Social representations of masculinity, a man's identity process
Representaciones sociales de masculinidad, un proceso de identidad del hombre
Representações sociais da masculinidade, processo de identidade do homem

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Abstract The study of the social representations of the masculine is something important nowadays since it raises the reflection on the construction of men's identity, being the axis in the construction of new forms of relationship and perception of the masculine, questioning the hegemonic positions. A descriptive study of the processes of identity that the population of commune 2 of Soacha has of men within the framework of the new masculinities is presented. 14 institutions participated and 292 surveys were collected, 177 from women and 115 from men. Therefore, the results in the characteristics in the process of men's identity are raised through socialization processes that through language impose colors, way of dressing and roles. Finally, social representations understand masculinity through linguistic
statements and codes, in family and social structures related to dominant cultural models.

**Key words:** Family, identity, masculinity, social representation.

**Resumen** El estudio de las representaciones sociales de lo masculino es algo importante hoy en día ya que plantea la reflexión en la construcción de identidad del hombre, siendo el eje en la construcción de nuevas formas de relación y de percepción de lo masculino cuestionando las posturas hegemónicas. Se presenta un estudio descriptivo de los procesos de identidad que tiene la población de la comuna 2 de Soacha de los hombres en el marco de las nuevas masculinidades, participaron 14 instituciones y se recogieron 292 encuestas, 177 de mujeres y 115 de hombres. Por tanto, los resultados en las características en el proceso de identidad del hombre se plantean a través de procesos de socialización que por medio del lenguaje imponen colores, forma de vestir y roles. Finalmente, las representaciones sociales comprenden la masculinidad desde enunciados y códigos lingüísticos, en estructuras familiares y sociales relacionados a modelos culturales dominantes.

**Palabras clave:** Familia, identidad, masculinidad, representación social.

**Resumo:** O estudo das representações sociais do masculino é algo importante na atualidade, pois suscita a reflexão sobre a construção da identidade do homem, sendo o eixo na construção de novas formas de relação e percepção do masculino, questionando posições hegemónicas. Num estudo descritivo dos processos identitários que a população da comuna 2 de Soacha tem de homens no quadro das novas masculinidades, participaram 14 instituições e
recolheram-se 292 inquéritos, 177 de mulheres e 115 de homens. Portanto, os resultados nas características do processo de identidade do homem são elevados por meio de processos de socialização que por meio da linguagem impõem cores, vestimentas e papéis. Finalmente, as representações sociais entendem a masculinidade a partir de enunciados e códigos linguísticos, em estruturas familiares e sociais relacionadas aos modelos culturais dominantes. Palavras-chave: Família, identidade, masculinidade, representação social.

PALAVRAS-CHAVE: Teoria Crítica, Pensamento Crítico, Subjetividades anticapitalistas, Zapatismo, Utopia.

INTRODUCTION

Talking about gender today has become a controversial issue within society not only because of the myriad of movements that have been appearing over the years (Lopes, 2019), but also because of the changes in ideals that defend social stereotypes of being a man today, thus being a process of qualifying the masculine (Tubay, 2019). Then, the need of the contemporary world in men raises the need in understanding the evolution of their role in society (Del Río & Pastrana, 2018).

This underlies the crisis of contemporary masculinity related to social changes based on feminist movements that debate the roles according to gender in society (Romero & Gea, 2019). For this reason, it is important to generate an approach in front of current discussions of masculinity that allows identifying those characteristics in power relations that transcend in the breaking of hegemonic stereotypes (Albelda, 2018).

Thus, understanding the masculine as those social constructions associated with functions, behaviors and activities that are reproduced in society raises the need to question the construction of men's identity and masculinity (Viveros, 2018). These raise gender-associated functions and behaviors that
create inequality and the development of new perceptions in the personal, family and social spheres (Torns & Recio, 2012).

Then, understanding the new forms of masculinity in relation to the analysis of gender as a category of feminist movements is increasingly frequent in the social sciences to account for the changes in recent times of the role of men (Bedia, 2005). That is, everything that was formerly considered proper for men or women in dress, attitudes, gestures and social roles considered correct have been changing (Connel & Pearse, 2018).

The social representations of men have been transformed, gradually reconstructing the way of understanding gender from what has been traditionally accepted, developing reflections to think the masculine in today's society from the adjustment in its role and projection of quality of life (Gomes, 2018). This raises the breaking of social prejudices about men that influence and generate conflict in the personal, family and social, due to the non-compliance of associated stereotypes of provider, protector or leader of processes in today's society (Donat & Díaz, 2013).

Thus, reflections on masculinity raise the differences of gender beyond the observable between being a man or a woman in society, for example in the design of public policies that have the pretension to be consistent to the needs of social stereotypes of gender (Bard, 2018). Therefore, programs are structured that want to optimize services and support the needs of a society, but not the needs of men and the social changes that have developed different forms of identity of men and women (Bautista & Barquín, 2018).

Thus, patriarchy has created a social and cultural system based on the masculine figure, but not just any masculine figure, but the rich, white, white man, born in the first world, with a high degree of education received in Western schools and heterosexual (Muñoz, 2018). Strictly adhering to this model, the reflection is based on the following questions: What are the social
representations of masculinity that the population of commune 2 of Soacha has regarding the process of male identity?

This raises the need to conceptualize the perception of man beyond the strong and powerful subject that is formed in the family context (Gallego, 2018). Raising reflection on the way in which the identity of man is constructed in a systematic way in the environment, the family, the community, which allows to evidence patterns that give answers to the needs of men in the health-disease, social, economic, cultural relationship (Cabezas, 2019).

However, at the time of implementing the different models of understanding man in a context such as the family, incoherence with the reality supported in problems of health management, safety, work and (Montenegro & Others, 2019) is visible. This raises in the actions of the State the implementation of models that are not in line with the needs of man and contemporary social realities (Bard, 2018).

In this sense, it is important to analyze the identity imaginaries that men have, in the dimension of the role in the family and social context, since it can generate a social identity and human capital different from the traditional perception (Viveros, 2018). Where, the ability to link to market dynamics, from public policies, these understood as the sum of government activities either directly or through agents, which have influence on the lives of citizens (Bautista & Barquín, 2018).

Thus, this descriptive research advances in the construction of an identity of men in the municipality of Soacha; from the dynamics between the biological, the social role and the political-cultural in the context of the construction of imaginaries around being a man (Núñez & Espinoza, 2017). This raises an interpretation of man from the biological in the recognition of his roles and the process of individual and collective identity construction, in the
management of decision making, in the motivation in the participation in institutional spaces (Foraster & Folch, 2019).

Where the family, the school and other environments of formation of the human being, a single way of being a man has been specified according to the cultural tradition of Western countries, which maintain a primarily Catholic or Christian religiosity, and whose educational model privileges males over women, the rich over the poor, whites over people from different ethnic communities and heterosexuals over sexually diverse people (Moreno, 2017). Therefore, it can be argued that perhaps men are perceived in history as executioners and victimizers in the concentration of power that manifests relations of domination (Cabezas, 2019). That is, their role as executioners is accentuated because it seems that living with their masculinity, was a decree discovering the social role, behaviors, practices, habits, lifestyles, parenting patterns and empowerment strategy that perhaps argue a new perception of being a man (Moreno, 2017).

Finally, hegemonic masculinity accentuates in men the traits of competitiveness and violence, at the same time that it concentrates on a constant exercise of masculine power, this makes men, in many opportunities to be forced from their identity to a recurrent exercise of force (Gómez, 2019). This in order to respond to social expectations associated with not being able to escape from their identity, not being able to cry, not being able to feel, always being ready for sex or dispute, always being subject to the critical gaze of society, which in many opportunities puts their life and health at risk (Martínez, 2019).

For this reason, this research procedure is of great utility and importance, because it makes it possible to give a theoretical support from the identification of an identity for men, enabling a collective construction of the masculine concept (Pineda & Others). Therefore, it raises new forms of equity
relations in relation to social development, respecting individual conditions and the diversity contained in the territory in the perception of public institutions and in gender (Bautista & Barquín, 2018).

MATERIALS AND METHODS
The present study was conducted during 2019 in the municipality of Soacha, within the framework of the research on the imaginary identities that the population of commune 2 has regarding the roles of men in the family and social context. The interest of the study is to describe the situation of men's identity processes with respect to the new masculinities. To this end, these social representations were approached by means of a questionnaire, and the information collected was used to delve deeper into conceptual determinants through focus groups.

In this way, the themes of the identity imaginaries on masculinity are explored in depth, since it is a point that emerges with potency in the open responses. Therefore, the object of study of this article is to describe the processes of identity that the population of commune 2 of Soacha has of men within the framework of the new masculinities, and to propose the need for reflection on these new social roles.

A questionnaire was developed for the general population of commune 2 of Soacha, created from the process of categorization and deductive character, to identify aspects related to the new masculinities (Newman, 2006). With this instrument, an approach to the social reality of commune 2 is proposed, through the imaginaries and social representations of men, which is why the questions were of a closed nature for the selection of an option, frequency or priority. Consequently, an analysis of these answers is developed and together with the semi-structured interviews with a group of men selected ad hoc,
consolidate the emerging categories to elaborate the focal groups, formed by 10 institutional officials, community leaders, men and women of the sector. Therefore, the focus groups lasted 45 minutes, the guiding axes referred to the different roles of men in the framework of the new masculinities and in the socially accepted hegemonic stereotypes, to the family as an agent of knowledge and dissemination of gender patterns, as well as to identity understood as a social and cultural construction.

Fourteen institutions participated and 292 surveys were collected, 177 from women and 115 from men. The average age of the respondents was 32.36 years and the average number of years of experience of institutional officials was 12.05 years. Eight women and 16 men from commune 2 of Soacha, 3 women and 5 men community leaders from the commune and 7 women and 3 men officials from the different institutions participated in the focus groups.

2.4 Data analysis

The analysis of the information is based on quantitative information, since the interest of the research was focused on describing the imaginaries regarding the construction of men's identity within the framework of the new masculinities in commune 2 of Soacha. Thus, the qualitative responses collected from the transcripts of the interviews and focus groups were introduced in the Nvivo-plus program, which with a hermeneutic approach enables the understanding of the data from inquiring situations in the context relationships in particularities, symbolisms, imaginaries, meanings, perceptions, narratives (Pérez & Radi, 2018).

On the other hand, with the quantitative data, a frequency analysis was carried out to identify the men who took part in the interviews and provide information to contrast with the qualitative data collected. However, it is important to point out that these are not a priority for the research and are therefore not statistically significant.
RESULTS

The sexual and gender identity of people is going through an interesting debate in which a greater number of categories are constantly opening up, in order to define human beings, especially from social aspects (Sanchez, 1988). Thus, the information provided by people indicates that identity is based in 55% on the biological aspect, 30% on expression and 20% on orientation. Therefore, this situation in the construction of identity supports the thesis of the fragmentation of the person from different perspectives that hinders a comprehensive approach, but supports differential attention in the institutional framework (Alcántara, 2013).

In which, institutional officials indicate that gender identity is located in the influence of culture based on the roles, functions or status of men in the family context (Izquierdo, 2010). Thus, it is consolidated that the expression of gender in the social and community framework of commune 2 of Soacha is based on traditionally imposed roles of men; where, the activities that are related to the process of men's identity is 86% related to productivity and 14% relate it in household activities (Lagarde, 2018).

Thus, the identity of men as an expression of gender is predominantly imposed from their biological forms (Lama, 2013). However, it also contrasts with the perception of young people who are 45% of the subjects who participated in the study indicate that identity is constructed from personal autonomy based on the cultural tools of the environment (Butler, 2004). To this extent, people may find themselves in an ambivalence towards their gender identity that goes between what has been imposed on them and their possibility of personal construction.

Therefore, the results in the characteristics in the process of man's identity are raised in scenarios such as the family that guides the way man behaves
through socialization processes that through language impose colors, way of dressing and roles (Salinas & Núñez, 2019). In this way, the new forms of construction of man's identity are related through new structures and social relations linked to a substantial and profound transformation of the dominant cultural patterns supported in the way man looks, reads, interprets and acts (Botero, Montoya & Opina, 2019).

Finally, the identity process is based on biological and genetic conditions that link mental structures of how the other recognizes and interacts with man on a daily basis, which presupposes relationships based on stereotyped models supported by cultural patterns (Rubinacci, 2019). Consequently, identity can be understood in man through the breaking of traditional paradigms and the need to study and understand new forms from the symbolic, power and social roles (Cruz & Ospina, 2020).

The knowledge of social representations as processes of mental images and expression of knowledge in front of the masculine orients behaviors of the study subjects in 53% associated with forms of communication, 42% to language and 5% to the cloning of behaviors associated with repeating actions of the grandfather or father. That is, they take the attitude of their actions provided men with means to guide them socially and materially (Winfield, Jiménes & Topete, 2017).

The category of representations constitutes an indispensable theoretical element for reflection on the processes of men's identity and masculinity linked to the mediation of communication that add cultural postures in the face of power relations (Martel, 2017). This posture poses in men a situation that expresses dominance and the little possibility of freeing themselves from the limitations of the hegemonic paradigm of masculinity, as a result of the relationship of the State that reduces men in attitudes and limits the perception.
to new forms of masculinity that are manifested in the context (Rivera & De los Santos, 2017).

Then, accepting masculinity inherent to the concept of representation from the social fabric constituted to accept the other from power relations raises the mediation of thought and behavior of men associated with the perception of their social role (Moncayo & Rodríguez, 2019). In which, the subjects of study begin to understand masculinity from linguistic statements and codes in 40%, 35% in family and social structures, and 25% relate it to dominant cultural models.

Therefore, understanding social relations as a method for resembling reality and developing thoughts that lead to an action of men as agents of a hegemonic masculinity poses challenges in the construction of symbols for new meanings of masculinity (Martínez & Others, 2018). In this way, the role of the family is important in constituting men's behaviors and functions in terms of masculinity and the transmission of social values.

Finally, changes are evident with respect to the social representations of men related to roles within the family, child-rearing patterns and the need for women's immersion in the workplace, aspects that transcend the traditional view of masculinity (Mio, 2018). Consequently, the social representations of masculinity are reproduced in the social context from the understanding of gender relations where the thinking of being a man is constantly demonstrated and confronted (Gómez, 2020).

Thus, the family plays a major role in the influence and consolidation of masculinity through the accompaniment and transmission of generational knowledge of men's behavior in society (Cyrulnik, 2020). In which 90% recognize that the family as the first network has a significant influence in establishing a man's identity in terms of personality and behavior.
The family and the teachings, whether imposed, educational or traditional, end up becoming an indoctrination of people when they are constantly exposed to such information and when they share it on a regular basis in a specific family and social environment. (Camilo, personal communication, 2020).

Based on the above, it is suggested that family dynamics in relation to male identity is related to processes related to social interactions mediated by accepted cultural patterns reflecting the prevalence of masculine stereotypes affected by different social changes (Reyes, Díaz & Vázquez, 2020). In the family, masculinity is associated with the assignment of roles and functions that frame men's behavior based on the acceptance of their identity, constituting a scenario for the reproduction of roles, patterns and norms (Albuquerque & Schraiber, 2020).

Therefore, it can be seen that 95% of the male identity process in the family context is based on the dynamics and relationships between fathers and sons and on the learned behaviors that occur through communication (Botero, Montoya & Ospina, 2019). In which the family is fundamental for the construction of new masculine referents that configure the identity and meanings of masculinity associated with traditional models.

Well, in my house we are all relatively equal, here it is not that the man does one thing or the woman has to do another, no! we all collaborate in the chores, so it is not so much to say. Although at the moment of doing strength it is always the man who does it, that is, the man of the house always does the hard work, but here we were all taught the same, to cook, to fix the house, so no, it is not as such that the man has to do this and the woman has to do that, but here we all do it equally. (Marcos, personal communication, 2020)

Based on the above, identity is related to the expression of gender that is validated in the family environment supported by socially assigned and established functions and roles that consolidate the binary vision of male-female (Botero, Caicedo & Hernández, 2019). For example, the assignment
of color according to gender, blue for boys and pink for girls, or the selection of toys, dolls for girls and cars for boys, actions that they experience and learn in the perception of identity associated with gender and that raise the reflection of change in the construction of masculinity. Therefore, 75% of men consider that they have copied behaviors from their fathers such as drinking alcohol, playing certain sports and behaviors at home, making the family a relevant factor in understanding masculine identity (Cruz & Ospina, 2020). Finally, the family is the scenario where the reference to gender is communicated and expressed through behaviors, clothing, relationships, patterns, roles and links the identity of the person for the approach of norms on masculinity (Gómez, 2020).

On the other hand, 65% of men consider that the close social context is influential in the construction of identity since it reaffirms common patterns and roles for men that are strengthened through peer pressure and the need to be part of a social group (Jiménez & Galeano, 2020). However, it is important to note that men do not have the same experiences in the construction of identity since there are different aspects such as age, socioeconomic status, roles and social status that influence the conception of masculinity (Iturra, 2003).

In most cases, each man has certain biological, physical and social characteristics according to the assignment of roles that are socially accepted, showing that when referring to the concept of masculinity, 68% related it to aggressive and violent male behavior and 32% related it more to biological and physical aspects. Therefore, it is important to point out that the social context generates male identity processes based on stereotypes that determine the traits, attitudes, values and characteristics that should be assumed, raising the need for a broader reflection of masculinity (Llumipanta, 2018).
[...]Ummm well, I don't consider as such that there are sports that can only be practiced by men or women, but aesthetically, for me, there are sports that look better for men or women, but not for me. For example, artistic swimming and American soccer, for me it is a very rough sport for women to practice, but it is not something so relevant (Edwin, personal communication, 2020).

Therefore, it is possible to affirm that the construction of men's identity in the social context results from the relationship of imaginaries and skills faced with the approach of new forms of perception of masculinity (Jiménez & Galeano, 2020). However, understanding the new identities of masculinity in the social sphere is presented in situations of discrimination and fear in the expression of emotions where 75% of men feel intimidated in expressing the emotion of sadness in public and 25% feel intimidated if they socially express tenderness and associate it with weakness.

Finally, the identity of the masculine in the social sphere occurs as a process mediated by practices and skills attributed to being a man as strength, which affects the need for social acceptance based on values that construct ideal stereotypes of men (Ballén, 2019). In this way, it is possible to sustain the identity crisis of men in the need to establish social skills that explore, establish and understand the new forms of construction of masculinity (Romero, 2018).

**CONCLUSIONS**

Social globalization develops new social inequalities in the economic, cultural and political spheres, which represents new challenges for the exercise of masculinity that pose new challenges to men (Muñoz, 2017); given by the liberal consensus, where the concept of gender replaces a range of possibilities to the citizen and the criterion of inclusion ceases to be the...
right, to become solvency; where, being a man is a challenge to new needs of the world (Pineda & Others, 2019).

Thinking about men in the global framework, supposes in the States to propose the concept of regulation of vulnerabilities and differential risks in social actors from implementing a comprehensive strategy of programs (Torns & Recio, 2012). An aspect that generates a crisis due to the growing social fragmentation, poverty, displacement, the growing crisis of justice and corruption of institutions (Moreno, 2017).

Thus, if institutions are a possibility or key actor in the construction of identity, the crisis in the gender perspective can be diminished by drawing a line of recognition of new ways of conceiving man (Lopes, 2019). This is no longer presented today as a fixed border that divides two clearly separated zones of being a man or a woman; rather, it is a shifting line behind which they are located in broader and broader areas of social life (Lagarde, 2018). Therefore, men, by not feeling recognized from their emotions but as a social construction, contribute to the crisis of a clear public identity (Martínez, 2019).

In this sense, an identity as an attempt to justify the design of interventions for men, revolves around the discussion on human capital in the relationship between productivity and technical progress, as relevant variables in the identity of the public (Gomes, 2018). Similarly, the reflection and role of the state is important, as it reflects multiple approaches and analysis of the role of men's identity in relation to the political, economic, social and cultural consideration of gender (Connel & Pearse, 2018).

In this gender perspective in the social context tends to be consistent to the needs of gender stereotypes for the establishment of roles and functions
(Cabezas, 2019). Therefore, programs are structured that want to optimize services and support the needs of a society, but not the needs of men, a premise that raises to conceptualize in a complex way the perception of man beyond the strong and power subject that is formed in the family context (Bedia, 2005).

A reflection on the way in which the entity of man is reconstructed in a systematic way in contexts such as the environment, the family, the community that allow to evidence patterns that give answers to the needs of men in the health-disease, social, economic, cultural relationship (Ballén, 2019). However, at the time of implementing the different models of understanding of man in a context such as the family, problems arise in reality in the actions of the State, where the implementation of models are not in accordance with their needs or the contemporary social realities of men (Cruz & Ospina, 2020).

It is important that the range of available options and the achievements that are reached within women's initiatives increase or decrease with relative independence of the role of men according to cultural or distributive variables of the capacity of a society to provide public goods such as security or in this case the identity that in general men must provide (Cabezas, 2019). Then, human capital from an institutional intervention for men can be related to the neoliberal model, in the role that institutions develop in the relationship of power factors that are directed to a project of efficiency supported in the economic, in a context that shows a serious situation of poverty and widespread corruption this can produce a disenchantment or break in the strengthening of the identity of being a man (Bautista & Barquín, 2018).

Finally, it is important to analyze the identity imaginaries that men have, in the dimension of the role in the family and social context, since it can generate
a masculine identity and a human capital different from the traditional perception (Gómez, 2020), with the ability to link to market dynamics, from public policies, these understood as the sum of government activities either directly or through agents, which have influence on the lives of citizens (Donat & Díaz, 2013).

Once the information collected through this study has been analyzed, it can be concluded that social representations regarding masculine identity have an impact on the possibility of understanding men's behaviors based on the forms of communication and language that facilitate the repetition of hegemonic attitudes of masculinity. This raises the need not only to reform the formation of society in terms of masculinity, but also the need to vindicate men from the open manifestation of emotions.

Therefore, it is important to analyze the social representations of masculinity from the family as one of the most influential scenarios in the transmission of cultural patterns in this reflection, and it would be necessary to observe it as a starting point in the construction of changes in men's identity in the face of different social processes in which new roles of self-care, protection, and the manifestation of emotions are assumed in order to promote new forms of masculinity.

Finally, as a future prospect, it is proposed to continue with the development of research initiatives that relate the need to analyze the dynamics of masculinities in local scenarios that enrich men's identity. In this way, prejudices and stereotypes of masculinity can be overcome through the exploration, description and interpretation of new ways of conceiving masculinity.
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