The New Intercultural Alternative Masculinities for the Overcoming of Violence

Ana Toledo del Cerro

1) University of Barcelona, Spain

PLEASE SCROLL DOWN FOR ARTICLE

The New Intercultural Alternative Masculinities for the Overcoming of Violence

Ana Toledo del Cerro
Universitat de Barcelona

Abstract

The role of masculinities in overcoming gender violence has been studied in different research studies. However, the role of new masculinities in overcoming violence from an intercultural perspective has not been dealt with in depth. This article presents the current state of the art on studies of new masculinities, aiming to clarify which models of masculinity offer interethnic possibilities for overcoming violence. Thus, a review of the scientific literature in international reference databases has been carried out. First, the dichotomy between the hegemonic model of masculinities that perpetuates violence and inequality, but is socially attractive, versus models of masculinity that have achieved great changes in terms of overcoming inequality, but without attractiveness, is presented. In the second section, we describe how the new model of alternative masculinity combines ethics and desire, thus overcoming the double standard between the two. This represents possibilities for men who want to contribute to overcoming gender violence by participating in more egalitarian relationships that unite ethics and passion. Interethnic studies are presented that are based on this new model of alternative masculinity and that also breaks with white hegemony, thus breaking down racist prejudices and offering even more possibilities from this cultural diversity.

Keywords: new alternative masculinities; interethnic studies; gender-based violence; egalitarian relationships; racism

Hipatia Press
www.hipatiapress.com

Las Nuevas Masculinidades Alternativas Interculturales en la Superación de la Violencia

Ana Toledo del Cerro
Universitat de Barcelona

Resumen

El rol de las masculinidades en la superación de la violencia de género ha sido estudiado en diferentes investigaciones. Sin embargo, el papel de las nuevas masculinidades en la superación de la violencia desde una perspectiva intercultural no ha sido tratado en profundidad. Este artículo presenta el estado actual de los estudios sobre las nuevas masculinidades, con el objetivo de aclarar qué modelos de masculinidad ofrecen posibilidades interétnicas para la superación de la violencia. Para ello, se ha realizado una revisión de la literatura científica en bases de datos internacionales de referencia. En primer lugar, se presenta la dicotomía entre el modelo hegemónico de masculinidades que perpetúa la violencia y la desigualdad, pero es socialmente atractivo, frente a los modelos de masculinidad que han logrado grandes cambios en términos de superación de la desigualdad, pero sin atractivo. En la segunda sección, se describe cómo el nuevo modelo de masculinidad alternativa combina la ética y el deseo, superando así el doble estándar entre ambos. Esto representa posibilidades para los hombres que quieren contribuir a la superación de la violencia de género participando en relaciones más igualitarias que unen la ética y la pasión. Se presentan estudios interétnicos que se basan en este nuevo modelo de masculinidad alternativa y que además rompe con la hegemonía blanca, rompiendo así los prejuicios racistas y ofreciendo aún más posibilidades desde esta diversidad cultural.

Palabras clave: nuevas masculinidades alternativas; estudios interétnicos; violencia de género; relaciones igualitarias; racismo

T he main struggle of feminism in the 21st century, as Afro-American feminist bell hooks states, is the eradication of gender-based violence (hooks, 2000). This fight involves the entire society, and it is, essential to rethink the identity and relational models. Therefore, this article presents an analysis of how the model of a new alternative masculinity has potential to end gender-based violence, and to overcome and challenge traditional double standards.

Thus, the fight against gender violence and the transformation of relationships inevitably involves analyzing and understanding the positions of men in feminism and, therefore, in how they live and exercise their masculinity (Baily, 2015; Duque, Melgar & Gómez-Cuevas, 2021; Joanpere & Morlà, 2019; Tienari & Taylor, 2018). To this end, this article first introduces the dichotomy between the hegemonic model of masculinity that generates violence and inequality and the new models of masculinity that have achieved great changes on inequality but are limited to ethics and do not overcome violence. The following is an exposition of how the new alternative masculinity model unites both ethics and desire, thus overcoming double standards (Flecha, Puigvert & Ríos, 2013; Joanpere, Redondo-Sama, Aubert & Flecha, 2021). This represents possibilities both for those men who want to follow this type of masculinity and offers the option of more egalitarian relationships uniting ethics and passion. Different interethnic and interreligious studies are also presented based on this model of new alternative masculinity and which also breaks with white hegemony by overthrowing racist prejudices, given that racism is also related to hegemonic masculinity as another feature of inequality and the expression of violence in an interplay of relations of domination (Bonilla-Silva, 1997; Choo & Ferree, 2010; Ortiz, 2019). Herein lies the contribution of the article, NAM models from interculturality can offer even more possibilities from this diversity building a more diverse, inclusive, and global feminism in the fight against gender violence.

The Dichotomy between Hegemonic Masculinity and Egalitarian Masculinities. The Attractiveness of Violence and Actions from Ethics

People and social groups institute cultural standards according to the social interactions to construct their identity, therefore, there are no universal femininity or masculinity traits (Connell, 2012; Connell & Messerschdmidt,

2005; Mead, 2001). Consequently, masculinity is not a fixed objective, according to Connell (2012), it is necessary to conceive of it more as a process by which a position is taken in gender relations and the practices and effects of this positioning.

In this way, the fundamental essence resides in the analysis of how multiple forms of masculinity exist and interact according to different variables such as ethnic group, age, social class, sexual orientation, or capacities, and which are the common aspects despite the differences (Connell, 2012). "It is not static, nor atemporal, it is historic, as it is socially and culturally created, and it is, therefore, a set of meanings always changing" (Kimmel, 1987, p. 49). Therefore, there are models of masculinity that occupy a dominant position depending on the historical moment. It is not in the majority, but it distinguishes itself, especially from the subordinated masculinities and it requires that all men are positioned concerning it. This type of masculinity does not necessarily imply violence, but it is sustained through force and legitimated by culture and institutions (Connell, 2012).

The model of hegemonic masculinity can be defined as the configuration of generic practice that entails the commonly accepted response to the problem of the legitimacy of patriarchy, the one that guarantees the dominant position of men and the subordination of women (Connell, 2012). Following the conceptualization of the hegemonic masculinity proposed by Brannon (1976), it can be stated that all these attributes are generators, and they have their foundations in violence and inequality: the first feature would be the radical opposition against what is feminine, which consequently involves misogyny and homophobia (Fair, 2011); the second one, the homosocial validation of the degree of power and richness, which leads to a constant competence and to a feeling of impotence that, oftentimes, is one of the reasons why men attack women, as a form of recuperating a power to which they feel entitled, and the third is the use of the violence as a resource used historically for keeping their privileged position.

In all cases, violence is a characteristic and a basic consequence of this type of masculinity. This model of man is violent both with other men and with himself, as part of his socialization, and those who do not want to or do not manage to develop their violent condition are stereotyped and relegated (González Pagés, 2010; Kimmel, 1987).

A clear example of the consequences of this model of masculinity being hegemonic is sexual violence (Haney, 2011; Javaid, 2018; Messerschmidt, 2020). There is different research that endorses this evidence and its consequences, Schermerhorn, Vescio & Lewis (2022) show, that due to the idealization of hegemonic masculinity, in many cases, political figures are accused of rape receive positive evaluations, while women who denounce receive negative evaluations. Another example, research conducted in South Africa by Jewkes and Morrell showed how men who follow this model of masculinity engage in risky sexual practices with a high degree of violence that exposes the women with whom they are in a relationship to HIV infection (2010). In another study on sexual violence and adolescents, it was shown that many of them assume sexual violence as a natural part of masculinity and hold the victims responsible for the aggressions (Villaseñor-Farías & Castañeda-Torres, 2003).

As it was stated before, violence, although addressed mainly to women, is also perpetrated on other men and even on themselves, with bullying being a clear example of that. Research suggests how violence is in the grid of the school fabric and, therefore, based on the power relations between peers (Stoudt, 2006). Thus, gender is present in many situations of school harassment and there have been different investigations that have proven this (Díaz-Aguado, 2003, 2005, 2006; Leonardi & Staley, 2015; McGuire et. al, 2010).

In this line, Ríos, Puigvert, Sanvicent y Aubert (2019), put forward how on many occasions, despite the efforts that are being carried out in the schools, children with aggressive attitudes are the most attractive ones to teachers (Roca-Campos et. al, 2021; Valls et. al, 2008), and, as it was explained before, this attraction due to the violence does also generate that boys and girls who commit aggressions are backed up by their peers who get closer to them when associating their image with power (Mayes et. al, 2003).

This social support and promotion of attractiveness toward those persons that have violent attitudes since infancy is a problem that has been investigated for years (Flecha et. al, 2013; Gómez, 2015; Puigvert et al., 2019; Roca-Campos et al., 2021; Valls et. al, 2008) as, in this stage in life it is especially relevant because it is where the attraction to violence is being created and therefore, from where the roots of this can be worked out. Consequently, the creation of safe environments is fundamental in socio-educational contexts to combat violence from that moment and in the future. For these interventions

to be transformative, as has been said, the valuation of these children should not be made from the language of ethics with phrases such as "these children are good", it is necessary to break with the double standard through the language of desire, an example of this is to use phrases such as "the boys who do not hit are brave". (Khalfaoui-Larrañaga et. al, 2021; Melgar-Alcantud et. al, 2021; Ríos et. al, 2019; Roca-Campos et. al, 2021).

Another issue, there is ample evidence on the negative impact on men's mental health, some examples being alcoholism (Lemle & Mishkind, 1989), depression (Good & Wood, 1995; Mahalik & Rochlen, 2006), restricted expression of emotions (Hardy & Jimenez, 2001; O'Neil, 1981), and pain in family and social relationships (Mahalik & Defranc, 2002; Mahalik et. al, 2006).

In this same line, from sociological studies it has been recognized that racism is related to gender hierarchies and co-constructs them (Bonilla-Silva, 1997; Choo & Ferree, 2010; Ortiz, 2019). Thus, racism is also related to hegemonic masculinity as another feature of inequality and the expression of violence.

Different authors put forward how culture is one of the most important variables influencing the construction of masculinity, from Sociology Kimmel (2004) highlights that besides, culture is composed of different variables like education, ethnicity, sexuality, and the country of origin. In the same way, Gilmore (1990) analyzes how from anthropology as well as from other different cultures different conceptions of men and women have been defined concluding that the different conceptions of gender can be changed and that they do not have a biological origin (Ríos, 2015).

Thanks to these analyses, it is shown that we cannot talk about just one model of masculinity, but rather that these models change in function of both the historical and the cultural contexts. It is fundamental to overcome the trend provoked by the media of treating all men as a homogeneous group and therefore masculinity as a fixed set of features (Connell, 2012). In so doing, the hegemony of masculinity which is linked to what is violent is broken and new forms of constructing one's masculinity are offered.

Moreover, the reality is that the current masculine world is very heterogeneous and is moving towards areas of greater respect for diversity, since for more than two decades, there have been men of different origins, occupations and motivations who began to meet and build spaces for

reflection and their masculine condition became the main object of analysis. Many of these men, individually or in groups, identify with feminist causes and have fought alongside women because they have recognized that this model of masculinity not only oppresses women but also men (Olavarría, 2003). As Hurtado and Sinha (2008) state, the feminist commitment of men can imply a constructive response oriented towards the transformation of masculinity and towards social justice since this form of hegemonic masculinity is not permanent and has been historically challenged the domination of any group of men can be challenged by women, so hegemony is a historically mobile relationship (Connell, 2012).

The groups of men that put forward a model of masculinity that can be an alternative to hegemonic masculinity are commonly named "new masculinities" or "egalitarian men" and they are associated with gender equality. Although there exist multiple forms of new masculinities, all of them share their rejection of the hegemonic masculinity and propose forms of defining what it is to be a man from equality (Kaplan et. al, 2017).

These new forms of masculinity have historically achieved great changes, as is stated in the following lines. However, as they do not incorporate the element of attraction, they do not overcome the double standard, as is described in the following lines.

A model that is increasingly taking more relevance and interest at the scientific level is the "caring masculinities". Men who follow this model of masculinity define themselves in greater measure by values such as affection, the positive emotion and they recognize interdependence, therefore, they reject characteristics associated with hegemonic masculinity such as domination and violence. They represent both a position and activism for gender equality. The author Karla Elliot (2016) conceptualizes this model of masculinity and describes from caring feminism (Fine & Glendinning, 2005) how these masculinities are being transformed into identities of care instead of domination.

The change in the roles of gender and subsequently in the masculinities and the approach of the caring masculinities are in reciprocal interaction with the form of understanding paternity. This puts forward a new model of the family in which the relations and the power change, through these new models we see how men exert paternity which is more responsible and linked to care (Kaplan & Knoll, 2019).

On the other hand, in the research of Szabo (2014), the change of roles was analyzed through men who have assumed domestic responsibilities in the kitchen. They considered how this is something positive for them because it represents a departure from hegemonic masculinity, but at the same time, they demand to feel more "masculine".

As can be seen, the change in the way masculinity is exercised implies important changes in the way of living and relating, but to put an end to violence it is necessary to go beyond discourse. In all the cases, the models of masculinity described break with the stereotypes and structures generating inequality, but they do not manage to end with any type of violence.

Therefore, these models of masculinity have managed to change forms of relating with themselves and with others, of understanding paternity differently. They have proposed forms of understanding masculinity from individual and therapeutic perspectives. However, none of these cases address the key to attraction as they are based on an ethical commitment and therefore, they do not offer an alternative to overcome the gender-based violence linked to the attraction to what is violent.

There is a dichotomy between hegemonic masculinity that generates violence, and egalitarian masculinities that defend egalitarian values but are not socially attractive. It is at this point where the main contribution of the new alternative masculinities is made, since they combine ethics and desire, thus offering an alternative that responds to the need to associate attraction with a just way of living masculinity and to put an end to double standards.

The Double standard and the Importance of the Dominant Coercive Discourse

As stated in the first section, there is a dichotomy between the preference expressed by the "nice guys" and the real election of men who follow a model of dominant masculinity for affective-sexual relationships (Ahmetoglu & Swami, 2012; Desrochers, 1995; Joanpere et. al, 2021; McDaniel, 2005; Urbaniak & Kilmann, 2003).

From the Dominant Coercive Discourse, we are socialized into love and attraction models associated with this model of masculinity, promoting a social imaginary about love linked to suffering. In so doing, it is transmitted that violence and love are two opposed concepts but while reason and heart follow different paths and that not always we desire what is good for us

(Flecha et. al , 2005; Rodrigues-Mello et. al, 2021; Ruiz-Eugenio et. al, 2021). This concept of love is constantly reinforced by the media and especially by the interactions with other people who continue reinforcing the violent model of attraction exposed above (Rodrigues-Mello et. al, 2021). All this strengthens and perpetuates the social imaginary of love, desire, and the attraction models among which afterward it will be possible to act and choose the type of relationship to be maintained (Joanpere et. al, 2021; Flecha et al., 2005). Therefore, women do not inherently desire violent men, but rather there is a socialization in a coercive discourse that attributes attractiveness and desire to dominant, aggressive, violent models, and lack of attractiveness to egalitarian values and friendship. Egalitarian masculinities may or may not be attractive depending on the discourse attributed to them.

Thus, the double standard puts forward that there is a Dominant Coercive Discourse that defends a model linked to kindness but that does not arouse desire and another one associated with power and violence that does arouse desire (Flecha et al., 2013).

The importance of interpersonal qualifications in the construction of attractiveness is made evident; it is a psychological phenomenon that has been amply studied (Adler et. al, 1992). The social representation of the men that take a stance as feminists is a question of great interest to understand the position and the possibilities of action.

Furthermore, the models of political solidarity (Subašić et. al, 2008) and social identity of the collective action (van Zomeren et. al, 2010), start to prove how the representations of feminist men are positive and linked to attractiveness, they can increase the solidarity with the feminists and the collective action in support of women. Besides, it has also been shown how the identification of men as feminists helps them feel that they are being more coherent with themselves (Wiley et al., 2013). To encourage men that they feel solidary with feminism, it would be more effective to portray feminist men like other men, but just better ones (Wiley et al., 2013).

Towards Choices that Combine Ethics and Passion: The New Alternative Masculinities Overcoming Hegemonic Masculinity

We verify, that the constructions of attraction regarding the new masculinities are determinant both for the positioning of men as well as for the feminist

movement. In this line, Flecha, Puigvert, and Ríos (2013) introduce a new categorization in models of masculinity. Starting from the already described model of hegemonic masculinity and following the analysis of Jesús Gómez (2015), they call it the dominant traditional model. Within this same analysis, two other models have included: the oppressed traditional model, this model includes those men who are not aggressive, but who at the same time do not awaken desire and are also oppressed by the dominant traditional masculinities. This is because many times the socializing agents as might be the family, or the school use the language of ethics to promote the oppressed traditional masculinities.

While the dominant traditional masculinities use and develop the current patriarchal system through which attraction and desire are controlled by them through the language of desire (Flecha et. al, 2013; López de Aguileta et. al, 2020; Melgar-Alcantud et. al, 2021). Besides, this provokes that they reinforce the double standard: the dominant traditional masculinities for exciting one-night stands and the oppressed traditional masculinities for stable relations. Due to this lack of desire, many times the oppressed masculinities generate insecurities which either generate in them a feeling of culpability or they re-socialize following the model of dominant traditional masculinity, in these cases not only do they become bad but rather the worst ones (Duque, 2015; Puigvert, 2014; Soler-Gallart, 2017). Is, therefore, this model of masculinity, despite not exerting violence does also not contribute to its overcoming, as it does not prevent nor reduce the violence against women. Not only do they not offer an alternative to the dominant traditional masculinities but rather they complement them, being the two sides of the same coin (Flecha et al., 2013).

Likewise, the research by Flecha, Puigvert and Ríos (2013) proposes a third model that can contribute to this change in socialization and, therefore, to overcoming the dominant coercive discourse and the consequent double standards: the New Alternative Masculinities (NAM).

This type overcomes the double standard because unites kindness and desire, transmit security and bravery and they confront the social inequalities provoked by the dominant masculinity (Ríos, 2015; Joanpere & Morlà, 2019; Rodrigues-Mello et. al, 2021; Schubert et. al, 2021; Zubiri-Esnaola et. al, 2021).

In this way, we can see how coercion to violence is a reality for all men, but each of them can acquire a different position against it and thus perpetuate it or eradicate it, as is the clear example of men who, following the model of new alternative masculinity, take a stand and fight against isolating gender violence, and, especially, sexual violence, one of the most worrisome aspects generated by the traditional dominant masculinities mentioned in previous sections (Nazareno et. al, 2022).

The men who follow the model of the new alternative masculinity, represent the transformative alternative because they share three fundamental characteristics: they are self-confident; they are brave to face the negative attitudes promoted by the dominant traditional masculinities (sexism, racism, homophobia) and they explicitly reject double standard. They are good and attractive men promoting relations of love and passion (Duque, 2015; Flecha et. al, 2013; Puigvert, 2014; Rodrigues-Mello et. al, 2021; Soler-Gallart, 2017).

Drawing on the typology of relations that Gomez suggested (2015), the new alternative masculinities offer other possibilities concerning the non-egalitarian relations promoted by the dominant and oppressed traditional masculinities "these are relations in which attraction is perceived as a synonym at the same time of excitement and tenderness, friendship and desire, stability and madness" (Gómez, 2015, p. 77). By so doing, people who are the main protagonist of these relations, through dialogue, consensus, and rationality, break with the division between the language of ethics and desire, allowing for a greater depth of thought and feeling.

The New Alternative Masculinities have a clear position concerning the values they defend and represent, and therefore in their relations they also look for women who also want to opt for egalitarian relations and values in which they can also find at the same time friendship and passion, eroticism and love. It is a model in which men offer friendship and passion and therefore they ask for the same. This position maintained by NAM and by the women who chose this model to have relationships with is the only way to achieve fully satisfying relations for both parties, provoking in this way the rupture of the double standard and the end of gender-based violence (Flecha et al., 2005; Flecha et al., 2013; Padrós et. al, 2010; Padrós, 2012; Ríos, 2015; Ruiz-Eugenio et. al, 2021).

Furthermore, the new alternative masculinities, since a fundamental aspect is their involvement in overcoming gender-based violence and other forms of violence, thus disabling one of the main difficulties identified by Ramazanoglu (1992), since they are involved in the eradication of different forms of oppression, mainly gender, but also others such as racism, thus going beyond their interests.

In addition, much research has shown the positive impact on the health of men who follow a model of new alternative masculinity, based essentially on friendships that help to promote healthier behaviors. This makes it possible to overcome the major problem regarding the health of men who follow the hegemonic masculinity model that has been noted in research for decades (Puigvert et. al, 2022; Redondo-Sama et. al, 2021; Ríos-González et. al, 2021).

In the study carried out by Wiley et al. (2013), "highly attractive and better long-term companions than non-feminist men" (p. 68), the authors describe how feminist women show their preference for men that share this position and refer to them as, In the same way, there is evidence that women report on more stable equitable relations of greater quality when they perceive that their partner is feminist (Rudman & Phelan, 2007).

Therefore, it is necessary for NAMs to manifest themselves as egalitarian men, and to reject, as indicated, both sporadic and stable relationships with people who are attracted to traditional dominant masculinities.

To this end, it is essential to create spaces of dialogue where reflection on the topic of masculinities and attraction is possible (Aubert et. al, 2011; Diez-Palomar et. al, 2014).

Intercultural Masculinities that Challenge the Western Hegemony

Once the model of new alternative masculinity has been described, examples of intercultural masculinities that incorporate some of these characteristics and that do away with racist prejudices associated with hegemonic masculinity are presented (Grosswirth-Katchan, 2019; Unnever & Chouhy, 2021).

First, research has found different ways through which men confront patriarchy. However, there is still a common imaginary in which Western white masculinity is the only one capable of challenging hegemony (del Río Almagro & Pastrana de la Flor, 2018). But this is contrary to the evidence that

shows how from multiple religions and minority cultures in intercultural relations new alternative masculinities are being generated that involve new ways of living masculinity from cultural and religious masculinities. Thus, some models emerge that break with hegemonic masculinity linked to violence, since they propose models associated with attraction that are linked to their cultural identity values. They overcome double standards and offer an alternative that can contribute to overcoming violence and break with Western white hegemony.

There is research that analyses from an intersectional perspective, how the interaction of different aspects like ethnicity and class have generated alternative models, as there are different ethnic groups that define masculinity in a very different form from the western traditional one. Works like those of Hunter and Davis (1992) describe how African American men defined their masculinity as self-determination, family, pride, spirituality, and humanism. In 2005 men from this same group and from different social classes, associated masculinity, and virility with responsibility, being responsible for one's actions, feelings, and thoughts (Powell-Hammond & Mattis, 2005). In this way of describing masculinity, we find the importance of self-security and associate these self-determination and solidarity values with virility.

On the other hand, Morrell (1998) developed an investigation on the construction of masculinities during South African colonialism since the interaction between race and class generated different forms of domination and subordination. As a result, new forms of masculinity emerged that countered white hegemony to defend their own identity. Along these lines, there is research that studies how religious movements influence the formation of masculinity models. For example, Dawley (2018) has studied how Latin American evangelicalism through support groups formed in the Church is transforming machismo and masculinity. Both movements, eradicate the racism perpetrated by hegemonic white masculinity.

Then again, it has been studied how new forms of masculinity and gender relations are being generated when movements to other countries occur with a different dominant culture and, therefore, there exists a cultural exchange. There is research that states that the acceptance of new forms of life supposes a challenge to virility constructed in the places of origin but also how, at the same time, this process of deconstruction gives the opportunity of reconstructing life projects and offers the possibility of establishing new

gender relations inequity conditions and equality of opportunities (Chávez & Marchant, 2014).

Another very relevant study in this regard is the one conducted by Suerbaum (2018), who conducts an ethnographic study about how Syrian men live their masculinity in the forced displacement, through how they position themselves with the label of "refugee". This study describes how the most traditional ideas about virility are questioned when they change their identity of "successful man" to those stereotypes associated with being a refugee. From this study, it is evident once more that the masculinities have a dynamic character and are, therefore, changing.

This research describes models that end with the ideas that are put forward that only from the west can models be offered that challenge the hegemony and at the same time, there is a development of how these models have characteristics that associate kindness and ethics with attraction and security.

There are cross-cultural groups in which men of different ages, and especially young men, in which men are linked to the model of the new alternative masculinity - explained above - discuss issues such as desire, friendship and solidarity, and equality. This shows how it is possible to share diversity, and thanks to this, a common position against violence that is enriched by the plurality of the participants (Serradell et. al, 2015).

This is a contribution of great importance, since, from different research has shown the need to consider ethnicity and cultural values in the fight against gender-based violence, otherwise situations of vulnerability can be generated (Castro et al., 2015; Cuevas et al., 2014; Flicker et al., 2011; Grossman & Lundy, 2007; Gulliver & Dixon, 2015; Miller & López, 2015; Stockman et al., 2015).

Conclusions

There exists a long trajectory of movements and groups that have proposed new forms of masculinity from their own identity and form of living. Thanks to this, the scientific literature describes how important essential achievements for the relations among people have been attained. Nonetheless, the numbers and the scientific evidence, show that the main question has not yet been successfully addressed: the eradication of gender-based violence based on the double standard that elaborates a discourse for the "nice guys" but at the same

time generates attraction towards risk and violence (Flecha et al., 2005; Flecha et al., 2013; Padrós et. al, 2010; Padrós, 2012; Ríos, 2015; Rodrigues-Mello et. al, 2021, Schubert et. al, 2021; Zubiri-Esnaola et. al, 2021).

The state of the art carried out shows models of new masculinities and the advances that have supposed in the exercise of the masculinity identity and the relations among people, but the gap that exists concerning the question of attraction as also been stated.

It is clear thus how serious the consequences of disassociating attraction and equality are for society and the feminist struggle. And how, therefore, the new alternative masculinities to this moment, are the only ones who are able of uniting kindness and security, love and passion, and fight for equity and attractiveness.

In this sense, analyzing the relations between people belonging to different cultures ad societies could suppose an advance in the research both for the prevention and the overcoming of gender-based violence as well as racism, to understand in which way the attraction is constructed in this interrelation and which alternatives are offered.

After this review of the possibilities of linking the attractiveness of the new alternative masculinities -and the forms of living and generating this attraction from the intercultural exchange- future research lines are proposed. These could continue deepening in the transformative potential that can suppose that men assume a new type of masculinity that implies an active role in the fight for ending gender-based violence and racism, and therefore they need to work with eyes set on the creation of fairer and more respectful with their relationships, eliminating all forms of violence.

References

Adler, P. A., Kless, S. J., & Adler, P. (1992). Socialization to Gender Roles: Popularity among Elementary School Boys and Girls. *Sociology of Education*, *65*(3), 169–187. https://doi.org/10.2307/2112807

Ahmetoglu, G., & Swami, V. (2012). Do Women Prefer "Nice Guys"? The Effect of Male Dominance Behavior on Women's Ratings of Sexual Attractiveness. *Social Behavior and Personality*, *40*, 667-672. https://doi.org/10.2224/sbp.2012.40.4.667

Aubert, A., Melgar, P., & Valls, R. (2011). Communicative Daily Life Stories and Focus Groups: Proposals for overcoming Gender-based Violence

Among Teenagers. *Qualitative Inquiry*, *17*, 295–303. https://doi.org/10.1177/1077800410397808

Baily, J. (2015). Contemporary British Feminism: Opening the Door to Men ? *Social Movement Studies*, *14*(4), 443.458. https://doi.org/10.1080/14742837.2014.947251

Brannon, R., & David, D. (1976). The male sex role: Our culture's blueprint of manhood, and what it's done for us lately. In *The forty-nine percent majority: The male sex role* (pp. 1–48). Boston: Addison-Wesley.

Bonilla-Silva, E. (1997). Rethinking racism: Towards a structural interpretation. *American Sociological Review*, *62*, 465–480. https://doi.org/10.2307/2657316

Castro, A., Savage, V., & Kaufman, H. (2015). Assessing equitable care for Indigenous and Afrodescendant women in Latin America. *PAN AMERICAN JOURNAL OF PUBLIC HEALTH*, *38* (2), 96–106. https://doaj.org/article/faf3afa6a78f42a4ba4bb6cd414dc30e

Chávez, Y., & Marchant, J. P. (2014). Nuevas Masculinidades en desplazamiento: Construcciones sociales y culturales del significado de ser hombre. Una mirada desde Chile y Colombia. *Tabula Rasa*, (21), 287–303. https://doi.org/10.25058/20112742.15

Choo, H. Y., & Ferree, M. M. (2010). Practicing Intersectionality in Sociological Research: A Critical Analysis of Inclusions, Interactions, and Institutions in the Study of Inequalities. *Sociological Theory*, *28*(2), 129–149. https://doi.org/10.1111/j.1467-9558.2010.01370.x

Connell, R., & Messerschdmidt, J. W. (2005). Hegemonic Masculinity: Rethinking the Concept. *Gender & Society*, *19*(6), 829–859. https://doi.org/10.1177/0891243205278639

Connell, R. (2012). Masculinity Research and Global Change. *Masculinities and Social Change, 1*(1), 4-18. http://dx.doi.org/10.4471/MCS.2012.01

Cuevas, C. A., Bell, K. A., & Sabina, C. (2014). Victimization, Psychological Distress, and Help-Seeking: Disentangling the Relationship for Latina Victims. *Phsycology of Violence*, *4* (2), 196–209. https://doi.org/10.1037/a0035819

Dawley, W. (2018). From Wrestling with Monsters to Wrestling with God: Masculinities, "Spirituality," and the Groupization of Religious Life in Northern Costa Rica. *Anthropological Quarterly*, *91*(1), 79–131. https://doi.org/10.1353/anq.2018.0003

del Rio Almagro, A., & Pastrana de la Flor, M. (2018). Artistic Strategies in the Face of the Questioning of Hegemonic Masculinity in Western Society: From the crisis at the end of 20th Century to its Resurgence Today. *Masculinities and Social Change*, *7*(2), 153–177. https://doi.org/10.17583/MCS.2018.2813

Desrochers, S. (1995). What Types of Men Are Most Attractive and Most Repulsive to Women? *Sex Roles*, *32*(5–6). https://doi.org/10.1007/bf01544603

Díaz-Aguado, M. J. (2003). Adolescencia, sexismo y violencia de género. *Papeles del psicólogo*, *23*(84), 35-44. Retrieved from http://www.papelesdelpsicologo.es/resumen?pii=1053

Díaz-Aguado, M. J. (2005). La violencia entre iguales en la adolescencia y su prevención desde la escuela. *Psicothema*, *17*(4), 549-558. Retrieved from http://www.psicothema.com/pdf/3144.pdf

Díaz-Aguado, M. J. (2006). *Del acoso escolar a la cooperación en las aulas*. Madrid: Pearson.

Diez-Palomar, J., Capllonch, M., & Aiello, E. (2014). Analyzing Male Attractiveness Models From a Communicative Approach: Socialization, Attraction, and Gender-Based Violence. *Qualitative Inquiry*, *20*, 844–849. https://doi.org/10.1177/1077800414537205

Duque, E. (Ed.) (2015). *IDEALOVE&NAM. Socialización preventiva de la violencia de género.* (Vol. 53). Madrid. España: CNIEE. Ministerio de Educación, Cultura y Deporte. ISBN: 978-84-369-5642-9

Duque E, Melgar P, Gómez-Cuevas S and López de Aguileta G (2021) "Tell Someone,"to Both Women and Men. Front. Psychol. 12:673048. https://doi.org/10.3389/fpsyg.2021.673048

Elliot, K. (2016). Caring Masculinities: Theorizing an Emerging Concept. *Men and Masculinities*, *169*(3), 240–259. https://doi.org/10.1177/1097184x15576203

Fair, B. (2011). Constructing Masculinity through Penetration Discourse: The Intersection of Misogyny and Homophobia in High School Wrestling. *Men and Masculinities*, *14*(4), 491–504. https://doi.org/10.1177/1097184X10375936

Fine, M., & Glendinning, C. (2005). Dependence, independence, or inter-dependence? Revisiting the concepts of "care" and "dependency." *Aging and Society*, *25*(4), 601–621. https://doi.org/10.1017/S0144686X05003600

Flecha, A. (2010). Las hijas de las feministas. el feminismo del siglo xxi: ¿declive o democratización? *Revista de La Asociación de Sociología de La Educación |*, *3*(3), 325–335. http://hdl.handle.net/2072/438834

Flecha, A., Puigvert-Mallart, L., & Redondo-Sama, G. (2005). Socialización preventiva de la violencia de género. *Feminismo/s*, *6*, 107-120. https://doi.org/10.14198/fem.2005.6.08

Flecha, R., Puigvert, L., & Rios, O. (2013). The New Alternative Masculinities and the overcoming of gender-based violence. *International and Multidisciplinary Journal of Social Sciences*, *2*(1), 88-113. https://doi.org/10.4471/rimcis.2013.14

Flicker, S. M., Cerulli, C., Zhao, X., Tang, W., Watts, A., & Xia, Y. L. (2011). Concomitant Forms of Abuse and Help-Seeking Behavior Among White, African American, and Latina Women Who Experience Intimate Partner Violence. *Violence against Women*, *17* (8), 1067–1085. https://doi.org/10.1177/1077801211414846

Gilmore, D. (1990). *Manhood in the Making: Cultural Concepts of Masculinity*. New Haven, CO: Yale University Press.

Gomez, J. (2015). *Radical Love: A revolution for the 21st century*. New York: Peter Lang Publishing.

González Pagés, J. C. (2010). *Macho, varón, masculino: Estudios de masculinidades en Cuba*. La Habana: Editorial de la Mujer.

Good, G. E., & Wood, P. (1995). Male gender role conflict, depression, and help-seeking: Do college men face double jeopardy? *Journal of Counseling & Development*, *74*(1), 70–75. https://doi.org/10.1002/j.1556-6676.1995.tb01825.x

Grossman, S. F., & Lundy, M. (2007). Domestic Violence Across Race and Ethnicity. Implications for Social Work Practice and Policy. *Violence against Women*, *13*((10)), 1029–1052. https://doi.org/110.1177/1077801207306018

Grosswirth-Katchan, D. (2019). Challenging hegemonic masculinity by a performance of ethnic habitus. *Gender Work Organ*, *26*, 1489–1505. https://doi.org/10.1111/gwao.12401

Gulliver, P., & Dixon, R. (2015). The influence of ethnicity on the outcomes of violence in pregnancy. *Ethnicity & Health*, *20*(5), 511–522. https://doi.org/10.1080/13557858.2014.939577

Haney, C. (2011). The perversions of prison: On the origins of hypermasculinity and sexual violence in confinement. *Am. Crim. L. Rev.*, *48*, 121.

Hardy, E., & Jiménez, A. L. (2001). Masculinidad y género. *Revista Cubana de Salud Pública*, *27*(2), 77–88. Retrieved from http://scielo.sld.cu/scielo.php?script=sci_arttext&pid=S0864-34662001000200001

hooks, b. (2000). *Feminism is for Everybody: Passionate politics*. United Kingdom: Pluto Press.

Hunter, A., & Davis, J. (1992). Constructing gender: An Exploration of Afro-American Men's Conceptualization of Manhood. *Gender & Society*, *6*(3), 464–479. https://doi.org/10.1177/089124392006003007

Hurtado, A., & Sinha, M. (2008). More Than Men: Latino Feminist Masculinities and Intersectionality. *Sex Roles*, *59*, 337–349. https://doi.org/10.1007/s11199-008-9405-7

Javaid, A. (2018). Male rape, masculinities, and sexualities. *International journal of law, crime, and justice*, *52*, 199-210. https://doi.org/10.1016/j.ijlcj.2017.12.003

Jewkes, R., & Morrell, R. (2010). Gender and sexuality: emerging perspectives from the heterosexual epidemic in South Africa and implications for HIV risk and prevention. *Journal of the International AIDS Society*, *13*(6), 1–11. https://doi.org/10.1186/1758-2652-13-6

Joanpere, M. & Morlà, T. (2019). Nuevas Masculinidades Alternativas, la lucha con y por el feminismo en el contexto universitario. *Masculinities and Social Change,* *8*(1),42-63. http://doi.org/10.17583/MCS.2019.3936

Joanpere M, Redondo-Sama G, Aubert A and Flecha R. (2021). I Only Want Passionate Relationships: Are You Ready for That? Front. Psychol. 12:673953. https://doi.org/10.3389/fpsyg.2021.673953

Kaplan, D., & Knoll, E. (2019). A Cultural Model of Parenthood as Engineering: How Caregiving Fathers Construct a Gender-Neutral View of the Parent Role. *Journal of Family Issues*, 40(3), 363-389. https://doi.org/10.1177/0192513x18811387

Karp, D. R. (2010). Unlocking men, unmasking masculinities: Doing men's work in prison. *The Journal of Men Studies*, *18*, 63–83. https://doi.org/10.3149/jms.1801.63

Khalfaoui-Larrañaga, A., Alvarez, P., Gutiérrez-Esteban, P., & Flecha, R. (2021). "I Also Like it that People Care about Me." Children's Dialogues on Values, Emotions, and Feelings in Dialogic Literary Gatherings. *Journal of Language, Identity & Education*, 1-15. https://doi.org/10.1080/15348458.2021.1956318

Kimmel, M. S. (1987). *Changing men: New directions in research on men and masculinity*. New York: Sage Publications, Inc.

Kimmel, M.S. (2004) Masculinity as homophobia: fear, shame, and silence in the construction of gender identity. In P.F- Murphy, P.F. (Ed.) *Feminism and masculinities* (pp.182-199). Oxford: Oxford University Press.

Lemle, R., & Mishkind, M. (1989). Alcohol and masculinity. *Journal of Substance Abuse Treatment*, *6*(4), 213–222. https://doi.org/10.1016/0740-5472(89)90045-7

Leonardi, B., & Staley, S. (2015). Affirm gender and sexual diversity within the school community. *Phi Delta Kappan*, *97*(3), 69-73. https://doi.org/10.1177/0031721715614832

López de Aguileta, G., Torras-Gómez, E., García-Carrión, R., & Flecha, R. (2020). The emergence of the language of desire toward nonviolent relationships during the dialogic literary gatherings. *Language and Education*, *34*(6), 583-598. https://doi.org/10.1080/09500782.2020.1801715

Mahalik, J. R., & Defranc, W. (2002). Masculine Gender Role Conflict and Stress to Parental Attachment and Separation Prod: Masculine Gender Role Conflict and Stress about Parental Attachment and Separation. *Psychology of Men & Masculinity, 31*(1), 51. https://doi.org/10.1037/1524-9220.3.1.51

Mahalik, J. R., Lagan, H. D., & Morrison, J. A. (2006). Health behaviors and masculinity in Kenyan and U. S. male college students. *Psychology of Men & Masculinity*, *7*(4), 191. https://doi.org/10.1037/1524-9220.7.4.191

Mahalik, J. R., & Rochlen, A. (2006). Men's likely responses to clinical depression: What are they and do masculinity norms predict them? *Sex Roles*, *55*(9–10), 659–667. https://doi.org/10.1007/s11199-006-9121-0

Mayes, L. C., Cohen, D. J., Schowalter, J. E., & Granger, R. H. (2003). *The Yale Child Study Center guide to understanding your child: Healthy*

development from birth to adolescence. Boston: Little, Brown, and Company.

McDaniel, A. K. (2005). Young Women's Dating Behavior: Why / Why Not Date a Nice Guy? *Sex Roles*, *53*(5/6 September). https://doi.org/10.1007/s11199-005-6758-z

McGuire, J. K., Anderson, C. R., Toomey, R. B., & Russell, S. T. (2010). School climate for transgender youth: A mixed-method investigation of student experiences and school responses. *Journal of Youth and Adolescence*, *39*(10), 1175-1188. https://doi.org/10.1007/s10964-010-9540-7

Mead, M. (2001). *Sex and Temperament in Three Primitive Societies*. New York: Harper Collins.

Melgar-Alcantud, P., Puigvert, L., Ríos, O.; & Duque, E., (2021). Language of Desire: A Methodological Contribution to Overcoming Gender Violence. *International Journal of Qualitative Methods*. https://doi.org/10.1177/16094069211034597

Messerschmidt, J. W. (2020). Becoming a Super-Masculine "Cool Guy": Reflexivity, Dominant and Hegemonic Masculinities, and Sexual Violence. *Boyhood Studies*, *13*(2), 20-35. https://doi.org/10.3167/bhs.2020.130203

Miller, H. V., & López, K. M. (2015). Prevalence of Victimization and Exposure to Violence in a Sample of Hispanic Americans: A Research Note. *Journal of Interpersonal Violence*, *30*(9), 1593–1610. https://doi.org/10.1177/1077801211414846

Morrell, R. (1998). Of boys and men: masculinity and gender in Southern African studies. *Journal of Southern African Studies*, *24*(4), 605-630. https://doi.org/10.1080/03057079808708593

Nazareno, E., Vidu, A., Merodio, G., & Valls, R. (2022). Men Tackling Isolating Gender Violence to Fight against Sexual Harassment. *International Journal of Environmental Research and Public Health* 19 (4),1924. http://dx.doi.org/10.3390/ijerph19041924

O'Neil, J. (1981). Patterns of gender role conflict and strain: Sexism and fear of femininity in men's lives. *The Personnel and Guidance Journal*, *60*(4), 203–210. https://doi.org/10.1002/j.2164-4918.1981.tb00282.x

Olavarría, J. (2003). Los estudios sobre masculinidades en América Latina: Un punto de vista. *Anuario Social y Político de América Latina y El Caribe*, *6*, 91–98. Retrieved from http://www.pasa.cl/wp-

content/uploads/2011/08/Los_Estudios_sobre_Masculinidades_en_Am erica_Latina_Olavarria_Jose.pdf

Ortiz, S. M. (2019). "You Can Say I Got Desensitized to It": How Men of Color Cope with Everyday Racism in Online Gaming. *Sociological Perspectives*, *62*(4), 572–588. https://doi.org/10.1177/0731121419837588

Padrós-Cuxart, M., Aubert-Simón, A., & Melgar, P. (2010). Models to attract adolescents: Preventive socialization duties of gender-based violence. *Pedagogía Social: Revista Interuniversitaria*, *1723*(17), 73–82. Retrieved from https://dialnet.unirioja.es/descarga/articulo/3189919.pdf

Padrós, M. (2012). Attractiveness Male Models in Adolescence. *Masculinities & Social Change*, *1*(2), 165–183. https://doi.org/10.4471/MCS.2012.10

Powell-Hammond, W., & Mattis, J. (2005). Being a Man About It: Manhood Meaning Among African American Men. *Psychology of Men & Masculinity*, *6*(2), 114. https://doi.org/10.1037/1524-9220.6.2.114

Puigvert, L. (2014). Preventive socialization of gender violence: Moving forward using the communicative methodology of research. *Qualitative Inquiry*, *20*(7), 839-843. https://doi.org/10.1177/1077800414537221

Puigvert-Mallart, L.; Cullell, R.C.; Canal, J.M.; García-Yeste, C. (2022). Reducing Health Effects on Deceit in Heterosexual Sexual-Affective Relationships: The Impact of the Preventive Socialization Program (PSP). *Int. J. Environ. Res. Public Health 2022, 19*, 2274. https://doi.org/10.3390/ijerph19042274

Puigvert, L., Gelsthorpe, L., Soler-Gallart, M. & Flecha, R. (2019). Girls' perceptions of boys with violent attitudes and behaviors, and sexual attraction. *Palgrave Communications, 5*(56), https://doi.org/10.1057/s41599-019-0262-5

Ramazanoglu, C. (1992, May). What can you do with a man?: Feminism and the critical appraisal of masculinity. In *Women's Studies International Forum* (Vol. 15, No. 3, pp. 339-350). Pergamon.

Redondo-Sama, G., Morlà-Folch, T., Burgués, A., Amador, J. & Magaraggia, S. (2021). Create Solidarity Networks: Dialogs in Reddit to Overcome Depression and Suicidal Ideation among Males. *International Journal of Environmental Research and Public Health, 18*(22), 11927. https://doi.org/10.3390/ijerph182211927

Rios, O. (2015). New masculinities and pedagogy of freedom. *Intangible Capital*, *11*(3), 485-507. https://doi.org/10.3926/ic.654

Rios-Gonzalez, O., Puigvert-Mallart, L., Sanvicén-Torné, P., & Aubert-Simón, A. (2019). Promoting zero violence from early childhood: a case study on the prevention of aggressive behavior in Cappont Nursery. *European Early Childhood Education Research Journal*, 27(2), 157-169. https://doi.org/10.1080/1350293x.2019.1579544

Ríos-González, O.; Ramis-Salas, M.; Peña-Axt, J.C.; Racionero-Plaza, S. (2021). Alternative Friendships to Improve Men's Health Status. The Impact of the New Alternative Masculinities' Approach. *Int. J. Environ. Res. Public Health 18*, 2188. https://doi.org/10.3390/ijerph18042188

Roca-Campos, E., Duque, E., Ríos, O., & Ramis-Salas, M. (2021). The Zero Violence Brave Club: a successful intervention to prevent and address bullying in schools. *Frontiers in psychiatry*, 855. https://doi.org/10.3389/fpsyt.2021.601424

Rodrigues-Mello, R., Bonell-García, L., Castro-Sandúa, M., & Oliver-Pérez, E. (2021). "Three Steps Above Heaven? Really? That's All Tactic!" New Alternative Masculinities Dismantling Dominant Traditional Masculinity's Strategies. *Frontiers in psychology*, *12*. https://doi.org/10.3389/fpsyg.2021.673829

Rudman, L. A., & Phelan, J. E. (2007). The interpersonal power of feminism: ¿Is feminism good for romantic relationships? *Sex Roles*, *57*(11–12), 787–799. https://doi.org/10.1007/s11199-007-9319-9

Ruiz-Eugenio L.; Toledo del Cerro, A.; Crowther J.; Merodio G. (2021). Making Choices in Discourse: New Alternative Masculinities Opposing the "Warrior's Rest". *Frontiers in Psychology,* 12. https://doi.org/10.3389/fpsyg.2021.674054

Schermerhorn, N. E., Vescio, T. K., & Lewis, K. A. (2022). Hegemonic masculinity predicts support for US political figures accused of sexual assault. *Social psychological and personality science*, https://doi.org/10.1177/19485506221077861

Schubert, T., Aguilar, C., Kim, K. H., & Gómez, A. (2021). Stop Blaming me for What Others Did to you: New Alternative Masculinity's Communicative Acts Against Blaming Discourses. *Frontiers in Psychology*, *12*, 1448. https://doi.org/10.3389/fpsyg.2021.673900

Serradell, O., Santa Cruz, I., & Mondejar, E. (2015). Can the men's movement attract young men? The men in dialogue association. *Journal of Gender*

Studies, *24*(6), 677-688. https://doi.org/10.1080/09589236.2013.872556

Soler-Gallart, M. (2017). The Dialogic Self: Preventive Socialization. In *Achieving Social Impact* (pp. 43-68). Springer, Cham.

Stockman, J. K., Hayashi, H., & Campbell, J. C. (2015). "Intimate partner violence and its health impact on ethnic minority women": Erratum. *Journal of Women's Health*, *24*(3), 256. https://doi.org/10.1089/jwh.2014.4879

Stoudt, B. G. (2006). "You're Either In or You're Out" School Violence, Peer Discipline, and the (Re) Production of Hegemonic Masculinity. *Men and masculinities*, *8*(3), 273-287. https://doi.org/10.1177/1097184X05282070

Subašić, E., Reynolds, K. J., & Turner, J. C. (2008). The political solidarity model of social change: Dynamics of self-categorization in intergroup power relations. *Personality and Social Psychology Review*, *12*(4), 330–352. https://doi.org/10.1177/1088868308323223

Suerbaum, M. (2018). Defining the Other to Masculinize Oneself: Syrian Men's Negotiations of Masculinity during Displacement in Egypt. *Signs: Journal of Women in Culture and Society*, *43*(3), 655–686. https://doi.org/10.1086/695303

Szabo, M. K. (2014, May). "I'm a real catch": The blurring of alternative and hegemonic masculinities in men's talk about home cooking. In *Women's Studies International Forum* (Vol. 44, pp. 228-235). Pergamon.

Tienari, J., & Taylor, S. (2018). Feminism and men: ambivalent space for acting up. *Organization*, *26*(6), 948–960. https://doi.org/10.1177/1350508418805287

Unnever, J. D., & Chouhy, C. (2021). Race, racism, and the Cool Pose: Exploring Black and White male masculinity. *Social Problems*, *68*(2), 490-512. https://doi.org10.1093/socpro/spaa010

Urbaniak, G. C., & Kilmann, P. R. (2003). Physical Attractiveness and the "Nice Guy Paradox": Do Nice Guys Finish Last? *Sex Roles*, *49*(9–10), 413–426. https://doi.org/10.1023/A:1025894203368

Valls, R., Puigvert, L., & Duque, E. (2008). Gender-based violence among teenagers: Socialization and prevention. *Violence against women*, *14*(7), 759-785. https://doi.org/10.1177/1077801208320365

van Zomeren, M., Leach, C. W., & Spears, R. (2010). Does group efficacy increase group identification? Resolving their paradoxical relationship. *Journal of Experimental Social Psychology*, *46*(6), 1055–1060. https://doi.org/10.1016/j.jesp.2010.05.006

Villaseñor-Farías, M., & Castañeda-Torres, J. D. (2003). Masculinidad, sexualidad, poder y violencia: Análisis de significados en adolescentes. *Salud Publica de Mexico*, *45* (SUPPL. 1). https://doi.org/10.1590/S0036-36342003000700008

Wiley, S., Srinivasan, R., Finke, E., Firnhaber, J., & Shilinsky, A. (2013). Positive Portrayals of Feminist Men Increase Men's s Solidarity With Feminists and Collective Action Intentions. *Psychology of Women Quarterly*, *37*(1), 61–71. https://doi.org/10.1177/0361684312464575

Zubiri-Esnaola, H., Gutiérrez-Fernández, N., & Guo, M. (2021). "No More Insecurities": New Alternative Masculinities' Communicative Acts Generate Desire and Equality to Obliterate Offensive Sexual Statements. *Frontiers in psychology*, *12*. https://doi.org/10.3389/fpsyg.2021.674186

Ana Toledo del Cerro is. Predoctoral reseracther at the Departament of Sociology, University of Barcelona, Spain..

Contact Address: Direct correspondence to Ana Toledo del Cerro, University of Barcelona, Department of Sociology, University of Barcelona, Diagonal, 690-696, 08034 Barcelona, Spain.email: atoledodelcerro@gmail.com