope Foundation, [http://www.goh.org.tw/mobile/news\\_detail.asp?PKKey=aBLMaB31aBSQaB34aBRsaB37aBSWaB36&Class1=aBLHaB33](http://www.goh.org.tw/mobile/news_detail.asp?PKKey=aBLMaB31aBSQaB34aBRsaB37aBSWaB36&Class1=aBLHaB33).

<sup>4</sup> "An Election Let Gender-Equality Images Revealed," The Garden of Hope Foundation, [http://www.goh.org.tw/mobile/news\\_detail.asp?PKKey=aBUXaB31aBPKaB35aBTOaB39aBIUaB33&Class1=aBYHaB33](http://www.goh.org.tw/mobile/news_detail.asp?PKKey=aBUXaB31aBPKaB35aBTOaB39aBIUaB33&Class1=aBYHaB33).

<sup>5</sup> Julia Carneiro, "Brazil Impeachment: Dilma Rousseff's Last Stand?," BBC NEWS, <https://www.bbc.com/news/world-latin-america-37217633>.

According to the Inter-Parliamentary Union (IPU) data, in 2019, females took 75 out of 513 seats nearly 14.62% in National Congress, it was the second-highest record in history.<sup>6</sup> The number of the proportion ranked it 141 out of 188 countries (do not include Taiwan, and some countries whose data are unavailable), this result comparing to other countries performed very disappoint. However, through the historical record since 1954 showed a slow and steady growth within years.<sup>7</sup> (1954 was the year that Brazil be an affiliation member)

In Brazil, rape culture and domestic violence exist in society for a long time. Before the Olympic Games Rio 2016, there was one horrify news which was up to 33 men raped one 16 years old girl, and due to this issue aware the public there were more than 50,000 cases of rape registered in Brazil in 2014, however, this number of cases were underestimated.<sup>8</sup> Brazil passed the Maria da Penha Act in 2006, which has performed important progress in fighting domestic violence, but its implementation has lagged.<sup>9</sup> Furthermore, the authorities' response was seriously insufficient. For example, the investment in women's shelters and other services in the National Women's Policy Secretariat for women fell by 35% from 2014 to 2017.<sup>10</sup> The reason was that they did not take women's issues seriously, and the social phenomenon remained discriminating against women. It caused the Brazilian women to march on the street, protest, or movement frequently than any other country around the world.

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<sup>6</sup> "Percentage of Women in National Parliaments," IPU Parline, <https://data.ipu.org/women-ranking?month=3&year=2020>.

<sup>7</sup> "Brazil - Chamber of Deputies," IPU Parline, [https://data.ipu.org/content/brazil?chamber\\_id=13349](https://data.ipu.org/content/brazil?chamber_id=13349).

<sup>8</sup> "Brazil's Women Take on 'Rape Culture'," BBC, <https://www.bbc.com/news/av/world-latin-america-36432165/brazil-s-women-take-on-rape-culture>.

<sup>9</sup> "Brazil Events of 2019," (Human Rights Watch, 2019).

<sup>10</sup> César Muñoz Acebes, "Mass Sexual Harassment – Caught on Tape in Brazil," Women's eNews, <https://womensenews.org/2019/02/mass-sexual-harassment-caught-on-tape-in-brazil/>.

## Motivation

Gender Inequality Index (GII) is a measuring instrument established by the United Nations Development Programme (UNDP) in 2010 to replace the Gender-related Development Index (GDI) and Gender Empowerment Measure (GEM). GII shows three gender-based inequality dimensions, which respectively are reproductive health, empowerment, and economic activity.<sup>11</sup> The value of GII is between 0 and 1, the closer to 0, the more equal gender. In 2018, Brazil had a GII value of 0.386, ranking it 89 out of 162 countries (do not include Taiwan).<sup>12</sup> In the same year, Taiwan had a much lower GII value of 0.053, ranking it 9 out of 163 countries (do include Taiwan). It was obvious to realise the value difference between these two countries, but both established their democratic regime system from the third wave of democratisation.

The period of democratisation in both countries was near, Brazil generally recognised as a democratic country in 1985,<sup>13</sup> and Taiwan identified in 1987, but the outcome of women's rights in different social aspects demonstrate very diverse. The women's rights could be affected for several reasons, such as the policies, jurisdiction, regime systems, and so the other similar factors.

By examining the main factor or general phenomenon which opposite and interfere the women's rights in both societies, I might be able to identify the barrier between the women to get the rights that they deserve and to investigate the cultural and social phenomenon.

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<sup>11</sup> "Gender Inequality Index (Gii)," UNITED NATIONS DEVELOPMENT PROGRAMME, <http://hdr.undp.org/en/content/gender-inequality-index-gii>.

<sup>12</sup> "Inequalities in Human Development in the 21st Century," (UNITED NATIONS DEVELOPMENT PROGRAMME, 2019).

<sup>13</sup> Thomas R. Rochon and Michael J. Mitchell, "Social Bases of the Transition to Democracy in Brazil," *Comparative Politics* 21, no. 3 (1989).

## **Research Purpose**

By investigating how the current situation of the population's perspective toward women's issues in Taiwan's and Brazil's society to understand what attitude that the public gives interfere the women's rights.

## **Research question**

1. What issues hinder gender equality?
2. How do different social divisions view women's issues?
3. How does the different democratisation effect on the women's right and the society?

## **Contribution**

To give comprehensive research for elaborating how the public thinks of the women's issues in Taiwan and Brazil.

## **Limits**

There were a few limits in the research, so for a better reading and comparison with delimits, the researcher number each limit as following:

1. This research did not provide the idea of the definition of the women, because there was no way to do an in-depth interview to every individual before surveying to understand how they defined the women.
2. This research would not cover the issues that most of the feminists or scholars would like to debate, such as the equality versus the difference, the idea of anti-universalism, or the idea of anti-essentialism.<sup>14</sup>

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<sup>14</sup> Chelsea C. Chou, *Women and Politics*, vol. 1st ed (Taipei: Yang-Chih Book Co., Ltd., 2003).

3. This research would not focus on the policies, jurisdiction, and so the other similar factors, since the range would be too wide.

### **Delimits**

1. The definition of women as what the survey respondents defined by themselves because this was not a medical research and could not confine every respondent.
2. As limit mentions, this research would not cover the issues that most of the feminist or scholar would like to debate, but the author would use the concept of openness of radical plural democracy, which provided feminism would not be easily swayed by other differences, and this type of feminism learned from other differences, reserved the space for self-identification that was constantly being revised and develops its worldview.<sup>15</sup>
3. The main point of this research would use different spheres to cover most of the social aspects that women have suffered and to understand what the general phenomena were in society.

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<sup>15</sup> "Conclusion," in *Women and Politics* (Taipei: Yang-Chih Book Co., Ltd., 2003).

# LITERATURE REVIEW

## Democratisation and Feminism

“Democracy requires women to be truly democratic, and if women want to change the systems and laws that exclude them, they need democracy.”<sup>16</sup>

Notwithstanding, it does not mean the emergence or development of the democratic system will bring the women’s position or status up immediately; but under the non-democratic system, women’s status is unlikely to be promoted.

In reality, democratic practice has excluded women for a long time because democracy has often used dichotomy to distinguish affairs. Therefore, women lack the rich political experience than men. But political participation is very crucial for women. Because only engaging in politics can do directly protest more, mobilise collective interests, advocate or participate in policy procedures. Moreover, it helps women to identify and clarify their interests, discover alliances, and learn how to cooperate and build consensus to promote common schemes.<sup>17</sup> Consequently, democratisation is vital for women to develop their rights or power, not to mention that democracy against dictatorship and social inequality.<sup>18</sup>

Both Taiwan and Brazil follow the third wave of democratisation to transfer into a democratic country. According to Samuel’s book, Taiwan’s democratisation pattern is a direct transition, which means it is from a stable authoritarian system to a stable democratic system. Brazil is a cyclical pattern, which indicates the country swayed back and forth between democratic and authoritarian systems. The largest difference between these two patterns is that if they have the foundation of the democratic

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<sup>16</sup> "Democracy," United Nations, <https://www.un.org/en/sections/issues-depth/democracy/index.html>.

<sup>17</sup> A Cornwall and A-Marie Goetz, "Democratizing Democracy: Feminist Perspectives," *Democratisation* 12, no. 5 (2005).

<sup>18</sup> Lia Zanotta MACHADO, "Brazilian Feminisms in Their Relations with the State: Contexts and Uncertainties," *Cadernos Pagu* 47 (2016).

system before or not, which might be an important factor for promoting women's rights and increase the women's consciousness.<sup>19</sup>

## Taiwan

During the Japanese colonial period, the development of Taiwan's feminism and women's consciousness had a considerable foundation, especially in the 1920s to 1930s, Taiwan experienced a baptism of modernisation. The establishment of women's education system and the promotion of women's social status have contributed to the emergence of female intellectuals.<sup>20</sup> However, since the Kuomintang took over Taiwan from Japan in 1945, it began to promote the traditional patriarchal system of Confucianism, and promulgated martial law, prohibiting freedom of speech and publishing, and implementing an education policy using Beijing dialect as the national language. Gender equality stops moving forward, even backward.

During the period of martial law, Taiwanese female scholars who returned from the US promoted feminism and feminism, despite it is a hard time and with many difficulties. They brought the second wave of feminist ideas in the West, such as liberalism, radicalism, and Marxism. But because these ideas conflict with national policies, speech and books are forbidden to be publicly distributed.<sup>21</sup> However, this process has also become great assistance in the future.

After lifting martial law in 1987, the political, economic, and cultural situation released, the women's movement, feminist criticism, and discourse have rushed to catch up. Because the society has suppressed for too long, so when the martial law

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<sup>19</sup> Samuel P. Huntington, "The Third Wave: Democratization in the Late Twentieth Century," (University of Oklahoma Press, 1991).

<sup>20</sup> Wan-Ting Wang, "The Voices of the World: A Feminist Reading of Women's Magazines in Colonial Taiwan (1919-1939)," *Journal of Women's and Gender Studies* 34 (2014).

<sup>21</sup> Tzu-Hsiu Chiu, "The Three Waves of Feminist Criticism in Taiwan," *ibid.* 27 (2010).

lifted, a hundred schools of thoughts and ideas flowed, moreover the people had anti-KMT emotion, which is because the martial law they execute in the past to restrict the people, therefore, when feminist promoted feminism and women's rights, they did not receive too much attention and criticism. Nowadays, Taiwan has performed better than other third wave democratised countries on the issue of gender equality, which reflects on the Gender Inequality Index (GII).

Lastly, from the perspective of the Constitution, there were almost no additional provisions or legislation guaranteeing women's empowerment before the lifting of martial law. Only in 1949, the Constitution granted women the right to vote and the number of women elected. However, after the 1990s, laws related to women's empowerment have flourished. For example, established the gender equality law and signed CEDAW.

## **Brazil**

Brazil had democratic experience before the third wave democratisation, and this democratisation and the second republic was only about 20 years. It entered a period of military dictatorship in 1964, and the 1960s-1970s are experiencing military dictatorship. Romy Medeiros da Fonseca leads the new feminism. She includes the principle of equality between men and women in marriage and introduces divorce in Brazilian legislation.<sup>22</sup> During the military dictatorship, women also organised, regardless of political party, age and social class, and constituted the armed forces of the military regime.<sup>23</sup>

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<sup>22</sup> Céli Refina Jardim Pinto, "Uma História Do Feminismo No Brasil," *REVISTA DE CIÊNCIAS SOCIAIS* 34, no. 1 (2003).

<sup>23</sup> Ana Carla Farias Alves and Ana Karina da Silva Alves, "As Trajetórias E Lutas Do Movimento Feminista No Brasil E O Protagonismo Social Das Mulheres," *Seminário CETROS* 4 (2013).

In 1975, the United Nations organised the International Women's Year, so women's issues have become a topic of discussion between universities and professionals. Follow the trend, the Seminar on the Role and Action of Women in Brazilian Society (Seminário sobre o Papel e o Comportamento da Mulher na Sociedade Brasileira) held in Rio de Janeiro, which was the first public act, and the main issues were: issues related to work, physical and mental health, racial discrimination, and female homosexuality.<sup>24</sup> In the same year, the direct censorship of the press was suspended, although most of the approach remains to prohibit, such as the TV, radio, and so the other way. However, newspapers were allowed to publish, therefore, there were two newspapers released that were directed by feminist women, which respectively is *Brasil Mulher* and *Nós Mulheres*, and their greatest function is to articulate the struggle for democracy.<sup>25</sup>

Since 1980, the situation of women has become crucial in political discourse. In 1981, the Brazilian government ratified the Convention on the Elimination of All Forms of Discrimination against Women. In 1983, in accordance with the official decree, the State Council on the Condition of Women in Sao Paulo was established, and in 1985 the National Commission for Women's Rights was established. Brazil, which formally entered a democratic country in 1985, also developed different feminist styles through the assistance of NGOs in the 1990s, and the horizontal organisation and widespread of the internet led to greater democratisation, providing expression and dissemination. The internet that NGOs promote becomes valuable resources for many marginalised groups and many disadvantaged women to find the

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<sup>24</sup> MACHADO, "Brazilian Feminisms in Their Relations with the State: Contexts and Uncertainties."

<sup>25</sup> Ibid.

group which has the same experience with them, and it helps them to raise their consciousness.<sup>26</sup>

A consulate of a feminist NGO in north-eastern Brazil launched a project, and that plan attempts to create space for potential politicians and female representatives in other democratic fields through popular education to solve the difficulties of female political apprentices, and they call it *escolas feministas* (literally means “feminist school”)<sup>27</sup> However, recently, because the federal government is getting weaker, which could be traced back to their democratisation pattern, so more politicians need the National Conference of Catholic Bishops of Brazil support to win the election. Therefore, they use women’s rights as a political negotiation, such as pregnancy or abortion issue.<sup>28</sup>

### **Varieties Concepts of Gender Equality**

Many phenomena exist in society. Base on the literature reviews, the researcher found and selected six concepts to measure, which respectively are gender stereotype, gender bias, gender discrimination, misogyny, feminist stigma, and rape culture.

For the initial understanding and better reading, the researcher will introduce the core definition of each concept: gender stereotype is that people have specific beliefs about the characteristics of specific gender groups; gender bias is that people have negative emotions for people of a specific gender group; gender discrimination is that as an ideology and plays the role of rationalising and justifying the patriarchal social relationship;<sup>29</sup> misogyny is the function to supervise and implement the governance norms and expectations;<sup>30</sup> feminist stigma refers to the society’s long-term negative

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<sup>26</sup> Elisabeth Jay Friedman, "The Reality of Virtual Reality: The Internet and Gender Equality Advocacy in Latin America," *Latin American Politics & Society* 47, no. 3 (2005).

<sup>27</sup> Cornwall and Goetz, "Democratizing Democracy: Feminist Perspectives."

<sup>28</sup> MACHADO, "Brazilian Feminisms in Their Relations with the State: Contexts and Uncertainties."

<sup>29</sup> Kate Manne, *Down Girl: The Logic of Misogyny* (Oxford University Press, 2017).

<sup>30</sup> Ibid.

thoughts and attitudes towards feminists or feminism; rape culture is that in the environment, due to social attitudes towards gender and sexual behaviour, rape is widespread and regulated.

Many scholars see gender bias as the same as gender discrimination while doing their research because these concepts (gender stereotype, gender bias, and gender discrimination) have a high correlation and which are hard to identify. However, this research tries to find out the phenomena in both societies, so the researcher believes in dividing them as detail as the researcher can, then it will be better to identify and analyse the problem.

### **Gender stereotype**

According to the Oxford dictionary of media and communication, gender stereotype is personal beliefs about gender differences in traits and behaviour, largely attributable to socialisation.<sup>31</sup> Therefore, under the traditional male-dominated patriarchal society with its expectation and evaluation of gender (which can refer to gender role) or subjective feelings (which can refer to gender identity) are to promote a male to be masculine and a female to be feminine.<sup>32</sup>

Gender stereotypes are the beliefs or assumptions about the rigidity, oversimplification, or categorisation of the roles of men and women, ignoring individual differences,<sup>33</sup> and giving men and women different personalities, attitudes, lifestyles, and so the other aspects. These generalised characteristics are a cultural product because it generally exists in society, shape people's cognition, distinguishes between men and women with simplified features, and use gender as the standard to

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<sup>31</sup> Daniel Chandler and Rod Munday, "Gender Stereotypes (Sex Role Stereotypes)," in *A Dictionary of Media and Communication* (Oxford University Press, 2011).

<sup>32</sup> LI-LI Huang, "Robot V.S. Barbie Doll- Gender Stereotype," in *Get out of the Gender Frame* (Taipei: Fembook, 1999).

<sup>33</sup> shuyi chou, "A Study on Elementary Teachers' Sex-Role Stereotype and the Training Needs of Gender Equity Education," (2000).

distinguish. Most of these stereotypes are untrue. If we use it to predict the behavioural characteristics of any member of the group, there will be a huge mistake.

There are many researchers suppose that the earliest and most influential part that develops the early childhood gender socialisation is the impact of the family, and especially parents.<sup>34</sup> In family education, parents will consciously and unconsciously pass the gender rules of the adult world to children and shape the behaviour of their children to meet the requirements of social norms. Therefore, gender stereotypes are not the result of physical sex, but the result of the social and cultural environment.<sup>35</sup> After all, there is not much difference between a man and a woman in their psychology and behavioural traits. However, they exist the concept of gender stereotypes constantly affect the behaviour of gender role, and the people reinforce the gender role by social learning and interaction. Consequently, the social environment is the decisive factor influencing gender stereotypes.

To sum up, gender stereotypes refer to what behaviour an individual is supposed to do, what traits, what mode of thinking, what social norms should follow, and so the other rules. Gender stereotype ignores individual differences, and its behaviours and attitudes may affect the behaviour of decision-makers, and then cause discrimination and limitation.<sup>36</sup>

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<sup>34</sup> S. M. McHale, A. C. Crouter, and C. J. Tucker, "Family Context and Gender Role Socialization in Middle Childhood: Comparing Girls to Boys and Sisters to Brothers," *Child Development* 70 (1999).

<sup>35</sup> Huang, "Robot V.S. Barbie Doll- Gender Stereotype."

<sup>36</sup> Tor Eriksson, Nina Smith, and Valdemar Smith, "Gender Stereotyping and Self-Stereotyping Attitudes: A Large Field Study of Managers," *IZA Discussion Paper*, no. 10932 (2017).

## Gender bias

Gender bias has very close relationships with the gender stereotype and gender discrimination. From the definition of Cambridge dictionary, prejudice is an unfair and unreasonable opinion or feeling, especially when formed without enough thought or knowledge.<sup>37</sup> The behaviour caused by this attitude is discrimination, and how people describe the characteristics of all members of a group is called stereotype.

Gender bias or prejudice refers to deviations, wrong opinions about gender roles and relationships, or unfair views or attitudes toward others due to gender differences. Gender bias is proposed by the US National Judicial Education Program and is used to depict the unequal treatment or expectations of individuals or groups based on gender.<sup>38</sup> Compared to “stereotypes,” “biases” are especially described as negative, like Gordon Allport indicates “Prejudice is an antipathy based on faulty and inflexible generalisation. It may be felt or expressed. It may be directed toward a group or an individual of that group.”<sup>39</sup>

People are unconsciously affected by their own stereotypes. These implicit ideas can save headwork. A large number of studies have shown the effect of the so-called implicit bias, which refers to the unconscious assumptions or stereotypes of a specific social group.<sup>40</sup> Among them, gender is only one of factors, and others include race, religion, ethnicity or social class. Everyone has some degree of implicit prejudice. This is the innate way the human brain responds to certain influences that we have. Like gender stereotypes, implicit bias is influenced by religion, cultural traditions, customs, television, music, entertainment, education, family, friends and society.<sup>41</sup>

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<sup>37</sup> "Prejudice," in *Cambridge Dictionary* (Cambridge: Cambridge).

<sup>38</sup> Wanda E Gill, "Gender Bias in the Courts.," (Institute of Education Science, 1987).

<sup>39</sup> Gordon W. Allport, *The Nature of Prejudice* (United States: Addison-Wesley, 1954).

<sup>40</sup> Majda Halilović et al., "Gender Bias and the Law: Legal Frameworks and Practice from Bosnia & Herzegovina and Beyond," (2017).

<sup>41</sup> "Gender Bias and the Law: Legal Frameworks and Practice from Bosnia & Herzegovina and Beyond."

United Nations Development Programme (UNDP) develops Gender Social Norms Index (GSNI) to understand in the four areas of politics, education, economy, and physical integrity how to hinder gender equality.<sup>42</sup> GSNI reflects how prejudices from social norms in these areas are common and how they have evolved, and this new analysis shows that despite decades of progress and narrowing the gender gap, nearly 90% of men and women still treat women with a certain prejudice, so GSNI provides new clues to the invisible obstacles women face in achieving equality.<sup>43</sup>

### **Gender discrimination**

There are many different vocabularies could describe the same concept of gender discrimination, such as the sex discrimination and sexism. They only have slightly difference between. Therefore, mostly, the public see them as the same. For the better comparing with the former concepts which are gender stereotype and gender bias, the researcher chooses to use gender discrimination as the representative word of this concept.

Discrimination refers to that “base on the ethnic, skin colour, gender, or other elements that to treat people unequal or unfair.” Therefore, gender discrimination could define as distinguishing men and women based on gender or gender-based functions, and treating them uniquely in terms of social functions, treating them unfairly in terms of the social distribution of burden and benefits.<sup>44</sup> According to Manne’s work, gender discrimination as a concept providing rich narratives to shape stereotypes and package the patriarchal system, and it makes people mistakenly believe that all gender-based differential treatment is reasonable, and therefore

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<sup>42</sup> "Tackling Social Norms: A Game Changer for Gender Inequalities," (2020).

<sup>43</sup> "Almost 90% of Men/Women Globally Are Biased against Women," UNITED NATIONS DEVELOPMENT PROGRAMME.

<sup>44</sup> Rita Mukherjee, "Gender Bias," *International Journal of Humanities & Social Science Studies* 1, no. 6 (2015).

willingly or unconsciously participate in the social framework that operates according to patriarchal logic.<sup>45</sup>

When previous studies mentioned gender discrimination, they often regarded it as a derogatory and hostile attitude. However, Glick and Fiske believe that sexism can be divided into “Hostile Sexism” and “Benevolent Sexism”,<sup>46</sup> they do not see all types of gender discrimination as the same. Hostile sexism depreciates women’s beliefs, attitudes, or stereotypes, and it is accompanied with hostile emotions.<sup>47</sup> If women violate the gender roles that the patriarchal system regulates, the people who support to maintain the patriarchal order will attack and punish those women. In contrast, benevolent sexism tends to help women, and it subjectively holds positive emotions for women, but in fact, it still treats women with stereotypes and fixed gender roles.<sup>48</sup> Benevolent sexism seems to help women, but it actually harms women and coerces them to follow the patriarchal systems. Therefore, no matter the type of gender discrimination belongs to the type of “Hostile Sexism” or “Benevolent Sexism”, the function of operating gender discrimination is to maintain patriarchal order.

In almost every known generation and society, women are restricted to social roles, and have a lower social status than men. However, with a lower social status does not mean that gender discrimination only appears and has an effect on women, in fact, men are also the victims. In some countries and regions, men often suffer discrimination from the laws or systems, such as rape, murder, and adultery, men are often severely sentenced, while women are given light sentences or even acquitted. This is one kind of discrimination, however, it is often not noticed, and often ignored.

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<sup>45</sup> Manne, *Down Girl: The Logic of Misogyny*.

<sup>46</sup> Peter Glick and Susan T. Fiske, "The Ambivalent Sexism Inventory: Differentiating Hostile and Benevolent Sexism," *Journal of Personality and Social Psychology* 70, no. 3 (1996).

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

Back to the discrimination on women, there are many fronts of gender discrimination spread in our daily life and operate its function effect women. It exists omnipresent in society, from the family, school, workplace, religion, or even the language we speak. Although the ideas of gender equality have begun to emerge in recent years, and the government has also promoted the awareness of gender equality, but the gender discrimination still everywhere.

### **Misogyny**

The misogyny is used to supervise and perform social roles, and to obtain moral value or betrayal from these women.<sup>49</sup> Although misogyny and gender discrimination influent and inform one another, but they represent the different idea, misogyny manifests as psychologically based fear or hatred of women, and gender discrimination in systematic discrimination may not take women into account.<sup>50</sup> Furthermore, sexism is an ideology that proves patriarchy, and misogyny implements patriarchy by punishing women who deviate from it; therefore, they cannot replace each other. Manne uses the simple metaphor to both concepts, sexism as the “law enforcement” and misogyny as “justificatory.”<sup>51</sup>

The essence of the misogyny is that these compulsive execution mechanisms correspond to the norms and expectations of patriarchy, and the social roles which patriarchy manage. Although misogyny often seem as personal matter, but it should be understood as a political phenomenon. Furthermore, Manne believes that we should understand the misogyny as a system that operates under the patriarchal social

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<sup>49</sup> Manne, *Down Girl: The Logic of Misogyny*.

<sup>50</sup> JENNIFER SMITH, "Misogyny," in *ENCYCLOPEDIA OF FEMINIST THEORIES*, ed. Lorraine Code (Routledge, 2000).

<sup>51</sup> Manne, *Down Girl: The Logic of Misogyny*.

order because its purpose is to supervise and enforce female servant roles and maintain male dominance.<sup>52</sup>

“Misogyny” not only targets the physical gender of women, but also points at the category of social gender, which has led to social phenomena such as degrading women’s status, vilifying femininity, and despising women’s value.<sup>53</sup> Generally, people with misogyny do not realise that they have such a mentality. According doctor Lai’s word, misogyny belongs to unconscious hatred. The reason to have it may be that certain women caused some psychological trauma in the early development. Therefore, the seeds of hatred are planted in the subcortical matter of the brain, and such seeds will continue growing in the brain, and through Fear processing and Memory areas, then it finally affects perceptual and rational decision-making, and forms misogyny.<sup>54</sup>

### **Feminist stigma**

When feminism fails to achieve our expectations, the public believe that the problem is with feminism, not with the flawed people who act in the name of the movement.<sup>55</sup> According to April Koren Dye’s observation in Bargad and Hyde’s research, women in the 1920s to 1940s, also known as the third wave of feminists, described the initial resistance to feminism due to negative media images.<sup>56</sup> Since then, the feminist has a negative meaning.<sup>57</sup> On the report of Anderson’s research, although there are many feminist goals are often agreed, but the negative stigma

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<sup>52</sup> Ibid.

<sup>53</sup> Yang Zhao, "An Analysis of " Misogyny " in Contemporary Chinese Films: Constructing a Tentative Measurement Scale" (National Chengchi 2017).

<sup>54</sup> J.H. Lai and Wendy Hsu, "Advocating Equal Rights but Not Feeling Free~ Both Men and Women Have Misogyny," helloyishi, <https://helloyishi.com.tw/healthy-living/mental-health/what-is-misogyny/>.

<sup>55</sup> Roxane Gay, *Bad Feminist: Essays* (Harper Perennial, 2014).

<sup>56</sup> April Koren Dye, "Why Does Everyone Think I Hate Men? The Stigma of Feminism and Developing a Feminist Identity" (Miami University, 2005).

<sup>57</sup> Adena Bargad and Janet Shibley Hyde, "Women's Studies: A Study of Feminist Identity Development in Women," *Psychology of Women Quarterly* 15, no. 2.

surrounding the feminist label affect men and women, and making them not consider and not admit themselves as feminists.<sup>58</sup> Therefore, Daphne Patai and Noretta Koertge believe that the term “anti-feminist” is often used to calm people’s controversy about feminism.<sup>59</sup>

The focal point of feminism is equality, so feminism is actually to improve the unfair treatment or disadvantaged base on the genders, and it does not specifically refer to women, therefore men can also become feminists.<sup>60</sup> However, for many people, the term has lost its original meaning.<sup>61</sup> Whether it is feminism or feminist, they have become negative labels.

In an interview, Wu, Chia-Li indicates, “Women have been oppressed in the past, and they do not have too much power. Historically, everything has always looked from a male perspective. Feminism means we should use a female’s perspective, and fight for women’s rights, but it hasn’t been a veto and a suppression to men.”<sup>62</sup> Unfortunately, the public did not understand the nature of the matter, but defined it by name, constantly spreading misunderstandings, creating more fight and conflict, and stigmatisation.

## **Rape culture**

The term rape culture first coined during the second-wave feminists in the 1970s,<sup>63</sup> and those feminists meant to raise the consciousness of rape issues to the

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<sup>58</sup> Veanne N. Anderson, "What's in a Label? Judgments of Feminist Men and Feminist Women," *ibid.*33.

<sup>59</sup> Daphne Patai and Noretta Koertge, *Professing Feminism: Education and Indoctrination in Women's Studies* (USA: LEXINGTON BOOKS, 2003).

<sup>60</sup> "Reducing Feminism Stigma, Who Fears Feminism?," National Sun Yat-sen University, <https://news.nsysu.edu.tw/p/16-1120-145632.php?Lang=zh-tw>.

<sup>61</sup> Katherine Remenyi, "'I'm Not a Feminist, but...': Why Students Support the Cause but Not the Label" (University Of Kent, 2015).

<sup>62</sup> "Feminism = Feminist Buffet? Women's Bookstore Wu, Chia-Li: Not Only Liberate Women, but Also Liberate Men," TaiSounds, [https://www.taisounds.com/w/TaiSounds/figure\\_18122717482037550](https://www.taisounds.com/w/TaiSounds/figure_18122717482037550).

<sup>63</sup> ROBIN E. FIELD, "Rape Culture," in *Encyclopedia of Rape*, ed. Merrill D. Smith (Greenwood, 2004).

public. Rape culture is a cross phenomenon that spans gender, race, ability, ethnicity, sexuality, and so the other similar factors.<sup>64</sup> Meanwhile, it does not only happen to women but also men, gay men, lesbian, bisexual, and transgender people.<sup>65</sup> So, the rape culture could say as everyone's issues, regardless the gender. Susan Griffin indicated, "rape is a form of mass terrorism because the victims of rape are indiscriminate and unselected."<sup>66</sup> Once the public hears about the rape culture, they often focus on sexual assault, rape, and general violence, they tend to ignore those "mini rape" which happens endlessly every day.<sup>67</sup> Those of the mini rape could refer to the catcalling for a passing woman, or even a sight of looking at women's breasts during the conversation.

Rape culture strengthens its beliefs by spreading rape myths, which role and function is to deny the coercion or forced sex that is actually rape.<sup>68</sup> The rape myth is learned and continued by the general culture (especially the media, including advertisements, TV shows, movies, and music). Those of the media give the image of sexual relations between men and women is usually a sadistic and masochistic overshadowed administered by a romantic appearance.<sup>69</sup> Herman argued the media often portrays normality as a masochistic, "dirty, despicable and violent behaviour involving male dominance over females."<sup>70</sup> These media foray into the crime of rape make it sexy, so when the rape is so described, it is often pornographic and portrayed as Pearson mentioned, "rough, unwanted sex, but still sexy."<sup>71</sup>

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<sup>64</sup> Ann Burnett, "Rape Culture," in *Encyclopedia of Gender and Sexuality Studies* (Wiley-Blackwell, 2016).

<sup>65</sup> Rebecca L. Stotzer, "Violence against Transgender People: A Review of United States Data," *Aggression and Violent Behavior* 14, no. 3 (2009).

<sup>66</sup> Susan Griffin, "Rape: The All-American Crime," *Ramparts* 1971.

<sup>67</sup> Shannon Ridgway, "25 Everyday Examples of Rape Culture," *Everyday Feminism*, <https://everydayfeminism.com/2014/03/examples-of-rape-culture/>.

<sup>68</sup> FIELD, "Rape Culture."

<sup>69</sup> Ibid.

<sup>70</sup> Dianne F Herman, "The Rape Culture. ," *In Women: A Feminist Perspective* (1984).

<sup>71</sup> Alyn Pearson, "Rape Culture: It's All around Us," *Off Our Backs* 30, no. 8 (2000).

Rape culture blames the attack on the victim's behaviour, not questioning the behaviour of the rapist. They blame the women for walking alone at night, wearing something relatively exposed, going to club and drinking until drunk, and so the other similar conditions. The public is more likely to blame the negligence of women, rather than criticise the rapist. There are five ideas that Diana Scully and Joseph Marolla justify what rapist think when they have any motivation and how they rationalise their behaviour when they have a behaviour of rape: women as seductresses; women mean "yes" when they say "no"; most women eventually relax and enjoy it; the nice girl does not get raped, and guilty of minor wrongdoing.<sup>72</sup>

Rape is not an isolated act, so it cannot be eradicated from the patriarchy without terminating the patriarchy itself.<sup>73</sup> However, the men might argue that they are not rapists, so they do not have to be responsible for the rape culture or even patriarchy. Therefore, Zaron Burnett III indicates the men did not create it, but the men inherit something from society, which might be a privilege, might be rape culture.<sup>74</sup> Gay's idea goes along with his word, as she says, there is nothing fair since we are born because we have different privileges, which could be gender privilege, ethnic privilege, class privilege, and so the other privileges. That is something we do not create it but enjoy it.<sup>75</sup>

Rape culture is a social phenomenon that exists everywhere, even a movie we are familiar with, or even a song which we know how to hum. Those of the indication indicates the serious issues getting commonplace. Feminist critics believe that as long

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<sup>72</sup> Diana Scully & Joseph Marolla, "Convicted Rapists' Vocabulary of Motive: Excuses and Justifications," *Social Problems* 31, no. 5 (1984).

<sup>73</sup> FIELD, "Rape Culture."

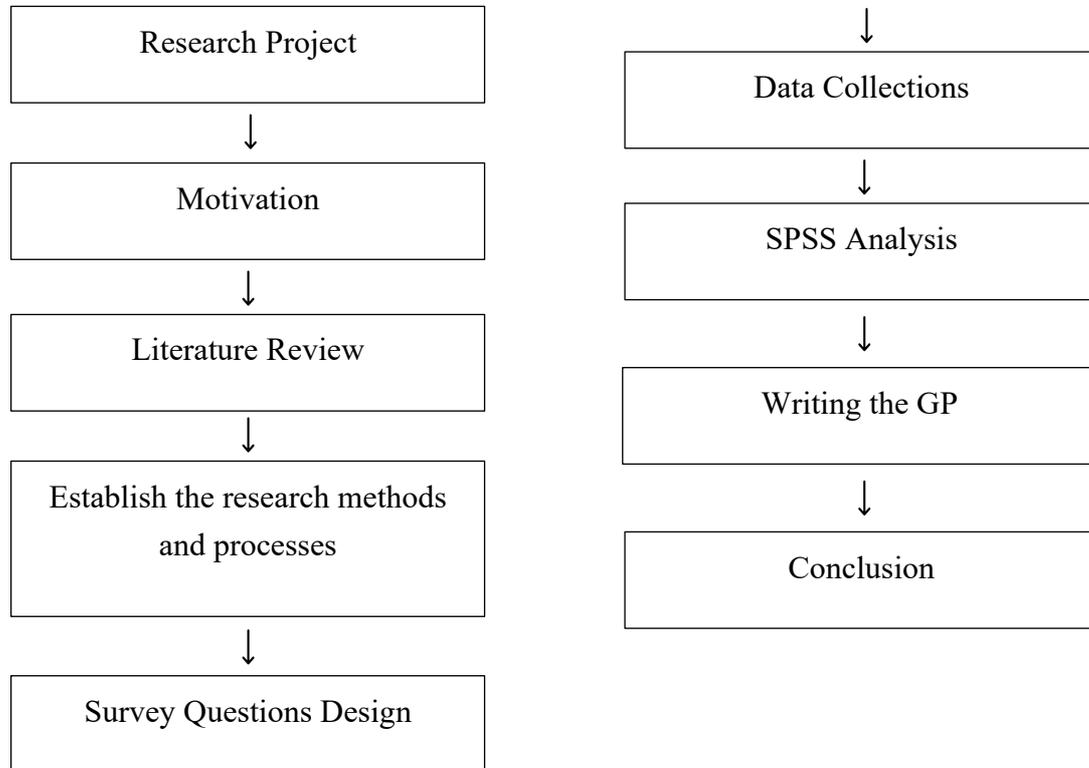
<sup>74</sup> Zaron Burnett III, "A Gentlemen's Guide to Rape Culture," Medium, <https://humanparts.medium.com/a-gentlemens-guide-to-rape-culture-7fc86c50dc4c>.

<sup>75</sup> Gay, *Bad Feminist: Essays*.

as women do not enforce the same laws, economic and social privileges as men, the rape culture will continue to flourish.

# METHODOLOGY

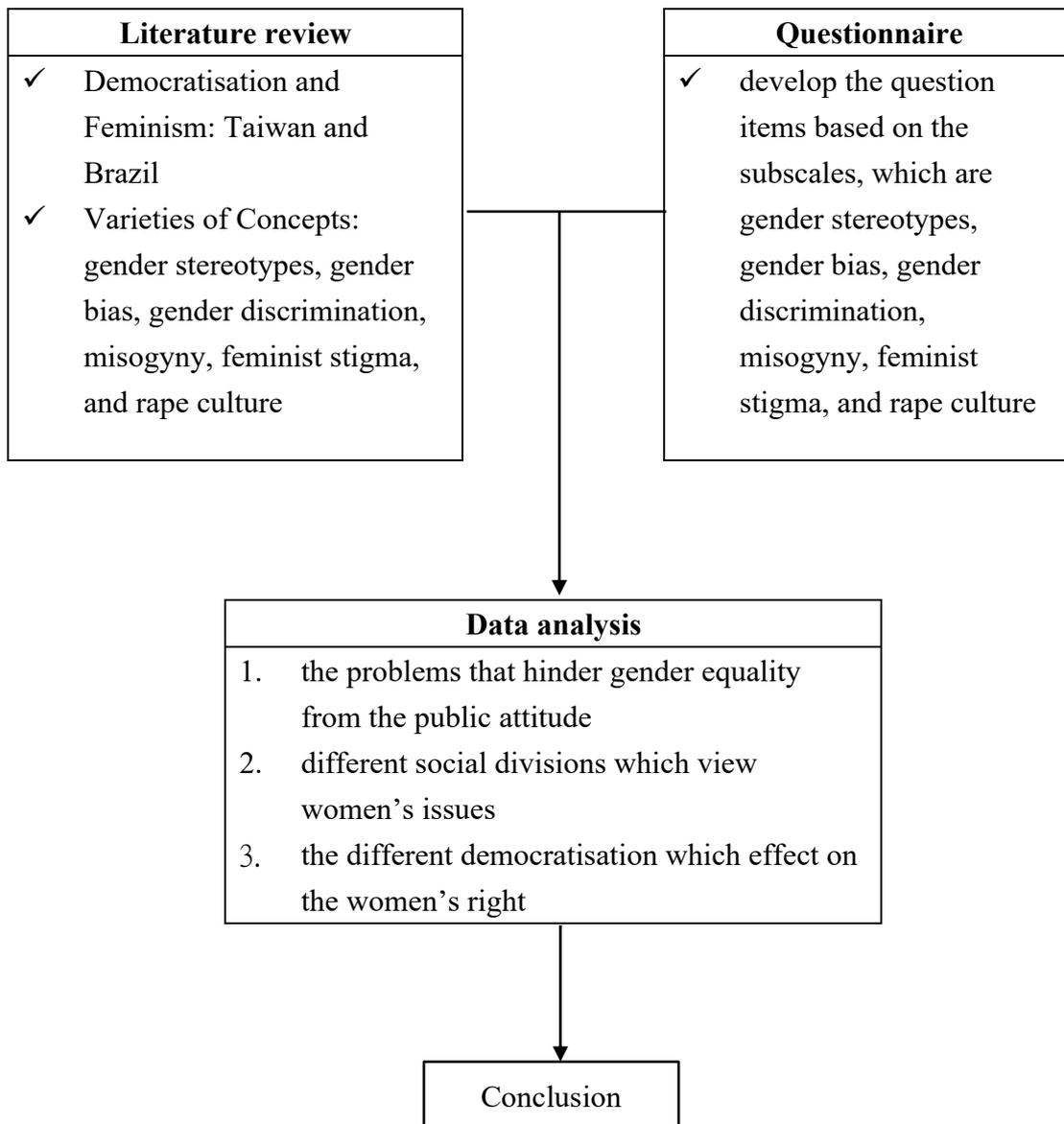
## Research process



**Figure 1 Research Process**

This research executes quantitative method to gain primary data. The historical academic researches often use qualitative method to discover the condition of women's rights or feminism on contemporary society, but it lacks understanding the people's attitude to the women. Therefore, the researcher believes using the quantitative method can help to examine how the human being thinks of those issues, and analysing the current phenomena, thoroughly.

## Research Design



**Figure 2 The Formulation of Research Design**

### Quantitative method: Survey

The target population is the people in Brazil and Taiwan. According to the sample size formula, this research requires reaching over 385 responses per country, for the sample could aim to be representative of the population that the researcher would like to investigate.

The online tool for constructing this survey is SurveyCake. The motivation to use this tool is that it is more comfortable to click, and the layout is prettier compare to other public online tools. Using an online questionnaire can access the potential respondents quickly, and without the time and locations constrain, it is also easy for analysing. However, there are some biases, such as it is hard to control the respondent, but SurveyCake provides the time calculator and IP for the user to filter the responses.

The researcher designed and developed the questions based on six concepts (gender stereotype, gender bias, gender discrimination, misogyny, feminist stigma, and rape culture), furthermore, the questions conduct with the deductive method, and by collecting some previous academic research questions so that it assures the content validity. Moreover, the questionnaire uses a Likert scale with five points ranging from strongly agree to strongly disagree, to measure the respondent's subjective perception of a description, and it gives the idea with the research object's attitude or opinion on a certain topic. In the survey, the researcher designs a few questions that can give the personal view, the meaning to set that is for learning the individual idea deeply and understanding the exact phenomena in society. The researcher translated the questionnaire into the Chinese and Portuguese versions. (See Appendix A) After collecting the data, the researcher used SPSS to analyse.

## **DATA ANALYSIS**

Data analysis is divided into four parts, aiming to answer subscale statistic and three research questions. The first part is to present three important subscale statistics in the quantitative approach of the two countries. The second part is to present the mean number and standard deviation of all the items covered under each subscale of the two countries. This part is to answer the first question in the research question: From a female perspective, what issues hinder gender equality? The third part uses ANOVA to understand which groups have significant differences under each social classification. Firstly, determine whether the F statistic reaches a significant level, and then use Scheffe's method to determine whether the groups have a significant difference. This part is to answer the second question in the research question: How do different social divisions view women's issues? The fourth part is based on quantitative approach ANOVA, qualitative approach content analysis and author's feelings to analyse. This part is to answer the third question in the research question: How does the different democratisation effect on the women' right and the society?

### **Part one - Subscale Statistic**

In this section, three important subscale statistics will be introduced, namely description, reliability, correlation and validity.

#### **Description**

In Taiwan, the researcher collected 476 samples in total through the online survey, but there are 8 samples which shared the same IP record, and 3 samples are made up, so the researcher does not conclude them to analysis. In the end there are 465 efficient and acceptable samples. (questionnaire recovery ratio is 97.68 %)

In Brazil, the researcher collected 424 samples in total through the online survey, but there are 2 samples which had shared the same IP record, so the researcher

does not conclude them to analysis. In the end, there is 422 efficient and acceptable samples. (questionnaire recovery ratio is 99.52 %)

Table 1 and Table 2 display the responses and percentages in each category.

**Table 1 Description- Sex, Gender, and Sexual Orientation**

		Taiwan sample		Brazil sample	
		Responses	Percentages	Responses	Percentages
sex	Male	108	23.2%	176	41.5%
	Female	354	76.1%	241	56.8%
	Intersex	3	0.6%	7	1.6%
Gender	Male	107	23%	167	39.5%
	Female	333	71.6%	247	58.5%
	Neutral	15	3.2%	3	0.7%
	Asexual	4	0.8%	2	0.4%
	Androgynous	5	1%	0	0%
	Transgender	1	0.2%	0	0%
	Genderqueer	0	0%	1	0.2%
	Other	0	0%	2	0.4%
Sexual Orientation	Heterosexual	400	86%	321	76%
	Gay/Lesbian	15	3.2%	21	4.9%
	Bisexual	35	7.5%	67	15.8%
	Queer/Pansexual/ Questioning	2	0.4%	7	1.6%
	Asexual	13	2.7%	6	1.4%

**Table 2 Description- Education Level, Income, Age, and Religion**

			Taiwan sample		Brazil sample	
			Responses	Percentages	Responses	Percentages
Education Level	Less than High School		7	1.5%	10	2.3%
	Completed High School		75	16.1%	243	57.5%
	Bachelor's Degree		276	59.3%	152	36%
	Master's degree		100	21.5%	12	2.8%
	Doctor's degree		7	1.5%	5	1.1%
Income	Less Than NT\$23,800	Less Than R\$1,045	258	55.4%	125	29.6%

	NT\$23,801– NT\$40,000	R\$1,046- R\$2,000	102	21.9%	125	29.6%
	NT\$40,001– NT\$60,000	R\$2,001- R\$3,000	60	12.9%	61	14.4%
	NT\$60,001– NT\$80,000	R\$3,001- R\$4,000	24	5.1%	41	9.7%
	NT\$80,001– NT\$100,000	R\$4,001- R\$5,000	10	2.1%	19	4.5%
	NT\$100,001 and above	R\$5,001 and above	11	2.3%	51	12%
Age	Less than 18(not include 18)		19	4%	23	5.4%
	18-25		273	58.7%	353	83.6%
	26-30		33	7%	19	4.5%
	31-35		19	4%	10	2.3%
	36-40		31	6.6%	6	1.4%
	41-45		31	6.6%	1	0.2%
	46-50		18	3.8%	3	0.7%
	More than 51(include 51)		41	8.8%	7	1.6%
Religion/ Faith Tradition	Agnostic/Atheist		86	18.4%	52	12.2%
	Christian		40	8.6%	172	40.7%
	Catholic		0	0%	91	21.5%
	Buddhist		96	20.6%	3	0.7%
	Muslim		1	0.2%	2	0.4%
	Jewish		1	0.2%	1	0.2%
	Other		70	1.5%	35	8.2%
	None		171	36.7%	66	15.6%

## Reliability

The reliability of the individual subscales was assessed by an internal consistency measure, which is Cronbach's alpha coefficient and displayed in table 3. According to the scholar DeVellis, the acceptable number of reliabilities should obtain 0.7 or above, and this research achieves the standard.

Of the six subscales, the Misogyny subscale in the Taiwan sample had the lowest Cronbach's alpha coefficient, and the Rape Culture in Taiwan sample had the highest Cronbach's alpha coefficient. The Gender Stereotype subscale in the Brazil sample had the lowest Cronbach's alpha coefficient, and the Feminist Stigma in Brazil sample had the highest Cronbach's alpha coefficient.

**Table 3 Cronbach's alpha**

Subscale	Cronbach's alpha			
	Taiwanese Sample (N=465)		Brazilian Sample (N=422)	
	Cronbach's alpha	Cronbach's Alpha value based on standardized items	Cronbach's alpha	Cronbach's Alpha value based on standardized items
Gender Stereotype	0.776	0.800	0.715	0.740
Gender Bias	0.831	0.828	0.804	0.828
Gender Discrimination	0.838	0.835	0.847	0.857
Misogyny	0.727	0.750	0.756	0.780
Feminist Stigma	0.789	0.793	0.866	0.870
Rape Culture	0.842	0.866	0.816	0.854

### **Subscale Intercorrelations, Means, and Standard Deviation**

Base on the correlation matrixes, it could notice in table 4 and table 5 that six subscales had significant and had positive correlations with each other, regardless of which countries addressed. Therefore, the correlation matrixes can be a supporter of this essay's fundamental concepts, which are valuable.

According to the mean numbers, in this research, if the mean number is closer to 5, it means the subscale had fewer problems in society. For example, Gender Stereotypes in Taiwan had 3.8067, so it indicated Gender Stereotypes remained

existing in public. Of the six subscales, the Feminist Stigma subscale in Taiwan and Brazil sample had the lowest mean (Taiwan is 3.5495, Brazil is 3.9455), and Gender Bias in Taiwan and Brazil sample had the highest mean (Taiwan is 4.4757, Brazil is 4.7517).

The larger the standard deviation is, the more distant or scattered the data is. Base on the definition, it is obvious to notice there is some number of standard deviations that are more than other subscales, and this situation can interpret as a gap of difference in society. The lowest mean in Taiwan and brazil has the highest standard deviation, which will discuss in part three.

**Table 4 Correlation Matrix- Taiwan**

Means, Standard deviations, correlation*							
Subscale	Mean	SD	1	2	3	4	5
Gender Stereotype	3.8067	.62433					
Gender Bias	4.4757	.58776	.669**				
Gender Discrimination	3.8363	.69159	.605**	.545**			
Misogyny	4.0430	.61046	.575**	.675**	.582**		
Feminist Stigma	3.5495	.71899	.507**	.485**	.666**	.509**	
Rape Culture	4.2028	.64184	.514**	.607**	.523**	.662**	.451**

P\*\*<0.01, N=465

**Table 5 Correlation Matrix- Brazil**

Means, Standard deviations, correlation*							
Subscale	Mean	SD	1	2	3	4	5
Gender Stereotype	3.9511	.57694					
Gender Bias	4.7517	.42704	.648**				
Gender Discrimination	4.2636	.63729	.711**	.744**			
Misogyny	4.2583	.62248	.707**	.689**	.734**		
Feminist Stigma	3.9455	.88038	.670**	.636**	.765**	.756**	
Rape Culture	4.4910	.53006	.590**	.666**	.657**	.703**	.639**

P\*\*<0.01, N=422

## **Validity**

This paper uses logical analysis because these questions are carried out by the deductive method. The validity of the content is ensured by using some previous academic research questions. Thus, the items can represent the content or subject to be measured. Appendix A displays all questions and their source.

### **Part two - Items of Female's Issue Subscale**

In this part, we can learn which concepts under each subscale require special attention. The question is designed as that the respondents should tend to answer strongly disagree, the problem of each female's issue subscale will be smaller. Therefore, a higher score means that the problem of the item still exists in society, but it is less serious than the problems of other low-scoring items. The low-scoring item means that there are still considerable problems in this society, and this should be discussed first. Of course, this does not mean that the remaining items with relatively high scores are not that important, but because of length, items with relatively low scores are given priority.

## **Gender Stereotype**

Under the Gender Stereotype subscale, eight items support this concept. (Table 6 and Appendix A) According to the mean number, both Taiwan and Brazil performed the worst in A6 in the Gender Stereotype aspect. The item A6 represents "Women care about their appearance more than men." It can interpret as that for the majority, in their mind, women still care more about their appearance, but LI-LI Huang, who indicates in the article "Robot V.S. Barbie Doll- Gender Stereotype," describe it as a common gender stereotype for people.<sup>76</sup> The researcher believes such kind of

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<sup>76</sup> Huang, "Robot V.S. Barbie Doll- Gender Stereotype."

stereotype is related to many influential factors. There are many beauty products, advertisements, education, media, and so the other factors which could influence people by osmosis. For example, the study of TV gender stereotypes by Wu Xin-Xin can prove that the media affects gender stereotypes.<sup>77</sup> In the research results, she summarized four types of audiences, including patriarchal mentality, strong men and weak women, beauty myths, and gender equality. Among them, the patriarchal mentality type adopts the mainstream interpretation position, and it has the largest number of people. After that, the strong male and the weak female, and the beauty myth type occupy the second. Lastly, is gender equality. Therefore, the rest of items could be a new topic to discuss for further research.

**Table 6 Items of Gender Stereotype**

Variable	Taiwanese Sample (N=465)		Brazilian Sample (N=422)	
	Mean	SD	Mean	SD
A1*	4.5613	0.70482	4.7820	0.61250
A2*	3.5527	1.20430	3.6801	1.12815
A3*	4.3634	0.75939	4.5379	0.82262
A4*	4.5011	0.71355	4.7062	0.67806
A5*	3.8731	1.07430	4.5474	0.83075
A6*	2.6108	1.16017	2.7654	1.25943
A7*	3.6559	1.04112	3.7678	1.16076
A8*	3.3355	1.18327	2.8223	1.25555

**Note:** \*Please see Appendix A for more details

### **Gender Bias**

Under the Gender Bias subscale, five items support this concept. (Table 7 and Appendix A) According to the mean number, both Taiwan and Brazil performed the worst in B1 in the Gender Bias aspect. The item B1 represents, “Men make better

<sup>77</sup> Wu Xin-Xin, "A Study on the Interpretation of Gender Stereotypes in Children's Tv Watch" (National Chengchi University, 1999).

political leaders than women do.” It can interpret as the political sphere. There is part of people still have a prejudice against women, and think women are not as good as men in political leadership.

Those five items are from the report of UNDP 2020 Human Development Perspectives World Values Survey by Mukhopadhyay, Rivera, and Tapia.<sup>78</sup> As Taiwan has a political dilemma in international society, Taiwan does not take this exam, so it is valuable to pick some items from the indicators of the multidimensional gender social norms index to investigate.

**Table 7 Items of Gender Bias**

Variable	Taiwanese Sample (N=465)		Brazilian Sample (N=422)	
	Mean	SD	Mean	SD
B1*	4.1720	0.88356	4.5047	0.80599
B2*	4.4774	0.76001	4.7678	0.52320
B3*	4.4473	0.82389	4.8578	0.40621
B4*	4.3677	0.85364	4.6706	0.69476
B5*	4.9140	0.35525	4.9573	0.23491

**Note:** \*Please see Appendix A for more details

### **Gender Discrimination**

Under the Gender Discrimination subscale, eight items support this concept. (Table 8 and Appendix A) According to the mean number, Taiwan performed the worst in C2 in the Gender Discrimination aspect, and Brazil performed the worst in item C3. The item C2 represents “Most women interpret innocent remarks or acts as being sexist,” and the item C3 represents, “Women are too easily (feel) offended.”

Both items come from the Ambivalent Sexism Inventory, which is made by professor Peter Glick and Professor Susan T. Fiske. Furthermore, these two items are

<sup>78</sup> "Tackling Social Norms: A Game Changer for Gender Inequalities."

related to hostile sexism. Hostile sexism is an unfriendly attitude toward women and supports dominative paternalism.<sup>79</sup> It tries to use the patriarchy order to regulate women, preventing women control men or take away men's orders through feminist ideology.

**Table 8 Items of Gender Discrimination**

Variable	Taiwanese Sample (N=465)		Brazilian Sample (N=422)	
	Mean	SD	Mean	SD
C1*	3.4753	1.14467	4.1280	1.13159
C2*	3.3978	1.08019	3.9194	0.98837
C3*	3.5505	1.12865	3.7062	1.21116
C4*	3.5527	1.06163	4.2180	0.94246
C5*	3.5032	1.15244	3.8720	1.11040
C6*	4.4409	0.81291	4.8744	0.39094
C7*	4.3828	0.82507	4.8246	0.46498
C8*	4.3871	0.79373	4.5664	0.71569

**Note:** \*Please see Appendix A for more details

### Misogyny

Under the Misogyny subscale, seven items support this concept. (Table 9 and Appendix A) According to the mean number, Taiwan performed the worst in D5.5 in the Misogyny aspect. The item D5.5 is a reverse question, it shows as item D5 in appendix A, but the difference only exists in the score statistic. The item D5.5 represents "Do you agree that women can have sex before marriage?" and there is quite a large proportion of people who disagree women can have sex before marriage.

This question is based on the definition. The main reason why premarital sex is traditionally criticised is that men want to control and possess women in sex, body, and all aspect of a woman. The importance of female chastity comes from the idea

<sup>79</sup> P. Glick, & Fiske, S. T., "The Ambivalent Sexism Inventory: Differentiating Hostile and Benevolent Sexism," *Journal of Personality and Social Psychology* 70, no. 3 (1996).

that men want to protect personal property.<sup>80</sup> Of course, this is from a definition to look at this issue. However, the researcher believes that premarital sex should belong to the individual will, and this will not be restricted by men, women, or multiple genders. Since everyone has their ideas and beliefs, so if it has not violated the law, it is acceptable. But society should not restrict women or look at various forms of sex from the perspective of patriarchal culture.

Brazil performed the worst in item D4, and it represents, “It is an important life goal for women to be a “good mother,” “good wife,” and “good daughter.”” It can interpret as a patriarchal society restrict women in the private sphere to prevent women “steal” men’s area or threaten men. Yang Zhao uses an example to support this question, which is even with successful careers and outstanding abilities that women still have to return to their families and attach themselves to men.<sup>81</sup>

**Table 9 Items of Misogyny**

Variable	Taiwanese Sample (N=465)		Brazilian Sample (N=422)	
	Mean	SD	Mean	SD
D1*	4.3398	0.86642	4.6137	0.70633
D2*	4.6495	0.64971	4.7749	0.56336
D3*	3.9075	0.98810	3.8910	1.00944
D4*	3.8882	1.17277	3.5758	1.37942
D5.5*	3.7118	1.12129	4.3412	1.09725
D6*	3.7613	1.07329	4.0664	1.05675
D7*	4.4215	0.85018	4.5450	0.79285

**Note:** \*Please see Appendix A for more details

<sup>80</sup> Rosalind Miles, *Who Cooked the Last Supper: The Women's History of the World* (Three Rivers Press, 2001).

<sup>81</sup> Zhao, "An Analysis of " Misogyny " in Contemporary Chinese Films: Constructing a Tentative Measurement Scale."

## **Feminist Stigma**

Under the Feminist Stigma subscale, six items support this concept. (Table 10 and Appendix A) According to the mean number, Taiwan performed the worst in E6 in the Feminist Stigma aspect. The item E6 represents “Feminist women are more aggressive than non-feminist women,” and it is so-called feminist stereotypes. Stereotypes about feminist women may bring negatively affect their willingness to use the feminist label and participate in the feminist movement.<sup>82</sup>

Base on this case, feminist women, are given an image of aggressive by the public, which might reduce the willingness of women to present as a feminist. The researcher believes the reason to cause the people to have this kind of feminist stereotype could use psychologically to interpret. Most feminist women tend to ask for gender equality, so they do movements or speak out for their rights, and those things are “abnormal” behaviours for those who live under the patriarchal society.<sup>83</sup> Therefore, when the public compares feminist women with traditional women, they will think feminists are more aggressive.

Brazil performed the worst in item E1, and it represents, “When feminism falls short of our expectations, the problem is with feminism rather than with the flawed people who act in the name of the movement.” This item is from Gay’s book. She indicates, mostly we put feminism on an unreasonable standard, the movement must be everything we want, but the problem with feminism movements is that they are often associated with the most influential people, the people with the largest platform, and the loudest voices.<sup>84</sup>

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<sup>82</sup> Veanne N. Anderson, "What's in a Label? Judgments of Feminist Men and Feminist Women," *Psychology of Women Quarterly* 33 (2009).

<sup>83</sup> Uthara Soman, "Patriarchy: Theoretical Postulates and Empirical Findings," *Sociological Bulletin* 58, no. 2 (2009).

<sup>84</sup> Gay, *Bad Feminist: Essays*.

**Table 10 Items of Feminist Stigma**

Variable	Taiwanese Sample (N=465)		Brazilian Sample (N=422)	
	Mean	SD	Mean	SD
E1*	3.5634	1.05697	3.7251	1.06567
E2*	3.4194	1.05171	3.9716	1.19942
E3*	3.6151	1.10650	3.7607	1.29206
E4*	3.8301	0.84279	4.3531	0.86690
E5*	3.8301	0.95770	4.1043	1.07819
E6*	3.0387	1.13838	3.7583	1.27029

Note: \*Please see Appendix A for more details

### Rape Culture

Under Rape Culture subscale, ten items support this concept. (Table 11 and Appendix A) According to the mean number, Taiwan performed the worst in F6 in the Rape Culture aspect. The item F6 represents, “Men may be unable to control their behaviour because of high sexual desire” and it is the revise questions from Illinois Rape Myth Acceptance Scale Short Form, the original item is “When men rape, it is because of their strong desire for sex.”<sup>85</sup> The reason to revise the question is because we have certain of sexual assault perpetrator myth. Sexual assault is not caused by a male’s irresistible physical impulse but is caused by venting emotional stress.<sup>86</sup> Therefore, the researcher thinks it will be good to see if the population have this kind of sexual assault perpetrator myth, and it does exist.

Brazil performed the worst in F5, and the item F5 represents, “Pop culture became sexy with a bit of rape idea,” and it can interpret that the media is one of the proponents of the rape culture.<sup>87</sup> There are many songs which are putted rape idea in

<sup>85</sup> D. L. Payne, Lonsway, K. A., & Fitzgerald, L. F., "Rape Myth Acceptance: Exploration of Its Structure and Its Measurement Using the Illinois Rape Myth Acceptance Scale.," *Journal of Research in Personality* 33, no. 1 (1999).

<sup>86</sup> "Instructions for Prevention of Sexual Assault," Taitung county police bureau, <https://www.ttcpb.gov.tw/wpb/home.jsp?serno=201107220014&mserno=201107220003&wid=202002180001&contlink=ap/artwebsite.jsp&level2=Y>.

<sup>87</sup> alyn pearson, "Rape Culture: It's All around Us," *Off Our Backs* 30, no. 8 (2000).

their songs, especially, there are many have published in Brazil, and this situation brings the people fatigue, which means it stimulate the people get used to the rape, therefore, they will see rape as a common word, but rape should be a serious issue. Rape jokes are not funny. However, the people often see it as pornographic and portrayed.

**Table 11 Items of Rape Culture**

Variable	Taiwanese Sample (N=465)		Brazilian Sample (N=422)	
	Mean	SD	Mean	SD
F1*	4.2753	0.85446	4.3910	0.90720
F2*	4.5849	0.76126	4.8389	0.52274
F3*	4.5591	0.81291	4.6185	0.85474
F4*	4.2172	1.13815	4.6327	0.86096
F5*	4.2538	0.87106	3.5853	1.12879
F6*	3.1591	1.39598	4.5782	0.86489
F7*	3.7978	1.22913	4.6564	0.77548
F8*	3.9613	1.23814	3.9621	1.32166
F9*	4.5806	0.70287	4.7654	0.57620
F10*	4.6387	0.69373	4.8815	0.42509

**Note:** \*Please see Appendix A for more details

### **Part three - The View of Different Social Divisions**

Under this part, the researcher divides society in different ways, which are six items in total, and are biological gender, social gender, sexual orientation, education level, income, and religion respectively. This part can also show the source of standard deviation under each subscale. In the analysis of variance, the researchers used Scheffe's method, because Scheffe's method is the most rigorous method.

Therefore, it sometimes appears that the F statistic has reached a significant level, but Scheffe's method did not find a significant difference between the mean number of any two groups.

## Sex

In sex this category, there are three classifications which are male, female, and intersex. In the Gender Stereotype, Gender Bias, Gender Discrimination, Misogyny, Feminist Stigma, and Rape Culture subscale, every F-statistics reach a significant level in the Sex category. (Table 12) Base on the Scheffe's method, Taiwan's female and male samples have a considerable difference. Use the mean number of females to deduct the mean number of males, which we can notice what stands out from the data is that there exists a mean deviation of 0.24374, 0.35490, 0.43679, 0.39373, 0.43817, and 0.29620. They are all positive number, which means that in each subscale, the mean number of females is significantly higher than the mean number of males, which indicates that the male has more gender issues than female.

There are two subscales, which are Misogyny and Rape Culture, and they also reach a significant difference between females and intersex. While using the mean number of females to deduct the mean number of intersexes, it shows the mean deviation is 1.19774 in Misogyny and 0.94435 in Rape Culture. Both data are positive numbers, which can interpret as that the intersex has significantly higher gender issues than females.

Sex has a considerable influence on each subscale in Taiwan. There are significant differences between men and women. Only a few issues are significantly different between women and intersex, but there is no significant difference between men and intersex.

**Table 12 Sex in Taiwan**

		Sum of		Mean		Post Hoc
		Squares	df	Square	F	Scheffe
Gender Stereotype	B.G.	5.998	2	2.999	7.923***	2>1
	W.G.	174.866	462	.378		
	Total	180.863	464			
Gender Bias	B.G.	10.652	2	5.326	16.444***	2>1
	W.G.	149.643	462	.324		
	Total	160.295	464			
Gender Discrimination	B.G.	15.803	2	7.902	17.710***	2>1
	W.G.	206.125	462	.446		
	Total	221.928	464			
Misogyny	B.G.	16.473	2	8.236	24.323***	2>1
	W.G.	156.445	462	.339		
	Total	172.918	464			
Feminist Stigma	B.G.	15.929	2	7.965	16.432***	2>1
	W.G.	223.933	462	.485		
	Total	239.862	464			
Rape Culture	B.G.	9.543	2	4.772	12.139***	2>1
	W.G.	181.603	462	.393		
	Total	191.146	464			

**Note:** B.G.= Between Groups, W.G.= Within Groups, 2= Female, 1= Male, 3= Intersex

P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

Under six subscales (Gender Stereotype, Gender Bias, Gender Discrimination, Misogyny, Feminist Stigma, and Rape Culture), every F-statistics reach a significant level in the Sex category. (Table 13) Base on the Scheffe's method, Brazil's female and male samples have a considerable difference. Use the mean number of females to deduct the mean number of males, which we can notice what stands out from the data is that there exists a mean deviation of 0.28965, 0.26198, 0.42207, 0.35336, 0.66005, and 0.28189. They are all positive number, which means that in each subscale, the mean number of females is significantly higher than the mean number of males, which indicates that the male has more gender issues than female.

There are five subscales (Gender Stereotype, Gender Bias, Gender Discrimination, Misogyny, and Rape Culture), also reach a significant difference between females and intersex. While using the mean number of females to deduct the mean number of intersexes, it shows the respective mean deviations are 0.56202, 0.55459, 0.66294, 0.65984, 0.69010. Those data are positive numbers, which can interpret as that the intersex has significantly higher gender issues than females.

Sex has a considerable influence on each subscale in Brazil. There are significant differences between men and women. Apart from the Feminist Stigma, there are notable differences between female and intersex, but there is no significant difference between male and intersex.

**Table 13 Sex in Brazil**

		Sum of	df	Mean	F	Post Hoc
		Squares		Square		Scheffe
Gender Stereotype	B.G.	9.813	2	4.907	15.776***	2>1
	W.G.	130.319	419	.311		2>3
	Total	140.133	421			
Gender Bias	B.G.	8.297	2	4.148	25.384***	2>1
	W.G.	68.477	419	.163		2>3
	Total	76.774	421			
Gender Discrimination	B.G.	19.626	2	9.813	27.166***	2>1
	W.G.	151.358	419	.361		2>3
	Total	170.984	421			
Misogyny	B.G.	14.419	2	7.210	20.313***	2>1
	W.G.	148.712	419	.355		2>3
	Total	163.132	421			
Feminist Stigma	B.G.	44.403	2	22.201	32.999***	2>1
	W.G.	281.899	419	.673		
	Total	326.302	421			
Rape Culture	B.G.	10.281	2	5.140	19.942***	2>1
	W.G.	108.005	419	.258		2>3
	Total	118.286	421			

**Note:** B.G.= Between Groups, W.G.= Within Groups, 2= Female, 1= Male, 3= Intersex

P\* $<0.05$ , P\*\* $<0.01$ , P\*\*\* $<0.001$ , P  $>0.05$  not significant

## Gender

In gender this category, there are eight classifications which are male, female, neutral, asexual, androgynous, transgender, genderqueer, and other. However, in Taiwan, there is no sample or less than two samples of transgender, genderqueer, and other. By contrast, in Brazil, there is no sample or less than two samples of androgynous, transgender, and genderqueer.

Following the Gender Bias, Gender Discrimination, Misogyny, Feminist Stigma, and Rape Culture subscale, each F-statistics arrive at a significant level in the Gender classification. (Table 14) Base on the Scheffe's method, Taiwan's female and male samples have a considerable difference. Utilize the mean number of females to deduct the mean number of males, which we can regard that what stands out from the numbers is that there exists a mean deviation of 0.31771, 0.41783, 0.35960, 0.41801, and 0.30144. They are all positive number, which means that in each subscale, the mean number of females is significantly higher than the mean number of males, which shows that the male has more gender matters than female.

**Table 14 Gender in Taiwan**

		Sum of		Mean		Post Hoc
		Squares	df	Square	F	Scheffe
Gender	B.G.	3.367	4	.842	2.177	n.s.
Stereotype	W.G.	177.459	459	.387		
	Total	180.826	463			
Gender Bias	B.G.	8.457	4	2.114	6.403***	2>1
	W.G.	151.563	459	.330		
	Total	160.020	463			
Gender	B.G.	14.154	4	3.538	7.817***	2>1
Discrimination	W.G.	207.773	459	.453		
	Total	221.927	463			

Misogyny	B.G.	10.593	4	2.648	7.489***	2>1
	W.G.	162.323	459	.354		
	Total	172.916	463			
Feminist Stigma	B.G.	15.017	4	3.754	7.677***	2>1
	W.G.	224.464	459	.489		
	Total	239.481	463			
Rape Culture	B.G.	7.900	4	1.975	4.947**	2>1
	W.G.	183.237	459	.399		
	Total	191.137	463			

**Note:** B.G.= Between Groups, W.G.= Within Groups, 2= Female, 1= Male

P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

Under the Gender Stereotype, Gender Bias, Gender Discrimination, Misogyny, Feminist Stigma, and Rape Culture subscale, every F-statistics arrive at a significant level in the Gender category. (Table 15) According to Scheffe's method, Brazil's female and male samples hold a considerable difference. Utilize the mean number of females to deduct the mean number of males, which we can see what stands out from the data there exists a mean deviation of 0.29848, 0.26559, 0.40797, 0.34666, 0.66001, and 0.28081. They are all positive number, which means that in each subscale, the mean number of females is significantly higher than the mean number of males, which indicates that the male has more gender issues than female.

There are three subscales (Gender Bias, Misogyny, and Rape Culture), reach a significant difference between female and asexual. While using the mean number of females to deduct the mean number of asexual, it shows the respective mean deviations are 1.46559, 1.76027, and 1.91255. Those data are positive numbers, which can interpret as that the asexual has significantly higher gender issues than females.

There are three subscales, which are Gender Bias, Misogyny, and Rape Culture, and they also reach a significant difference between neutral group and asexual.

Applying the mean number of neutral groups to subtract the mean number of asexual, it shows the mean deviation is 1.53333 in Gender Bias, 2.30952 in Misogyny, and 2.20000 in Rape Culture. Those data are positive numbers, which can explain that the asexual has significantly higher gender issues than the Neutral group.

There are three subscales, which are Gender Bias, Misogyny and Rape Culture, and they reach a significant difference between males and asexual. While using the mean number of males to deduct the mean number of asexual, it shows the mean deviation is 1.20000 in Gender Bias, 1.41360 in Misogyny and 1.63174 in Rape Culture. These data are positive numbers, which can render as that the asexual has significantly higher gender issues than males.

There are significant differences between male and female. In some subscales, some groups also have notable differences between, such as male and asexual, female and asexual, neutral, and asexual.

**Table 15 Gender in Brazil**

		Sum of		Mean		Post Hoc
		Squares	df	Square	F	Scheffe
Gender Stereotype	B.G.	11.542	4	2.886	9.359***	2>1
	W.G.	128.258	416	.308		
	Total	139.800	420			
Gender Bias	B.G.	11.208	4	2.802	17.795***	1>4
	W.G.	65.504	416	.157		2>1
	Total	76.712	420			2>4 3>4
Gender Discrimination	B.G.	19.828	4	4.957	13.649***	2>1
	W.G.	151.086	416	.363		
	Total	170.914	420			
Misogyny	B.G.	18.866	4	4.716	13.607***	1>4
	W.G.	144.199	416	.347		2>1
	Total	163.065	420			2>4 3>4

Feminist	B.G.	49.269	4	12.317	18.501***	2>1
Stigma	W.G.	276.955	416	.666		
	Total	326.224	420			
Rape Culture	B.G.	15.501	4	3.875	15.686***	1>4
	W.G.	102.773	416	.247		2>1
	Total	118.274	420			2>4
						3>4

**Note:** B.G.= Between Groups, W.G.= Within Groups, 2= Female, 1= Male, 4= Asexual, 3= Neutral  
 $P^* < 0.05$ ,  $P^{**} < 0.01$ ,  $P^{***} < 0.001$ ,  $P > 0.05$  not significant

### Sexual orientation

In the sexual orientation category, there are five classifications which are heterosexual, Gay/Lesbian, Bisexual, Queer/Pansexual/Questioning, and Asexual.

Following six subscales, the Gender Stereotype and the Misogyny reach a significant level in F-statistics in the Sexual orientation division in Taiwan. (Table 16) However, based on Scheffe's method, there is only the Gender Stereotype subscale has a significant difference between heterosexual and homosexual (gay/lesbian) group. While applying the mean number of homosexual (gay/lesbian) groups to subtract the mean number of heterosexual groups, it has a positive mean deviation that is 0.50854, which can render the heterosexual group has more Gender Stereotypes than homosexual (gay/lesbian).

Sexual orientation has nothing to do with most gender issues in Taiwan. Except for gender stereotypes, homosexuality performs better than heterosexuality.

**Table 16 Sexual orientation in Taiwan**

		Sum of	df	Mean	F	Post Hoc
		Squares		Square		Scheffe
Gender	B.G.	5.004	4	1.251	3.272*	2>1
Stereotype	W.G.	175.859	460	.382		
	Total	180.863	464			
Gender Bias	B.G.	2.854	4	.713	2.085	n.s.
	W.G.	157.442	460	.342		
	Total	160.295	464			
Gender	B.G.	4.041	4	1.010	2.133	n.s.
Discrimination	W.G.	217.887	460	.474		
	Total	221.928	464			
Misogyny	B.G.	4.736	4	1.184	3.239*	n.s.
	W.G.	168.181	460	.366		
	Total	172.918	464			
Feminist	B.G.	4.605	4	1.151	2.251	n.s.
Stigma	W.G.	235.257	460	.511		
	Total	239.862	464			
Rape Culture	B.G.	1.502	4	.375	.911	n.s.
	W.G.	189.645	460	.412		
	Total	191.146	464			

**Note:** B.G.= Between Groups, W.G.= Within Groups, 1= Heterosexual, 2= Homosexual (Gay/ Lesbian), n.s.= not significant

P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

Under six subscales, every subscale reaches a significant level in F-statistics in the Sexual orientation category in Brazil. (Table 17) According to Scheffe's method, the heterosexual group and bisexual group samples have a considerable difference. While using the mean number of bisexual groups to deduct the mean number of heterosexual groups, every mean deviation is a positive number, following up the order, which starts with 0.34195, 0.25554, 0.34798, 0.41705, 0.44761, 0.23833. Those can interpret that the heterosexual group has more gender issues than bisexual groups.

In Brazil, there is a significant difference in sexual orientation divisions between heterosexual and bisexual, and bisexuality performs better on various issues.

However, the other sexual orientations did not have a considerable difference.

**Table 17 Sexual orientation in Brazil**

		Sum of Squares	df	Mean Square	F	Post Hoc Scheffe
Gender Stereotype	B.G.	7.264	4	1.816	5.699***	3>1
	W.G.	132.869	417	.319		
	Total	140.133	421			
Gender Bias	B.G.	4.344	4	1.086	6.252***	3>1
	W.G.	72.430	417	.174		
	Total	76.774	421			
Gender Discrimination	B.G.	9.681	4	2.420	6.257***	3>1
	W.G.	161.303	417	.387		
	Total	170.984	421			
Misogyny	B.G.	11.273	4	2.818	7.739***	3>1
	W.G.	151.859	417	.364		
	Total	163.132	421			
Feminist Stigma	B.G.	14.048	4	3.512	4.690**	3>1
	W.G.	312.254	417	.749		
	Total	326.302	421			
Rape Culture	B.G.	4.706	4	1.176	4.319**	3>1
	W.G.	113.580	417	.272		
	Total	118.286	421			

**Note:** B.G.= Between Groups, W.G.= Within Groups, 1= heterosexual, 3= Bisexual

P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

### Education Level

In the education level category, there are five classifications which are Less than High School, Completed High School, Bachelor's Degree, Master's degree, Doctor's degree.

Under six subscales, only Misogyny subscale reaches a significant level in F-statistics in the Education Level category in Taiwan. (Table 18) Moreover, based on

Scheffe's method, there is also only the Misogyny subscale has a significant difference between the bachelor's degree and completed the high school group. While using the mean number of bachelor's degree groups to deduct the mean number of the groups of completed high school, it has a positive mean deviation that is 0.27519, which can interpret that the completed high school group has more misogyny than bachelor's degree.

Education level has nothing to do with most issues in Taiwan, except for misogyny, and bachelors perform better than those who have completed high school.

**Table 18 Education Level in Taiwan**

		Sum of		Mean		Post Hoc	
		Squares	df	Square	F	Scheffe	
Gender	B.G.	1.512	4	.378	.970	n.s.	
	W.G.	179.351	460	.390			
	Total	180.863	464				
Gender Bias	B.G.	3.146	4	.786	2.302	n.s.	
	W.G.	157.150	460	.342			
	Total	160.295	464				
Gender	B.G.	3.297	4	.824	1.734	n.s.	
	Discrimination	W.G.	218.631	460			.475
	Total	221.928	464				
Misogyny	B.G.	4.624	4	1.156	3.160*	3>2	
	W.G.	168.293	460	.366			
	Total	172.918	464				
Feminist	B.G.	3.096	4	.774	1.504	n.s.	
	Stigma	W.G.	236.766	460			.515
	Total	239.862	464				
Rape Culture	B.G.	3.656	4	.914	2.242	n.s.	
	W.G.	187.491	460	.408			
	Total	191.146	464				

**Note:** B.G.= Between Groups, W.G.= Within Groups, n.s.= not significant, 2= Completed High School, 3= Bachelor's degree

P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

There are four subscales (Gender Stereotype, Gender Bias, Gender Discrimination, and Misogyny) that reach a significant level in F-statistics in the Education Level category. (Table 19) According to Scheffe's method, there are three subscales, which are Gender Stereotype, Gender Discrimination, and Misogyny have a significant difference in different education level groups.

The Gender Stereotype, Gender Discrimination, and Misogyny have a significant difference between the bachelor's degree group and the Ph.D. group. While using the mean number of bachelor's degree groups to deduct the mean number of Ph.D. groups, the Gender Stereotype, Gender Discrimination, and Misogyny have positive mean deviations, which are 0.83141, 0.89704, and 1.08778. Those can interpret that the Ph.D. group has more gender issues, which particular in gender stereotype, gender discrimination, and misogyny than the bachelor's degree group.

Gender Stereotypes and Misogyny have a significant difference between the completed high school group and the Ph.D. group. While using the mean number of completed high school groups to deduct the mean number of Ph.D. groups, both Gender Stereotype and Misogyny have positive mean deviations, which are 0.82870 and 0.97566. Those can interpret that the Ph.D. group has more gender issues, which particular in gender stereotype and misogyny than the completed high school group.

Lastly, in Gender Stereotype, it has a significant difference between the master's degree group and the Ph.D. group. While using the mean number of master's degree groups to deduct the mean number of Ph.D. groups, the Gender Stereotype has positive mean deviations, which is 1.04167. This situation can interpret that the Ph.D. group has more gender stereotypes than the master's degree group.

The education level in Brazil has a certain degree of significant difference on most issues, and this does not include the feminist stigma and the rape culture.

Interestingly, the group of Ph.Ds., which represents the highest level of education, does not mean that they are much equal to gender issues.

**Table 19 Education Level in Brazil**

		Sum of	df	Mean	F	Post Hoc
		Squares		Square		Scheffe
Gender	B.G.	3.977	4	.994	3.045*	2>5
Stereotype	W.G.	136.156	417	.327		3>5
	Total	140.133	421			4>5
Gender Bias	B.G.	2.083	4	.521	2.908*	n.s.
	W.G.	74.690	417	.179		
	Total	76.774	421			
Gender	B.G.	4.680	4	1.170	2.934*	3>5
Discrimination	W.G.	166.304	417	.399		
	Total	170.984	421			
Misogyny	B.G.	6.499	4	1.625	4.325**	2>5
	W.G.	156.633	417	.376		3>5
	Total	163.132	421			
Feminist	B.G.	4.536	4	1.134	1.470	n.s.
Stigma	W.G.	321.766	417	.772		
	Total	326.302	421			
Rape Culture	B.G.	1.773	4	.443	1.587	n.s.
	W.G.	116.512	417	.279		
	Total	118.286	421			

**Note:** B.G.= Between Groups, W.G.= Within Groups, n.s.= not significant, 2= Completed High School, 3= Bachelor's degree, 4= Master's degree, 5= Ph.D.

P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

## Income

In the income category, there are six classifications, and each country has its classify. Taiwan version is Less Than NT\$23,800, NT\$23,801–NT\$40,000, NT\$40,001–NT\$60,000, NT\$60,001–NT\$80,000, NT\$80,001–NT\$100,000, NT\$100,001 and above. Brazil version is Less Than R\$1,045, R\$1,046- R\$2,000, R\$2,001- R\$3,000, R\$3,001- R\$4,000, R\$4,001- R\$5,000, R\$5,001 and above.

There are three subscales (Gender Bias, Misogyny, and Rape Culture) that reach a significant level in F-statistics in the Income category in Taiwan. (Table 20)

However, based on Scheffe's method, there are only two subscales, which are Misogyny and Rape Culture have a significant difference in different income groups.

The Misogyny subscale has a significant difference between the group has less than NT\$23,800 and the group's income in a zone of NT\$40,001-NT\$60,000. While using the mean number of the group has less than NT\$23,800 to deduct the mean number of the group's income in a zone of NT\$40,001-NT\$60,000, it has a positive mean deviation that is 0.31466, which can interpret that the income between NT\$40,001-NT\$60,000 has more misogyny than the group has less than NT\$23,800.

The Rape Culture subscale has a significant difference between the group has less than NT\$23,800 and the group's income in a zone of NT\$23,801-NT\$40,000. While using the mean number of the group has less than NT\$23,800 to deduct the mean number of the group's income in a zone of NT\$23,801-NT\$40,000, it has a positive mean deviation that is 0.31917. which can interpret that the income between NT\$23,801-NT\$40,000 has more gender problems in rape culture than the group has less than NT\$23,800.

Using income to divide in Taiwan has a significant difference on some issues, but to Scheffe's method, there are not too many significant differences between groups in the individual subscale.

**Table 20 Income in Taiwan**

		Sum of	df	Mean	F	Post Hoc
		Squares		Square		Scheffe
Gender	B.G.	2.218	5	.444	1.140	n.s.
Stereotype	W.G.	178.645	459	.389		
	Total	180.863	464			
Gender Bias	B.G.	7.625	5	1.525	4.585***	n.s.
	W.G.	152.670	459	.333		
	Total	160.295	464			
Gender	B.G.	2.442	5	.488	1.022	n.s.
Discrimination	W.G.	219.486	459	.478		
	Total	221.928	464			
Misogyny	B.G.	8.923	5	1.785	4.995***	1>3
	W.G.	163.994	459	.357		
	Total	172.918	464			
Feminist	B.G.	1.500	5	.300	.578	n.s.
Stigma	W.G.	238.362	459	.519		
	Total	239.862	464			
Rape Culture	B.G.	9.493	5	1.899	4.797***	1>2
	W.G.	181.653	459	.396		
	Total	191.146	464			

**Note:** B.G.= Between Groups, W.G.= Within Groups, n.s.= not significant, 1= Less than NT\$23,800, 2= NT\$23,801-NT\$40,000, 3= NT\$40,001-NT\$60,000

P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

Gender Discrimination is the only subscale that reaches a significant standard in F-statistics in the Income division in Brazil. (Table 21) Otherwise, based on the Scheffe method, there are no subscales, which has a significant difference in another income groups.

There is no significant deviation in income in Brazil, and it almost not related to women's issues, except for gender discrimination, which is meaningful.

**Table 21 Income in Brazil**

		Sum of	df	Mean	F	Post Hoc
		Squares		Square		Scheffe
Gender	B.G.	1.206	5	.241	.723	n.s.
Stereotype	W.G.	138.926	416	.334		
	Total	140.133	421			
Gender Bias	B.G.	.731	5	.146	.800	n.s.
	W.G.	76.042	416	.183		
	Total	76.774	421			
Gender	B.G.	4.697	5	.939	2.350*	n.s.
Discrimination	W.G.	166.288	416	.400		
	Total	170.984	421			
Misogyny	B.G.	1.789	5	.358	.923	n.s.
	W.G.	161.343	416	.388		
	Total	163.132	421			
Feminist	B.G.	3.786	5	.757	.977	n.s.
Stigma	W.G.	322.516	416	.775		
	Total	326.302	421			
Rape Culture	B.G.	2.907	5	.581	2.096	n.s.
	W.G.	115.379	416	.277		
	Total	118.286	421			

**Note:** B.G.= Between Groups, W.G.= Within Groups, n.s.= not significant

$P^* < 0.05$ ,  $P^{**} < 0.01$ ,  $P^{***} < 0.001$ ,  $P > 0.05$  not significant

## Religion

In the education level category, there are eight classifications which are Agnostic/Atheist, Christian, Catholic, Buddhist, Muslim, Jewish, Other, None. However, in Taiwan, there is no sample or less than two samples of Catholic, Muslim, Jewish. By contrast, in Brazil, only Jewish is less than two samples.

There are three subscales (Gender Bias, Misogyny, and Rape Culture) that stand a significant level in F-statistics in the Religion classification in Taiwan. (Table 22) However, based on Scheffe's method, there is only one subscale, which is Misogyny has a significant difference in diverse religious groups.

The Misogyny subscale has a significant difference between the nonreligion group and the Christian group. While employing the mean number of the nonreligion group to deduct the mean number of the Christian group, it has a positive mean deviation that is 0.38874, which can render that the Christian group has more misogyny ideas than the nonreligion group.

Practicing religion to divide in Taiwan does have a considerable impact on most issues, but, according to Scheffe's method, there is only one significant difference between groups in the individual subscale.

**Table 22 Religion in Taiwan**

		Sum of		Mean		Post Hoc
		Squares	df	Square	F	Scheffe
Gender Stereotype	B.G.	3.561	4	.890	2.314	n.s.
	W.G.	175.798	457	.385		
	Total	179.359	461			
Gender Bias	B.G.	3.368	4	.842	2.462*	n.s.
	W.G.	156.268	457	.342		
	Total	159.636	461			
Gender Discrimination	B.G.	1.138	4	.284	.595	n.s.
	W.G.	218.345	457	.478		
	Total	219.483	461			
Misogyny	B.G.	6.534	4	1.634	4.508**	8>2
	W.G.	165.615	457	.362		
	Total	172.149	461			
Feminist Stigma	B.G.	.668	4	.167	.323	n.s.
	W.G.	236.616	457	.518		
	Total	237.285	461			
Rape Culture	B.G.	4.428	4	1.107	2.719*	n.s.
	W.G.	186.031	457	.407		
	Total	190.459	461			

**Note:** B.G.= Between Groups, W.G.= Within Groups, n.s.= not significant, 8= None, 2= Christian  
P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

Under six subscales, every subscale reaches a significant level in F-statistics in the Religion category. (Table 23) However, based on Scheffe's method, there are only two subscales, which are Gender Stereotype and Misogyny have significant differences in different religious groups.

The Gender Stereotype and Misogyny have a significant variance between the Agnostic/Atheist group and the Christian group. While utilizing the mean number of the Agnostic/Atheist group to subtract the mean number of Christian groups, both Gender Stereotype and Misogyny have positive mean deviations, which are 0.31680 and 0.45592. What's more, using the mean number of Catholic groups to deduct the mean number of Christian groups, we can get two positive mean deviations, which are 0.27216 and 0.35270. Those can represent that the Christian group has more gender matters, which particular in gender stereotype and misogyny than the Agnostic/Atheist group or Catholic groups.

In the Misogyny subscale, many groups have a notable difference, such as the Agnostic/Atheist group and the Muslim group, and they have a 1.65110 of mean deviations. Plus, Catholic groups and the Muslim group and they have 1.54788 mean deviations. Also, nonreligion groups and the Christian group and they have a 0.32430 of mean deviations. Furthermore, nonreligion groups and the Muslim group and they have 1.51948 mean deviations.

Although the F-statistic in the religious part has reached a significant value, according to Scheffe's method, only the groups in Gender Stereotype and Misogyny have considerable differences between each other.

**Table 23 Religion in Brazil**

		Sum of Squares	df	Mean Square	F	Post Hoc Scheffe
Gender Stereotype	B.G.	10.367	6	1.728	5.521***	1>2
	W.G.	129.561	414	.313		3>2
	Total	139.929	420			
Gender Bias	B.G.	3.917	6	.653	3.805**	n.s.
	W.G.	71.026	414	.172		
	Total	74.943	420			
Gender Discrimination	B.G.	5.102	6	.850	2.143*	n.s.
	W.G.	164.281	414	.397		
	Total	169.384	420			
Misogyny	B.G.	18.011	6	3.002	8.604***	1>2
	W.G.	144.431	414	.349		1>5
	Total	162.442	420			3>2
						3>5
						8>2
						8>5
Feminist Stigma	B.G.	15.413	6	2.569	3.444**	n.s.
	W.G.	308.795	414	.746		
	Total	324.208	420			
Rape Culture	B.G.	6.494	6	1.082	4.031**	n.s.
	W.G.	111.165	414	.269		
	Total	117.659	420			

**Note:** B.G.= Between Groups, W.G.= Within Groups, n.s.= not significant, 1= Agnostic/Atheist, 2= Christian, 3= Catholic, 5= Muslim, 8= None

P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

## Summary

These six subscales have different results through different social categories. The most significant is the sex and gender classification. Income classification is the least remarkable category, and Taiwan has only two significant results, while Brazil has none. Compared with Taiwan, Brazil has notable differences in sexual orientation, education level, and religion.

**Table 24 Summary- Sex, Gender, and Sexual orientation**

Factors	Sex 1=male; 2=female; 3=Intersex		Gender 1=male; 2=female; 3=neutral; 4=asexual; 5=androgynous; 6=transgender; 7=genderqueer; 8=other		Sexual Orientation 1=heterosexual; 2=gay/lesbian; 3=bisexual; 4=queer/pansexual/ questioning; 5=asexual	
	Taiwan	Brazil	Taiwan	Brazil	Taiwan	Brazil
Gender Stereotype	**2>1	***2>1 *2>3		***2>1	*2>1	***3>1
Gender Bias	***2>1	***2>1 **2>3	***2>1	**1>4 ***2>1 ***2>4 **3>4		***3>1
Gender Discrimination	***2>1	***2>1 *2>3	***2>1	***2>1		**3>1
Misogyny	***2>1 **2>3	***2>1 *2>3	***2>1	*1>4 ***2>1 **2>4 **3>4		***3>1
Feminist Stigma	***2>1	***2>1	***2>1	***2>1		**3>1
Rape Culture	***2>1 *2>3	***2>1 **2>3	**2>1	***1>4 ***2>1 ***2>4 ***3>4		*3>1

Note: P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

**Table 25 Summary- Education Level, Income, and Religion**

Factors	Education Level		Income		Religion	
			1=less than NT\$23,800; 2=NT\$23,801–NT\$40,000; 3=NT\$40,001–NT\$60,000; 4=NT\$60,001–NT\$80,000; 5=NT\$80,001–NT\$100,000; 6=NT\$100,001 and above	1=less than R\$1,045; 2=R\$1,046–R\$2,000; 3=R\$2,001–R\$3,000; 4=R\$3,001–R\$4,000; 5=R\$4,001–R\$5,000; 6=R\$5,001 and above	1=Agnostic/ atheist; 2=Christian; 3=Catholic; 4=Buddhist; 5=Muslim; 6=Jewish; 7=other; 8=none	
	Taiwan	Brazil	Taiwan	Brazil	Taiwan	Brazil
Gender Stereotype		*2>5 *3>5 *4>5				*1>2 *3>2
Gender Bias						
Gender Discrimination		*3>5				
Misogyny	*3>2	*2>5 **3>5	*1>3		*8>2	**1>2 *1>5 **3>2 *3>5 *8>2 *8>5
Feminist Stigma						
Rape Culture			**1>2			

Note: P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

#### Part four - Democratisation

In this section, the researcher will discuss how the democratisation bring the women's rights, and then using some academic articles to assist the idea. Following the literature, Taiwan's democratisation pattern is a direct transition, and Brazil is a

cyclical pattern. The largest difference between these two patterns is that if they have the foundation of the democratic system before or not, and the researcher will try to find out the difference between and try to find out the relationships between the patterns and women's rights.

### **Democratisation to women's rights**

#### *Taiwan*

Before Taiwan became a democratic country, they followed one-party system, the party effectively monopolises power was organised through party organisations. Furthermore, the party legitimises rule was through ideology.<sup>88</sup> Therefore, under the abnormal political system of the authoritarian era, the one-party dominance of the Kuomintang had destroyed and restricted the people's various human rights. Under the party-state domination mechanism, Taiwan's education had also been highly distorted, contradicting the principles of education and Taiwan's subjectivity.<sup>89</sup>

In 1987, Taiwan lifted the martial law that lasted for more than 30 years. Under the transformation of the political system, the social phenomena followed the democratic opening up, and many people put forward demands for reform. Political democratisation helped to expand the space for the women's movement, however, there is one saying that if political democratisation does not include the viewpoint of women's movement, men and women will still be unequal. Therefore, democracy is only meaningful if it is incorporated into the "gender democratisation" viewpoint in the women's movement discourse.<sup>90</sup>

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<sup>88</sup> Samuel P. Huntington, "How Countries Democratize," *Political Science Quarterly* 106, no. 4 (1991-1992).

<sup>89</sup> Baocun Dai, "The History of Martial Law and Historical Martial Law: A Review of the Contents of High School History Textbooks," *Taiwan Historica* 58, no. 4 (2007).

<sup>90</sup> Yuanzheng Li, "Talking About Taiwan Women's Movement from "the Land of Anger", " (1994).

After the lifting of martial law, there were many women's movement groups established one after another for dealing with different issues. These groups divided their work, but when necessary, they formed alliances on that issue, and this situation was not able to see before democratisation.<sup>91</sup> Moreover, the relationship with the state has changed from confrontation to participation and cooperation. In particular, it facilitated the establishment of participation mechanisms such as women's rights associations by the central and local governments, which greatly increased the opportunities and influence of civil society groups.

Moreover, there are many rights, such as the personal safety of women, marriage, family status, property rights, and the rights of the work are not taken seriously in the laws and regulations, so they often have gender discrimination.<sup>92</sup> Therefore, one of the main tasks of the women's movement is to promote amendments to laws, legislation, and even constitutional amendments. Also, Interpret the constitution and carry out fundamental reforms from the system.<sup>93</sup> Again, this is somehow impossible to see before democratisation.

Lastly, Taiwan followed direct transition democratisation pattern, which means the country from a stable authoritarian system to a stable democratic system will either gradually evolve over time, or the latter will suddenly replace the former.<sup>94</sup> This statement is from scholar Samuel, but base on my research, there is lack of evidence, such as literatures and previous studies to strengthen the relationship between women's rights and direct transition democratisation pattern. Therefore, it could be the further discussion.

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<sup>91</sup> Shu-Chun Li, "Gender Democracy and Self- Identity: Two Autobiographies by Women Participants in Taiwan's Dang-Wai Movement," *Research on the History of Modern Chinese Women* 21 (2013).

<sup>92</sup> Peng Luwen, "A Review and Prospect of the Post- Martial-Law Women's Movement in Taiwan," *Third-Sector Review* 18 (2012).

<sup>93</sup> Ibid.

<sup>94</sup> Huntington, "The Third Wave: Democratization in the Late Twentieth Century."

## *Brazil*

In Brazil, the success of the economic boom in 1968-73 encouraged President Geisel to embark on an orderly political opening and envisaged a gradual restoration of civilian rule.<sup>95</sup> Over the past century, Brazil has made remarkable achievements in promoting and protecting women's legal and political rights, but gender inequality still exists.<sup>96</sup> Brazil granted women the right to vote in the 1932,<sup>97</sup> but it was until the 1970s that women's movement influent wider in Brazil.

Since the 1970s, human rights had become a developing ideology and practice. The practice of human rights has linked the women's movement in Brazil with a wide range of political issues and has been clearly stated in social issues related to democratisation and socio-economic inequality.<sup>98</sup>

The 1988 Citizens Constitution declared that women are equal to men in all laws. "According to the provisions of the Constitution, men and women have equal rights and obligations." The Constitution also announced for the first time that urban and rural men and women have the same rights to social security benefits.<sup>99</sup>

The third wave of democratisation really has a great impact on women's rights. From property rights to participation in the revision of the constitution, those issues are nearly hard to see previously, furthermore, not to mention that the various NGOs' help for women's rights.

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<sup>95</sup> Marcelo Cavarozzi, "Beyond Transitions to Democracy in Latin America," *Journal of Latin American Studies* 24, no. 3 (1992).

<sup>96</sup> A. M. Fiedler, & Blanco, R. I., "The Challenge of Varying Perceptions of Sexual Harassment: An International Study," *Journal of Behavioral and Applied Management* 7 (2006).

<sup>97</sup> June Edith Hahner, "The Beginnings of the Women's Suffrage Movement in Brazil," *Women in Latin America* (1979).

<sup>98</sup> Samuel Moyn, *The Last Utopia: Human Rights in History* (Cambridge: Harvard University Press, 2011).

<sup>99</sup> Elizabeth Dore, *Gender Politics in Latin America: Debates in Theory and Practice* (New York: Monthly Review Press, 1997).

Lastly, Brazil follows the cyclical pattern, and it has an important concept, which is that its authoritarian system or democratic system is easy to takeover by the other. Therefore, if the current politicians want to maintain the democratic system to retain their power, they must exchange something with the National Conference of Catholic Bishops of Brazil, and women issue become a victim of politics.<sup>100</sup> But if it reaches a tipping point, perhaps Brazil will return to an authoritarian system (not the focus of this paper), women's rights will regress or maintain, and then it can be a topic to discuss in the future.

### **Age Groups After Democratisation V.S. Age Groups Before Democratisation**

According to the age of education, the groups after democratisation (under 39 years old in Taiwan and under 41 years old in Brazil) generally perform better on women's issues than others. There are two countries' description:

#### *Taiwan*

There are three subscales (Gender Bias, Misogyny, and Rape Culture) that reach a significant level in F-statistics in the Age category in Taiwan. (Table 26) According to Scheffe's method, these three subscales have a significant difference in different age groups.

The Misogyny and Rape Culture have a significant difference between the group whose age is between 18-25 and the group whose age is between 41-45. While using the mean number of the group whose age is between 18-25 to deduct the mean number of the group whose age is between 41-45, in both Misogyny and Rape Culture have positive mean deviations, which are 0.49718 and 0.44507 respectively. Those can interpret that the group whose age is between 41-45 has more gender issues,

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<sup>100</sup> MACHADO, "Brazilian Feminisms in Their Relations with the State: Contexts and Uncertainties."

which particular in misogyny and rape culture, than the group whose age is between 18-25.

The Gender Bias has a significant difference between the group whose age is between 18-25 and the group whose age is between 46-50. While using the mean number of the group whose age is between 18-25 to deduct the mean number of the group whose age is between 46-50, it has a positive mean deviation, which is 0.53565. This can interpret that the group whose age is between 46-50 has more gender bias than the group whose age is between 18-25.

There are three subscales (Gender Bias, Misogyny, and Rape Culture) have a significant difference between the group whose age is between 18-25 and the group whose age is more than 51. While using the mean number of the group whose age is between 18-25 to deduct the mean number of the group whose age is more than 51, in Gender Bias, Misogyny, and Rape Culture have positive mean deviations, which are 0.54731, 0.60956, and 0.48260 respectively. Those can interpret that the group whose age is more than 51 has more gender issues, which include gender bias, misogyny, and rape culture, than the group whose age is between 18-25.

The Gender Bias and Misogyny have a significant difference between the group whose age is between 26-30 and the group whose age is more than 51. While using the mean number of the group whose age is between 26-30 to deduct the mean number of the group whose age is more than 51, in both Gender Bias and Misogyny have positive mean deviations, which are 0.56822 and 0.56627 respectively. Both can interpret that the group whose age is more than 51 has more gender issues, which particular in gender bias and misogyny, than the group whose age is between 26-30.

In Taiwan, age has a very significant impact on gender bias, misogyny, and rape culture. Under these issues, the older group performed significantly worse than the

young group. Regardless of age grouping, there is no significant difference in the rest of issues.

**Table 26 Age in Taiwan**

		Sum of	df	Mean	F	Post Hoc
		Squares		Square		Scheffe
Gender	B.G.	2.218	5	.444	1.140	n.s.
Stereotype	W.G.	178.645	459	.389		
	Total	180.863	464			
Gender Bias	B.G.	7.625	5	1.525	4.585***	B>G
	W.G.	152.670	459	.333		B>H
	Total	160.295	464			C>H
Gender	B.G.	2.442	5	.488	1.022	n.s.
Discrimination	W.G.	219.486	459	.478		
	Total	221.928	464			
Misogyny	B.G.	8.923	5	1.785	4.995***	B>F
	W.G.	163.994	459	.357		B>H
	Total	172.918	464			C>H
Feminist	B.G.	1.500	5	.300	.578	n.s.
Stigma	W.G.	238.362	459	.519		
	Total	239.862	464			
Rape Culture	B.G.	9.493	5	1.899	4.797***	B>F
	W.G.	181.653	459	.396		B>H
	Total	191.146	464			

**Note:** B.G.= Between Groups, W.G.= Within Groups, n.s.= not significant, B= the group whose age is between 18-25, C= the group whose age is between 26-30, F= the group whose age is between 41-45, G= the group whose age is between 46-50, H= the group whose age is more than 51  
 $P^* < 0.05$ ,  $P^{**} < 0.01$ ,  $P^{***} < 0.001$ ,  $P > 0.05$  not significant

### *Brazil*

There are four subscales (Gender Bias, Misogyny, Feminist stigma, and Rape Culture) that reach a significant level in F-statistics in the Age category in Brazil. (Table 27) According to Scheffe's method, only a half of subscales have a significant difference in different age groups.

The Misogyny and Rape Culture have a significant difference between the group whose age is less than 18 and the group whose age is more than 51. While using the mean number of the group whose age is less than 18 to deduct the mean number of the group whose age is more than 51, both Misogyny and Rape Culture have positive mean deviations, which are 1.01597 and 0.88758. Those can interpret that the group whose age is more than 51 has more gender issues, which particular in misogyny and rape culture than the group whose age is less than 18.

The Misogyny and Rape Culture also have a significant variance between the group whose age is between 18-25 and the group whose age is more than 51. Applying the mean number of the group whose age is between 18-25 to deduct the mean number of the group whose age is more than 51, the Misogyny and Rape Culture have positive mean deviations, which are 1.05417 and 0.86734 respectively. Those can explain that the group whose age is more than 51 has more gender problems, which specific in misogyny, and rape culture, than the group whose age is between 18-25.

Lastly, in the Rape Culture, it has a significant difference between the group age between 31-35, and the group age is more than 51. Implementing the mean number of the group age is between 31-35 to deduct the mean number of the group whose age is more than 51, the Rape Culture has positive mean deviations, which is 0.98714. This situation can represent that the group age is more than 51 has more rape culture idea than the group age is between 31-35.

**Table 27 Age in Brazil**

		Sum of Squares	df	Mean Square	F	Post Hoc Scheffe
Gender Stereotype	B.G.	3.448	6	.575	1.747	n.s.
	W.G.	136.191	414	.329		
	Total	139.640	420			
Gender Bias	B.G.	3.301	6	.550	3.100**	n.s.
	W.G.	73.470	414	.177		
	Total	76.771	420			
Gender Discrimination	B.G.	2.923	6	.487	1.202	n.s.
	W.G.	167.824	414	.405		
	Total	170.747	420			
Misogyny	B.G.	10.994	6	1.832	4.989***	A>H
	W.G.	152.040	414	.367		B>H
	Total	163.033	420			
Feminist Stigma	B.G.	11.367	6	1.894	2.492*	n.s.
	W.G.	314.785	414	.760		
	Total	326.151	420			
Rape Culture	B.G.	6.440	6	1.073	3.973**	A>H
	W.G.	111.838	414	.270		B>H
	Total	118.277	420			D>H

**Note:** B.G.= Between Groups, W.G.= Within Groups, n.s.= not significant, A= Less than 18(not include 18), B= the group whose age is between 18-25, D= the group whose age is between 31-35, H= the group whose age is more than 51

P\* < 0.05, P\*\* < 0.01, P\*\*\* < 0.001, P > 0.05 not significant

According to professor Lee's research, he uses the idea from Brazil's education scholar Freire, and the research indicates that the essentialism of education is about the liberation of people and the changing of society, because the revolution is a mission on education, which implies that educators could see as politicians.<sup>101</sup>

Moreover, professor Lee concludes the Freirean pedagogy discussion, which include

<sup>101</sup> F. J. Lee, "P. Freire's Critical Pedagogy and Its Implications for Teachers Implementing Educational Reforms in Taiwan," *Bulletin of Educational Research* 49, no. 3 (2003).

the following: the praxis of humanisation, the process of cultivating critical awareness, the practice of liberal education, the education as a political action, the teacher as a cultural worker, and the pedagogy of dialogue and questioning.<sup>102</sup> The importance of democracy to education is in emphasising social equality, delving into the meaning of social class, trying to reform the lack of education, and transforming society through educational reform. Especially trying to get rid of the three major shortcomings of education, which are admissions, authoritarianism and management.<sup>103</sup> However, this can be a further research in the future.

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<sup>102</sup> Ibid.

<sup>103</sup> *The Blueprint for Civil Education Reform: A Structural Reform Towards Social Justice*, (China Times Co 1996).

## CONCLUSION

This research explores people's views on women's issues in Taiwan and Brazil. The researcher first made a questionnaire based on previously studied literature. Next, the researcher distributed the online questionnaire to social media (such as Facebook, Instagram) to collect, after that the researcher analysed the database on the questionnaire and made a supplementation with the previous works of literature to strengthen and support each concept.

According to the results of the questionnaire, we can obtain that the six subscales (Gender Stereotype, Gender Bias, Gender Discrimination, Misogyny, Feminist Stigma, and Rape Culture) in this study are related to each other by the intercorrelation. Therefore, it does make sense to do more analysis.

For most of the items, their mean numbers in Taiwan are about lower than Brazil, except women are naturally more emotional, People who have misogynistic ideas do not include women, it is an important life goal for women to be a "good mother," "good wife," and "good daughter", and pop culture became sexy with a bit of rape idea, which are higher than Brazil, and this situation indicates that in most of the items Brazil performs better. (Please see Appendix A: A8, D3, D4, and F5 for more details) Furthermore, based on the collected data, the two countries have the worst performance on the subscale of feminist stigma. There is not enough data to show the reason why feminist stigma performs the worst, so this issue is worthy of future discussion. In part two data analysis, it shows that different aspects of each scale have different degrees of influence. Due to the research length, this study only discusses the item which performs the worst, but it does not mean that other aspects do not need improvement and discussion. However, the most severe perspectives should discuss first.

According to the third part of the data analysis, regardless of sex or gender, they both will affect women's issues (especially women's performance is significantly better than men's performance), and then other social classifications like education, income, and religion have more or less significant groups on women's issues, but they lack support from previous literature, therefore, this research does not have further discussion.

Both Taiwan and Brazil are the third wave of democratisation countries, but the mode of transition between the two is different. For example, Brazil had a democratic background, but Taiwan did not have. According to the third part of the data analysis, many previous works of the literature, such as Yuanzheng Li<sup>104</sup> and Peng Luwen<sup>105</sup>, show that democratisation can indeed influence the rights of women. However, it does not mean the emergence or development of the democratic system will bring the women's position or status up immediately, nonetheless, under the non-democratic system, women's rights are unlikely to be promoted.

Furthermore, if we look at details, we can notice that age groups after democratisation and age groups before democratisation have significant difference to women's issues, and the age groups after democratisation has performed relatively better than the other. Besides, the researcher provides the idea that democratic education can help to improve women's issues, but, because of the length and topic relevance, the connection between democratisation and education can be discussed separately further.

Lastly, according to the research motivation and background, Taiwan ranks very high in the GII rankings, and the gender ratio of the Legislative Yuan has often reached new highs, but this does not mean that the public has a greater attitude on

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<sup>104</sup> Li, "Talking About Taiwan Women's Movement from "the Land of Anger"."

<sup>105</sup> Luwen, "A Review and Prospect of the Post- Martial-Law Women's Movement in Taiwan."

women's issues base on my research. On the contrary, Brazil's ranking in the GII is relatively ordinary, and the gender ratio of legislative institutions do not very outstanding, but the viewpoints of the public on women's issues are relatively better than Taiwan base on my research.

## APPENDIX A

Gender Stereotype Items		SA	A	N	D	SD
1. (A1)	政治屬於男性的領域，女性不應干涉					
	Politics belong to the field of men; women should not interfere.					
	A política pertence ao campo dos homens; as mulheres não devem interferir.					
2. (A2)	女性的政治立場容易受男性影響					
	Women's political positions are easily influenced by men.					
	As posições políticas das mulheres são facilmente influenciadas pelos homens.					
3. (A3)	您是否同意男主外、女主內的說法					
	Do you agree that men are the breadwinners; women are the homemakers?					
	Você concorda que os homens são chefes de família; as mulheres são donas de casa?					
4. (A4)	女性相較於男性較無領導能力					
	Women have less leadership skills than men.					
	As mulheres têm menos habilidades de liderança que os homens					
5. (A5)	女性在數理方面表現較男性差					
	Women perform worse than men in mathematics.					
	Mulheres têm desempenho pior que homens em matemática.					
6. (A6)	女性較男性在意自己外貌					
	Women care about their appearance more than men.					
	As mulheres se importam mais com a aparência do que os homens.					
7. (A7)	女性應要細心穩定，且（較）適合從事秘書、行政、內勤等工作					
	Women should be careful and stable, engaged in secretarial, administrative, office work, etc.					

	As mulheres devem ser cuidadosas e estáveis, envolvidas em trabalho de secretariado, administrativo, escritório, etc.					
8.	您是否同意女性天生較情緒化的說法					
(A8)	Do you agree that women are naturally more emotional?					
	Você concorda que as mulheres são naturalmente mais emocionais?					

Note: SA= Strongly Agree, A= Agree, N= No opinion, D= Disagree, SD= Strong Disagree

Source:

A1: Wang-Ying Yang, Pei-Ting Lin, "When Gender Differences Become Gender Inequalities: The Political Effects of Gender-role Perceptions"

A2: LI-LI Huang, "Robot V.S. Barbie Doll- Gender Stereotype"

A3: Definition

A4: LI-LI Huang, "Robot V.S. Barbie Doll- Gender Stereotype"

A5: Wang-Ying Yang, Pei-Ting Lin, "When Gender Differences Become Gender Inequalities: The Political Effects of Gender-role Perceptions"

A6: LI-LI Huang, "Robot V.S. Barbie Doll- Gender Stereotype"

A7: <https://www.lgbtq.tw/gender-stereotypes-defination/>

A8: Wang-Ying Yang, Pei-Ting Lin, "When Gender Differences Become Gender Inequalities: The Political Effects of Gender-role Perceptions"

Gender Bias Items		SA	A	N	D	SD
9.	男人比女人更能成為好的政治領袖					
(B1)	Men make better political leaders than women do.					
	Os homens são melhores líderes políticos do que as mulheres.					
10.	大學對男人比對女人更重要					
(B2)	University is more important for a man than for a woman.					
	A universidade é mais importante para um homem do que para uma mulher.					
11.	男人應該比女人擁有更多的工作權利					
(B3)	Men should have more right to a job than women.					
	Os homens devem ter mais direito a um emprego do que as mulheres.					
12.	男人比女人更能成為好的企業高管					
(B4)	Men make better business executives than women do.					
	Os homens são melhores executivos do que as mulheres.					

13.	男人毆打妻子是有道理的					
(B5)	It is justified for a man to beat his wife.					
	É justificável um homem bater em sua esposa.					

Note: SA= Strongly Agree, A= Agree, N= No opinion, D= Disagree, SD= Strong Disagree

Source:

B1-B5: UNDP- World Values Survey ([www.worldvaluessurvey.org](http://www.worldvaluessurvey.org))

Gender Discrimination Items		SA	A	N	D	SD
14.	很多女性假借平等作訴求，實際上是在要求特殊的待遇(例如要求制定偏袒女性的雇用條款)					
(C1)	Many women are actually seeking special favors under the guise of asking for "equality." (such as hiring policies that favor women over men).					
	Muitas mulheres estão, na verdade, buscando favores especiais sob o pretexto de pedir "igualdade". (como a contratação de políticas que favoreçam as mulheres em detrimento dos homens).					
15.	很多女性傾向把他人的無心言詞解釋成含有性別歧視					
(C2)	Most women interpret innocent remarks or acts as being sexist.					
	A maioria das mulheres interpretar observações inocentes ou atos como sendo sexista.					
16.	女性實在是太容易就覺得被冒犯了					
(C3)	Women are too easily (feel) offended.					
	As mulheres são muito facilmente ofendidas.					
17.	女性會誇大他們在工作中所遭遇的事情					
(C4)	Women exaggerate problems they have had at work.					
	Mulheres exageram problemas que encontraram no trabalho.					
18.	當女性在公平競爭中輸給男性時，他們最典型的反應就是抱怨遭到了性別歧視					
(C5)						

	When women lose to men in a fair competition, they typically complain about being discriminated against.					
	Quando as mulheres perdem para os homens em uma competição justa, geralmente se queixam de serem discriminadas.					
19.	您是否同意胸大無腦這個說法					
(C6)	Do you agree with the statement that women that have big breasts, do not have brains?					
	Você concorda com a afirmação de que as mulheres quando têm seios grandes, não têm cérebro?					
20.	您是否同意男性比女性優越的信念					
(C7)	Do you agree with the belief that men are superior to women?					
	Você concorda com a crença de que os homens são superiores às mulheres?					
21.	女性若升職過快，肯定是接受潛規則的					
(C8)	If women get promoted too fast, they must accept unspoken rules.					
	Se as mulheres são promovidas rápido demais, elas devem aceitar regras não ditas.					

Note: SA= Strongly Agree, A= Agree, N= No opinion, D= Disagree, SD= Strong Disagree

Source:

C1-5: Peter Glick, Susan T. Fiske, "The Ambivalent Sexism Inventory: Differentiating Hostile and Benevolent Sexism" (Chinese version: LI-LI Huang translate into Chinese)

C6: Pao-Ying Tseng "Graphical Psychology Revised Edition"

C7: definition

C8: <https://www.chinatimes.com/realtimenews/20150331005649-260405?chdtv>

Misogyny Items		SA	A	N	D	SD
22.	女性著裝打扮是為了給男人看的					
(D1)	Women's appearance and dresses are for men to see.					
	Aparência e vestido das mulheres são para os homens verem.					
23.	女性應服從男性					
(D2)	Women should obey men.					
	As mulheres devem obedecer aos homens.					
24.	會有厭女想法的人不包括女性					

(D3)	People who have misogynistic ideas do not include women.					
	Pessoas que odeiam meninas não incluem mulheres.					
25. (D4)	做「好媽媽」、「好妻子」或「好女兒」是女性重要的人生目標					
	It is an important life goal for women to be a “good mother,” “good wife,” and “good daughter.”					
	É uma meta importante da vida que as mulheres sejam uma "boa mãe", "boa esposa" e "boa filha".					
26. (D5/ D5.5)	你是否同意女性婚前可發生過性行為					
	Do you agree that women can have sex before marriage?					
	Você concorda que as mulheres podem fazer sexo antes de se casar?					
27. (D6)	女性大多都是拜金的，因此在擇偶時非常重視經濟條件					
	Most women are money worshippers, so they regard the person’s economic conditions when choosing a spouse.					
	A maioria das mulheres é adoradora de dinheiro, por isso considera as condições econômicas da pessoa ao escolher um cônjuge.					
28. (D7)	沒有孩子的女性是不完整的					
	Women who do not have any children are not complete.					
	As mulheres que não têm filhos não estão completas.					

Note: SA= Strongly Agree, A= Agree, N= No opinion, D= Disagree, SD= Strong Disagree

D5 is a reverse question, and the reverse score can seem as D5.5

Source:

D1, D2: Yang Zhao, "An Analysis of " Misogyny " in Contemporary Chinese Films: Constructing a Tentative Measurement Scale"

D3: definition

D4: Yang Zhao, "An Analysis of " Misogyny " in Contemporary Chinese Films: Constructing a Tentative Measurement Scale"

D5: definition

D6, D7: Yang Zhao, "An Analysis of " Misogyny " in Contemporary Chinese Films: Constructing a Tentative Measurement Scale"

Feminist Stigma Items		SA	A	N	D	SD
29. (E1)	當女性主義沒有達到我們的期望，問題是出現在女性主義本身，而不是以女性主義名義從事活動的眾人					
	When feminism falls short of our expectations, the problem is with feminism rather than with the flawed people who act in the name of the movement.					
	Quando o feminismo não atende às nossas expectativas, o problema é que o próprio feminismo, não as pessoas envolvidas em atividades em nome do feminismo.					
30. (E2)	女權主義者一詞具有否定意味					
	The word feminist has negative connotations					
	A palavra feminista tem significado negativo.					
31. (E3)	女權主義者只想要權利，而不是義務					
	A Feminist only wants rights, not obligations.					
	Feminista só quer direitos, não obrigações.					
32. (E4)	女權主義者討厭性行為					
	Feminists hate having sex.					
	Feminista odeia fazer sexo.					
33. (E5)	女權主義者討厭男性					
	Feminists hate men.					
	Feminista odeiam homens.					
34. (E6)	身為女權主義者的女性比非女權主義者的女性更具侵略性					
	Feminist women are more aggressive than non-feminist women.					
	Mulheres feministas são mais agressivas do que mulheres não feministas.					

Note: SA= Strongly Agree, A= Agree, N= No opinion, D= Disagree, SD= Strong Disagree

Source:

E1: Roxane Gay, Bad Feminist: Essays

E2: Adena Bargad & Janet Shibley Hyde, "Women's Studies: A Study of Feminist Identity Development in Women"

E3: "Feminism = Feminist Buffet? Women's Bookstore Wu, Chia-Li: Not Only Liberate Women, but Also Liberate Men," TaiSounds,

[https://www.taisounds.com/w/TaiSounds/figure\\_18122717482037550](https://www.taisounds.com/w/TaiSounds/figure_18122717482037550).

E4, E5: Roxane Gay, Bad Feminist: Essays.

E6: Katherine Remenyi, "'I'm Not a Feminist, but...': Why Students Support the Cause but Not the Label"

Rape Culture Items		SA	A	N	D	SD
35. (F1)	女人說“不”時的意思是“是”					
	Women mean "yes" when they say "no"					
	As mulheres querem dizer "sim" quando dizem "não"					
36. (F2)	當婦女被強暴時，通常是因為她們說“不”的方式含糊不清					
	When women are raped, it's often because the way they said "no" was ambiguous.					
	Quando as mulheres são estupradas, muitas vezes é porque a forma como eles disseram "não" era pouco claro.					
37. (F3)	如果一個女人沒有以身體來抵抗性行為，即使有口頭抗議，則不能將其視為強暴					
	If a woman doesn't physically resist sex - even when protesting verbally - it really can't be considered rape.					
	Se uma mulher não resiste fisicamente ao sexo - mesmo quando protestando verbalmente - isso realmente não pode ser considerado estupro.					
38. (F4)	當強暴發生後，我們首先應該檢視受害者的行為					
	When rape happens, we should question the victim's behaviour first.					
	Quando o estupro aconteceu, devemos questionar o comportamento da vítima primeiro.					
39. (F5)	流行文化因為沾上強暴詞彙而變得性感(例如歐美流行音樂)					
	Pop culture became sexy with a bit of rape idea.					
	A cultura pop se tornou sexy com um pouco de idéia de estupro.					

40. (F6)	男性可能會因為情慾高漲，而無法控制自己的行為				
	Men may be unable to control their behaviour because of high sexual desire.				
	Os homens podem ser incapazes de controlar seu comportamento devido ao alto desejo sexual.				
41. (F7)	如果一個女人在喝醉的時候被強暴，那麼她須為自己的行為負責				
	If a woman is raped while she is drunk, she is at least somewhat responsible for letting things get out of control.				
	Se uma mulher é estuprada enquanto está bêbada, ela é pelo menos um pouco responsável por deixar as coisas ficarem fora de controle.				
42. (F8)	如果女人穿著過於暴露且單獨外出，就會增加被強暴的可能性				
	If a woman goes around wearing low-cut tops or short skirts, it increases the high possibility of rape.				
	Se uma mulher sai por aí usando blusas decotadas ou saias curtas, isso aumenta a possibilidade de estupro.				
43. (F9)	如果一個女人被強暴，通常是因為女人誘惑男人強暴她				
	If a woman is raped, usually she is a seductress drawing man to rape her.				
	Se uma mulher é estuprada, geralmente é uma mulher como sedutora para atrair o homem para estuprá-la.				
44. (F10)	當強暴發生時，大多數女人最終會放鬆並享受它				
	When rape happens, most women eventually relax and enjoy it.				
	Quando o estupro acontece, a maioria das mulheres acaba relaxando e se divertindo.				

Note: SA= Strongly Agree, A= Agree, N= No opinion, D= Disagree, SD= Strong Disagree

Source:

F1: Diana Scully & Joseph Marolla, "Convicted Rapists' Vocabulary of Motive: Excuses and Justifications"

F2, F3: Payne and colleagues created the Illinois Rape Myth Acceptance Scale (IRMA)

F4: the definition of the rape culture

F5: Alyn Pearson, "Rape Culture: It's All around Us"

F6: IRMA (change)

F7: IRMA

F8: IRMA + the definition of the rape culture

F9, F10: Diana Scully & Joseph Marolla, "Convicted Rapists' Vocabulary of Motive: Excuses and Justifications"

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