The methodologies in psychology of gender and health:

An integrative journey from different approaches to diverse realities

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This thesis has been accepted by the co-authors of the publications listed above that have waved the right to present them as a part of another PhD thesis.

Jordi Santamaria-Dávila, as the first author of all the articles included in this thesis has made the research design, the collection and analysis of data, the bibliographic review and the first writing of each article.

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Foreword

The journey

It becomes difficult at the end of the road to remember the motivations to undertake this four-year journey. I suppose all journeys happen because of some strange necessity to approach our own borders with the only certainty that, at the end, we would eventually have expanded them. Traveling forces you to trust strangers, learn to live in unfamiliar surroundings and, above all, experience transformative events that challenge what you thought you were.

It is now time to unpack to realize that many garments were left on the road and that new ones came to stay in my closet.

Places and people

I feel fortunate to have undertaken this adventure with the maturity I have gained from 40 years in the great journey of life. At certain ages, one stops looking for postcards and imposing monuments to simply savor more freely each interesting person and each one of the places that arise spontaneously.

This journey begins and ends at Universitat Jaume I, which has welcomed me as a doctoral student during this period and facilitated my return to the academy. Universities are not alien to the society from which they emerge and, although slowly, change. From a feminist perspective, it is complicated and sometimes exhausting to coexist with organizations based on patriarchal values. However, places are essentially the sum of the affective bonds that take place within their walls.

In this sense, I would like to thank my tutor and thesis co-director Jesús Rosel, Full Retired Professor of Methodology, for having taught me that, with patience and perseverance, data speak, and that we must refine our attention in order to listen to the

smallest detail. Jesús has accompanied me in the quantitative part of this methodological journey and I am pleased to have been part of the end of his time at the university. I wish him good luck in this new retirement journey that he now begins.

About Eva Cifre, co-director of the thesis and coordinator of the research group GeST (Gender, Work and Health, for its acronym in Spanish), I could say that I found her on the platform just when we both ruminated on whether or not to buy some tickets to a new place. We were united by the illusion of the beginnings and the desire to explore new territories. I thank her for having shared this trip with me until the end of the journey. This would not have been possible without her intuition and love.

One of the most inspiring places of this journey has been the Universitat Autònoma de Barcelona, where I opened my eyes to the qualitative view and to the feminist and methodological vanguards. Leonor Cantera, Director of the Social Psychology Department, not only welcomed me to outstanding academic seminars, but also invited me to share delicious desserts in Ciutat Vella. Thanks Leonor for your generosity and wisdom.

Several different people have entered this train, with whom it was inevitable not to collaborate, such as Mar Ortega, Coordinator of the Col·lectiu Lambda de Lesbianes, Gais, Transsexuals i Bisexuals (Lambda collective of Lesbian, Gay, Transsexual and Bisexual). After years of working together to empower the LGTB community, we managed to fulfill a dream and encourage men to talk about themselves, which was a great gift for all.

About Natalia Tajadura from the Universidad Pública de Navarra, although the ethnographic study of women belonging to the Diola ethnic group of Senegal will no longer be part of this thesis, together we have shared the strength of Africa and its women.

In any worthy journey, there is always something unexpected and implausible. I still cannot understand how I ended up, on a winter afternoon, in a seminar for historians about goddesses, virgins, and witches at the Universitat d'Alacant. The crossroads in gender studies are tremendously fertile. Interdisciplinary views and the fusion of knowledge make the puzzle fit and the magic appear. I thank Marta Blanco and the witches of Alicante for opening my eyes to the greatest feminicide in history and allowing me to pay a small tribute to all those women of the past who were burned in a bonfire. Together we have made a modest contribution to these other spiritualities, the feminine ones, those linked to nature.

Those who wait at home

When returning from a journey, your family, who felt your absence, is always waiting for you. Undertaking a Ph.D. alongside an intense working life means that have very little time and energy for things other than such a journey. Every weekend, holiday, or free afternoon must be devoted to reading, writing, calculating, thinking, and rethinking.

I also thank my life-partner, Damián, for his care and his commitment, and to all the many outsiders who accompany me in life for understanding my absence in the usual gatherings.

I finally thank my family, who from childhood left me free to undertake any type of journey.

Who is not longer around

To Ana Cano (Meluska), woman leader, transgender activist, HIV-positive, and a feminist. Together we have shared a long journey in the empowerment of the transgender community, in the battle for rights, and in the drafting of manifestos and laws. Above all, we have shared humanity, views, scenarios, and laughter. Halfway

through this journey I lost my street encyclopedia, who died conscious and proud of what she was. Thank you, Melu.

Introduction

General theoretical framework

Science in general, and social sciences in particular, are living a radical revolution during the last two decades because feminist theories are questioning not only knowledge but also the epistemological approach and the methodologies to obtain that knowledge. Feminist epistemology emerges from the traditional epistemological concerns and feminist theorizing about gender (Janack, 2002, 2012). The rich diversity of feminist methodological and epistemological theories makes difficult to mention a particular theory to frame this entire thesis so I will quote some of the most relevant theoretical and empirical contributions that have inspired this methodological journey through some controversial topics in the field of psychology of gender. There are not a few scientist women who advocate a broader epistemological view and a more integrative methodologies like the critiques of rationalism and dualism coming from the object-relation theory by Susan Bordo (1990), the theory of gender symbolic imaginary by Genevieve Lloyd (1984) and Susan Hekman (1990), the science gender bias by Sandra Harding (1986, 1991, 1998), the feminist naturalized epistemologies by Lynn H. Nelson (1990) and Elizabeth Potter (1995, 2001), the theory of situated knowledge by Donna Haraway (1998), the feminist epistemic virtue theory present in Lorraine Code's work (1987, 1991, 1995, 1996), but personally as a person who has grown up as a member of sex-gender marginalized group, I would like to highlight the standpoint theory developed by Sandra Harding (1986, 1991, 1998). Despite the apparent diversity in feminist epistemological critiques, all these approaches have several common points like the emphasis on the epistemic salience of sex-gender system and the ways in which

knowers are enmeshed in social, hierarchical, historical and cultural relations (Janack, 2012).

Starting from this vast general theoretical framework, a theoretical introduction is necessary on how scientific psychology has received these paradigms throughout history.

Brief history of the relationship between psychology and gender

It is difficult to understand how, for so many centuries, knowledge has remained blind to the sex/gender system and its implications in terms of distribution of power, inequalities, repercussions on the health of men and women, and distribution of resources and roles. It is astounding that the great classical Greece thinkers have devoted entire works to reflect on slavery, classes, power, and social organization, and yet have not realized the situation of women who did not even have the citizen status (Blundell & Blundell, 1995). Sexism has been, and is, so rooted in Western culture from its origins that it has become invisible even to the best thinking minds of all eras. It was the French Revolution, the Enlightenment, and the Industrial Revolution that laid the foundations for questioning inequalities, and it is in this context that inequality between genders began to arise (Rowbotham, 2013).

The first academic-relevant works in the European panorama to question gender inequality appeared in the late eighteenth century, with Mary Wollstonecraft and her work *A vindication of the rights of woman* (Wollstonecraft, 1792*)*, and Olympe de Gouges with her work *Declaration of the rights of woman and of the female* citizen (De Gouges, 1791), and after in the early nineteenth century, with John Stuart Mill (Mill, 1869). However, but it was only in the twentieth century, with the suffragettes and the successive feminist waves, that the equality discourse began to expand and has

generalized to gradually question not only gender inequality, but also the standpoint of science itself toward the reality of women.

Although scientific psychology has many fathers, such as Wilhelm Wundt (Experimental structuralism), John B. Watson (Behaviorism), William James (Functionalism), Max Wertheimer (Gestalt), it is a maternal orphan. The foundations of the *psykhé* study were set by men who came from a deeply misogynist time and philosophical tradition and who dragged, without any self-questioning, these prejudices to the new emerging science. Thus, throughout the nineteenth and twentieth centuries, all these men established a new field of empirical research from a perspective plagued by beliefs toward women and the feminine. A good example would be Freud, who adopted from Hippocrates the belief that the *hysteros* (uterus) is a problematic organ in women and developed the concept of "hysteria" by relating it to women. Undoubtedly, a good part of psychoanalysis and its underlying misogyny has enjoyed enormous popularity, even contributing to the sexist language: woman equal to hysteria. Another example was the contempt for emotions and feelings since they were considered a female thing, which is an inheritance of Plato and Aristotle. By only considering this fact, it can be understood why psychology has not shown serious interested in emotions until the twentieth century.

Much of the struggle of women psychologists to achieve positions of relevance in scientific psychology took place in American universities and colleges in the late nineteenth and early twentieth century. Authors like Mary Whiton Calkins at Harvard University or experimental psychologist like Christine Ladd-Franklin were pioneers and had to face academic misogyny, some other women psychologist such as Helen Thompson Wolley or Ethel Puffer Howes had serious difficulties to reconcile their marriages with their scientific careers (García-Dauder, 2005).

Scientific study and approach of concepts such as sexual identity, gender identity, or gender role do not appear in psychology until the mid-twentieth century with the studies of John Money, and the subsequent appearance of many works on gender psychology in the 1960s and predominantly in the 1970s. It is at this point that the academy began to analyze masculinities, femininities, gender roles, gender violence, sexual orientation, gender social learning, and differences in emotional socialization. Even today, many of these topics continue to be researched, developed, and debated (Crawford & Unger, 2005).

Psychology of gender and research methodologies

It has to be borne in mind that although scientists study reality, they are always immersed in a specific cultural, social, political, and economic context (Janack, 2012), and therefore, their reasoning, language, and research are influenced by the worldview of their respective eras. When science determines what and how to put the magnifying glass, it does so based on the beliefs of each era. This magnifying glass drives to what individuals are interested in knowing, how it will be investigated, and thus what resources are going to be devoted to the research. Science is made by people, and for a very long time these people have been exclusively men; psychology has not been an exception in the scientific field.

Putting aside the Aristotelian conceptions (fourth century BC) and the medieval philosophy, the bases of the methodological revolution that gave rise to modern science emerged during the sixteenth and seventeenth centuries, becoming entrenched in the nineteenth century. The hypothetic-deductive method, the normative orientation, and subsequently logical positivism formed a mainly quantitative-based science, with logic and mathematics as its primary tools. The methodological approach was imposed on the epistemological reflection. It is in this context that scientific psychology was born,

though not without problems, since Wilhelm Wundt himself had to replace the soul (*psyqué*), a speculative term, with consciousness and sensations, that were accessible or quantifiable for the scientific method.

In its beginnings, psychology had to choose between differentiating itself from philosophy and integrating with the traditional sciences by assuming "the method" or remain relegated to the philosophical field. To a certain extent, psychology made its debut as a science with an internal contention that persists even today between what is considered masculine: the reason, the objectivity, the observable on the outside, the behavior, that is, the quantitative approach; and what was initially imposed on the feminine: the feelings, the subjectivity, the inner world, the stories, the experiences, the relationships, that is, the qualitative approach (Jaggar, 1989). Such debate is still alive among certain sectors of behavioral and humanistic psychology. However, this bias had to be amended almost from the beginning because, although psychology was initially defined as a traditional science, its object of study was not fully suited to the consecrated method; the human and its productions also made psychology a social science. Because of this and since it was encouraged by the phenomenological, hermeneutical, and symbolic interactionism streams, a diversification of the epistemological interests of psychology began in the late nineteenth century, but more in the twentieth century. Science was neither unique nor fundamentally a method. The qualitative methodology came to stay, and a leap from "the method" to "the methodologies" occurred, reintroducing epistemological debates in the academy (Ramazanoglu & Holland, 2002; Reinharz & Davidman, 1992).

Post-modernist authors, especially Michel Foucault and Jacques Derrida, highlighted the overlap between power and knowledge, identities, sexualities, and the need to deconstruct this whole matrix, sowing the field for an epistemological

diversification that goes hand in hand with feminism. Social constructionism originated from a critique of the positivist, and modern psychology appears to align it with post-modern ideals. Femininity, masculinity, heterosexuality, and everything that was once considered "natural" has become a "social construct" that must be deconstructed (Alcoff, 1988).

Authors such as Kenneth J. Gergen and Vivien Burr position language as a producer of realities, question the very concept of "objective fact," and, following feminist assumptions, constructionist ideas invite to question gender constructs, propose plurality and therefore develop multiple ways to name and investigate (Parker, 1998).

Howard Garner proposes a redefinition of intelligence. The omnipotent rationality must now share the space with the emotions and the body, elements that were considered feminine (Gardner, 2000; Rose, 1983). Ecological and complexity models arise, in which Urie Bronfenbrenner and Edgar Morin outline the concept of postmodern science and highlight the importance of transdisciplinarity and intersubjectivity (Bronfenbrenner, 1979; Morin, & Pakman 1994).

All this diversification; epistemological and methodological questions have accelerated in the last decades of the twentieth century, and continue to do so in the first decades of the twenty-first century forced by the irruption of feminist epistemology. Authors such as Elizabeth Anderson, Donna Haraway, Miranda Fricker, and Sandra Harding have developed the concept of "situated knowledge" (Haraway, 2003) and state that all knowledge, regardless of the methodology used, cannot be detached from its context or the subjectivity of the person who delivers it. And it has mostly been a white-heterosexual-Western man who enjoys a certain social and economic status. To a certain extent, a review not only of academic knowledge but also of the way of investigating and understanding knowledge in itself has been witnessed. History,

medicine, sociology, and also psychology should review what and fundamentally how the research has been carried out, in order to update knowledge and compensate for the androcentric bias from which it originated. For example, acts regarding how battles unfold, focus mainly on men, who were the heroes. However, the vital experiences of women, motherhood, as well as their thoughts, conflicts, fears, feelings, or frustrations, have not been analyzed (Bird, 2012; Hartsock, 1983).

One of the most influential author in recent years from the feminist approach has been Judith Butler, who adds a performative character to the concept of gender influenced by the relations of domination and power, and brings constructionism not only to the gender but also to the sexual characteristics. It is this sex/gender system that must be analyzed and deconstructed since it forms the basis of queer theory. This theory seeks to deconstruct the binarism that originates from the patriarchal heteronormative sex/gender system and proposes to make the peripheral and non-normative discourses visible (Butler, 2002).

In this context, post-qualitative methodologies emerge in response to a post-interpretative logic that seeks to make the subject and the subjectivity arise without the filter or the categorizations imposed by the researcher (Warner, 2004). Thus, recognizing the information obtained as incomplete and partial, as well as always open to be re-edited, re-stated, or re-remembered, and advocating other forms of expression, such as body language, drawings, videos, or audios, post-qualitative methodologies question not only the quantitative and qualitative approaches, but also the privilege of what is spoken. In this sense, an academic recognition of artistic expressions could potentially be witnessed, as well as research methodologies, as they bring us closer to a symbolic and intersubjective dialogue without filters.

Identities and the relationships established from these identities are one of the

most important aspects in the analysis of the human being from a psychological perspective. The fundamental basis according to which every human being is formed from birth to death is undoubtedly the sex/gender identity. This will condition their development, behaviors, roles, feelings, body, interests, and relationships. Psychology of gender not only investigates but also develops tools to analyze the sex/gender identities, their construction, their evolution, their deconstruction, and the implications that these identities have in areas such as health, work, or relationships. Psychology of gender analyzes and visualizes the biological and social experiences of women, men, and other non-normative identities. Essentially, psychology of gender reflects on the effects that the sex/gender system has on human behavior and all its bio-psycho-socio-cultural aspects.

Psychology of gender should be necessarily feminist since it suggests that women, or the feminine, are not seen as or from alterity to men or masculinity as the normative subject. It is not that traditional psychology was intentionally chauvinist, but rather that its androcentric approach was the result of what was considered normal at that time due to a lack of critical analysis. Feminist psychology starts from the recognition and acceptance of the diversity existing in each person, and therefore also moves in the field of social action, since it promotes values such as equality and respect for diversity.

The pluralist vocation of feminist psychology (Ferrer-Pérez, 2017) necessarily forces researchers to collect the greatest number of voices, experiences, and human diversity, and for this reason needs an expansion of the epistemological paradigm and research methodologies.

The interest in gender by psychology during the last decades, especially regarding the need to expand research methodologies, has questioned, to a certain

extent, the academy itself. Like any questioning an institution, it has originated opposing, discrepant, or even excluding positions. In psychological research, there are still groups, research institutes, universities, and even geographical areas where the quantitative approach prevails over the qualitative, or vice versa. It is important to highlight that there is a global supremacy in terms of the quantitative-based impact publications over the qualitative approach, and of the numbers on the discourses. Although to a lesser extent, there are also certain feminist environments that question and even disregard the quantitative methodologies, arguing that it reduces subjects to numbers and constructs supra-personal realities. Fortunately, an increasing number of researchers are able to appreciate the specificity and complementarity of these two major methodological approaches, even developing qualitative-quantitative methodologies that combine both approaches, or using post-qualitative methodologies.

References of Introduction and Final Chapter are shown at the end of this Thesis

Aims and studies

Main objective

The main objective of doctoral studies is the training of researchers in a given area of knowledge. Nevertheless, as described in the introduction, the investigative approach to gender consists not only in considering aspects related to the sex/gender system, but also in learning to "observe" differently.

Several investigations carry the label "with a gender perspective," and yet all they do is provide statistical descriptors by sex, which is an important but insufficient step. The gender perspective not only investigates the statistical differences between men and women, but also proposes, necessarily, a different way of investigating. This must contemplate the epistemological and methodological diversity and the interdisciplinarity, as well as actively contribute to the social transformation of inequalities through the researcher's own transformation.

The main objective of this Ph.D. thesis is to achieve the integration of all these skills and transformations through psychological research on gender, exploring different controversial topics currently reflected by psychology of gender using diverse methodological approximations. Bridges with other disciplines are established, the voices of diverse social collectives are heard, emotional and corporal dialogues are enabled, old inequalities and new technologies are studied, and old debates are revisited to provide new tools.

Consequently, this PhD thesis is developed at two levels: the methodological exploration, and the specific investigation of current controversial aspects related to psychology of gender.

Secondary objectives

The secondary objectives are developed thorough six chapters-studies that have been developed through various methodologies on current relevant controversial topics in psychology of gender, as follows:

Chapter 1: Establishing new theoretical frameworks through an interdisciplinary dialogue.

The objective of this study is to establish a theoretical framework for an incipient and little studied phenomenon through trial and dialogue with the new stream of historians who are reinterpreting antiquity from a feminist paradigm. A theoretical framework is provided on the origins and psychotherapeutic applications of ecofeminist spiritualities in the area of Psychology of Religions and Spirituality.

Despite the growing of this spiritual phenomena that emerge today among Western women, researchers have not paid enough attention to it. Probably it I because it brings together several controversial aspects for the academy: it is a women's issue, it must address a subjective dimension such as spirituality, and it requires an interdisciplinary approach. But whether at the individual or group level, some twentieth-century women have begun to develop models of post-Christian pagan spirituality intimately linked to nature, feminist, and that incorporate Jungian psychotherapeutic elements. These spiritual models have a historical heritage related to the worship of the Mother Goddess, as opposed to the Semitic God Father. Paganism in Europe had evolved from prehistory to the inquisition and the burning of witches that ended with the last redoubts of a pantheism linked to nature. Although some traditions had survived in some rural environments or had been syncretized with Christianity itself. This historical disruption in the tradition of Goddess worship has given birth, in the last

decades, to a new model of spirituality that updates all these traditions and incorporates new elements of other spiritual traditions, impregnating this spiritual model of psychotherapeutic elements.

This study has been developed under the methodological basis of an **interdisciplinary theoretical essay** based on a seminar facilitated by professors from the history department of the University Institute of Gender Studies of the Universitat d'Alacant.

Chapter 2: Developing tools for the psychometric study of gender.

The aim of this study is to find the core factors emerging from the Bem Sex Roles Inventory (BSRI) and its consistency across groups for a Spanish sample. A review of previous exploratory factor analyses studies of the BSRI was carried out, identifying the fundamental factors that recurrently appear in the measurement of gender roles and their key items.

After more than four decades of gender roles psychometrics since Sandra Bem developed the Sex Roles Inventory, an amount of gender researchers have studied its factorial validity, producing controversial debates about it.

This is a **quantitative study of data through confirmatory factor analysis** using a structural equations model and running multigroup analyses for scholars/non-scholars and men/women.

Chapter 3: Exploring sexism and gender expression on the Internet.

This study aims to shed light on patterns of Self-Attributed Face-ism (SAF) on social networking sites depending on variables such as age and sex. Specifically, it explored whether age and sex differences exist in pictures of oneself posted on varying

types of social networking sites. Men and women carry on differencing themselves by the pictures they post on social sites, professional sites and dating sites.

Although face-ism, which is the depiction of facial prominence in one's pictures, has been studied in the past, a review of the issue is taking place in the academia during the last years focusing on Internet profiles pictures. The role of age, sex and social networking context as SAF modulators have not been explored.

Traditionally, pictures are analyzed using qualitative techniques. Nevertheless, face-ism is a quantitative measure so that 1500 Internet pictures were analyzed **quantitatively using regression technique**.

Chapter 4: Analyzing the influence of gender-related beliefs on psychosocial health.

This article explores the spiritual movements emerging from ecofeminism as possible environments where psychosocial and sexual health factors are promoted for Spanish women who participate in them.

The more neuroscience advances, the more evidence exists about the relationship between beliefs and salutogenesis. Spiritual and religious beliefs bring meaning to people's lives. This fact has been deeply studied for Christianity and Buddhism, but never with a gender perspective for a women's spirituality paradigm focusing on core psychosocial factors for women's empowerment like autonomy, affective well-being, competence and sexual rights.

A **qualitative study through the semi-structured interview technique** has been carried out to analyze the influence of ecofeminist spiritual beliefs on health, by means of the Warr psychosocial health model (1987) as well the principles established in *Declaration of Sexual Rights* (2014) by the World Association for Sexual

Health. In order to attain this objective women who profess this spiritual model have been contacted and interviewed.

Chapter 5: Generating dialogues between identities emerging from the sex/gender system.

This study aims to explore the shaping of hegemonic masculinity from the point of view of alternative masculinities in order to identify the key factors that bring closer the ways in which masculinity can be experienced, as well as those that make them grow further apart.

The questioning of hegemonic masculinity has occupied a relevant place in the investigations of the psychology of gender. In this article, hegemonic masculinity is analyzed from the perspective of those men who do not feel identified with this model, delving into the factors that lead a man towards an alternative model of masculinity.

It is an **exploratory qualitative study that uses a focus group method**, in which a group of men living out of the non-normative hegemonic way took part. Data were analyzed under grounded theory basis.

Chapter 6: Making non-normative discourses visible and producing intersubjective dialogues.

Post-qualitative methodology is not born with the intention of putting itself at the service of a predetermined objective because it does not pretend to analyze what it already is but to create it.

All post-qualitative research aims to connect subjectivities without the filter of any methodology that must be applied by a researcher. It does not discover anything, it just creates intersubjective and disruptive dialogues to question our beliefs.

This video emerges after a post-qualitative research queer seminar provided by Mark Vicars, Victoria University (Melbourne, Australia) in 2016. A group of Spanish queer people is invited to answer questions about their way to live, feel and love using their bodies and art to express and question gender and emotions.

"As long as the gods do not change, nothing will have changed"

Rafael Sánchez Ferlosio

Chapter 1: Establishing new theoretical frameworks through an interdisciplinary dialogue.

Abstract

The aim of this paper is to theoretically explore the origins and possible psychotherapeutic applications of some neo-pagan, neo-shamanic, or psycho-spiritual women's movements that are currently spreading in Western countries. In spite of their great diversity, they are all encompassed within the term "ecofeminist spirituality." This article analyzes their ideological, historical, and cultural origins, placing special emphasis on their psychotherapeutic role and describing the main tools and fields of application.

Keywords: psychology, spirituality, ecofeminism, gender

Introduction

From a psychological perspective, there are a large number of scientific articles that show evidence of a faith-healing association. Undoubtedly, contemporary psychology can accommodate the healing power of faith, both empirically and in theory (Levin, 2009). In this paper, we look closely at spiritual movements stemming from the "Divine Feminine" (Simonis, 2012). This is a model of spiritual ecofeminism that English-speaking female writers refer to as "earth-based," where immanence supersedes transcendence, and God is a Goddess. In this model, sexuality is not proscribed because it is sacredly guarded as a source of health and well-being. The model's ethical paradigm focuses on self-learning and exploration of the self through the body as well as experience, feelings, and emotions, along with myths and pagan rituals in communion with nature in all its light and darkness, rather than with a supra-natural masculinized being. This is a model of spirituality whose most important feature is its overall healing vocation, of which there are many aspects, although this article will focus only on the association between the spiritual and the psychotherapeutic applications.

The aim of this paper is to theoretically explore the origins and possible psychotherapeutic applications of some neo-pagan, neo-shamanic, or psycho-spiritual women's movements encompassed within the term "ecofeminist spirituality."

Justification

Despite the noticeable rise of neo-pagan spiritual movements among women, very few research studies have focused on them. Countless scientific articles have explored the general impact of spirituality and religious beliefs on mental health, and there is even a division in the field of psychology called Psychology of Religion and Spirituality (PRS). However, most psychological scientific literature has been focused on Christian

or currently Buddhist milieus and practices, such as mindfulness practices used to deal with stress (Grossman, Niemann, Schmidt & Walach, 2004), and faith and deep beliefs used to deal with grief (Pargament, 2001). Reference books on the PRS do not take ecofeminist spirituality into account: the manual by the American Psychological Association (Pargament, Exline & Jones, 2013) and the one by Paloutzian and Park (2014) do not mention it, and there is only one chapter in the Oxford manual (Miller, 2012) that describes the basics somewhat sparingly. It is true that in recent years, more attention has been paid to gender within the PRS, and many articles have been published dealing with the relationships between spirituality, health, and women from a scientific psychological perspective; Mattis's studies of spirituality in African-American women (2002) is one such example. There has also been other research on the role that spirituality plays in women's health in the following different fields: drug abuse (Brome, Owens, Allen & Vevaina, 2000), HIV-AIDS (Dalmida, 2006; Simoni, Martone & Kerwin, 2002), breast cancer (Holt, Lukwago & Kreuter, 2003; Romero, Friedman, Kalidas, Elledge, Chang & Liscum, 2006) and male violence (Fowler & Hill, 2004; Gillum, Sullivan & Bybee, 2006; Senter & Caldwell, 2002). However, the majority of articles are framed, again, within the Christian or Buddhist tradition.

It is no coincidence that mainstream PSR does not pay attention to feminine neo-pagan spiritualities and practices. One reason is the heterogeneity of the movements, which very rarely constitute organizations, and whose diversity of beliefs and practices is rather overwhelming. Some examples of this are Feminine Spirituality, Wicca, Wicca Reclaiming, Paganism, Neo-Paganism, the Goddess Movement, Feminine Mystique, the tradition of the Great Mother, the tradition of HispAnna Iberia, Feminine Spiritual Psychology, and spiritual healing through Goddess Archetypes, among others. The second reason could be the lack of sensitivity in studies carried out in primarily Western

Christian milieus. Finally, there is a general invisibility related to gender because, in most of cases, these are women's movements.

In spite of the lack of information in most PRS manuals, there are other seminal publications (mainly feminine best seller books), which are reference works for those women close to the ecofeminist paradigm, such as, *Woman Soul: The Inner Life of Women's Spirituality* by Rayburn and Comas-Díaz (2008), *Goddesses in Everywoman: Powerful Archetypes in Women's Lives* by Bolen (2004) and Women *Who run with the Wolves* by Pinkola Estés (1992) both doctors in psychiatry, and also Gray's best-selling essay, *Red Moon* (2009).

For all the above reasons, the aim of this article is to fill the gap between academic research, biased by the Western Christian patriarchal perspective, and the spiritual interests of thousands of women. This article will use a theoretical framework to explore the origins of these ecofeminist movements and the implications that this spirituality could have for the psychosocial health of women who approach it.

Ideological origins: ecofeminism

It is difficult to specify when ecofeminism first appeared in the Western world. It has been acknowledged that the germ of ecofeminism is part of the history of women linked to the earth, challenging gender roles and norms, sexuated, and deeply involved in the health and welfare of their communities in the roles and shapes of midwives, healers, and women accused of sorcery and witchcraft. Outside the Western capitalist world, pagan traditions or spiritual models linked to nature have always been present and are still alive in some parts of the world. However, this article will focus on the reappearance of these traditions in Europe, where there was a break with these traditions due to the execution of hundreds of thousands of women accused of witchcraft, mainly

in the 16th to 18th centuries (Barstow, 1988), and where a new model is currently being generated that receives influences from a variety of sources.

The configuring ideological background of this new subculture could be traced back to the last decades of the 19th century and throughout the 20th century, in movements such as naturism, pacifism, Native American traditions, and some vindications of anarchism, as well as various alternative and protest movements.

However, D'Eaubonne coined the term, "ecofeminism" as a current aspect of late-20th century feminist movements. In her work, *Feminism or Death* (1974), D'Eaubonne explains that the key to facing environmental and equality issues is equal to, and lies within, radical feminism, thus defining a new feminist subculture (Merchant, De Oliveira & Corral, 1992; Somma & Tolleson-Rinehart, 1997).

The essential principle of ecofeminism is the affirmation that women's oppression and the destruction of nature have the same origin: the patriarchal perspective, which exerts control and power over both (Kuletz, 1992; Warren, 1995). Since women are regarded as a part of nature, they experience the same type of violence: the need to control what is different, that is, women, emotions, sexual diversity, and eroticism (Gaard, 1997; Gaard, 2001; Gray, 1981; Griffins, 2015; Spretnak 1982; Steinem, 1992). Women and nature thus become potential resources that must be exploited and controlled.

The inability to understand that human beings have our share in the unity of nature comes from the foundational duality of "man-reason vs. woman-nature," which has its origins in Plato in Western civilizations (Plumwood, 1995; Plumwood, 2002). For many female authors, this duality leads to ecocide and, therefore, to the suicide of our own species (Ress, 2010). Further, this foundational gender dualism is considered the "Master Patriarchal Model," and comprises privileges according to the following axis:

species-race-class-sex-sexuality (Gaard, 1997, Plumwood, 2002), as opposed to the ecofeminist values of interdependence between human beings and the Earth. In this regard, there is both scientific and psychological evidence for the correlation between both authoritarianism and sexist attitudes against women, an orientation toward social dominance, and non-sustainability attitudes toward the environment (Wang, 1999). However, according to ecofeminism, most humans treat themselves the same way they treat nature. Therefore, it is also necessary to develop a transformation in psychology, where human identity should avoid the atomistic positions of liberal thinking and move toward the evolution of a greater consciousness regarding ecology, relations, and interdependence (Gaard, 2001).

From ideology to spirituality

It was evident that the appearance of a feminist and ecologist consciousness was going to be at direct odds with certain sectors of the current anthropocentric consciousness (Briggs, 2015) in the Christian theology that is prevalent in Western countries. The eminent Christian cosmovision, with a *deus ex machina* that controls everything from the outside, is completely opposed to the immanent sacrality that this feminist and ecologist consciousness finds in the natural environment. The ecclesiastic hierarchy of Christianity, as opposed to Christian communities themselves, is not compatible with the ecofeminist emphasis on communal spaces where active listening and the group's voices of wisdom and experience are vital in making decisions. Christian sexism is also not compatible with the promotion of egalitarian relationships. The ecofeminist ideal that we humans are all a whole sacred body, with all its subtleties and diversity, is incompatible with the moralistic values of good and evil, or righteousness and sin (Ress, 2010). Despite this, it should be emphasized that within

Christian communities, there is a tradition of the Divine Feminine, integrating Christianity and Goddess spirituality (Beavis, 2015).

Spirituality based on the divine feminine is an ecofeminist spirituality, stemming from both feminism and environmentalism. Nevertheless, an originative controversy is still present in the different types of feminism that ponder whether "women's spirituality" would not reinforce gender stereotypes and, therefore, diminish the political and philosophical aims of feminism itself. In this regard, two clear-cut currents of spiritual ecofeminism can be discussed. First, the queer approximations, where gender is transcended. Second, those found within the "feminism of difference," where women's spirituality and their difference is a key factor in their own empowerment. In both cases, spiritual ecofeminism plays a significant role in defying the very heart of the patriarchal perspective, and all its beliefs.

Ecofeminist spiritualities involve a set of non-dominance principles and an assertion of belonging to nature—linking interdependence, eco-dependence, and some psychological implications with values, behaviors, and ways of relating to others or to nature itself—that differ from patriarchal principles (Warren, 1995).

Parallel to the evolution of feminism, specialists from a variety of research areas (i.e., anthropology, archeology, literature, philosophy, history, and psychology) coincide in their perspective and contribution to creating the Culture of the Goddess. These specialists include Johan Jacob Bachofen, Robert Briffault, Riane Eisler, James Frazer, Marija Gimbutas, Carol P. Chirst, Robert Graves, Esther Harding, Carl Jung, and Erich Neumann, among others. They have all discussed and contributed to making the concepts of matriarchy and matriarchism more understandable. Further, they have managed to bring back into existence the figure of a feminine divinity from Prehistoric and Ancient times. This figure was given multiple names and consecrated in hundreds

of stories, depending on the different places on Earth. She had been worshiped, in spite of her unique true essence as the Great Creatrice—or the Great Universal Matrix—which represents and sustains life on Earth. All these voices would play an important part in nurturing Second Wave feminist movements, in order to resuscitate and grant visibility to women's culture from within cultural feminism and the feminism of difference, melding into concepts of feminist, feminine, indigenous, ecological, sacred, revolutionary, transformational, and psychotherapeutic. This confluence and transversality has been referred to as "the discourse of the Goddess culture," an alternative discourse that warrants thorough and conscientious study, as in any other cultural discourse (Simonis, 2014).

Likewise, Woodhead and Heelas pointed out the existence of an implicit cultural discord, a sort of historical vengeance in the Western world: vitalism versus rationalism (Woodhead & Heelas, 2005). Thus, contemporary ecofeminist spirituality becomes a powerful counter-cultural force that discreetly, but effectively, acts as a means to turn the rationalist Modernity of the Enlightenment upside down, along with all the different practices, beliefs, and forms of organization that have been attributed to this model (Cornejo-Valle & Blázquez-Rodríguez, 2013).

The psychology of ecofeminist spirituality

As previously stated, psychological knowledge is a key factor in these movements. Ecofeminist spiritualities are therapeutic and healing, whose background stems from Carl Gustav Jung's analytical psychology, which incorporates ideas from anthropology, mythology, religions, and philosophy. It is distant from the prevailing patriarchal and reductionist perspectives of the time, which had been strongly criticized by feminism, for the assumption that conduct and behavior, or only things that are observable, serve as the main object of study in psychology. Current reductionism attempts to

comprehend the human being and its complexities from the notion of a unique, universal, and ahistoric being. Standardization and measurements are used, disparaging the arts, creativity, subjectivity, and human intuition in favor of logic, cognition, and rationality. Some current academic trends devalue relatability and everyday life as a space of human harmony, a space where the mental and the psychological abide (Maturana, 1992), and a place where the dialectics of knowledge-building come into existence (Hernández-Mella & Pacheco-Salazar, 2009). In other words, Pinkola Estés argues that:

> Conventional psychology is often conceived as sparing
>
> or completely non-existent in addressing the deepest
>
> and most significant issues for women: the archetypal,
>
> the instinctive, the sexual and the cyclical, the ages and
>
> course of action of women, their wisdom and their right
>
> to breed. (Pinkola, 1992)

Ecofeminist spirituality is, therefore, based in the realms of Jungian psychology. Jung's disciples, Esther Harding and Erich Neumann, came to develop the archetype of the Great Mother. They created a more feminine outlook with regards to Jung's analytical psychology and later matured these fundamental ideas.

One of the main characteristics of ecofeminist spirituality is its link to humanistic psychology, even though its principles steer away from behavioral psychology in favor of alternative principles (Hernández-Mella & Pacheco-Salazar, 2009):

1. The unlearning of stereotypical gender roles and the principles of hegemonic masculinity to empower women.

2. The analysis of culture and its elements of dominance.

3. The importance of women's experiences, feelings, and their own life stories.

4. The development of equitable bonding with the therapist as a person who is also growing.

5. The acceptance of individual transformation to make social transformation possible.

6. The acknowledgment of psychotherapeutic experience as a spiritual process that moves towards personal well-being

7. The conception of the social atmosphere and hegemonic culture as an alienating element in the process of human development (Besthorn & McMillen, 2002).

There is another area of psychological work that consists of the deconstruction of Christian guilt: the "wild" elements, the very nature within us, which belongs to the body, sexuality, feelings and emotions, and relationships, has been demonized by some Christian sectors, causing women to internalize guilt as a means of self-hatred. These women then must recover the will to live a life of their own, far beyond social limitations, despite the castrating efforts of society (Hernández-Mella & Pacheco-Salazar, 2009).

Ecofeminist spiritualities combine the will for personal development and the well-being of women, unlike other spiritual and religious movements, which usually focus on transcendence and the fulfillment of the set of canons established by the hierarchy. In these ecofeminist spiritualities, spirituality and health converge and coexist (Cornejo-Valle & Blázquez-Rodríguez, 2013).

In 2005, Perez-Argote and Santiago described the empirical convergence between health and spirituality, defined by Heelas and Woodhead (2005) as the "spiritualities of life" or the "holistic milieu". These authors claimed that a "holistic milieu" emerges from these movements, but there is scant information about the participants in these groups, with some exceptions, such as the investigations carried out at Universitat Rovira i Virgili, the Madrilenian Institute of Anthropology, the Pluralism and

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Cohabitation Foundation, and the Observatory of Religious Pluralism. However, there is a significant increase in what is known as Habermas "post-Christian spiritualities," which mostly occur in women and young people under the age of 39 who are well-educated and live in cities (Pérez-Agote & Santiago, 2005). In addition, this phenomenon can be related to the average European situation (Houtman & Aupers, 2007), and there is also evidence of the preference for alternative therapies in women from the United States (Smith, Dalen, Wiggins, Christopher, Bernard & Shelley, 2008). The psychological model of therapeutic spiritualities is based in humanistic psychology and its basic tenets: the pursuit of the self, the experience of one's self as a means for subjective validation, and the healing and transformation of the personal and the collective.

In the 1960s, a spiritual type of humanistic psychology emerged in California as the Human Potential Movement, which was greatly influenced by psychologist Abraham Maslow. It involved the psychologizing of the spiritual process, with influences from Gestalt and Transpersonal psychology (Hanegraaff, 1996; Morris, 2006). The basic theories emerged in the seventies with the rise of contemporary spirituality, and had direct influence from Native American traditions, paganism (such as Wicca), and shamanism (especially influenced by the writings of Carlos Castaneda and his impact on the counter-culture age). Thus, these spiritual experiences are equipped with a magical naturalism that can be considered a synthesis between pantheism and a practical nature, along with some influences from 19th century esotericism (Cornejo-Valle & Blázquez-Rodríguez, 2013) and spiritual elements from oriental mysticism (Turner, 2011; Van der Veer, 2009).

In sum, a new psycho-spiritual framework has been created, which is synthetic and syncretic, a fusion of disciplines from different traditions, cultures, and ages, and a

transcultural and spiritual blend updated with ecofeminist values. Some authors have criticized this framework, considering that it deals with "spirituality à la carte" (De la Torre, 2006; Hervieu-Léger, 2001), which is the case, although most contemporary religions have emerged in a similar manner. For instance, Christianity synthesizes and renovates at the same time, with the inclusion of dozens of myths and rituals that already existed in the ancient Mediterranean, which in turn themselves came from different cultures.

From a gender perspective, women have a strong interest in these holistic milieus, due to the legitimization of this proscribed subjective spirituality in academia to the expression of their own-selves and the autonomy that these women are offered in these places. Therefore, it is an open, relational, and utilitarian spirituality that promotes and strengthens the agency of women (Cornejo-Valle & Blázquez-Rodríguez, 2013; Woodhead, 2007).

Applications to psychotherapy

As mentioned above, ever since it originated, ecofeminist spirituality has had a healing and psychotherapeutic vocation, and the development of this direction is spreading significantly in Western countries. Some psychologists and counselors, although indifferent toward religion and spirituality for decades, are now rediscovering their spiritual roots with renewed interest (Miller & Thoresen, 2003; Oman & Thoresen, 2003). Given the diversity of faith-based beliefs, both diagnostics and treatments would benefit from becoming more faith specific (Hood, 2012) and culturally sensitive (Lukoff, 1992) in the field that relates religion and mental health (Koeing, Larson & Larson, 2001), and this relationship appears to be stronger for women than for men (Plante & Thoresen, 2012). As long as psychologists are open-minded, well trained, and closely monitor ethical issues with competence, respect, integrity, and responsibility,

they can learn a great deal from traditions with spiritual wisdom (Plante & Thoresen, 2012). In this case, ecofeminist spirituality has some core points that should be heeded by therapists or counselors. First, it is an embodied spirituality (Ferrer, 2008; Washburn, 1994; Washburn, 2003), and it considers the female body to be a sacred place where the creative force lives (Ferguson, 1994; Fisher, 1995). Second, the emotional world matters, and so affects as human relations are emotion producers, and these emotions are mediators in health (Danner, Snowdon & Friesen, 2001; Folkman & Moskowitz, 2000; Park, 2007). Third, the entire therapeutic process should be addressed from a gender perspective: there is nothing more annoying for an ecofeminist woman than to stumble on a psychologist who is misogynistic, homophobic, or a defender of patriarchal values.

In this regard, several tools are used in spiritual circles of women:

1. Groups of women, who are empowered through dialogic learning, share experiences and practice mutual care.

2. Myths are used as coping strategies to deal with everyday psychological processes.

3. Rituals are used to express and produce individual or collective emotions and blessings.

4. Nature is considered an intrinsic element of the body, and in the cycles of women, and special attention is paid to menstruation, womb blessing, and a spiritual awareness of motherhood (Miller, 2008).

5. Dances, drums, songs, and music are tools for connecting with divinity (Pfunder, 2009), and a wide variety of relaxation, meditation, and awareness techniques are used.

Some areas of psychotherapy where these tools could be applied include the following: generating resources to cope with stress; coping with grief due to significant losses, due to either separation or death of a loved one; analyzing and reviewing linkage models as health or disease generating agents; the development of agency in women, such as assertiveness, autonomy, self-confidence, and activity (Clamar, 2008); questioning patriarchal impositions on the canons of feminine beauty, and the acceptance of diversity in the composition of self-image, improving self-confidence, which could prevent self-image disorders); and the promotion of sexual rights (WAS, 2014) and the experience of pleasurable, free, and safe sexual experiences from a positive and non-guilty perspective, in particular allowing reconciliation with women's sexuality, or helping in sex abuse cases.

Conclusion

Ecofeminist spiritualities look to the future, but they find, collect, and, above all, update pagan symbols, identities, traditions, rituals, and teachings of the Neolithic. On occasion, the scientific prism is used, through knowledge generated by scientific disciplines such as psychology, history, sociology, or anthropology. At other times, an artistic point of view is used, through narratives, stories, metaphors, images, and poetry. This may seem chaotic and incoherent from a Cartesian perspective, and yet it is a model that seems close and affordable because people are, think, feel, and act in this manner. People are objectivity and subjectivity, updated pasts, influences from a variety of sources. It is only from this non-categorizing, non-dualistic view that this spiritual model can be understood (if it needs to be understood). It is partly reason, partly poetry, partly West, partly East, partly past, and partly future.

From a theological stance, this spirituality is not based on a specific book, dogma, or revealed truth. It is not subject to a tradition, but rather is nourished by many traditions;

nor does it pretend to have a scientific nature, although it is sometimes based on

scientific facts (e.g., the common origin of life or the universe, psychological studies on

well-being, and scientific evidence of the worship of ancient goddesses). It is not

intended to be merely an intangible myth; instead, it is used to explain everyday life.

From a philosophical perspective, this model does not belong to a tradition of

speculative reason, enlightened, or unifying thought. It no longer belongs to the

traditions of Parmenides, Plato, or Socrates. It does not divide knowledge between

philosophers (reason-science), poets (art-creativity-intuition), and priests (religion-

spirituality), but rather it harmonizes and unifies this knowledge and its different

ontological and epistemological approaches. This model's philosophical principles

could approach the concept of "poetic reason" proposed by the philosopher Maria

Zambrano (Illán, 2002). This makes it a diverse model of spirituality, in which

organized movements coexist with individual experiences, without norms but with

common values. It is not a model that tries to explain reality, but like its Goddesses, it

creates, generates, and regenerates it. It is, therefore, a living model of creative

psychotherapeutic spirituality that begins to show scientific evidence for being a

potential source of psychosocial health (Santamaría-Dávila, Cantera-Espinsa, Blanco-

Fernández & Cifre-Gallego, 2017), and it can be addressed by health care providers,

psychologists, and counselors.

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""Unless you have confidence in the reliability of the ruler, if you use a ruler to measure a table, you may also use the table to measure the ruler""

Nassim Taleb

Chapter 2: Developing tools for the psychometric study of gender.

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Methodology: Quantitative – Structural Equation Models

Article: A Multigroup Confirmatory Factor Analysis using Structural Equation Modeling based on Bem Sex Roles Inventory

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Abstract

After more than four decades of gender role psychometrics since Sandra Bem developed the Sex Roles Inventory (BSRI), a number of gender researchers have studied its factorial validity, which have produced controversial debates about it. Previous studies have used exploratory factor analysis to identify the fundamental factors that recur in the measurement of gender roles and their key items. Our study uses confirmatory factor analysis. The aim of this study is to find, through confirmatory factor analysis, the core factorial structure emerging from BSRI and its consistency across groups within a Spanish sample. A sample of 400 Spaniards was analyzed using structural equation modeling for confirmatory analysis. The group was divided into different subsamples, and multi-group analyses for scholars vs. non-scholars and men vs. women were run. Results show that there are two orthogonal, independent, second-order factors, Masculinity and Femininity. Masculinity is integrated by two first-order factors, Dominance and Agency, and Femininity is integrated by two more first-order factors, Expressiveness and Communality. Each first order factor can be measured by 3 observable variables. Invariance across groups was studied for this model suggesting that the general model presents good fit indexes across groups, thereby, indicating that the model is generalizable to different subsamples.

Keywords: gender, sex roles, psychology of gender

Introduction

For several decades, one of the central aspirations in the psychology of gender has been the quantification of the feminine and masculine constructs. This task was attempted with enthusiasm during the 70s and 80s, and the Bem Sex Roles Inventory (BSRI), developed by Sandra Bem, was very influential. This questionnaire sought not only to measure in a simple way an extremely complex concept, such as masculinity and femininity, but also to classify subjects as masculine, feminine, and androgynous or neutral. From very early on, critical voices arose when regarding the theoretical reference framework and the methodology used in the creation of the questionnaire, and this was reflected in a multitude of critical articles. The BSRI, along with other similar questionnaires, fell into disuse in the 90s because of the complexity of the gender one develops—a gender that expresses itself in a multidimensional way through body and image, relationships and roles, and that affects both the personal and social spheres. Owing to the difficulty in quantifying a person's masculinity (M) and femininity (F), the gender perspective was once again reduced to differences between the male and female categories found in certain studies. However, tools are needed to provide data on the influence, not of psychometrically complex and impracticable constructs, such as masculinity and femininity, but of the roles traditionally considered masculine or feminine in domains such as healthcare and work.

The main aim of this study is to obtain the underlying factorial structure of the BSRI by carrying out a confirmatory factorial analysis (CFA) using a structural equation model (SEM). Subsequently, the invariance of the subsamples men-women, scholar-non-scholar will be analyzed. To achieve this objective, we will review previous

exploratory factorial analysis (EFA) that several authors have carried out internationally, and particularly within the Spanish context over the recent decades, will be analyzed.

General Evolution of the Gender Roles Psychometrics

  Background. Until the mid-twentieth century, the current categories of sex, sexual identity, and gender were considered essential and ahistorical, as mere correlates of sexual dimorphism (García-Mina, 1997; Money & Ehrhardt, 1972). In other words, there was a very strong connection between what was considered male-man-masculine, and this stood in opposition to the female-woman-feminine dimension. In this context, any person who did not fit into this binary and exclusive sex-gender system, such as masculine women, feminine men, transsexual men and women, etc. was considered dysfunctional or seen as having some psychopathology.

It was in the 50s that the term "gender" emerged from the field of medicine. In the course of his work on hormonal and genetic syndromes related to sex, John Money (1955) coined the new term: *gender*. In particular, he used the term "Gender role" and defined it initially as everything a person says or does to indicate to others or to him/herself that he/she is a man or a woman, and in this first phase, no distinction was made between gender roles and gender identity.

It was not until the next decade, in the 60s, that the term "gender identity" began to be used independently of gender roles (Money, 1973; Stoller, 1968). Although there had been previous attempts to quantify masculinity and femininity within the social sciences (Ellis, 1894; Terman & Miles 1936; Thompson-Wooley, 1903, 1910), it was from the 70s on, that countless tools and studies appeared, in which the construct of gender was approached psychometrically. It was during this time that the first correlational and

exploratory factor analysis emerged in connection with the possibility of the one-dimensionality of gender.

According to this hypothesis, subjects who presen high scores in masculinity should show low scores in femininity and vice versa. This was extensively analyzed by EFA and correlation analyses seeking to prove it (Abott, 1969; Bernard, 1981; Constantinople, 1973; Engel, 1966; Ford & Tyler, 1952; Lunneborg, 1970, 1972; Marke & Gottfries, 1967). These studies shed light on the lack of consistency of the unidimensionality hypothesis of the construct (García-Mina, 1997), as high scores in masculinity did not necessarily give rise to low scores in femininity or vice versa.

The classic one-dimensional model was abandoned for a different theoretical conception, in which gender became two-dimensional: masculinity and femininity as orthogonal dimensions that were independent of each other. The fact that the negative correlation between masculinity and femininity was disproved transformed the psychometric approach of gender roles. While considering the possibility of the independence of these two dimensions, the possibility of androgyny or undifferentiation within the same person arose for the first time. In the past decades, this hypothesis has been widely researched through EFA, mostly based on the BSRI (Agbayani & Min, 2007; Choi & Fuqua, 2003; Choi, Fuqua & Newman, 2006; Lippa, 2001, 2005; Peng, 2006; among others). This body of research concluded that masculinity and femininity are not related and constitute two independent dimensions. In addition to the BSRI, other scales were developed to measure gender, such as the Personal Attributes Questionnaire (Spence, Helmreich & Stapp, 1974) that has two scales – "Expressivity" and "Instrumentality" – and correspond to Feminine and Masculine. The BSRI will be used as a basis for this current study.

The Bem Sex Roles Inventory. In 1974, American psychologist Sandra R. Bem published an article entitled "The measurement of psychological androgyny" and developed the BSRI scale, which has since become the most used and most researched tool in the field of gender psychometrics.

The original BSRI is made up of 60 adjectives or short sentences: 20 considered masculine, 20 neutral, and 20 feminine. They are scored on a 7-point Likert-type scale (1 = *never or almost never true,* to 7 = *always or almost always true*). From these items, a masculinity and a femininity score can be calculated that categorizes individuals into masculine, feminine, androgynous or undifferentiated.

The broad dissemination of the BSRI has contributed to the fact that from the end of the 70s and until now, countless studies have used this questionnaire on different samples (countries, ages, academic levels, etc.), leading to an extensive debate about its presumed factorial validity (Berzins, Willing, & Wetter, 1978; Blanchard-Fields, Suhrer-Roussel & Hertzog, 1994; Campbell, Gillasp, & Thompson, 1997; Gaudreau, 1977; Hiller & Philliber, 1985; Pedhazur & Tetenbaum, 1979; Puglisi, 1980; Wheeless & Dierks-Stewart, 1981; among others). It has been suggested that some questionnaire items do not correspond to traits typically M or F, or present with a diffuse saturation in the factors. For these reasons, it has become common practice to subtract numerous items from the EFA (for more information please see: Bem, 1981; Bohannon & Mills, 1979; Feather, 1978; Fernández, 2011; Gaudreau, 1977; Lorr & Diorio, 1978; Wheeless & Dierks-Stewart, 1981).

Current State of the Issue. As general conclusions, we can say that M and F are two independent and multidimensional constructs, and that the BSRI has been the most widely studied and used questionnaire, as well as the most challenging. In this sense, we can say that the BSRI has three major weaknesses, namely: it was designed and tested

mostly on university populations, it does not present a solid factorial validity, and it identifies a construct as broad as masculinity or femininity with some gender roles (Hoffman & Borders, 2001). In spite of this, there is much empirical evidence to suggest the existence of several central factors that have been consistently found in the EFAs carried out in the last four decades. These are presented below.

The masculinity scale found in the BSRI is integrated by the so-called instrumental factors, among which stand out: the Dominance factor (D), also called the Power factor, Assertive factor, or Social dominance factor (Choi & Fuqua, 2003; Hoffman & Borders, 2001). The D Factor refers to leadership or dominance roles, understood as the ability to take the initiative and impose criteria in relation to others, to be active and dominant. The Agency factor (A), also called the Agentic factor, Autonomy factor, or Self-reliant factor (Trapnell & Paulhus, 2012) is related to decision-making, independence, autonomy, or self-sufficiency.

Regarding the femininity scale found in the BSRI, there is a consensus around the expressive and communal factors: the Communality factor (C), also called the Nurturance factor, or Expressive-communal factor (Bohannon & Mills, 1979; Sassenrath & Yonge, 1979) is understood as an orientation towards caring for others and interpersonal relationships. The Expressiveness factor (E), also called Emotional expressiveness factor, Interpersonal sensitivity factor, Personal expressiveness factor or Expressive factor (Moreland, Gulanick, Montague, & Harren, 1978; Pedhazur & Tetenbaum, 1979; Ratliff & Conley, 1981; Maznah & Choo, 1986; Ruch, 1984) refers to affectivity and is understood as the ability to express warmth and tenderness towards other people.

Traditionally, exploratory factor analyzes (unrestricted models) have been carried out on all the items of both scales (M and F). These EFA show only the first-order

factors, however a confirmatory factor analysis (restricted model) is necessary to determine if a second order structure exists above the first-order factors (Kline, 2013).

In a review of studies on the Bem's test, it has been found that most EFAs are made with orthogonal extraction systems, an important finding is that the factors associated with M are highly correlated with each other, as are the factors associated with F; but when they have been carried out with oblique extraction methods; there is, however, a zero to low significant correlation between F and M factors (Choi & Fuqua, 2003: Choi, Fuqua & Newman, 2007).

Spanish Background. In the Spanish context, there are numerous researchers who have undertaken adaptations, validations, and EFAs of the different forms of the BSRI (De Miguel & Fumero, 2013; Fernández, 1983, 2011; Fernández & Coelleo, 2010; Fernández, Quiroga, Del Olmo, & Rodríguez, 2007; García-Mina, 1997; López-Sáez & Morales, 1995; Mateo & Fernández, 1991; Sebastián, Ayuso, & Frías, 1990) and have reached the same conclusions as in the broader context.

It is important to mention the studies carried out by Fernández and several collaborators because of their theoretical review of previous literature (Fernández, 2011) and the fact that they performed the largest and most rigorous BSRI EFA in the Spanish context (Fernández et al., 2007). They made EFA using principal factors and oblique extraction on a Spanish sample. Their main findings were the factorial multidimensionality in the questionnaire, finding 12 factors, in which some items present clear saturations around what are considered factors D, A, C, E; and other factors juxtaposed with little sense in relation to defining gender roles; in addition to items that do not show clear saturation for any factor (Fernández et al., 2007).

Hypotheses

In the context of the above, the following hypotheses are proposed. H1: There is a

set of first-order factors (D, A, C, E) for which there is saturation for a small number of items that appear repeatedly in international and Spanish previous studies. D and A will depend on a second-order factor we will call Masculinity roles, while C and E will depend on another second-order factor we will call Femininity roles. It is expected that Masculinity roles and Femininity roles will be orthogonal, with 'cero' correlation. Therefore, a CFA through SEM of these factors and items should present a solid structure and good adjustment indexes. Figure 1 shows a graphical representation of hypothesis H1.
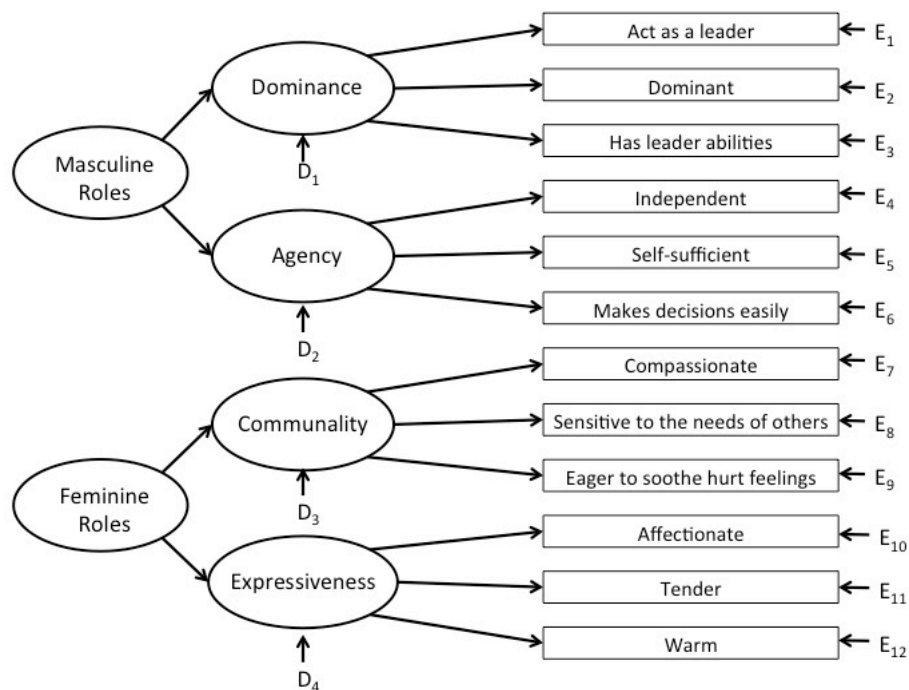

Figure 1. Graphical representation of H1.

On the other hand, our second hypothesis, H2: If these factorial structure appears in our study, it should be invariant for the groups (men-women, scholar-non-scholar).

Method

Variables. Twelve items (Table 1) from the reduced version of the Bem Sex Role Inventory (Bem, 1974), BSRI-40 (Likert 1-7), which differs from the original in that the 20 neutral items have been removed. This version of the questionnaire has been amply validated (Holt & Ellis, 1998; Konrad & Harris, 2002; Maznah & Choo, 1986) and was translated into Spanish in the 80s (Fernández, 1983). The complete questionnaire appears in the Appendix.

For the choice of the 12 items, four factors were identified as appearing repeatedly in the EFAs carried out by other researchers: D, A, C, E, as described in the introduction of this article. Subsequently, three items showing a clear saturation for these factors were selected, mainly referencing the largest and most relevant EFA previously conducted on a Spanish sample (Fernández et al., 2007). It should also be noted that a high saturation of these items in said factors can be observed in numerous studies conducted outside of the Spanish context. Thus, for the D factor, the selected items are "Act as a leader," "Dominant" and "Has leadership abilities"; for the A factor, the selected items are "Independent," "Makes decisions easily," and "Self-Sufficient"; for the C factor, the selected items are "Sensitive to the needs of others," "Compassionate," and "Eager to soothe hurt feelings"; and for the E factor, the items "Affectionate," "Tender," and "Warm" were selected. This resulted in a total of 12 observable variables or items from the BSRI.

Sample. To calculate the sample size, the minimum a priori size for an SEM analysis was taken into account, considering the error function, the lower limit for the size of the SEM sample, and the cumulative distribution function of the normal distribution (Cohen, 1988; Westland, 2010). Thus, the parameters, *a priori*, for the calculation of the sample size were: anticipated effect size = .3 (for medium effects), desired statistical power level = .8 (by convention), number of latent variables = 4 (or factors D, A, C, E),

number of observed variables = 12 (items from the BSRI), and probability level = .05 (by convention). The recommended sample size is a minimum of 200 subjects (Soper, 2016).

The questionnaire was given to a total sample (TS) of $N = 400$ that was divided into a subsample of 200 Scholars studying for different university degrees (S1), of which 50% were women and 50% men, aged between 18 and 21 years (mean = 18.9; $SD =$ .87); and 200 Non-scholars (S2) from 18 to 83 years old (mean = 30.1; $SD = 12.6$), also with the same number of men and women. Four groups whose differences can be explored in the multi-group study emerged from the intersection of the two sub-samples: Scholar-Men (G1, $N = 100$), Scholar-Women (G2, $N = 100$), Non-Scholar-Men (G3, $N = 100$), and Non-scholar-Women (G4, $N = 100$).

Data analysis. The collected data has been statistically analyzed by means of SPSS 25 (2017) to obtain descriptive statistics and reliability. Subsequently, a CFA was carried out through SEM to obtain the adjustment indexes of the model through AMOS (Arbuckle, 2007) , and to also perform a multi-group analysis.

Results

Reliability indexes were verified for factors traditionally considered masculine and feminine, as well as for each of the roles D, A, C, E for the TS. The reliability index (Cronbach's alpha) obtained for the TS is .800 for male roles and .818 for female ones that fit with the requirements for the development of the scales (De Vellis, 2012). This agrees with the literature that has demonstrated the solidity of the BSRI in its multiple short and long versions (for more information see Hoffman & Borders, 2001). The reliability indexes as well as the means of the items and their variances are shown in

Table 1

Reliability, items mean, and items variance for the total sample

	Masculine Roles	*Feminine Roles*	*Dominance D*	*Agency A*	*Communality C*	*Expressiveness E*
Cronbach's alpha	.800	.818	.872	.846	.778	.779
Items' mean	4.501	4.722	3.902	5.160	4.654	4.790
Items' variance	.580	.218	.116	.266	.397	.133

Note: Masculine Roles: Dominance + Agency; Feminine Roles: Communality + Expressiveness.

Confirmatory Factor Analysis

In order to respond to H1, a CFA was carried out for the TS through SEM. In the analysis carried out to evaluate the factorial structure, the following goodness-of-fit indexes were taken into account: Root Mean Square Error (RMSEA), which should preferably be less than or equal to .06 (i.e., as close to zero as possible), Normed Fix Index (NFI), Comparative Fit Index (CFI), and Tucker-Lewis Index (TLI); these last three should be equal to or greater than .900 (Brown, 2014; Burnham & Anderson, 2002, 2004; Little, 2013; Kline, 2010; Scheiber, Nora, Stage, Barlow, & King, 2006). All factors were allowed to co-vary, and all analyses were performed with AMOS (Arbuckle, 2007) using the maximum likelihood algorithm to examine the covariance matrix of the items.

The goodness-of-model-fit indexes for the total sample are Total Sample: $N = 400$, $\chi^2 = 136.1$, df = 48, $p < .001$, RMSEA = .068, NFI = .933, TLI = .938, CFI = .938.

Table 2

Indexes of Model Overall Fit: Results of CFA for the Total Sample, Total Multi-group, Scholars – Non-scholars Multi-group, Men – Women Multi-group, and Single Groups Separately

	χ^2	df	p	RMS	NFI	TLI	CFI
Total sample $N = 400$	136.1	48	< .001	.068	.933	.938	.955
Men – Women $N = 400$	234.7	96	< .001	.060	.891	.906	.932
Scholar– Non-Scholar $N = 400$	198.5	96	< .001	.052	.909	.932	.950
Multi-group $N = 400$ G1, G2, G3, G4	378.5	192	< .001	.050	.843	.881	.913
Scholar Men $N = 100$	86.1	48	< 001	.090	.872	.913	.937
Scholar Women $N = 100$	82.7	48	< .001	.085	.889	.929	.949
Non-Scholar Men $N = 100$	106.3	48	< .001	.111	.791	.819	.868
Non-Scholar Women $N = 100$	103.3	48	< .001	.108	.792	.823	.871

Therefore, the proposed model has good adjustment indexes and fits with what was expected as per H1. Another interesting aspect, in agreement with the existing literature, is that no significant correlation was found between factors considered masculine and feminine (Agbayani & Min, 2007; Choi & Fuqua, 2003; Choi, Fuqua, & Newman, 2006; Lippa, 2001, 2005; Peng, 2006). The complete model with the standardized indexes for the TS is shown in Figure 2.
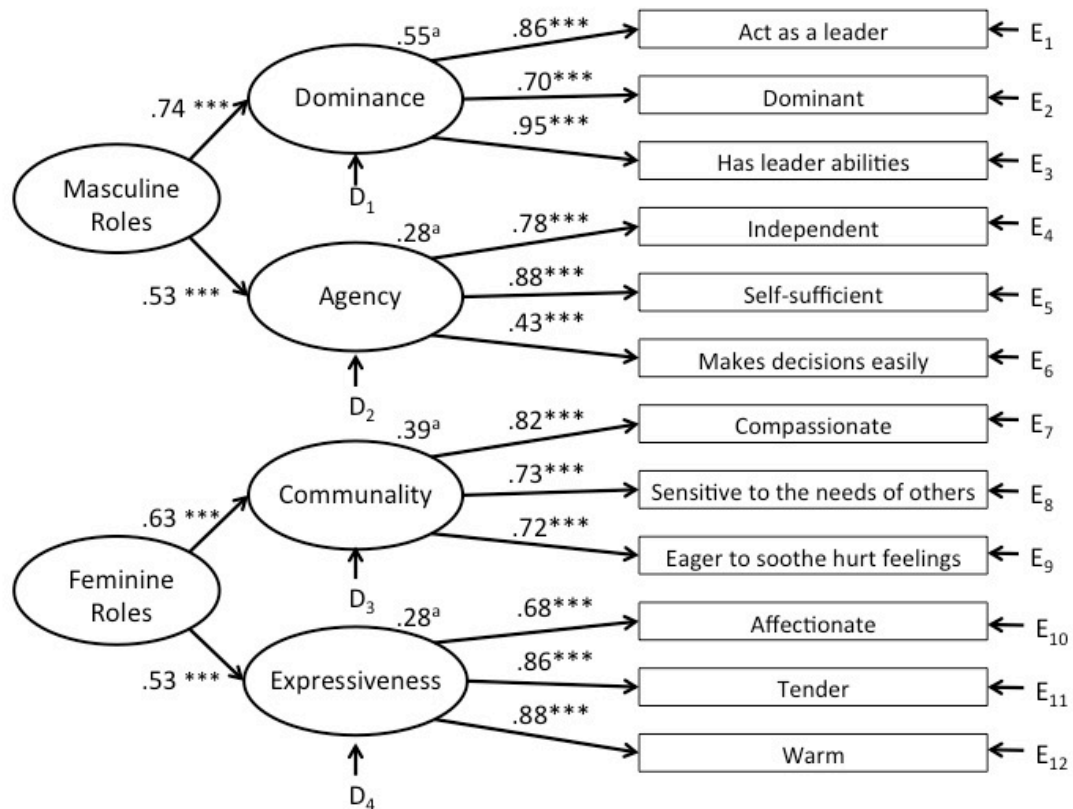
Figure 2. Standardized solution of the SEM for the total sample. Observe that covariance between Masculine and Feminine Roles is equal to cero.

[a] R^2 values are printed above for each latent variable.

*** $p < .001$.

Invariance Test of the Model

To further explore H2, several multi-group CFIs were carried out for Men-Women, Scholars-Non-scholars, G1, G2, G3, and G4 measuring the equivalence between the groups (Little, 1997, 2013). The invariance of measurements between subsamples and groups was tested in three steps. As a first step, the configural variance was obtained by gathering results for the same pattern using free parameters (Configural model). Subsequently, the model was tested with equal factor weightings (Weak invariance) and intercepts equality of the indicators (Strong invariance). These three scenarios were evaluated by examining the relative change in the CFI. If the CFI changes by less than .01 between each of the nested models, invariance of the groups is assumed (Cheung &

Rensvold, 2002; Little, 2013). All these differences for the diverse subsamples and

groups are shown in Table 3.

Table 3
*Invariance Tests: Results of Total Multi-group, Scholars – Non-Scholars Multi-group,
and Men – Women Multi-group*

Model	χ^2	*df*	*p*	RMSEA	CFI
Multi-group, Men – Women ($N = 400$; Men & Women)					
Configural model	234.7	96	< .001	.060	.932
Weak invariance	253.1	108	< .001	.058	.928
Strong invariance	281.1	112	< .001	.062	.917
Multi-group, Scholar– Non-Scholar ($N = 400$; S1 & S2)					
Configural invariance	198.5	96	< .001	.052	.950
Weak invariance	207.7	108	< .001	.050	.952
Strong invariance	234.9	112	< .001	.053	.940
Multi-group, Scholar Men – Scholars Women – Non-Scholar Men – Non Scholar Women					
Configural model	378.5	192	< .001	.050	.913
Weak invariance	423.6	228	< .001	.047	.909
Strong invariance	487.4	240	< .001	.051	.885

Note. Evaluated with the CFI Test.

The results show that configural models have good adjustment indexes; as a result,

the values of the coefficients do not differ between the different groups (Scholar-Non-

Scholar, Men-Women, G1, G2, G3, G4), their differences are within what might be

expected by chance. On a second level, the factorial weightings (weak invariance) are

also equivalent and identical for all groups considering the differences of CFI (ΔCFI

<.01) with respect to the configural values. However, there are differences between the

intercepts of indicators (strong invariance) for all groups; therefore, the intercepts are

neither the same when comparing Men-Women, Scholar-Non-scholar, nor between the

four groups.

In summary, the results obtained when measuring the invariance between groups, show that the pattern of the model D, A, C, E, is consistent across the groups, it measures the same constructs, and it presents with equivalent factor weightings for different subsamples and groups. Considering this, the proposed model would be valid for any sample (H2).

Discussion

There is no doubt that despite the mistakes made by Sandra Bem in elaborating the BSRI, and despite its questionable factorial validity, BSRI represented a real revolution in the psychometry of gender roles. Two of the main limitations of the BSRI, which have been exposed by many researchers over the past decades, include the boldness in attempting to measure something as complex as masculinity or femininity through a test based on gender roles, and the process of constructing the questionnaire itself. In the words of Fernández (2007), Sandra Bem threw out some nets and fished a battery of adjectives-items that a sample of students of that time considered masculine, feminine, or neutral.

The EFAs that were later carried out by multiple researchers revealed a diffuse factorial structure since the findings did not show a large M factor and a separate F, but rather several unclear underlying factors; some of them inconsistent between studies. However, this study demonstrates that the BSRI can consistently measure four constructs made up of a reduced number of items, two roles traditionally considered Masculine (second-order factor): Dominance and Agency (first-order factors), and two roles traditionally considered Feminine (second-order factor): Communality and Expressivity (first-order factors).

The central finding of this study is that these two second-order factors and four first-order factors constitute a solid model through the Men-Women and Scholar-Non-Scholar groups, indicating that the obtained model has a good internal validity.

The main contribution of this study is the validation of a simple tool that allows measuring gender roles D, A, C, E in a simple way. This tool could be used together with other instruments to add a perspective on the influence of these roles in domains, such as healthcare or work. The main limitation of this first approach is that only sample categories, such as sex or belonging to a university versus belonging to a non-university sample, were included. More studies should be carried out that include other categorizations, such as age groups or social status, in order to further explore the origin of latent differences in the model intercepts.

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Appendix: The Bem Sex Role Inventory, BSRI-40, 7-point Likert-type scale ranging from 1 (never or almost never true) to 7 (always or almost always true). (Fernández, 1983; Fernández, J., Quiroga, M.A., Del Olmo, I., & Rodríguez, A., 2007)

Spanish items	English items	Scale
Entusiasta con los niños	Loves children	F
Simpático/a	Sympathetic	F
Alegre	Cheerful	F
Afectuoso	Affectionate	F
Actúa como líder	Acts as a leader	M
Dominante	Dominant	M
Con madera de líder	Has leadership ability	M
Agresivo/a	Aggressive	M
Femenino/a	Feminine	F
Masculino/a	Masculine	M
Defensor/a de sus propias	Defends own believes	M
Personalidad fuerte	Strong personality	M
Autosuficiente	Self-sufficient	M
Independiente	Independent	M
Toma decisiones fácilmente	Makes decisions easily	M
Adulable	Flatterable	F
Analítico/a	Analytical	M
Leal	Loyal	F
Asertivo/a	Assertive	M
Tímido/a	Shy	F
Comprensivo/a	Understanding	F
Autoconfiado/a	Self-Reliant	M
De habla suave	Soft spoken	F
Crédulo/a	Gullible	F
No usa palabrotas	Does not use harsh	F
Complaciente	Yielding	F
Ambicioso/a	Ambitious	M
Competitivo/a	Competitive	M
Tierno/a	Tender	F
Cálido/a	Warm	F
Dispuesto/a a definirse	Willing to take a stand	M
Individualista	Individualistic	F
Infantil	Childlike	F
Vigoroso/a	Forceful	M
Con predisposición a	Willing to take risk	M
Atlético/a	Athletic	M
Se desvive por consolar	Eager to soothe hurt	F
Compasivo/a	Compassionate	F
Sensible a las necesidades	Sensitive to other's needs	F
Gentil	Gentle	F

"The ideology of beauty is the last bulwark of the old feminine ideologies, and has the power to control women who would otherwise have become uncontrollable."

Naomi Wolf

Chapter 3: Exploring sexism and gender expression on the Internet.

Methodology: Quantitative – Regression

Article: Self-Representation Depending on Sex, Age, and Social Networking Sites

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Abstract

This study aims to shed light on patterns of Self-Attributed Face-ism (SAF) on social networking sites depending on variables such as age and sex. Specifically, it explores whether age and sex differences exist in pictures of oneself posted on varying types of social networking sites. Although face-ism, which is the depiction of facial prominence in one's pictures, has been studied in the past, the role of age and sex in SAF and differences as a function of specific types of social networking contexts have not been explored adequately. The results of this study suggest changes in SAF depending on age, sex, the specific type of social networking site, and the interaction between age and sex. The study makes a significant contribution to the literature because it integrates three important variables in studying SAF; studying each variable independently would not have presented holistic and integrated results. By studying the variables, it presents the complexities underlying SAF, and highlights the need to study the phenomenon further, for instance, using a longitudinal perspective.

*Keywords: face-ism, gender, social networking sites, self-representation, body image, sexism*

Introduction

Since the late 1970s, numerous studies have provided evidence of differences in the representation of women and men in pictures (Adams, Copeland, Fish, & Hughes, 1980; Archer, Iritani, Kimes, & Barrios, 1983; Copeland, 1989; Millard & Grant, 2006; Patton & Johns, 2007; Sczesny & Kaufmann, 2017), particularly in fields such as advertising (Belkaoui & Belkaoui, 1976; Furnham & Bitar, 1993; Ganahl, Prinsen, & Netzley, 2003), politics (Konrath, Au & Ramsey, 2012; Konrath & Schwartz, 2007), and the Internet (Szillis & Stahlberg, 2007). In men's pictures, the focus is more on their faces (facial prominence), while in women's pictures, the focus is more on their bodies (body prominence), which corresponds to social stereotypes that associate men with mind and women with body. This old phenomenon was coined as face-ism (Archer et al., 1983). However, the advent of social networking sites (SNS) and the emergence of mass self-created profiles on the Internet have provided new and controversial evidence about this issue. Today, women and men choose their own pictures to represent themselves on SNS, choosing either to perpetuate or not to perpetuate these differences in facial prominence in their main profile pictures posted on different SNS. Moreover, few studies have considered the role of age in self-representations on SNS, and most studies about face-ism on the Internet have focused only on Facebook (Smith & Cooley, 2012).

This study aims to fill this gap in previous research by not only examining the presence of sexist facial prominence on SNS but also considering the role played by some moderators such as age or different SNS.

Face-ism is quantitatively measured by a ratio, wherein the distance from the top of the head to the bottom of the chin is divided by the distance from the top of the head to

the lowest visible part of the body in the picture (Archer et al., 1983). It is also known as facial prominence or the face/body ratio (Figure 1).
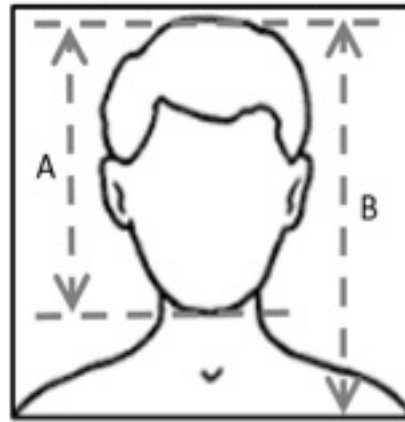
Figure 1. Example of Self-attributed Face-ism ratio calculated on a picture, SAF = A/B

$$= 5.4 / 7.4 = .73$$

Face-ism was initially studied in photographs from magazines, advertisements, or political campaigns, where pictures were chosen by people other than the ones in the pictures (from the 1970s to the 1990s). For this reason, the term "self-attributed face-ism" (SAF) will be used in this paper to highlight that now people choose their own pictures on SNS. Therefore, this study is not about traditional face-ism, but rather about online SAF, as a nonverbal and unconscious phenomenon performed by SNS users.

The theoretical framework of face-ism has been a complex and controversial topic that has evolved with the emergence of new theories related to gender in recent decades. Social learning theory (Bandura & Walters, 1963) was the most relevant theory to explain face-ism. It suggests that such responses are acquired through observational learning, where imitation plays an important role. The symbolic models of men (mind) and women (body) are integrated by observing real life models or being exposed to social media models and messages (Coltrane & Adams, 1997). Therefore, this phenomenon occurs unevenly in different cultures (Cooley & Smith, 2013). Men and

women's symbolic models are key factors in shaping behavior or social norms, gender patterns, and sex roles (Bussey & Bandura, 2004). Face-ism was later analyzed by observing the power relations between men and women according to the social role theory of sex differences (Carli & Eagly, 2001; Eagly & Steffen, 1984). Thus, Dodd et al. (1989) and Sparks and Fehlner (1986) suggested that the social role of the sitter is an important factor in the regulation of facial prominence in a picture, and they showed that women in typically feminine social positions showed a higher percentage of the body. From the objectification theory perspective (Fredrickson & Roberts, 1997), women in Western societies are sexually objectified, and therefore, women's bodies would have a more relevant role in a picture.

Summing up, authors who have previously studied the complex phenomenon of face-ism have suggested various theoretical frameworks, but all of them are related to social learning and imitation of gender roles expressed through body image.

SAF differences are related to sexist attitudes, given that facial images are predominantly associated with attributes such as intelligence, ambition, and fierce competition (Schwarz & Kurz, 1989), ambition and dominance (Zuckerman & Kieffer, 1994), or a generally positive assessment (Levesque & Lowe, 1999), whereas images with a higher body proportion are associated with sexual representation of the body and objectification (Heflick & Goldenberg, 2014).

Gender stereotypes associate men as being independent, goal-oriented, brave, and engaged in professional or leisure activities. By contrast, women are represented as emotional, dependent, and unambitious (Bussey & Bandura, 2004). Thus, women and men prioritize different values: men consider work and self-promotion to be the most important values, whereas women give priority to mutual interdependence and, therefore, human bonds. This situation occurs in many cultures where there is a

dominant group (men) and a subordinate one (women), and stereotypes shown in social media reinforce and perpetuate these differences (Lips, 2001).

In recent years, some studies have also included age as a variable when studying online profiles, yielding opposite results. On the one hand, some studies show no difference in online identities constructed by boys and girls between 18 and 23 years old (Hum et al., 2011), suggesting that gender differences may be starting to dissolve among the younger generations. On the other hand, Smith and Cooley (2012) described age as an SAF moderator on Facebook.

Another important issue related to SAF remains unexplored due to a lack of previous studies on it. Although age, sex, and SNS are proposed as moderators, no study has analyzed the interaction among these variables (Jose, 2013). Some features of the face-ism phenomenon, such as intelligence, professional competence, or dominance, could be affected by not only sex but also interaction with age, increasing more quickly in men than in women.

We should not forget the role of sexuality in this phenomenon; body representation in pictures is also affected by personal and social experiences of sexuality. Previous literature reviews on body representation and sexuality are abundant (Kuhn, 1985), but only some emerging scientific articles analyze this topic on SNS. For example, objectification of women and sexual inequality are evident in images on male-oriented pornography sites (Shim et al., 2015). In addition, people indulge in self-disclosure of personal characteristics, such as self-esteem, on Internet website, and communication-based personality characteristics are also revealed in the use of SNS, such as self-monitoring skills, public self-consciousness, subjective norms, and SNS affinity. All these characteristics produce significant independent effects on SNS self-disclosure (Varnali & Toker, 2015). There are many SNS, but the objectives of some of them

differ (professional objectives, erotic dating, or connecting with friends). According to the social role theory, a network's theme and objectives could influence picture representation.

Some authors suggest that in cultures with greater gender equality and sexual freedom, women love SAF due to a phenomenon known as "trade off" (a compensation strategy, ceding an attribute to win another). They give up sexual freedom and gender stereotype representation in exchange for gaining professional competence, power, or leadership by self-attributing greater facial prominence in some environments (Konrath et al., 2012). These theories, however, are still being discussed and examined.

This study primarily aims to determine the variables that affect face-ism, along with making two new contributions to current research on this issue. First, age is used as an independent variable with a wide age range (16 to 73 years old). Second, three SNS are analyzed instead of one because previous studies frequently measured facial prominence only on Facebook.

According to the aforementioned background, we propose the following hypotheses:

Hypothesis 1: The pictures will present SAF differences between men and women, showing a higher facial rate for men.

Hypothesis 2: Age will influence SAF, increasing for older age.

Hypothesis 3: There will be statistically significant correlation between Age and Sex to predict SAF; the rate of SAF growth will be different for men than for women, growing more for men.

Hypothesis 4: SAF differences between SNS are expected, increasing on professional networks (i.e., LinkedIn) and decreasing on erotic-dating networks (i.e., Badoo).

Method

Although an SNS profile can contain many pictures, only the main profile picture has been measured in this study. SNS profiles were selected randomly if the photograph, sex, and age were made public. Profiles without a person's picture in the portrait format or with non-human photos were rejected. For example, images of more than one person, non-human portraits (animals, landscapes, etc.), and photographs of actions or body parts were excluded. Face-ism ratio was measured using a screen measuring tape (millimeter).

Sample

A random sample of 1050 profiles corresponding to three different SNS were analyzed: 350 pictures extracted from a general SNS (Facebook), 350 pictures extracted from a professional-oriented SNS (LinkedIn), and 350 extracted from an adult-erotic dating SNS (Badoo). Of these, 525 were women's and 525 were men's. The age range of the subjects was between 16 and 73 years (mean = 36.32, SD = 8.96), and they were located in Spain.

Variables

SAF: Self-attributed face-ism ratio is a quantitative measurement expressed as a percentage of face in a picture, as statistical result is invariant to the unit of measure. For example, in Figure 1, SAF was measured in millimeters showing a ratio value of .73, but to make the statistical results more interpretable, this value was multiplied by 100, resulting in % SAF = 73.

Sex: This is a nominal variable characterized numerically as a dummy variable (0: men, 1: women).

Age: This variable is a numerical scale variable, measured in years.

SNS: A nominal coded variable was created depending on the social networking site transformed into a dummy variable to be included in the model. Thus, SNS= [Facebook, LinkedIn], with Badoo as the reference group (Hardy, 1993; Jose, 2013).

Data analysis

The data were statistically analyzed (SPSS 21), obtaining descriptive statistics and graphics. A lineal regression analysis was subsequently performed using Age, Sex, their interaction (Age·Sex), and SNS as independent variables (IVs), and SAF was used as the dependent variable (DV). Statistical significance was $p < .05$.

Results

Descriptive statistics for SAF were calculated for men ($M = 57.29$, $SD = 25.13$) and women ($M = 50.43$, $SD = 23.38$), as well as for SNS: Badoo ($M = 39.45$, $SD = 21.37$), Facebook ($M = 53.29$, $SD = 23.51$), and LinkedIn ($M = 68.83$, $SD = 19.01$).

In order to test the hypotheses, a multivariate regression analysis was performed using SAF as DV. Furthermore, Age, Sex, Age·Sex interaction, and SNS were used as IVs.

Table 1

Regression equation coefficients for SAF depending on: Age, Sex, Age·Sex and SNS

	Unstandardized		Standardized		
	B	ET	β	t	p
(Constant)	30.550	3.786		8.069	.000
Age	.343	.101	.125	3.409	.001
Sex	4.722	5.408	.096	.862	.389
Age·Sex	-.303	.147	-.238	-2.063	.039
SNS [*F(2,1044)*=161.69]					.000
Badoo (Reference group)	0				
Facebook	13.282	1.613	.256	8.236	.000
LinkedIn	28.736	1.599	.553	17.968	.000

Note. Dependent variable: SAF

Table 1 shows the overall fit of the linear regression model found ($F(5,1044) =$ 75.06; $R^2 = .264$; $p = <.001$) for SAF as DV. The whole model fits significantly, obtaining an adequate SAF prediction depending on IVs.

The coefficients of the Age, Age·Sex, and SNS variables are significant. Although the coefficient for the Sex variable is not statistically significant, due to the rule of hierarchical interaction of variables when conducting a regression analysis, it must be left in the equation. Thus, if there is a statistically significant interaction (Age·Sex), all the variables that make up the interaction (Age and Sex in this case) should be included in the equation in order to avoid prediction errors (Jose, 2013; Rosel et al., 2014). A significant interaction between variables also means that slopes for men and women are statistically different; for each SNS, the slope for men is higher than that for women, with SAF increasing in men with age, whereas women did not change depending on age on any SNS. Therefore, the general equation for raw values is:

$$SAF = 30.550 + .343 \cdot Age + 4.722 \cdot Sex - .303 \cdot Age \cdot Sex$$

$$+ [13.282 \cdot Facebook + 28.736 \cdot LinkedIn] + e \qquad (1)$$

The Facebook and LinkedIn dummy variables have been placed inside brackets in Equation 1 because they are components of the same entity, emphasizing that they are dummy variables belonging to the primitive SNS variable; from a methodological perspective, the important thing is not the separate significance of each dummy variable, but the combined significance of the primitive variable SNS ($F(2, 1044) =$ 161.69, $p < .001$).

Equation 1 can be disaggregated in six different equations (See Appendix). Therefore, for each group in the study (Men-Badoo, Women-Badoo, Men-Facebook,

Women-Facebook, Men-LinkedIn, and Women-LinkedIn), a different interpretation

must be made because each group has its own equation obtained from Equation 1. SAF

increases with Age, but there are slope differences for men and women because of the

significant interaction with Sex. The average slope was at .343 for men, while it was

.040 for women, meaning that men had increased SAF, whereas, women had not done

so single year (See Appendix). This difference in SAF growth indicates that men have a

strong tendency to show facial prominence on all SNS, and try to show greater

intellectuality traits by renouncing corporeality (Konrath et al., 2012), while women do

not portray their body on SNS pictures.

Results of the regression equation in Table 1 indicate no significant differences

(B_{Sex}= 4.722, p = .389), but there were sex differences in their respective intercepts in

each SNS (See Appendix). For example, on comparing intercepts of women and men on

LinkedIn (Women: 54.008, Men: 59.286) a difference of 4.722 (value of B_{Sex}) was

found, and the same thing happens on each SNS. Figure 2 shows an SAF increase from

dating to professional networks, with an almost constant difference for men and women
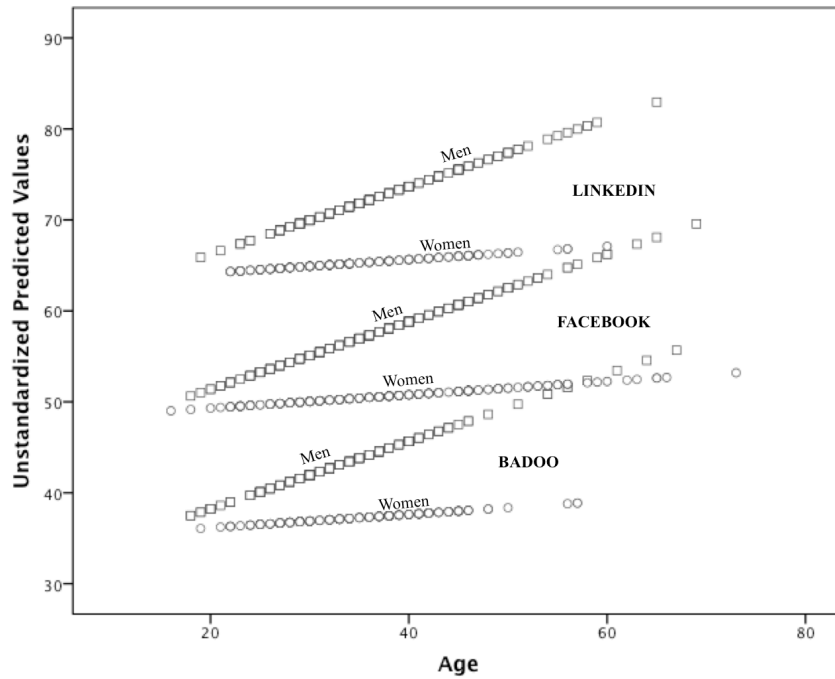
on all SNS.

Figure 2. SAF regression forecasted values of the sample depending on Age, Sex, SNS, and Age·Sex, according to Equations 2 to 8

The highest SAF values were observed on a professional network (LinkedIn) for both men and women. For instance, in case of a 40-year-old man on Badoo, a relative difference of 13.283% of SAF was observed, compared to his SAF values on Facebook ($B_{Facebook}$ = 13.283). In fact, any relative difference in Facebook and Badoo for any fixed Age or Sex group would get the same value. Same thing happens on comparing Badoo with LinkedIn, but this time, SAF difference on an average would be 28.736% higher on LinkedIn than on Badoo ($B_{LinkedIn}$ = 28.736). Similarly, SAF difference would be 15.454% higher on LinkedIn ($B_{LinkedIn}$ - $B_{Facebook}$ = 28.736 - 13.282, see SNS dummy variable values, Table 1) than Facebook.
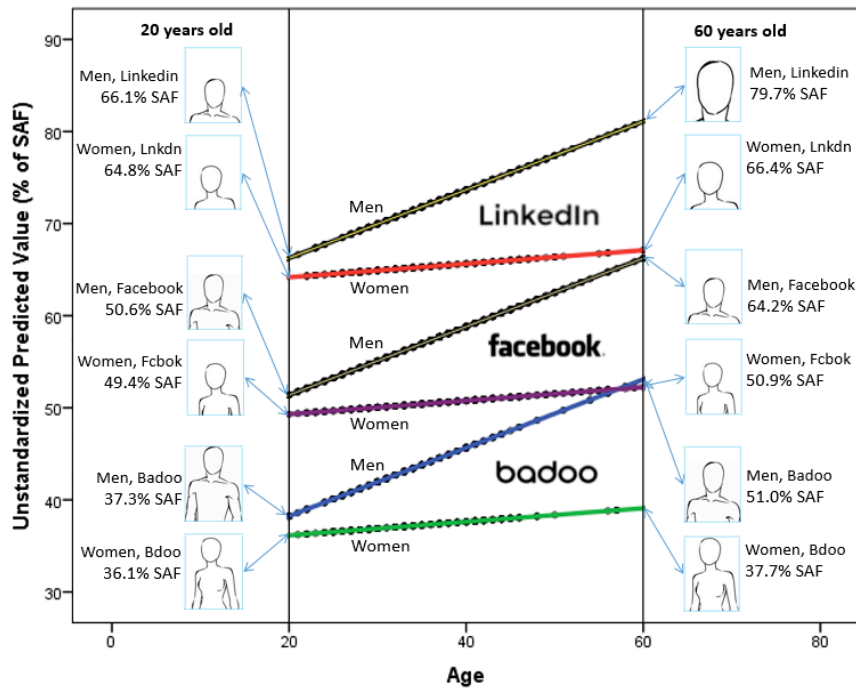
Figure 3. Simulation of self-representation pictures; predicted % of SAF, values for men and women at 20 and 60 years of age depending on SNS

A representation of predicted SAF values for the age groups of 20 and 60 years compared by Sex and SNS is shown in Figure 3 in order to visually display the relative change in SAF; for instance, in case of Badoo, 36.1% was the predicted value of SAF for women at the age of 20 years while for women at the age of 60 years, it was 37.7%, increasing only by 1.7% after forty years. If we take the same example for men; SAF was 37.3% by the age of 20 years, increasing to 50.9% by the age of 60 years by 13.6%.

Discussion and conclusions

In the current study, we explored sex differences in face-ism in a sample of 1050 profiles from 3 different SNS. Our results revealed that the whole model and each variable are significant, therefore all hypotheses were verified.

Concerning Sex, the regression coefficient value does not have substantial meaning *per se* as a single independent variable, but is meaningful only in terms of the Age·Sex interaction. A comparison of SAF averages was done based on Sex, showing that overall differences were significant, but all these differences must be classified according to the Age range of each Sex group because they begin to be significant after 22 years of age. Recent studies show that older users follow more traditional gender depictions in accordance with the face-ism phenomenon, whereas among younger people, women show even higher facial prominence than men do (Prieler & Kohlbacher, 2017).

Regarding SNS, a progressive increase was observed for both sexes (Figure 2), according to the following sequence: Erotic-dating network (Badoo) < Social network (Facebook) < Professional network (LinkedIn). As a result, we can conclude that the network where a picture representation occurs is the most significant SAF moderator (overall for SNS, on Table 1, $p < .001$). To conclude, the more professional oriented is the SNS, the higher are the face-ism values present for both men and women; but there is an Age·Sex interaction indicating that men tend to represent themselves with more face-ism to show intellectual traits and professionalism as they get older, while women do not increase face-ism, keeping a more corporeal image over the years.

Another important issue is the relation of our empirical results with some important theories argued in previous studies to explain the face-ism phenomenon. Face-ism was first studied mainly in adverts (Belkaoui & Belkaoui, 1976; Furnham & Bitar, 1993; Ganahl et al., 2003) considering only Sex as a moderator variable and explaining gender differences using Bandura' social learning theory, which states that these differences are basically acquired through observational learning and imitation. On the other hand, face-ism was also studied by including the social role of the photographed person

(Dodd et al., 1989; Sparks & Fehlner, 1986), especially in political campaigns (Konrath et al., 2012; Konrath & Schwartz, 2007), with the gender social role theory (Carli & Eagly, 2001; Eagly & Steffen, 1984) to explain why women's heads are depicted more in competitive and professional environments than are men's. Later on, Smith and Cooley (2012) and Cooley and Smith (2013) studied the phenomenon using self-created Internet profile pictures suggesting that there are also significant differences in SAF for men and women on the Internet, but they excluded the social role because SAF was studied only on Facebook and not on other SNS where people play different social roles.

According to the results of this study where age has been included as a variable, face-ism seems not to have a simple and unique theoretical explanation, because the social learning theory and the gender social role theory do not explain why within each SNS, women barely change their facial prominence while men increase it considerably when aging. Another possible explanation could come from the objectification theory (Fredrickson & Roberts, 1997), proposing that women in Western countries are sexually objectified. According to the results of this study, women could integrate body objectification at a very early age and sustain it over the years, depicting more of the body in their profile pictures than do men, but it does not explain why young men and women have similar SAF values. It could be an indicator that the new generations are represented more equally or maybe the very phenomenon begins at an older age.

The more variables are included to study face-ism, the more complex seems to be the phenomenon. The sex-gender construction is developed across biological, psychological, and social dimensions, and is transformed through life experiences and learning. Probably, as a gender issue, it has complex theoretical frameworks integrated with multiple causes.

Results suggest the need to address new research questions, for example: will this growth in SAF depending on the Age·Sex interaction change over the time in a longitudinal study? It is possible that SAF differences tend to disappear over time for younger generations, and therefore, SAF would be a good sexism indicator. Future research will have to elucidate this aspect. However, this study has a strength considering three important variables for the face-ism phenomenon: Age, Sex, and SNS, in addition to the interaction of Age and Sex. If each variable had been studied separately, the obtained parameters (coefficients, probabilities, errors, etc.) would not have evidenced real values. Because including or omitting a relevant variable could have caused specification errors, underfitting a model by excluding Age and SNS could have produced unreliable statistical coefficients (Gujarati et al., 2013).

Today, a profile picture on Facebook offers an important first attempt to construct one's online identity (Hum et al., 2011), but also to construct their private (Badoo) and professional (LinkedIn) identities. SNS are becoming new virtual places where traditional body ideals and old gender stereotypes are reproduced, perpetuated, and reinforced. Given the media's role in influencing of women's self-image (Ghosh, 2005) and young women with an appearance comparison tendency reporting negative mood after exposure to SNS images (Fardouly, et al., 2015), more research is needed to better understand the impact of gender on social representations and mental health, including more variables like social status, personality traits, education and cultural levels, nationality, and profession.

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Appendix: Equations for each group

General equation

$$\text{SAF} = 30.550 + .343 \cdot \text{Age} + 4.722 \cdot \text{Sex} + [13.282 \cdot \text{Facebook} + 28.736 \cdot \text{LinkedIn}] - .303 \cdot \text{Age} \cdot \text{Sex} + e \quad (1)$$

We have developed brief equations for Men and Badoo: Equation 2, and for Women and Facebook: Equation 5.

The predicted equation for Men and Badoo:

$$\text{SAF'}_{\text{Men(Sex=0), Badoo(Facebook=0, LinkedIn=0)}} =$$

$$30.550 + .343 \cdot \text{Age} + 4.722 \cdot 0 + [13.282 \cdot 0 + 28.736 \cdot 0] - .303 \cdot \text{Age} \cdot 0 = 30.550 + .343 \cdot \text{Age} \quad (2)$$

The forecasted equation for Women and Badoo:

$$\text{SAF'}_{\text{Women(Sex=1), Badoo(Facebook=0, LinkedIn=0)}} = 35.272 + .040 \cdot \text{Age} \quad (3)$$

The forecasted equation for Men and Facebook:

$$\text{SAF'}_{\text{Men(Sex=0), Facebook(Facebook=1, LinkedIn=0)}} = 43.832 + .343 \cdot \text{Age} \quad (4)$$

The forecasted equation for Women and Facebook:

$$\text{SAF'}_{\text{Women(Sex=1), Facebook(Facebook=1, LinkedIn=0)}} =$$

$$30.550 + .343 \cdot \text{Age} + 4.722 \cdot 1 + [13.282 \cdot 1 + 28.736 \cdot 0] - .303 \cdot \text{Age} \cdot 1 =$$

$$(30.550 + 4.722 + 13.282) + (.343 - .303) \cdot \text{Age} = 48.554 + .040 \cdot \text{Age} \quad (5)$$

The forecasted equation for Men and LinkedIn:

$$\text{SAF'}_{\text{Men(Sex=0), LinkedIn(Facebook=0, LinkedIn=1)}} = 59.286 + .343 \cdot \text{Age} \quad (6)$$

The forecasted equation for Women and LinkedIn:

$$\text{SAF'}_{\text{Women(Sex=1), LinkedIn(Facebook=0, LinkedIn=1)}} = 64.008 + .040 \cdot \text{Age} \quad (7)$$

"The state of your life is only a reflection of the state of your mind"

Wayne Dyer

Chapter 4: Analyzing the influence of gender-related beliefs on psychosocial health.

Methodology: Qualitative – Semi-structured interview

Article: Psychosocial and sexual health factors of Spanish women who participate in ecofeminist spirituality

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Fields of knowledge: Health psychology – Sexology – Spirituality

Abstract

This article explores the spiritual movements emerging from ecofeminism as possible environments where psychosocial and sexual factors are promoted for the Spanish women who participate in them. The study is based on a qualitative exploratory research using the semi-structured interview method. Twelve women between the ages of 33 and 52 were interviewed, all of whom ascribe to this diverse model of spirituality. Data were analyzed using grounded theory. Results reveal that in these ecofeminist spiritual environments, some mental health factors are promoted. Considering these results, some ecofeminist spiritual movements may be acting as community health agents for Spanish women.

Keywords: feminism, gender, spirituality, health, sexuality

Introduction

In this paper, we look closely and thoroughly -from a psychological science perspective- at the spiritual movements stemming from the "Divine Feminine", as Angie Simonis (2012) refers to it. It is a model of spiritual ecofeminism that English-speaking female writers refer to as "earth-based", where immanence supersedes transcendence, and where God is a Goddess. It is a model in which sexuality is not proscribed because it is sacredly guarded as a source of health and well-being. Its ethical paradigm focuses on self-learning, exploration of the self through the body and experience, feelings and emotions, myths, and pagan rituals in communion, not with a supra-natural masculinized being, but with nature itself in all its light and darkness.

In this paper, we aim to achieve a better understanding of this alternative model of ecofeminist spirituality and the role it plays in the psychosocial and sexual health of Spanish women who participate in it.

Justification for the study

Despite the noticeable rise in spiritual movements among women, there are still very few research studies at the international level, and specifically in Spain, for several reasons. First, these movements are heterogeneous and very rarely form organizations, and the diversity of beliefs and practices is rather overwhelming. Second, there is a lack of sensitivity when carrying out studies in mostly Christian settings where spiritual diversity is almost non-existent in surveys or investigations. Late 20th century stigma and persecution view these movements as sects or potentially dangerous organizations. The third reason is the general invisibility related to gender because, in most cases, these are feminine movements.

Some reference books on the Psychology of Religion and Spirituality (PRS) do not take any of this into account: neither the manual from the American Psychological Association (APA, 2013) nor the one by Paloutzian & Park (2 ed., 2014), and there is only one chapter in the Oxford manual (2012) that describes the basics rather sparingly.

In spite of the lack of information in most PRS manuals, there are other important publications that provide good descriptions of it, such as "Woman Soul: the Inner Life of Women's Spirituality" by Lillian Comas-Díaz & Carole A. Rayburn, as well as articles dealing with the relationships among spirituality, health, and women from a psychological science perspective. Some examples are Mattis' studies of spirituality in African-American women and other research on the role that spirituality plays in women who face drug abuse (Brome, Owens, Allen, & Vevaina, 2000), HIV-AIDS (Dalmida, 2006; Simoni, Martone & Kerwin, 2002), breast cancer (Holt, Lukwago & Kreuter, 2003; Romero, Friedman, Kalidas, Elledge, Chang & Liscum, 2006), and male violence (Fowler & Hill, 2004; Gillum, Sullivan & Bybee, 2006; Senter & Caldwell, 2002).

All of these reasons justify an exploration of ecofeminist spiritualties and their effects on the psychosocial health of women who embrace this spiritual paradigm in a predominantly Catholic Christian country. The history of Spain has one of the greatest inquisitorial persecutions of these spiritual movements within the European context. It is worth remembering that for centuries thousands of women related to paganism, natural healing, or witchcraft have been executed at the stake. Although Spain is currently a country with freedom of worship, there is a social stigma associated to any female spiritual movement related to nature. Consequently, Spanish women who embrace ecofeminist spirituality have to face mockery and discredit on many occasions, developing their rituals, activities and meetings outside the public space.

Research questions and aims

Several questions have been raised about the different ecofeminist spirituality movements and their potential psychosocial effects on women: What ecofeminist spirituality movements currently exist in Spain and what are their characteristics? Are psychosocial health factors promoted within these spiritual milieus? Do they help women to identify the repercussions of hegemonic gender roles in their lives? Do they promote diversity and sexual rights?

Therefore, the main aim of this research study is to identify whether factors that promote sexual and psychosocial health exist within women's ecofeminist spiritual movements. To do so, three specific aims have been established to try to answer the questions posed. These three aims are: 1) to define the key concepts of the ecofeminist spirituality model that have a potential impact on psychosocial and sexual health, 2) to identify the impact of this model on the psychosocial health of women, and 3) to analyze the model's influence on sexual health.

Method

Participants

Twelve women between the ages of 28 and 51 took part in this study, with 11 of them holding a university degree. 10 women are currently employed: 1 professor, 4 teachers, 1 psychologist, 1 artist, 2 social workers and 1 dressmaker. 2 women are unemployed at the moment.

This study involves two areas circumscribed to intimacy: spirituality and sexuality. Therefore, it was important to stress the difficulty of reaching agreements and promoting the participation of women willing to make these parts of their lives visible.

Recruitment

At first, some women professing any kind of ecofeminist spirituality were contacted, and they were responsible for finding other volunteers for the investigation from different ecofeminist circles. In this first attempt, 22 women were contacted, 12 of whom agreed to be interviewed.

The investigation was carried out according to the established ethical parameters, with full authorization and consent from all the participants. To ensure anonymity, the participants' experiences will be identified with numbers instead of their names or initials.

Analyses

Data were collected using grounded theory: first, the investigation was designed to ensure the main aim and the specific ones, along with the research questions. The design of the interview takes Warr's model of Mental Health (1987) as a benchmark for the formulation of questions. This model states that Mental Health stems from the integration of various principal components, each of which can be considered a continuum: affective well-being (with an emphasis on satisfaction, the axes of anxiety-contentment and depression-enthusiasm); competence (or the number of appropriate resources a person has to overcome pressure and other requirements from the environment); autonomy (or the ability to endure the influences from the environment and determine one's own actions); aspiration (to what extent a person reflects a motivated behavior, is aware of new opportunities, and strives to meet desirable aims and challenges); and integrated functioning (the functioning of a person as a whole, including the other four components). It is a widely recognized model that has been used in different scenarios, as well as in organizations and other kinds of environments. The design was later contrasted and agreed upon by several expert researchers on gender and health psychology.

Taking advantage of the high cultural level of the participants, a semi-structured interview was planned and carried out that had to be answered on paper. Each participant was contacted personally, and they all received instructions on completing the interview. A communication channel was kept open in order to resolve any doubts about the interview. Then, data codification and analysis were conducted using Atlas.ti version 1.0.50. A first open coding was developed through a thorough reading to identify relevant ideas and fragments. After that, an axial coding was performed, where fragments were categorized in 4 main categories and 8 subcategories, based on the research aims.

Choosing the paper-based semi-structured interview technique meets a research need because the participants live in distant locations across the Spanish peninsula, which made it impossible for them to be interviewed in person.

Results

The amount of information collected, the diversity of styles and registers, and the prominence of all these experiences make it indispensable to structure the contents of this analysis in four large parts: part one describes these spiritual movements; part two leads to the discussion of the findings about the psychosocial health promotion factors; part three is related to linkage and human relations; and finally, part four deals with sexuality.

Diversity of ecofeminist spiritualties

The first aim of this study consists of characterizing the new ecofeminist spirituality movements that have been arising in Spain. All the participants come from families ascribed to Catholicism or non-religious families highly influenced by Catholicism in their environments. In this regard, it is relevant to consider sociological investigations that state that secularization is taking place not only in Spain (CIS, 2008), but also in

Europe, especially among young people living in urban areas (Pew Research Center, 2015). This situation coincides with the population segment that engages in this model of ecofeminist spirituality.

Unlike what is generally believed, most of the participants entered this spiritual paradigm in a formal way in the past ten years, and the fact that they are highly educated women also coincides with some sociological studies about this topic (Houtman & Aupers, 2007; Pérez-Argote & Santiago, 2005). The participants have always lived an alternative model of spirituality, albeit in a more informal manner. They do not normally do so based on any sort of individual or collective influence (as opposed to some religious movements, there is no such thing as an "apostolate" in these types of spiritualities). The participants, however, talk about their own spiritual curiosities, which cannot be fulfilled by the hegemonic Catholic model, partly due to factors such as sexism, sexophobia, the lack of environmental awareness, and the void that the traditional Catholic ideology produces, which makes modern life incompatible with it:

> I'm so against a value system that denies and objectifies
>
> Nature in all possible ways. The way I see it: patriarchal
>
> monotheism is the root of wild capitalism, and therefore of
>
> climate change. Guilt and the misinterpretation of Femininity
>
> as driving forces of any sort of spirituality are so noxious that
>
> it makes it difficult for me to understand how there can be
>
> intelligent, sensitive, and well-educated people who belong to
>
> this Catholic institution (Participant 3).

This leads them to seek answers, mostly from their childhood:

My first memory linked to spirituality: I was four, and it was

when I performed a ritual: I looked for a special place, with a

rectangular stone that already existed, and I crafted a specific

accessory (a simple hairpiece made with palm leaves and a

necklace made with the same material), a chant that consisted

of just one invented word that I would repeat over again that I

can still remember, and a circular dance. It was an initiation

ritual that I performed several times… I have no idea where

all this imagery comes from, so tribal. I don't recall sharing

these rituals that I had always performed on any other

occasions. (Participant 3).

On these occasions, the pursuit finds its answers in teenage or children's literature:

As a little girl, I felt deeply attracted to the world of nature,

the mythology of different cultures, and everything that had to

do with magic and witchcraft… since I was very little I

owned my secondhand books of spells and incantations that I

would buy at the flea market… (Participant 1).

The search for models and access to other forms of spirituality is usually complete

during adolescence, when a process of detachment from Catholicism begins, and many

answers are found, as well as other ways of experiencing the dimensions of spirituality:

"at the age of 16, I started to investigate and approached Wicca in its tradition:

Reclaiming" (Participant 6); "At 11, I was taught how to relax at school during an after-

school activity. I haven't stopped doing it since then… I started getting information

about energies and new ways of being in the world" (Participant 2).

Most participants feel that they have finally found their peers after a long quest. They feel that they are not alone, that there is a model of spirituality in which they can engage with all their intuitive beliefs:

> When I was 10 or 11, I already cast spells and invoked female
>
> deities and the Moon. At 17, I discovered Wicca and found
>
> out that there was a name for all the beliefs I used to have as a
>
> child, and just a little later I came across the Way of the
>
> Goddess within paganism, and so everything started to make
>
> perfect sense to me (Participant 1).

However, not all the participants have taken part in organized circles or groups. The heterogeneity of these spiritual movements means that some women enter one group or another, whereas others live their models in solitude. This situation becomes apparent when considering the large variety and types of names these women use to define their spiritual currents. Sometimes spirituality gets mixed up with religion in some of their narratives: feminine spirituality, Wicca, Wicca Reclaiming, Paganism, Neo-Paganism, The Current of the Goddess, Feminine Mystique, Tradition of the Great Mother, Tradition of HispAnna Iberia, feminine spiritual Psychology, and spiritual Healing through goddess archetypes. Some of them do not have a name to describe their spirituality, and this is not a real problem for them. Nevertheless, the origins of the separation from the hegemonic model are clearly integrated and understood, and they have been intrinsically incorporated into the principles that steer feminism:

> The hegemonic model is sustained by the belief of separation,
>
> which generates an identity and mindset that are Egoic
>
> (separated), and the unconsciousness of our creative
>
> capacities. The power comes from an outer force, a God,

which normally ends up in a hierarchical system of
domination/submission and in the creation of disempowering
archetypes, such as victim, martyr, and servant. In addition, it
is a system that's patriarchal, where the father is the one
who's got the power and the right to exist, to do, and to
possess. The violence this generates is extreme. The infinite
creative abilities are limited, and so is human diversity, along
with self-esteem… There's a gender instability where
masculinity is overestimated and controls the social, the
political, the economic, and the religious environments.
People are disempowered: no freedom, no decision-making
on their own, no self-healing… Dependency on a superior
being emerges (on a God that is external and out-of-reach, a
spiritual guide/priest, a ruler, a doctor, a partner, etc.).
Ancestral knowledge is usually seen as dangerous
(pseudoscience, witchcraft, etc.) (Participant 5).

In short, the participants' general conception about the reasons for their rupture with
the hegemonic model coincides with Ress's research (2010) and with the model of
ecofeminist spirituality, in that it paves the way for an open, relational, and vitalist
spirituality, giving them the possibility to grow in accordance with the values of
feminism (Woodhead, 2007). In addition, the tenets related to the religious term are
substituted by those associated with the term of spirituality, which is conceived as a
more positive term (Woodhead & Heelas, 2005).

Factors for the promotion of psychosocial health

The main aim of this study is to explore whether these spiritual milieus are optimal for promoting factors of psychosocial health. For this reason, Warr's model of Mental Health has been selected, a model consisting of 5 dimensions that also serve as subcategories in the analysis of the content of the interviews. In most cases, quotes reveal the interference of the model used. Table I shows the number of quotes related to each of the model's dimensions accounted for in each interview.

Table I. Quotes accounted for in interviews with regard to the dimensions of the model of Mental Health.

Participant	1	2	3	4	5	6	7	8	9	10	11	12	Overall
Age	28	38	47	29	40	41	51	42	31	47	40	45	
Aspiration	3	2	1	2	1		1	2	2	2	1		17
Autonomy	1	1		4	2	1	1			1	3	1	15
Affective well-being		5	2	3		2	4	1	2	2	1	1	23
Competence		2	3	4	2	2	2	3	2	3	2	2	27
Integrated functioning	1		1		1		1	1		2	1		8

Source: personally compiled

The resulting data show that the participants' narratives describe a model of spirituality that has significantly brought them affective well-being and other tools to deal with their lives (competence), not limitations or bad experiences have been reported. For the most part, well-being is defined as a high capacity for emotional regulation, as well as the feeling of being at ease with themselves:

> It definitely gives me more emotional stability, a bigger view
> of what's happening around me, more tranquility. In my
> personal life, I feel more focused. I feel I have found
> something that gives me security and allows me to live my
> life to the fullest, with less anxiety. (Participant 10)

The participants also show the integration of tools to cope with the contingencies in life from within this spiritual model:

> With all these tools, it's easier to manage your daily life. It
> helps me to look at things with greater love. If one day ends
> up being a disaster, it's much easier now to find solutions.
> Even the constant worrying about stupid things, I can now
> manage more easily and efficiently. I also express myself
> better, which definitely improves my social relations.
> (Participant 4)

With regard to autonomy, the participants' narratives hinge on several key concepts, such as assertiveness:

> I've become a more assertive person, which means I don't
> have to submit to more than I should. Christianity regards
> self-sacrifice very highly, especially from women, which
> leads us to do thousands of things that will end up strangling
> us with pressures and requirements. (Participant 12)

And the limitations of relationships:

> My goddess is feminine, and that encourages me to cherish
> myself and set my own limits, something that's always been
> difficult for me. It's helped me a lot in setting limits because
> it's helped me to love who I am and respect myself.
> (Participant 7)

Most participants did not report any difficult situations in their closest circles regarding their choice of an alternative model of spirituality. However, they describe

swimming against the tide in a primarily Christian environment as an exercise in autonomy that has helped them to be more autonomous in other areas of their lives.

Most of these participants have outperformed themselves professionally. Many embrace a new feeling of security in taking on responsibilities, in stepping out of their comfort zone, and in undertaking new goals in life. Most of them are now PhD and college students, lifelong learners, or starting over in their professions. They all feel extremely confident about doing their best in their social lives:

> It gives me the confidence to believe in myself and in the
>
> gratitude of the universe. Everything's possible if you're
>
> connected to the infinite source and your everlasting flair. I
>
> now engage in new personal and professional goals with
>
> serenity, a feeling of capability… (Participant 5)

The narratives show that these types of spiritualities are psycho-spiritual because they not only uphold the premises of humanitarian psychology, taking it back to its etymological origins (psykhé): the study of the human soul, but they also generate "holistic milieus", therapeutic environments or spaces of personal growth where spirituality, feminism, and health converge. This interpretation is supported by scientific literature worldwide (Heelas and Woodhead) and in the Spanish setting (Cornejo-Valle & Blázquez-Rodriguez), where the World Health Organization describes health broadly as: the state of well-being that is not only somatic, but also psychological and social, individually and collectively (Navarro, 2012). Therefore, the ecofeminist spirituality movements could be considered health agents.

Models of linkage and personal relationships

Interpersonal relationships are extremely important to these participants in their lives. They are completely aware of the fact that these relationships can serve as a powerful

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source of health, self-knowledge, and well-being, or as a niche of conflicts and negative emotions that may end up deteriorating their health: "I live my relationships as a union of myself. The relationships I establish are as intense as my level of consciousness because I am who I am because of them, raising consciousness in myself through them" (Participant 3).

They distinguish four relationship settings: family, friends in general, women in particular, and their partners.

Regarding the family, they have come a long way in terms of the differences they have understood and accepted because some of these families have been unable to comprehend the feminist ideology or the model of spirituality. This was a source of conflicts in the beginning, but it has evolved toward mutual understanding: "The relationship with my mother, which used to be more tumultuous back then, has improved considerably thanks to sympathy, acceptance and positive communication" (Participant 5).

As for friendships, assertiveness and autonomy anchor relationships based on equality and reciprocity, staying away from toxic relationships. It is vital for them to have healthy people around:

> There's more freedom in friendships now: there are no
>
> commitments, no meeting someone as an obligation. It's
>
> about reciprocity: if I'm not interested in them, I'll let them
>
> know. I now have a family I chose, not genetically imposed,
>
> although I have a good relationship with my biological
>
> family. (Participant 12)

All the participants reveal that their beliefs protect them from unequal partner relationships, or others that could end up in harassment. There is evidence of factors that could prevent sexual violence:

> Regarding couple relationships, because self-respect is
> unquestionable in my religion, I have had to end relationships
> that were threatening, with too much controlling,
> manipulation or psychological harassment even. The fact that
> we're all divine and deserve love and respect makes it easier
> to say no to what's not beneficial… there's no jealousy, we
> have things in common, hobbies, common friendships, and
> friends of our own. There are no power struggles or fights
> over controlling one another; we share everything, the chores,
> obligations, etc. (Participant 1)

The connection with other women is significant here: they all show a change in the way they relate to other women or in women' groups. Generally speaking, their discourse revolves around the feminist concept of "sorority," a concept that has had a deeper influence in the Hispanic setting thanks to feminist anthropologist Marcela Lagarde. It refers to a change in the relational paradigm among women, which moves through the ethical, the political, and the practical in contemporary feminism, and defends cooperation and relationship alliances among women through gratitude and mutual support:

> You no longer look at other women as rivals. You see them as
> sisters with the same difficulties as yours. The value of
> women's relationships increases, raising awareness of the
> multiple benefits they bring us. The levels of admiration and

veneration towards other women rise, due to all our

extraordinary capabilities (Participant 8).

In light of these results, we observe that psychosocial health factors are promoted in these spaces: affective well-being, competence, aspiration and autonomy. There is a questioning of relational models and an investment in healthier relationships through: (1) self-knowledge and the questioning of the patriarchal precepts of culture; (2) the analysis and review of linkage models as health-disease generating agents; (3) the regulation and expression of emotions and their links to health; (4) the development of agency in women: assertiveness, autonomy, self-confidence, and activity; (5) the generation of networks of support and empowerment; (6) dialogic learning in community groups; (7) the promotion of well-being, paying attention to the biophysical dimension.

There are countless publications that relate the quality of interpersonal relationships, assertiveness, empathy, autonomy, attachment models, the family system, and other factors associated with psychosocial health, including how all these factors determine, shape, and modify our brains, their biochemistry, connections and functioning (Cozolino, 2014).

Sexual health

Feminist theology breaks with centuries of dissociation between the sexed body and the spiritual dimension, where carnality is the opposite of spirituality. The origins of this split (spirituality-sexuality) are actually pre-Christian, and the Stoics and Epicureans viewed erotic pleasures as a distraction on the spiritual path. Later Christianity elevates this "distraction" to the level of sin: in order to be spiritual one should be asexuated like the angels. For this reason, celibacy was first established for priests and nuns, and sexuality was later circumscribed to the reproductive scope within

marriage for the whole congregation (Greenberg, 1990). However, ecofeminist spirituality advocates an incarnated spirituality, and so it is manifested in the participants. It is important to recover the body as a theological locus and associate it with spirituality, to destroy and then build another more healing look at our bodies from the experience of sexuality, to demand a new ethic based on the experiences of the bodies themselves, with their long history, wisdom, and desires (Ress, 2010). It is necessary to experience nature and celebrate sexuality, which involves a disinhibition of the female body and a sexual freedom that male-dominated religions have pursued and punished as the greatest and most important of their anathema (Simonis, 2012).

There is controversy among the participants. We find that many have integrated the theoretical discourse. Basically, they can accede to the listener or corporal conscience: "I have learned to listen to my body, if it asks for sex, I manage to satisfy it and not to repress myself" (Participant 9), "I conceive the body as an important part of myself, something to take care of, that allows me to be here and now and to work for my spiritual development." (Participant 10).

Participants mention a disappearance of the sexual blame, both in self-pleasure and in relationships with partner(s):

> The taboo of female masturbation disappears and helps you to
> find your own pleasure, but also to transfer it to your partner
> without reservations, without that embarrassment, and he (in
> my case) or she also enjoys a different way (Participant 1).

However, many continue to circumscribe eroticism only to a stable couple: "Getting rid of cultural constructs is a very slow and painful process, and certainly unworkable in its entirety (monogamy)... it is very difficult to explore alternative ways to traditional models of relationships" (Participant 3).

They live sexuality as a sacred act: "We speak of a religion that conceives of sex as something sacred and one of the rituals of the Goddess, and it has a festival dedicated exclusively to the sexual act and the fertility of the earth." (Participant 1). In this regard, the uterus becomes important as a generator of life and pleasure, and therefore sacred, and menstrual cycles are to be heard and used in everyday life.

One of the main characteristics of this model of spirituality the participants describe is corporeality and, consequently, the acceptance of sexuality as a positive and healthy element. Thus, according to the WHO definition of sexual health:
"sexual health is a state of physical, mental, and social well-being in relation to sexuality"... "[It] requires a positive and respectful approach to sexuality and sexual relations, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination and violence" (WHO, 2016).

We observe that these precepts are present in the discourses of the participants, promoting sexual health factors such as: (1) the development of self-perception of the body, its cycles and its rhythms; (2) the questioning of patriarchal impositions on the canons of feminine beauty and the acceptance of diversity in the composition of the self-image; (3) the promotion of sexual rights (WASS, 2014); and (4) the experience of pleasurable, free, and safe sexual experiences from a positive and non-guilty perspective, and a reconciliation especially with genitality and menstruation.

It should also be noted that, although the participants are clear about the theoretical discourse of feminist sexual liberation, many say that it is extremely complex to deploy these premises in their lives. This is basically because they are women who have developed within a Catholic Christian culture, integrating a model of culprit sexuality if it is not associated with marriage and procreation. These social mandates have been

integrated since childhood and are difficult to dismantle, especially when they are still in force for the majority of the population.

Discussion

The model of ecofeminist spirituality has been developed predominantly in the twentieth century counter-cultural movements and, therefore, includes values of feminism, pacifism, environmentalism, indigenous struggles and anti-racism, and sexual liberation movements. The content analysis of the interviews revealed that in these ecofeminist spiritual environments, the participants are promoting both psychosocial health and sexual health factors aligned with those proposed by the World Health Organization.

Some tools present in ecofeminist spiritualities that could be promoting psychosocial and sexual health factors are: generating resources to cope with stress; coping with grief due to significant losses, either through separation or the death of a loved one; analyzing and reviewing linkage models as health or disease generating agents; developing agency in women: assertiveness, autonomy, self-confidence, and activity; questioning patriarchal impositions on the canons of feminine beauty and the acceptance of diversity in the composition of the self-image, improving self-confidence, which could prevent self-image disorders; promoting sexual rights (WASS, 2014) and experiencing pleasurable, free, and safe sexual experiences from a positive and non-guilty perspective, thus allowing reconciliation, especially with women's sexuality, or helping in sex abuse cases.

Limitations and Suggestions for Future Research

As a proposal for future research, the number of participants should be increased in order to include greater heterogeneity of the spiritual movements that emerge in the ecofeminist model and greater diversity of women such as different ethnicity, social

status or sexual diversity. More studies are needed to explore whether these post-

Christian spiritualities are generally promoting psychosocial and sexual health factors in

women.

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"Generally, males learn what they should not be to be masculine before learning what they could be ... Many children define masculinity in a very simple way: what is not feminine "

Ruth Hartley

Chapter 5: Generating dialogues between identities emerging from the sex/gender system.

Methodology: Qualitative − Focus group − Grounded Theory

Article: Perspectives on Hegemonic Masculinity from Alternative Masculinities

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Abstract

This article aims to explore the shaping of hegemonic masculinity from the point of view of alternative masculinities, and to identify the key factors that bring closer the ways in which masculinity can be experienced, as well as those that make them grow further apart. It is an exploratory qualitative study that uses a focus group method, in which 14 men from 33 to 52 years old living out of the non-normative hegemonic way took part. Data were analyzed from a grounded theory. The outcome reveals that hegemonic masculinity is undergoing a real rupture. Those men experiencing alternative masculinities conceive hegemonic masculinity as a source from which many current social issues stem, signaling violence as the major one. Considering the results, an approach and theoretical reflection on the contributions from alternative masculinities and their importance in today's society have been proposed.

Key words: hegemonic masculinity, gender, sexual diversity, alternative masculinities.

Introduction

Men and women haven't questioned the hegemonic models of masculinity and femininity in the same way, and much less in Latin cultures, hence, this study attempts to contribute to the description and measuring of hegemonic masculinity from the standpoint of male individuals who live out of this category and have otherwise created an alternative one; an alternative which proves beneficial to both communal and their own psychosocial well-being in the long run.

Background

Studying masculinities from a scientific approach can be extremely complicated, since their set of values resides at the heart of our Western patriarchal culture, and therefore with a neutral appearance to our eyes. It would be something similar to questioning why humans need to breathe. Part of this reason is that most masculinity-related values (namely, competitiveness and individuality) are currently in line with the dominant ideologies, and many of them have been integrated regardless of sex.

Research on masculinity from different perspectives started to take place in Spain back in the eighties with experts such as Josep Vicent Marqués, who fostered research studies on masculinity, relationships and power, together with the development of the first men-only reflection groups, which ended up in groups of men on behalf of gender equality (Pinilla, Boira, & Tomás, 2014). These studies are still consistently active nowadays, although at a lower medial level, with experts such as Gil Calvo, Valcuende, and Blanco, Armengol and Carabí, or Guash, amongst others.

Both in Spain and worldwide, these research studies reveal that the type of masculinity that has been regarded as natural is just a hegemonic construct different to what being male really stands for.

The type of hegemonic masculinity that we know in contemporary Western societies is a response to a European liberalism strongly connected to a bourgeois society (Connell & Connell, 2005; Mosee, 2001), which was built upon a secular and allegedly scientific discourse. It conceals a romantic and naturalist misogyny inherited from Hegel and Schopenhauer, and also from Rousseau's principles of superiority, rationality, hierarchy and the values of men (Valcárcel, 1993; 1994). The masculinity that has so far been regarded as natural, coherent and normal is just a social construct, which must not be employed as a generalising concept (Téllez & Verdú, 2011). Some authors (Valcuende & Blanco, 2003) highlight the non-existence of just one type of masculinity, as well as the non-existence of same sort of contents that consolidate the idea of what "being a man" truly is. A being or a being-not that must always be analyzedwithin a particular social and historical context. Taking this line of argument as an inspiration, the 1980s opened up to new possibilities that made it possible to define other types of masculinities –the non-hegemonic ones–, those that do not tally with tradition. Concepts like: subordinated masculinities (Connell & Connell, 2005), alternative masculinities (Marqués, 1992), non-hegemonic masculinities (Val de Almeida, 2000), marginalised masculinities when interrelated to class or race (Connell & Connell, 2005), alternative masculinities or simply new masculinities. In this study we have chosen to refer to men and masculinities in plural, since there exist different masculinities in conjunction with different male behaviours, which, at the same time, build up a subjective experience, an experience socially and culturally constructed (Nascimento, 2004) that would make each masculine experience unique.

We use the plural in the exercise of making masculine diversity more visible as opposed to the singularity of classical, orthodox, hegemonic and normative masculinity. We come across a hegemonic masculinity whose points of reference are: homophobia, misogyny, power, social status and wealth, disconnected sexuality, strength, aggressiveness, emotional containment, independence and self-sufficiency (Téllez & Verdú, 2011), in direct opposition to other masculinities emerging from the 1970s, with those men who would be disparagingly referred to as "new men": those men who started to actively collaborate in household tasks and their children's upbringing (Carabí & Armengol, 2008).

It should be emphasised that some authors see the term "new" as a reference to a men's expansion towards a femininity understood solely as sensitive and emotional, which does not question the social role of men and their privileges (Gil, 2008) and derives from what is politically correct and aesthetically advertised metrosexuality (Lomas 2005). In this light, Otegui (1999) suggests not to look into this newness, but to concentrate on those different masculinities that have always been there next to us and have become real men without them necessarily being hegemonic.

Justification for the study

The symbolic universe of men, with ongoing ties to authority, rationality and power, poses a difficulty to fostering opportunities that facilitate its reflection and questioning (Tellez & Verdú, 2011). Thus, masculinity has constantly been urged self-understanding and self-criticism primarily from feminists, pacifists and sexual liberation movements. That means from movements and vindication groups that have been marginalised by hegemonic masculinity itself.

According to Valdés and Olavarría (1988), the majority of men do not question the ways of being a man nowadays with those ways with which they identify themselves, nor with the social mandates that come directly from the hegemonic model of masculinity. However, this model is paradoxically the root of many current problems, such as socially: inequality, sexist violence or power relations, and psychologically: health affectation and the personal well-being of men.

A large number of studies carried out in Spain have concentrated on the research of hegemonic masculinity from a social perspective, as well as to highlight which negative features it has. However, there is very little research that delves deeper into the psychology of alternative masculinities, providing a voice to the men who experience them, and studying the key factors about these masculinities and a description of the psychosocial factors that these generations bring about. That is the reason why a study like this is essentially relevant, which deepens into the characterisation of the different ways of experiencing masculinities on the part of men, and also begins to reveal the existing alternatives and the processes of gender construction and deconstruction that men are currently undergoing, in order to pinpoint the keys to generate fairer and healthier masculinity models.

Research questions and objectives

All this being said, the main objective of this article is to analyse hegemonic masculinity from the perspective of those men who have developed and are experiencing alternative masculinities. Three specific objectives have been intended in order to answers the questions that lead the way of questionings and concerns deriving from the principal objective. Below is a description of the specific objective and the question(s) and answers that will contribute to its understanding:

1. To define and characterize hegemonic masculinity on the part of the participants: How are men ascribed to a model of hegemonic masculinity perceived? Which are the factors and roles that define the hegemonic model?

2. To analyse the disidentification process with the hegemonic model on the part of alternative masculinities: Which components and roles of hegemonic masculinity do men ascribed to alternative masculinities still identify with, and which ones they do not?

3. Analyse which common factors there are in the realm of alternative masculinities: What characteristics have alternative masculinities engendered that do not fit into hegemonic masculinity?

The principal goal is to attain a critical perspective on hegemonic masculinity from alternative masculinities, which makes it evident for the process that leads to other types of masculinity, and hence generates other ways of being male clearly provable.

Method

14 men living in Spain and aged 33 to 52 years took part in this investigation. 11 of them are university graduates and 3 VET (Vocational Education & Training) graduates, 10 are homosexual and 4 heterosexual.

The participants were selected from Col·lectiu Lambda Valencia (CLV), which contacted other men who are members of other associations striving for equality, namely CLV itself, Movement Against Intolerance and Men For Equality. All of them are politically active in various platforms for equality, and have some good knowledge of gender studies.

The investigation has been carried out according to the ethically established parameters, with the consent, authorization and ensured anonymity of all the participants.

Data were collected upon grounded theory: first, the investigation was designed, committing to ensuring the main objective and the specific ones, alongside the research questions. The design was later contrasted and agreed upon amongst several expert researchers on gender studies. An approximate three-hour session employing the focus group method was planned and carried out. The principal investigator was in charge of the dynamics of the session, introducing the questions, moderating and leading the session, while another expert researcher on gender studies observed and noted down information about the proceedings. The session was recorded to digital audio, transcribed and triangulated with the written record. Then, we conducted a codification and analysis of data using Atlas.ti, version 7. A first open coding was developed with a thorough reading in which those relevant ideas and fragments were identified. After that, an axial coding was performed where fragments were categorized in 4 main categories and 6 subcategories, following upon the research questions and objectives.

The choice of the focus group technique meets not only a research need, but also a change in the research paradigm in such an issue like masculinity: raising awareness, bridging the gap among men, and co-engendering knowledge, in order to overcome the difficulties of the prevailing methodological individualism in the scope of psychological research, which makes the slow and contradictory changes of male individuals more understandable (Segal, 1990).

Discussion and analysis of findings

The discussion and analysis of the findings are based on the outcome from the categories and subcategories, together with the research objectives (Table 1)

Table 2. Categories and subcategories

Categories	Statement	Subcategories	Statement
Characteristics of hegemonic masculinity	Perceptions of characteristics of hegemonic masculinity	Positive characteristics	Perception of characteristics related to hegemonic masculinity seen as positive
		Negative characteristics	Perception of characteristics related to hegemonic masculinity seen as negative
Affiliation	Consistency with beliefs, values and roles of hegemonic masculinity	Identification	Aspects of hegemonic masculinity which AMs men identify with
		Disidentification	Aspects of hegemonic masculinity which AMs men do not identify with
Development	Factors for the development of alternative masculinities	–	–
Characteristics of Ams	Perception of characteristics of alternative masculinities	Positive characteristics	Perception of characteristics related to alternative masculinities seen as positive
		Negative characteristics	Perception of characteristics related to alternative masculinities seen as negative

Source: Personally compiled from interview

In this study, words like "Hegemonic Masculinity" (HM), and "Alternative Masculinities" (AMs) have been used, since the use of the plural highlights the existing diversity in the arena of non-hegemonic masculinity, and the term "alternative" helps to visualise a masculinity that is not necessarily new, that has always existed as an alternative to the hegemonic one. The term "subordinated" will sometimes be employed, when it is necessary to visualise the power relations that occur between the two models of masculinity, for such models cannot be deemed as horizontal alternatives, but as a hierarchical imperative inside a heteropatriarchal context. In a similar fashion, concepts like "HM Men" to talk about men ascribed to a model of hegemonic masculinity, and "AMs Men" to refer to those men who see themselves out of the paradigm of hegemonic masculinity will hereafter be used.

Hegemonic masculinity as a power group

One of the first sensations when working on the collected data is the implied emotional charge that the concept "hegemonic masculinity" has for the participants. There was big emotional activation during the focus group session in dealing with the

very first objective of the study: to define HM from AMs. For many of the participants, the term "hegemonic masculinity" bears some negative connotation towards which they feel no indifference. AMs men describe HM ones using negative attributes, such as: sexist, competitive, in a constant relationship of confrontation, homophobic, dependent on a group that reaffirms their beliefs, hierarchical, at ease with who they are, proud, domineering, aggressive, protective, emotionally contained, hypersexual, rigid and non-flexible with their ideas and decisions, controllers and power-loving, insensitive, strict, strong and individualistic.

Most of the AMs participants could recall negative experiences related to that model of masculinity, especially in their childhood and adolescence. Such experiences revolve around two fundamental bonds: the father-figure bond, which they identify as authoritarian, domineering and emotionally uninvolved, and their relationship with HM men, whom they referred to as competitive and in a constant tension. In this way, AMs men developed a non-identification consciousness with the HM group of men at an early age, along with a permanent and unconscious classification of two male categories:

> I believe I have a filter through which all heterosexual men pass;
> it has to do with the fact that I can feel safe and comfortable that
> I may be accepted. Then I can be who I am, and the other group
> is not like that, which makes me feel rejected. (Participant 8)
>
> *Note:* Spanish and Catalan are the original languages of all
> participants, English translation by the authors.

Gender is a relational system that occurs not only between men and women, but also among men themselves, and the categorisation which AMs men speak about in the study is but the response to the unconscious and standard categorisation of HM men.

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Hegemonic masculinity is the outcome of a political strategy through which some male individuals are recognised and respected by one another. It is an implied alliance expressed thanks to a ritual expression, sexism, misogyny and homophobia. (Guash, 2008, p. 32)

Therefore, AMs men have never sensed that they belonged to this alliance among men, and specially, contrary to what happens with women, they have been rejected from the symbolical HM fraternity because of their unmanly attitudes and behaviour:

Homophobia is a mechanism of social control that sets the limits of gender prescribed for men and that stigmatises those who cannot reach them and also those who break them… especially younger men and adolescents, the peer group sanctions the attitudes and the behaviour regarded as unmanly. (Guash, 2008, p. 34)

There is a male gender wound, a fracture amongst men at an early age, which is caused to those who "do not reach" or "break" the values of hegemonic masculinity, and those who are considered to ensure the attributions of HM: the valued versus the devalued ones, the hegemonic versus the subordinate, the alpha male versus presumed men.

However, the participants in this study yet identify another category of men within the HM one: those who adhere to HM and are aware of the fact that they do not share its attitudes and values. The definition provided by the participants is that:

There is another group of men, those who behave in a sexist way but do not feel totally comfortable, I mean, they behave like this because it's a social convention, just like we (we refers to

homosexual men) sometimes try to be what we're not, there are

heterosexual men who try to be what they're not… they have an

obedience to all those obligations that feel comfortable for them

too. (Participant 9)

This definition would coincide with what Connell describes as "complicit

masculinity." These men, those accommodated to HM, are already aware of not sharing

all the ground rules of HM, but will not refuse an alliance that grants them some

privileges; they live in a dissonance that grants them status and steals them away from

the capacity of feeling and being, like Bourdieu claims: the male privilege is but a trap,

which has its counterpart in a state of constant tension and containment. Going deeper

into this issue, and according to Portuguese anthropologist Val de Almeida, the

hegemonically and culturally praised form of masculinity only corresponds to the

characteristics of a very little group of men. Hence, normative men, the hegemonic

group, really would consist of a large group of men, many of whom have adhered to an

unattainable fantasy.

Hegemonic masculinity is an ideal model that cannot be

achieved. A model that must be interiorised at an individual level

and preserved collectively... In that "world of men" there is a

need to showcase the capacity to exert power, that one is ready

for it. (Valcuende & Blanco, 2015, p.6)

That may be one of the reasons that the AMs male participants in this project point

out at a concept when defining HM: "hypermasculinity". They describe the fact that

many men have an excessive need to show themselves masculine enough in certain

circumstances, especially in their conversations; and they believe this works as a

mechanism of ascribing themselves to the hegemonic group, which still continues to

look suspicious due to its excessiveness. This event could have health consequences, as Carabí and Armengol (2008) sustain: the problem of having to constantly show oneself manly enough can lead to a serious psychological problem in men, since it means putting the basic notions of HM above their own thoughts, feelings and emotions.

Masculinity and emotions

One of the main differences we found between HM and AMs is emotional regulation. Emotional socialisation presents a high gender component: men and women are punished or praised for their emotional manifestations in a different fashion and according to the contexts from a very early age (Sastre, 2003). Michael Kaufman states that many of our dominant forms of masculinity depend on the internalisation of a range of emotions and their transformation into wrath. Despite this fact, which should prove unifying for all men, AMs men show themselves more open and willing to share their emotions publicly and amongst men, whereas HM men refuse to do so. HM men allow themselves to experience sadness, joy or fear, but only in very specific contexts, like sports events; however, showing themselves sad in other case scenarios, namely the workplace or at home, could be registered as a sign of vulnerability:

> I believe that emotional containment is one of the characteristics of HM; not letting emotions flow, except for some cases, like at the football arena. There are specific contexts where men can show their emotions and nobody will feel suspicious, but there are other times where they aren't allowed to do so. (Participant 7)

Saying "nobody will feel suspicious" sounds very telling. What should be suspicious about a man who shows his emotions? Obviously, his lack of manliness, which would have him relegated to the group of the subordinates or effeminates. And it is vital here

to talk about another emotion: fear: "... I would include fear to "not being" all that you'd said before, I mean, a man has got to be aggressive, authoritarian, domineering, hypersexual, competitive... and he is afraid of "not being" all that" (Participant 6). Thus, fear would play a double game in HM: on the one hand, it is an emotion that is inhibited, since its alleged absence is at the bedrock of HM, although this paradoxically occurs due to fear itself: the fear of "not being an HM man", the fear of falling out of the hegemonic group.

Body and sexuality

Masculinity also permeates into our body landscapes, into the kinaesthesia of the bodies of men: "It's said that a man has to walk like a lion; a man who sways as he walks is no man" (Participant 12).

HM occurs in two different ways in the body: a static way, where the body must be strong, stable, with a genital centre of gravity, and the dynamic one, where movements have to avoid any hint of gracefulness and delicacy. The transgression of these codes is seen as a sign of effeminacy, and consequently connected to weakness and femininity. This corporal containment shows HM men as rigid from the perspective of AMs men.

Sexuality in HM is essentially genital, or more specifically phallocentric. "The phallocentrism of the dominant sexuality is sustained upon an organ that is generally presented as: non-controlled, independent, escaping the norm, except that of desire" (Sabuco & Valcuende, 2003, p.145). This shows that sexuality in HM is still considered a sexuality that AMs men perceive as: "Hyper-hetero-sexuality" centred on the number of erotic meetings rather than their quality, switched from emotions, which compensates the need to dominate and exert power, and where homoeroticism has no place whatsoever. It is sexuality based on the narrative as proof that a man belongs to the hegemonic group, that he is heterosexual, where any detail (such as lack of lust or

erection) that could compromise one's virility is evidently obviated: "to be always up for it."

Subordinated masculinity emerges from hegemonic masculinity

A second objective of this study consisted in analysing to what extent the men who did not identify with HM had engaged with it or still do sometimes. We must not forget that those men who have now created a new model of masculinity used to be socialised within the realms of the hegemonic model of masculinity, internalising its values and behaviours from which they have been departing:

> About classical masculinity, I have experienced it because I've been raised this way, but I have come to question it later on, trying to build my own masculinity myself, and inside that masculinity I've tried to make a fusion... I've always tried to design my own masculinity. (Participant 12)

Most AMs men acknowledge themselves to have some constituent factors of HM. A good example can be seen in homosexual men who focus their speech on sex and sexual conquests, bragging on about their "hypersexuality" just like HM men do, although it referring to other men instead of women. Moreover, many AMs men see themselves as rigid and emotionally contained men in many situations, despite them being aware of and having worked on it.

However, a generalised problem occurs when it comes to power or domination and leadership. Most AMs men often see themselves in situations where they can be playing the role of the dominant or the controller, which is characteristic of HM, and it results in an internal conflict in them. They sometimes place themselves in these roles; some other times they do it because of the social pressure of being a man: sometimes in their family setting:

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> One of my brothers has recently died. My sister-in-law and my
> niece asked me to deal with everything, just because I am a man.
> Then, being in charge of everything means that you have to
> contain yourself from crying and staying strong, so that they
> don't have to go through all this. (Participant 13)

Or in a social environment:

> People motivate me when I keep a strong attitude; when I stay
> strong people encourage me to go on like that. It's nothing that
> comes out naturally, but I can see it's rewarding and I take it in
> as part of my own behaviour. (Participant 9)

Leadership makes this conflict a reality. Most AMs men have experienced –or still do– a conflict when exerting leadership. On the one hand, to exert some kind of leadership is comparable to entering HM territory; on the other hand, a large number of them have to do it because of their jobs or personal commitments:

> There are things I wouldn't afford myself that now I do, like
> leadership, because I am a natural leader and it's now when I tell
> myself: everything's OK, step forward to the first position, but
> that's just happened as time passed. (Participant 5)

Obviously enough, the concept "subordinated masculinity" refers to occupying a second position in the hierarchical order, and it is this interiorised subordination that most frequently impedes this type of men to take on important roles. Most of them have been able to resolve the conflict by paying attention to their leadership skills, since they exert leadership in a cooperative and transformational manner instead of in an authoritarian one.

The pillars of alternative masculinities

When we speak of alternative masculinities, we refer to them in plural; there is not a unique way of being a man. However, there are some communal factors which possess, or generate, these masculinities:

> It has to do with the way you place yourself as a minority, with being different, which makes me consider that belonging to a minority makes you feel sympathetic. Sympathy is right there, it has nothing to do with being a homosexual or a heterosexual person; it has to do with your questioning things; what brings the new masculinities closer is the fact that of having belonged to a minority. (Participant 1)

First of all, we ought to break a myth: having generated an AM has nothing to do with sexual orientation. There are heterosexual men who do not identify themselves with hegemonic masculinity. It has to do more exactly with: understanding that they are something different to what the hegemonic model prophesises, and having plucked up the courage to live this difference as opposed to getting stuck into the hegemonic model. This can happen after having been –or still being– part of a minority group (ethnicity, sexuality, status...).

The concept of HM itself originates as opposed to minority: we have come to understand what "being a man" stands for us in our culture by setting our own definitions that compare one to another: racial minorities, sexual minorities and women above all (Kimmel, 1987).

Opening up to difference, diversity and plurality would definitely be a key factor, which has gone through a necessary self-questioning of the hegemonic values in order to be accepted, and to finally accept diversity and plurality:

HM men are usually set themselves up as wise men, because

their own knowledge is proper and the others' is not. They have

regulated their own rules for thinking and they always know

what people should or should not do. (Participant 3)

In this sense, AMs think that being capable of questioning the values of the

hegemonic model has set them freer than integrating this method into the way they bond

with others. They reject aggressiveness and violence, and are more empathetic in their

relationships and the groups they belong to, as opposed to the emotional distance that

HM stands up for. "We generate cooperation and consent, and we respect what other

people think. We are more cooperative" (Participant 14). They participate in social

contexts creatively without perpetrating the hegemonic system; they engage in the

feminine and the feminist, and have, on top of that, developed an ability to listen to

others and to themselves.

Conclusion

The definition of the term masculinity itself, or what it means to have a male

sexual identity, has always been controversial. In order to define what masculinity is,

we should differentiate: sex, which is deeply rooted into biological differences; gender,

which is used to mark a difference with the psychosocial features built upon the

distinctive biological element. Being masculine (and also feminine) is but a set of

values, beliefs, attitudes, behaviours and traits, whose features have been assigned

differently through cultures. Masculinity is therefore a cultural construct that has been

defined in different ways by research carried out in the last decades, some of which

have been very generic, such as Gutmann's definition (2000) in pointing out that

masculinity is everything men say and do in order to be men. Other definitions occur as

opposed to the feminine. A good example is Barragán's (2002) defining it as the

cultural and social mechanisms that are employed to show that it is a man truly alienated from the values and norms that such a society renders acceptable and desirable. That is to say that unlike femininity, masculinity requires to endeavour a performance, that being male fundamentally means not being female (Castells & Subirats, 2007). For some other authors, masculinity has to do with the ability to inflict and stand pain (Godelier, 1986), or is constructed upon the co-substantial values of hegemonic heterosexuality, which might result in attitudes such as homophobia (Guash, 2008). Other traditionally essentialist definitions also relate masculinity to activity as opposed to femininity and passivity.

In the light of the diversity of definitions and data obtained in this research, we propose a comprehensive definition that conceives masculinity as: a set of beliefs, values, roles and behaviours associated to a man's sexual identity, which deploys into the cognitive, the emotional and corporal within a given culture as opposed to femininity, bringing about a psychological split within the self, and a non-equal group ascription within the cultural, which has its grounds in the misleading argument of sexual dimorphism. Within this framework, there exists a diversity of masculinities: a hegemonic masculinity, both classical and normative, and other alternative masculinities deriving from the former one, yet identifying themselves out of the set or values, beliefs and roles upon which the classical one has been constructed.

In connection with this, the analyzed data demonstrate that men who have developed models of an alternative masculinity perceive hegemonic masculinity negatively, and an intragender wound forged at an early age and during adolescence has for the very first time become evident. In supporting the data to characterize HM (Objective 1), there are several factors that typify hegemonic masculinity, which could have implications for psychosocial health:

1. In social relationships and bonds: they exert an authoritarian power over those men who do not perform accordingly to HM. They also exert violence over men who are non-heteronormative (homophobia). They show themselves hypermasculine and hyper-heterosexual as a mechanism to ascribing to the hegemonic group: they are competitive, individualistic and rationalist, and never question their beliefs. They put the mandates of HM first, rather than their own thoughts, emotions or sensations, and thus generate a dissonance that affects their well-being, unaware of where it all comes from.

2. In emotional regulation: they inhibit manifestations of sadness and fear; they show themselves contained to acknowledge and express emotions within the interpersonal setting, affording to show such feelings only in collective manifestations (sports, politics…).

3. In the sexual experience: it is highly important for them the number of erotic encounters, centering eroticism genitally (phallocentrism), and showing themselves corporally rigid and emotionally disconnected in their sexuality.

In analyzing the data of this investigation, a rupture in masculinity can be observed. Despite the fact that a hegemonic model and sundry alternative ones have always existed, from a psychological standpoint: the image AMs men have of themselves is changing; a change in self-perception that is "subordinated" to perceiving oneself as "alternative". A strong sentiment of pride is now a reality against the old feeling of integration of deception; a process of empowering that builds awareness of alternative models being capable of generating healthier individuals, relationships and environments. This is a well-trodden path by feminists and movements for sexual liberation. This step up from alternative masculinities started privately a few decades ago, and it is now starting to timidly flourish out in the public scene.

AMs men no longer see themselves as supporting actors; they see HM as the source out of which most current social issues spring, essentially through violence in all its different forms and shapes.

It should be emphasized that the men who participated in this study are members of organizations or associations working for equality, and declare themselves feminists. Consequently, the results show opinions on the grounds of knowledge about gender that are not extrapolated to the general number of Spanish men. This way, the study and its conclusions have to be framed within this restriction.

The second objective of this investigation tries to understand the way a man develops an AM in a patriarchal society in which HM prevails. In this regard, the data showcase several approximations:

- Belonging to a minority group which has allowed them to question the hegemonic model.

- The presence of referents and curate learning when alternative models are at hand (essentially in the family setting).

- The development of a gender-related social awareness which, according to some authors like Kaufman, is linked to indignation against inequality, the sense of justice, the sense of guilt from having some privileges, the fear of violence against men, or just decency.

The generation of an alternative model of masculinity is extremely complex, since these men have been not only socialised in a model of hegemonic masculinity, but are also immersed in a society which strongly supports such model. Most AMs men acknowledge the fact that there are sometimes attitudes and behaviours more akin to HM coming out from them, especially those related with power and emotional containment. In this sense, more research should be done in order to better identify the

psychological processes on the road from HM to AMs, and the difficulties encountered when experiencing those AMs within a patriarchal society.

In the third objective of the study, it is made evident that AMs have diverse common factors which differ from the essential factors of HM:

- Accepting diversity against normalization.

- Refusing aggressiveness and violence.

- Expressing themselves, listening and being emotionally close to others against

- Emotional distance and containment.

- Co-operation and orientation of social bonds against individualism.

- Accepting vulnerability against the constant showing of strength.

Some of these factors have already been signaled in prior research (Lomas, 2005; Gosende, 2005; Seidler, 2006; Emakunde 2008; Romero & Abril, 2011).

It is undoubtedly necessary to carry out research like this, so that visibility and comprehensible tools are designed as an alternative to HM, especially from the world of academia, since these scientific investigations are the keystone to fostering strategies in promoting them: not only from equality, but also from health; that it makes it possible for the implementation of socio-educational policies aimed at palliating the largest psychosocial risks that traditional models of gender lead to. We need to urgently create visibility on models of men who have dissociated themselves from sexist, misogynist, violent, authoritarian and homophobic attitudes, and to get to know which way they have come from in order to become whole men, embracing factors traditionally seen as feminine, such as: the orientation towards social bonds, the involvement in the upbringing of children, and emotional expressivity.

On balance, just like women did, men have questioned such unjust duality, which sets the division of the human polarized into two dimensions of gender as a dogma, a foundational myth, and the reality is that it belongs to both men and women, forcing us to ascribe to one and reject the other from a very early age, causing violence, unhappiness, disputes and unhealthiness. In this sense, scholars should pay careful attention to the origins of the multiple psychological, social and medical issues, since, despite it having significant implications in the lives of men and women (Bonino, 2000; Alves & Pereira, 2015; Rojas Marcos, 2005), the hegemonic model of masculinity has not been problematized and receiving the attention it deserves. HM is still a minor issue that has not been fully detailed and is not a globally shared concern (Guash, 2008). Masculinity, and what it is hegemonically referred to as, still needs to be self-questioned from a critical psychological perspective.

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"Is there a good way to categorize bodies? What do the categories tell us?

The categories tell us more about the need to categorize bodies

than about bodies themselves."

Judith Butler

Chapter 6: Making non-normative discourses visible and producing intersubjective dialogues.

Methodology: Post-Qualitative – Video

Video-Article: My Body Talks

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Fields of knowledge: Queer Psychology

*Communication at: Sofia Queer Forum 2017, Sofia, Bulgaria.*

"My body talks"

This video emerges after a post-qualitative research queer seminar provided by Mark Vicars, Victoria University (Melbourne, Australia) in 2016. A group of Spanish queer people is invited to answer questions about their way to live, feel and love using their bodies and art to express and question gender and emotions. A speech of freedom re-emerges in a poetical disclosure discourse through their bodies.

Please find the video-article "My body talks" on Vimeo:

https://vimeo.com/228474453

Password: Sofiaqueerforum
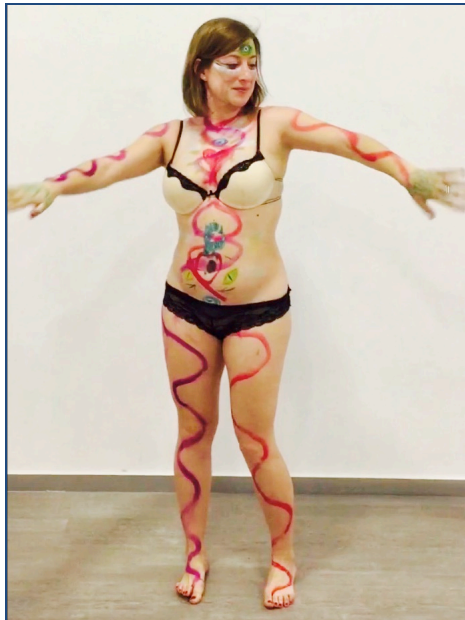
Final chapter

The main objective of this thesis has been the methodological exploration to achieve the integration of methods and transformations through psychological research on gender, exploring different controversial topics currently reflected by psychology of gender using diverse methodological approximations (Ramazanoglu & Holland, 2002). To this end, a journey through six studies has been made in response to some current needs of the psychology of gender, such as:

1. Establishment of new theoretical frameworks through an interdisciplinary dialogue.

2. Development of tools for the psychometric study of gender.

3. Exploration of sexism and gender expression on the Internet.

4. Analysis of the influence of gender-related beliefs on psychosocial health.

5. Promotion of dialogues between emerging identities of the sex/gender system.

6. Visibilization and production of non-normative discourses and intersubjective dialogues.

The methodologies and techniques used to carry out these studies were necessarily diverse and complementary (Bird, 2012; Reinharz & Davidman, 1992), as follows:

1. Theoretical essay based on literature review and contributions from other disciplines with a critical focus on gender.

2. Application and development of quantitative gender models through structural equations.

3. Quantitative analysis through regression of elements such as photographs, which have traditionally been analyzed from a qualitative perspective.

4. Semi-structured interviews to gather experiences based on a qualitative approach for the subsequent quantitative content analysis.

5. A focus group that gives raise to grounded theory.

6. Post-qualitative dialogue through artistic means, such as painting and video.

One of the main challenges of both current psychology and this thesis is the approach to the complex sex/gender system. Identities, gender models associated with morphological sexual characteristics, variability and psychological regularity, identity groups and subcultures, asymmetries in relationships, and diverse psychotherapeutic approaches and needs emerge from this system (Butler, 2002).

In addition, the sex/gender system unfolds in biological, psychological, and social aspects, is learned and modified, is received from the socio-familial context, and is constantly influenced by experiences and culture. The sex/gender system is therefore multidimensional, liquid, and complex (Warner, 2004).

To a certain extent, scientific psychology initially sought simple explanations and universal categorizations without being able to understand the complexity of the sex/gender study. A good example of this is found in Sandra Bem's research (Chapter 2), which attempts to classify individuals into generic categories by quantifying some classic gender roles. This gives an idea of the approach of the researchers of the time (Haraway, 2003). Although the female-women-feminine and male-men-masculine naturalist positions had transcended, reductionist explanatory models were still sought in the second half of the twentieth century. These simplifying and reductionist conceptions (Harding, 1991) have now given way to a great diversity of specific but complementary methods that are drawing the unlimited expressions and implications of the sex/gender system – unlimited because, with every social, cultural, or scientific-technological advance, new fields where the sex/gender system manifests itself are created. The advent of the Internet and ICT (Information and communication technologies) are examples where the old phenomena such as sexism is expressed in

new environments, such as social networks (Chapter 3).

Psychology of gender should not be only another division of psychological knowledge, but also a critical-methodological approach to other divisions, such as social psychology (Chapter 5), educational psychology, health psychology (Chapter 4), psychopharmacology, psychology of work and organizations, psychometry (Chapter 2), cyberpsychology (Chapter 3), psychology of religions and spirituality (Chapter 1), psychodynamics, legal psychology, and psychology of development.

The diversity and complexity of gender-related research requires an extensive range of quantitative, qualitative, and post-qualitative approaches and techniques (Reinharz & Davidman, 1992), such as regression (Chapter 3), factor analysis and structural equations (Chapter 2), big-data analysis or longitudinal studies for ethnography, content analysis (Chapters 4 and 5) or expression of subjectivities (Warner, 2004) through artistic means (Chapter 6), systematic reviews, meta-analysis or theoretical essay (Chapter 1), qualitative intersections, mixed applications at different times of the investigation (Chapter 4), and application of different techniques in elements that are traditionally studied from another approach (Chapter 3).

New theoretical frameworks

The great psychology frameworks were developed during the last century and many of them do not have a critical gender vision (Potter, 2001), for which they need to be nuanced, revised, or updated. A theoretical framework that explains the origin and psychotherapeutic applications of the new ecofeminist spiritual models is formulated in Chapter 1 through the essay, the literature review, and the dialogue with other disciplines.

This study aims to elucidate how these currently expanding spiritual models

have been formed, as well as their close relationship with psychology, especially with Jungian psychology, its therapeutic tools, and the psychotherapeutic areas in which these tools can be applied. There is nothing more unpleasant for a person who is part of these ecofeminist environments and values than meeting a misogynist psychologist who expresses hetero-patriarchal values.

Undoubtedly, the main contribution of this study is to provide valuable new information for psychology professionals working or seeking to approach these spiritual groups or individuals.

Developing tools for the psychometric study of gender

Although there were previous attempts, the interest in gender quantification appeared in the second half of the twentieth century. But after a few decades of questionnaires to measure masculinity and femininity, the difficulty of this subject has become evident. Given its complexity, it is unlikely that any tool able to "measure gender" could be developed. However, psychology of gender should not renounce the implementation of simple tools that, although do not cover all the complexity of the phenomenon, do provide good indicators that allow to quantify certain behaviors or roles associated with gender (Ramazanoglu & Holland, 2002). Assuming this partial vision, the aim of this study is the quantification of these roles obtaining a basic model to measure classical gender roles (Chapter 2).

Results show that there is a core factorial structure integrated by four not correlated factors, dominance, agency, expressiveness and communality, measurable by using a simple set of 12 items. The invariance across groups was studied for this model suggesting that the general model presents good fitting indexes across groups, so the model is generalizable to different subsamples.

The main contribution of this study is a simple set of items to measure classical gender roles under an invariant two-level structural model that could be a great contribution to the study of their interaction with health or work.

Exploring sexism and gender expression on the Internet

The main social revolution of the last two decades has been the advent and massive use of the internet with all the possibilities for interaction that it facilitates. This phenomenon is transforming relationships. The emergence of these new relational environments generates new exploration fields for psychology, sometimes from new phenomena, other times from ancient phenomena that manifest themselves in these new environments. The aim of this study (Chapter 3) is to explore an old phenomenon that has been studied for the past 50 years in public photographic representations of men and women, known as "face-ism" or facial prominence, but this time on social networking sites main profile pictures (SAF).

The results of this study suggest changes in SAF depending on age, sex, the specific type of social networking site, and the interaction between age and sex. The study makes a significant contribution to the literature because it integrated three important variables in studying SAF; studying each variable independently would not have presented holistic and integrated results. By studying the variables, it presents the complexities underlying SAF, and highlights the need to study the phenomenon further, for instance, using a longitudinal perspective.

The complexity of the phenomena related to sex/gender can be appreciated in these study contributions especially due to its interaction with variables such as age and sex, and the social network where it manifests itself.

Influence of gender-related beliefs on psychosocial health

The differences between men and women in the field of health are determined in the first instance by biological factors and are widely studied by medicine. However, from the psychological perspective, there is evidence of the link between symbolic gender models, identities, roles, and relationships established from these models and health. For instance, it is known that models of hegemonic masculinity increase risky behaviors and decrease men's life expectancy, or that traditional feminine roles related to the care of others have repercussions on women's psychosocial health. The field of identities and gender beliefs and their relationship with health are currently experiencing an unprecedented development. Society is consistently increasing its awareness of how these conditioning factors can influence not only life expectancy but also its quality. Chapter 4 intends to shed light on the impact that these gender-related beliefs have on women's psychosocial health. To this end, a group of ecofeminist women has been interviewed and the dimensions related to Warr's psychosocial health model have been identified in their dialogues. Their affective and sexual health has also been explored.

The model of ecofeminist spirituality has been developed predominantly in the twentieth century counter-cultural movements and, therefore, includes values of feminism, pacifism, environmentalism, indigenous struggles, anti-racism, and sexual liberation movements. The content analysis of the interviews revealed that in these ecofeminist spiritual environments, the participants are promoting both psychosocial health and sexual health factors aligned with those proposed by the World Association for Sexual Health. Some tools present in ecofeminist spiritualities that could be promoting psychosocial and sexual health factors are: generating resources to cope with stress; coping with grief due to significant losses, either through separation or the death

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of a loved one; analyzing and reviewing linkage models as health or disease generating agents; developing agency in women: assertiveness, autonomy, self-confidence, and activity; questioning patriarchal impositions on the canons of feminine beauty and the acceptance of diversity in the composition of the self-image, improving self-confidence, which could prevent self-image disorders; promoting sexual rights and experiencing pleasurable, free, and safe sexual experiences from a positive and non-guilty perspective, thus allowing reconciliation, especially with women's sexuality, or helping in sex abuse cases.

The main contribution of this study is the detection of spiritual beliefs that promote psychosocial and sexual health, especially in groups where it has never been studied.

Dialogues between emerging identities of the sex/gender system

In the complex societies of the twenty-first century, many identities that emerge from the sex/gender system coexist. Nowadays, it is common to find women who perform traditional gender roles, lesbians, transgender women, gender-fluid people, and men with hegemonic models of masculinity – in short, all identities product of the sex/gender system and their intersections with other elements, such as skin color, social status, age, or political ideologies. The social coexistence of such diverse identities is not easy and sometimes generates conflicts, for which dialogue and reflection are necessary for the understanding of these identities. In Chapter 5, a dialogue among men who perform alternative models of masculinity with intending to reflect on the hegemonic model of masculinity is established, as well as the key factors that influenced the abandonment of the majority model and stimulated more balanced models of masculinity.

The outcome reveals that hegemonic masculinity is undergoing a real rupture. Those men experiencing alternative masculinities conceive hegemonic masculinity as a source from which many current social issues stem, signaling violence as the major one. Considering the results, an approach and theoretical reflection on the contributions from alternative masculinities and their importance in today's society have been proposed.

The main contribution of this study is to analyze the gap, under the perspective of alternative masculinities, emerging between different types of masculinity focusing on the factors leading to alternative ones.

Making non-normative discourses visible and producing intersubjective dialogues

Although minority, non-normative or non-hegemonic realities and identities are generally invisible to quantitative studies and sometimes are also made invisible by the filter of researchers in many qualitative studies. Post-qualitative methodologies emerge to establish an intersubjective dialogue without intermediaries between the sender and receiver of the information.

Chapter 6 describes a proposal to express these identity constructions through body painting and a video, in which it is the receiver of the information themselves who must draw their own conclusions.

A speech of freedom re-emerges in a poetical disclosure through their bodies.

General conclusions at the end of the journey

In conclusion and to finish, a four-year research journey gave rise to many experiences, landscapes, and personal reflections. These are some of my final notes in the travel notebook.

As many other sciences, psychology is awakening to the awareness of the sex-gender

system implications. During the twentieth century, important advances have been made in highlighting the differences between the sexes and gender roles. These advances, although basic, have contributed to upset academic psychological knowledge. But it will be in the 21st century where there will be an update of all that academic knowledge under the complex framework of the sex/gender system. Some examples of this are Chapter 2 and 3.

The gender perspective not only challenges the bias of psychological scientific knowledge, but also its methods (Ramazanoglu & Holland, 2002). An integrative methodological extension is necessary to address the complexity in the study of the sex-gender system. Quantitative (Chapter 2 and 3), qualitative (Chapter 4), post-qualitative (Chapter 6), and mixed techniques (Chapter 5) should be part of researchers' actual curriculum. This also implies that impact scientific journals should be open to methodological diversity.

Many of the new contributions to the field of feminist psychology emerge from the dialogue of psychology with other disciplines (Ferrer-Pérez, 2017) (Chapter 1). In the general academic context this dialogue is complicated due to: the isolation of the research groups, the fragmentation of the areas of knowledge, the inflexible organizational structures and the absence of interaction and dialogue with other organizations and non-academic groups such as associations and social collectives (Rowbotham, 2013) (Chapters 4 and 5). Research institutions must continue their efforts to facilitate interdisciplinarity and the approach to social interests that, on numerous occasions, do not agree with political-economic interests.

Researchers, in general, come from an academic system and a society immersed in patriarchal beliefs and values, which makes essential an integral edification in the subject and the self-questioning of organizations, individuals and science itself

(Haraway, 2003). This integrative journey through psychology of gender from different approaches to diverse realities has become an experience that has not only contributed to analyze sex/gender controversial topics but also has transformed my person and my way of research.

We hope that this thesis serves as a sample of how much remains to be done in all areas, but especially in the study of the psychology of gender.

Castellón de la Plana, May 2019.

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Appendix: Agreement of co-authors

Alicante, 2dn, March, 2019

I, Marta Blanco Fernández, hereby authorise Jordi Santamaria Dávila to include the publications listed below in his doctoral thesis. In addition, I waive the right to use those articles as part of any other doctoral thesis.

List of articles:

Santamaría-Dávila, J., Cantera-Espinosa, L. M., Blanco-Fernández, M., & Cifre-Gallego, E. (2019). Women's ecofeminist spirituality: Origins and applications to psychotherapy. *EXPLORE: The Journal of Science and Healing, 15*(1), 55-60. doi:10.1016/j.explore.2018.05.004. ELSEVIER.

Santamaría-Dávila, J., Cantera-Espinosa, L. M., Blanco-Fernández, M., & Cifre-Gallego, E. (2018). Psychosocial and sexual health factors of Spanish women who participate in ecofeminist spirituality. *Journal of Spirituality in Mental Health, 20*(3), 261-274. doi:10.1080/19349637.2017.1411219. Taylor & Francis.

Signed,

Barcelona, 2da, March, 2019

I, Leonor M. Cantera Espinosa, hereby authorise Jordi Santamaria Dávila to include the publications listed below in his doctoral thesis. In addition, I waive the right to use those articles as part of any other doctoral thesis.

List of articles:

Santamaria-Dávila, J., Cantera-Espinosa, L. M., Blanca-Fernández, M., & Cifre-Gallego, E. (2019). Women's ecofeminist spirituality: Origins and applications to psychotherapy. *EXPLORE: The Journal of Science and Healing, 15*(1), 55-60. doi:10.1016/j.explore.2018.05.001. ELSEVIER.

Santamaria-Dávila, J., Cantera-Espinosa, L. M., Blanca-Fernández, M., & Cifre-Gallego, E. (2018). Psychosocial and sexual health factors of Spanish women who participate in ecofeminist spirituality. *Journal of Spirituality in Mental Health, 79*(3), 261-274. doi:10.1080/19349637.2017.1411219. Taylor & Francis.

Santamaria-Dávila, Jordi. Cantera-Espinosa, Leonor M.. Ortega, Mar. Cifre-Gallego, Eva. (2017). Una mirada a la masculinidad hegemónica desde las masculinidades alternativas. En E. Cifre-Gallego y M.C. Verchilii. Emociones y Salud. Una mirada con perspectiva de género. Castellón de la Plana: Servei de Comunicació i Publicacions UJI.

Santamaria-Dávila, Jordi, Cantera-Espinosa, Leonor M., Cifre-Gallego, Eva. (2017). Video-artículo My Body Talks.

Signed.

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Valencia, 2dn, March, 2019

I, Mar Ortega Romero, hereby authorise Jordi Santamaría Dávila to include the publications listed below in his doctoral thesis. In addition, I waive the right to use those articles as part of any other doctoral thesis.

List of articles:

Santamaría-Dávila, Jordi, Cascera-Espinosa, Leonor M., Ortega, Mar, Cifre-Gallego, Eva. (2017). Una mirada a la masculinidad hegemónica desde las masculinidades alternativas. En: E. Cifre-Gallego y M.C. Verchili. Emociones y Salud. Una mirada con perspectiva de género. Castellón de la Plana: Servei de Comunicació i Publicacions UJI.

Signed,

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