

ICWAR 2014

Approaching the Effects of Gender-Based Socialization on the Emotional Expression: an Exploratory Study

Andrés Sánchez-Prada^a, Carmen Delgado-Álvarez^a *

^a*Pontifical University of Salamanca, Department of Psychology, Compañía 5, 37002 Salamanca, Spain*

Abstract

In this study the underlying structure of fifteen emotions generated by a social stimulus was analyzed in a sample of 869 individuals. Differentiated patterns by gender were identified in the configuration of the emotional responses, standing out differences between men and women in the symbolization of *pity* and in *fear*, a core variable of the “battered woman syndrome” (Walker, 2009, 2013). The figure of reference chosen by the subjects (paternal/maternal) modulated this emotional structure, by reinforcing differentially the emotional responses. The results obtained have been applied to prevention of gender-based violence.

© 2014 The Authors. Published by Elsevier Ltd. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/3.0/>).

Peer-review under responsibility of the Organizing Committee of ICWAR 2014.

Keywords: Gender-Based Violence; Prevention; Equality education; Emotional patterns; Gender-Based Socialization

1. Introduction

The experience of women victims of gender-based violence has been systematized in many investigations, giving room for consolidated theories on the psychological explanation of this phenomenon (Walker, 2009). The cognitive and behavioral aspects have been the ones that have received most attention, relegating the emotions to a role of minor specific weight among different theories. Nevertheless, both in the origin and in the development of gender-based violence in couples, emotions play a central role in the experience, as revealed in the narratives of female victims (Escudero, Polo, López, & Aguilar, 2005), standing out: *fear*, the emotion with the major weight regarding the

* Andrés Sánchez-Prada. Tel.: +34-923-277-113; fax: +34-923-277-114.

E-mail address: asanchezpr@upsa.es

strategies of the batterer; *love*, meant as “unconditional devotion” from the ideology of romantic love; *blame*, mobilized and generated actively by the batterer; *shame*, linked to the pressure of the woman’s role as homemaker; and *loneliness*, experienced around mistrust and social isolation. In turn, such emotional responses are inserted within a wider emotional spectrum, linked among others to cultural factors, and therefore subject to change among different social groups (Jenkins, 1996). The idea of “ethos” adopted by this author incorporates social aspects as power and social standards into the organization of the emotions that individuals experience, hence the evaluation of the emotional state could not be carried out properly without the specific cultural understanding of the group which is to be studied (Jenkins, 1996).

Gender anthropology has made clear the culturally differentiated contexts in which both men and women are socialized, contexts that configure differentiated identities (Martín Casares, 2006). Therefore it is likely to expect that these cultural differences affect the way in which emotions are experienced by both genders, and that those emotions experienced by women within an abuse or maltreatment situation differ from those ones experienced by men in similar situations. If fear is the core emotion in gender-based violence (Walker, 2013), it can be assumed that its meaning should differ from the fear as it is experienced by men, which would lead to different behaviors as well. In this line, an androcentric point of view about the role of emotions, that took the masculine experience as reference for their interpretation (Bourdieu, 1998), not only would bias the comprehension of women’s experience in situations of dominance –such as an abusive relationship–, but it would lead to erroneous judgments regarding the interpretation of behaviors caused by such emotions, from the perspective pointed out in the decision-making theory (Kahneman, 2014).

The aim of the following study is to explore comparatively the underlying emotional structure of the responses that men and women express when facing a social stimulus, and to analyze possible effects of the gender of the chosen parental figure of reference as a source of attitudinal comparison.

2. Method

2.1. Sample

In this study 869 students were asked to participate, from which 97,7% were undergraduate and 2,3% were graduate. The subjects were all Spanish students from the University of Salamanca and the Pontifical University of Salamanca, with age between 17 and 48 years ($M= 19,85$; $SD= 2,68$). An incidental sampling was used, with quotas for sex, resulting in a final sample of 433 women (49,8 %) and 436 men (50,2 %). In a scale of *political ideology* from 1 (“extreme left”) to 10 (“extreme right”), the sample was positioned in global terms at the center of the continuum ($M= 4,96$; $SD=1,72$). Using Student’s *t* for independent samples, a small but significant difference of age between men and women was identified ($M= 20,1$ and $M= 19,6$, respectively; $p< 0,01$), and it was confirmed the equivalence of both samples in the variable *political ideology* ($p= 0,826$).

2.2. Variables and instruments

So as to elicit the subject’s emotional responses, a questionnaire about their attitudes towards different immigrant groups was used (from Maghreb, Sub-Sahara, Latin America and Asia). The immigrant collective was used as stimulus, due to the fact that this is such a currently worrying topic within the Spanish population (Centro de Investigaciones Sociológicas, 2014). The subjects were asked about the degree in which the immigrant collective make them feel the following emotions (in a Likert scale of five points; from “nothing” to “a lot”), selected from the literature on prejudice towards the immigrants and ethnic minorities in our country (e.g., Gómez-Berrocal & Navas, 2000; Navas, 1998; Rueda & Navas, 1996): *hate, attraction, hostility, anger, fear, friendliness, discomfort, disgust, pity, insecurity, suspicion, compassion, indifference, respect and gratitude*.

To measure the possible differentiating effects of the *parental figure of reference*, the Pettigrew and Meertens’ (1995) Scales of Subtle and Blatant Prejudice were included in the questionnaire, in its Spanish version adapted by Rueda and Navas (1996). This instrument, designed to measure the degree of prejudice towards diverse outgroups, consists of 20 items that the participants must value in a Likert scale of five points; 10 of them measure *blatant prejudice* and the other 10 *subtle prejudice*. Taking the immigrant collective as outgroup, both scales were applied twice to each participant: first they had to answer the items in first person, from their own point of view; secondly,

Download English Version:

<https://daneshyari.com/en/article/1112856>

Download Persian Version:

<https://daneshyari.com/article/1112856>

[Daneshyari.com](https://daneshyari.com)