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Final dissertation

"Feminist Psychology and Intersectionality: Analyzing Psychological Constructs for an Inclusive and Equitable Framework, Specifically in Workplace Contexts"

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Abstract.

This master's thesis explores equality, equity, dignity, social justice, and inclusion within workplace contexts, emphasizing the importance of these concepts for mainstream psychological research and practice. It also discusses the interconnectedness of feminism and intersectionality, emphasizing the need for contemporary feminism to address the rights and dignity of all marginalized groups, not just women, by challenging harmful social norms and biases. This thesis examines the constructivist nature of social norms, the origins of stereotypes and prejudice, and the theories of social organization that perpetuate inequality.

Using feminist and intersectional lenses, this study outlines workplace dynamics related to gender bias, focusing on access to work, job performance, and the impact of stereotype threat on aspirations, well-being, and behavior. It also discusses the potential of decent work and the benefits of diversity and inclusion when those are managed effectively.

Research findings indicate a significant correlation between feminist activism and social hope. Additionally, notable differences in experiences of indignation and ostracism were found among participants from several countries, and representative distinctions between genders in domains of feminism, discrimination, and justification of hierarchy.

In conclusion, this study provides future implications and recommendations to address the issues mentioned above.

Keywords: feminism, intersectionality, gender equality, gender bias, workplace conditions, decent work, diversity, climate of inclusion.

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Introduction.

This master's thesis aims to discuss the matters of equality, equity, dignity, social justice, and inclusion, particularly in workplace contexts, which now are well-known concepts to psychological research and practice, but are, nonetheless, in great need of advocacy and voice when it comes to mainstream science. Intersectionality and feminism have become modern and popular notions of thought, though they are struggling for acknowledgment, respect, and remembrance due to the prevailing promotion and perpetuation of harmful social norms by individuals, institutions, and cultures. In this work, feminism is discussed as inseparable from ideas of intersectional discourse, as it is no longer solely about women, but about women and men, children, LGBTQ+, people with disabilities and psychological disorders, refugees, immigrants, people of various ethnicities and backgrounds, and overall each person who has ever been discriminated against and/or diminished of their rights and dignity, particularly with concepts of femaleness and femininity to humiliate and belittle them among other harassments and infringements (Hedwa 2016, 2020). In other words, feminism cannot be just about women anymore as the concept of "woman" is not separate from other social constructs, because the traditional, socio-normative perception of the feminine affects not only females by sex but many others due to the portrayal of the female features as inferior, weak and undesirable, unless they belong to a biologically born woman (Bareket & Fiske, 2023).

This thesis also discusses the constructivist nature of social norms and biases, their origin from theories of 1) social categorization, which explains the emergence of stereotypes and prejudice, as well as discrimination and social injustice; 2) system-justification, which elucidates the reasons for status quo; and theories of 3) social organization, namely Right-Wing Authoritarianism and Social Dominance Theory, which perpetuate the domination of certain groups at the stake of others (Jones, Dovidio & Vietze, 2014).

Using these feminist, intersectional, and constructivist lenses this text discusses the workplace dynamics in the light of gender bias and decent work (Duffy et al. 2017, 2019, 2021). Gender bias at the workplace is discussed in two main vectors: access to work and aspirations and job performance, including the influence of gender bias on gendered managerial distribution, occupational and educational segregation, and female behavior in the competitive and masculine workplace environment; as well as concepts of stereotype threat and objectification, and their influence on physical and mental health (Saxena et al. 2009). In

the second part, the promises of decent and dignified work are described as well, and the potential of meaningful jobs (Duffy et al. 2016, 2021; Hodson, 2000). Lastly, an emphasis on diversity and a climate of inclusion provides for the discussion of the opportunities they give if managed with expertise and on the grounds of social justice (Mor Barak et al. 2016).

Research conducted on the topic of Feminist Psychology in the Workplace has shown an important correlation of prediction between activist movement, feminism in particular, and social hope, outlining the importance of belief in a better and more just future to participate in activist movements. Additionally, the results have shown the difference between participants from Ukraine and other countries in the domains of indignation and ostracism with an interesting dynamic; as well as predictable differences between gender groups in domains of feminism, discrimination, and hierarchy with their prevalence among female participants.

Although a study such as this one does not represent the global state in its entirety, the objective of this work is to discuss psychological constructs of prejudice, discrimination, and inequality using feminist and intersectional perspectives, and to see how the workplace, its market, tendencies, and conditions represent the state of bias, gender among all, given the theoretical background of the matter to develop future recommendations based on existing relevant experience and knowledge.

"(Ajahn Sister Vayama, 2007): Thinking is always the result of conditioning by culture as one thinks about things in a way that one has been shown or taught or exposed to. It is very hard to think outside the square, in a new and innovative way. So, once this is understood about thinking and one becomes more skeptical about thoughts, then that is almost like opening the window to new ways of looking at things. To get this wider vision of one's experience one needs to connect with the feeling part. The feeling part is at one level what is called our emotions, but at a more basic level, it is simply the physical feelings that manifest in this body in connection with emotions and thoughts. When trying to get a picture beyond words, beyond thoughts, one needs to go back to the feeling level and not just the emotion of for example, "I'm angry!" (Wijesinghe 2009).

Chapter 1. Feminism, Intersectionality, and Bias

1.1 Key Theories of Feminism as a Background for Feminist Psychology

Definition(s).

This thesis must start by defining Feminism, as without this definition it would be impossible to continue further discussion. However, there is no interpretation of the concept, because feminism has many categories, which appeared and evolved, centering around different views, ideas, and phenomena. To start with, a definition by Haradhan Mohajan: "*Feminism is a social theory and a political movement*" (Mohajan, 2022) *"[It] always fights against all types of oppression on women. It is a procedure that takes attempts to understand and conceptualize gender roles and advocates for the annexation of women's interests in social organization. It tries to explain the phenomenon of gender inequality. It is considered as a politics to achieve gender equality in all spheres of the society. Feminists support of ensuring equal individual rights and liberties for women and men*" (Mohajan, 2022).

Nevertheless, it would not be enough to finish defining feminism here. From the suffrage movement until today, intersectional discourse has been a part of feminist activism and critique. The matrix of domination, first mentioned as a term by Patricia Hill Collins (Collins, 1990), was majorly used by black feminists (Davis, 1983; Lorde, 1984; Height) who recognized the differences between women as a heterogeneous group, including race to the discussion of gender, as well as including socio-economic status and sexuality in the notion (Salzman, 2006). Decolonial transnational discourse has also contributed to intersectional feminism by criticizing white upper-class feminists for ignorance of the majority-world women's experience, for vocalizing their problems without giving them a voice of their own, and for participation in global domination while calling it liberation (Kurtiş & Adams, 2015).

To continue the definition, gender, sex, and sexuality must be differentiated from one another, as the misperception of these concepts lies among others at the basis of gender bias and feminist critique. Therefore, based on the well-put definitions by Judith Lorber, *"gender is a social status, a personal identity,"* and a set of relationships between and among people; *sex* is not *"a one-way input or basic material for social arrangements, but a complex interplay of genes, hormones, physiology, environment, and behavior, with loop-back effects"*; *"sexuality is socially constructed as well as physiologically based and emotionally expressed"* (Lorber, 1997).

Lastly, Johanna Hedwa, in her work "Sick Woman Theory" (Hedwa 2016, 2020), has also significantly broadened the intersectionality of feminism. She talks of the "*identity of "woman"* [that] *has erased and excluded many (especially women of color and trans/nonbinary/genderfluid people)*" from the fight for equality, but explains using the word "woman" for the title: "*because it still represents the un-cared for, the secondary, the oppressed, the non-, the un-, the less-than*" therefore broadening woman to Sick Woman "*an identity and body that can belong to anyone denied the privileged existence – or the cruelly optimistic promise of such an existence – of the white, straight, healthy, neurotypical, upper and middle-class, cis- and able-bodied man who makes his home in a wealthy country, has never not had health insurance, and whose importance to society is everywhere recognized and made explicit by that society; whose importance and care dominates that society, at the expense of everyone else*" (Hedwa 2016, 2020). Johanna invited everyone into feminism – into the act of trying to explain, deconstruct, and challenge the reality of being different in one or many ways from that privileged man and to protest by caring for another and oneself, "*to take seriously each other's vulnerability and fragility and precarity, and to support it, honor it, empower it. To protect each other, to enact and practice community. A radical kinship, an interdependent sociality, a politics of care*" (Hedwa 2016, 2020).

To summarize all written above, Feminism is a political procedure – an ideology, an act, reinforced by a complex chain of efforts, a proposition of conscious, consistent decision: individual, institutional, and cultural, to try to explain to one self and to others the need to make salient, challenge, and deconstruct the inequalities provided by hegemonic masculinity and the perception of inferiority of femininity, female sex and female gender role (Connell, 1987), (Kupers, 2005; 2017) which influence all members of society regardless of their gender, sexuality and identity.

Key Theories of Feminism and Brief History of the Movement.

Feminists have developed many theories and political practices to fight against gender inequality, discrimination, and bias. Discrimination of women is based on biological, social, and cultural grounds, thus explained and justified essentialistically and physiologically, turning to nature's heritage in the form of the female body and biology, reinforced romantically and culturally in books, songs, movies, etc. (Martin, 1991), and lastly supported by institutions, economy and social order (Ahmed, 2015).

For the last 100 years, feminists have been searching for the reasons for the disparities between people of different sexes, genders, and sexualities, and new theories of feminism discovered new layers of the discourse, sometimes negating, and supplementing previous thoughts. This work focuses on several feminist theories: liberal, black, radical, socialist, cultural, psychoanalytic, male, queer, and social-constructionist feminisms, which will be used as a background for future discussion. It is beyond the scope of this thesis to discuss all and even all main theories, as well as examine the history of feminism, however, it is important for this work to summarize the foundation of modern thought.

The movement for the rights of women started around the 1820s and its first wave lasted until the 1940s approximately (Rampton, 2015). Worldwide spread, the first wave is characterized as a fight for suffrage – the acquisition of women's political and legal rights: voting, education, work, and access to public space (Herouach, 2019).

The first wave is majorly correlated with the emergence of **Liberal feminism**, a vector of thought that originates from the French Revolution and the Age of Enlightenment during the 17th and 18th centuries (Mohajan, 2022), which appeared as a critique of the idea of Rousseau's democracy, adding to it the notion of gender equality (Rousseau, 1762; Wollstonecraft, 1792; Mousset, 2007). Liberal feminism advocates equal legal and civil rights, job and professional opportunities, issues of marriage and childcare, reproductive rights, female autonomy, and democracy in general (Lorber, 1997).

In the US, the first wave of feminism is also intertwined with the abolitionist movement, as many white upper-class middle-aged women became advocates of anti-slavery, apart from black men and women themselves (Douglas, 1892; Davis, 1983). However, this wave also marked the emergence of **Black feminism**, which criticized white suffragists for their ignorance of the cross-section of race, gender, and class, stressing the issues of racism and the difference of the female experience due to the oppression based on it, as while white women used the word "slavery" to describe their kitchen-boundness and unpaid full-time housework, black women were treated as breeders, having no legal rights for their children, no excuse not to work during pregnancy and breastfeeding, subjected to mutilations and floggings, equally treated to do the labor with their husbands and fathers. (Davis, 1983). Therefore, there was no male supremacy in their families, and slave households were even more matriarchal than patriarchal at the time (Davis, 1983). As black feminists state, liberal feminism focused primarily on white upper-class women, black liberation centered around

black men, while black feminism advocated for the liberation of all people, as they saw it, and still do, as an answer to class, gender and racial bias (Rue, 1970).

By the notional end of the first wave of feminism, many countries, including most European, granted primarily white women either partial or full voting rights approximately by the 1940s, some earlier and some later (Martin, 2000; Sneider, 2010). In the US the 15th Amendment of the 1870 US Constitution granted Black men the right to vote before all women, which has led to a wave of opposition among the latter, even though the discriminatory practices prevented black women and men from exercising their right to vote up until the Voting Rights Act of 1965 (Pruitt, 2022).

The second wave of feminism appeared based on newly acquired suffrages, the end of World War II, and is characterized wildly by the protest against women's objectification and oppression artifacts, namely bras, high-heels, false eyelashes, make-up, etc., (Freeman, 1975) and overall critique of patriarchy, capitalism, normative heterosexuality, and gender roles (Rampton, 2015). It lasted up until the 1990s and had several important notions within (Mohajan, 2022).

Radical feminism emerged from the deep state of dissatisfaction with the socially accepted gender norms and female role (e.g., being humble, silent, beautiful, clean, a housewife, a cook, etc.), providing the appearance of the women empowerment movement, advocacy for female social, reproductive and sexual rights, along with the Carol Hanisch's slogan "The Personal is Political", which culminated in the discourse against domestic violence, sexual harassment, rape, and abuse (Leidholdt & Raymond, 1990; Mohajan, 2022). Additionally, radical feminism stands against marriage, as it is seen as an instrument of patriarchal oppression and dominance, and urges for the destruction of the contemporary social order, which promotes competition, hierarchy, and male power (Tong, 2009).

The second wave of feminism also continues with important thoughts of the first wave, advocating for the educational, professional, and employment opportunities, recognizing the importance of the versatile inclusion of women, with gender-specific additions (paid maternity leave, adequate childcare facilities, equal access to managerial, political and economic positions, etc.) (Mohajan, 2022). This wave also coined the slogan "Women's Struggle is a Class Struggle", including women of color and non-Euro-American women in the discourse of feminism, adding the intersectional perspective, which was lacking in the first wave (Rampton, 2015).

Continuing with class struggle, **Marxist feminism**, which emerged during the second wave, argues that capitalism is the reason for female oppression, and if not for the capitalistic division of society into the bourgeoisie and proletariat (thus rich and poor), women could be equal participants of the state, as *"within the family, he is the bourgeoisie and the wife represents the proletariat"* (Engels, 1884; Mohajan, 2022). Marxist feminists also state that poverty is indispensable from capitalism, therefore, the oppression of one by the other is a part of the system that makes women bound to inferiority (Bandarage, 1984). **Socialist feminism** added the interrelation of capitalism and patriarchy in the Marxist view of female oppression (Fraser, 2009), stating that male-dominated governments decide for women if they are needed now as workers. For example, women can get child-care support and paid maternity leave, when the state needs more children for demographic growth, however it cuts back the services when it needs more effective workers (Lorber, 1997). It also argues that liberal feminism advocates upper- and middle-class women, however, female oppression differs drastically with the economic status (West, 1981).

Moreover, the second wave also has a distinct notion, quite different from the others, developing at the time. The discourse of female essence, or nature, which belongs exclusively to women, makes them powerful in their "true features", such as being more humane, collaborative, inclusive, peaceful, nurturing, holistic (Rampton, 2015) and overall having a different attitude to the world around them, often seeing it as a better one compared to men's (Mohajan, 2022) has gained popularity during the second wave. It is called **Cultural feminism** – as women of this notion claimed to have a different culture from men, in terms of language, ethics, and ideas (Evans, 1995). This thought imagines the progress of female emancipation in the creation of women-only spaces, where their unique environment could originate, impossible in mixed-gender groups (Rampton, 2015) due to masculinity values (Alcoff, 1988).

Lastly, an important discourse of the second wave is **Psychoanalytic feminism**, the first one to connect psychology to feminism. It is beyond the urge for this work to discuss the psychoanalytic implications of feminism, but two important notions must be discussed. Freud's Oedipus complex is a theory where a boy aged from 3 to 6 develops a subconscious desire for his mother, which leads to hostility and envy towards his father, which produces castration anxiety (that father will cut off his penis as a punishment) (Freud, 1905). The resolution of this complex appears, when the boy identifies with his father, and gains a strong superego and a male role model in his figure (Freud, 1905). This is theorized to provide for

independent action, objectivity, and rational thinking that are traditionally ascribed to men (Lorber, 1997). Jung's Electra complex, is a similar theory but where a girl aged 3-6 develops a subconscious attachment to her father while becoming hostile to her mother due to jealousy and envy, however, a girl already thinks she was castrated, thus she blames her mother for it and has a "penis envy" towards all men and boys (Jung & Kerenyi, 1963). The resolution lies in the identification of the girl with her mother and it is considered to be achieved harder, due to the attachment infants have to their mother due to childbirth (Jung & Kerenyi, 1963). Therefore, boys become separated from their mothers to identify with the father, while girls remain in this dependency, with furthermore identification with it, so their ego is less complete creating a fluid, weaker superego and a dependent identity (Jung & Kerenyi, 1963).

Consequently, these ideas erupted in much critique, psychological as well as feminist. The critique focused on the fact that female envy was not of the penis, but of the social status connected with it, and the difference between gender was recognized by children subconsciously as well (Horney, 1924; Thompson, 1943). Additionally, cultural factors and differences were not recognized by Freud, who considered the complex universal, but in societies with different social order and gender roles, the relationships had a much different pattern (Malinowski, 1929). An important critique is also that ideas as such provide that girls, having fluid, dependent identities, are better nurturers, carers, and mothers, thus these perceptions reproduce psychological gendering of children and the solution for this is to include and teach the father parenting as well as gender neutral upbringing (Lorber, 1997). However, psychoanalytical feminism also addresses the dominant phallic culture, which is based on male fear of castration, as it would mean becoming a woman – an inferior, unlogical, emotional creature, so it provides for domination, competition, and masculinity as a way to avoid this unwanted destiny (Lorber, 1997). This wave "urged" women to unleash the discussion of female sexuality (e.g., menstruation, pregnancy, childbirth, etc.), which empowered their resistance, however, it is seen as having created a female cultural ground, separate from the male with the latter remaining dominant (Lorber, 1997).

The second wave is a wave of thoughts that women produce as a result of gaining a voice and advocacy, and represents the variety among women and the complexity of the movement. It achieved many important goals, which we nowadays have as given. To quote Martha Rampton: "*more women in positions of leadership in higher education, business and politics; abortion rights; access to the pill that increased women's control over their bodies; more expression and acceptance of female sexuality; general public awareness of the concept*

of and need for the "rights of women" (though never fully achieved); a solid academic field in feminism, gender and sexuality studies; greater access to education; organizations and legislation for the protection of battered women; women's support groups and organizations; an industry in the publication of books by and about women/feminism; public forums for the discussion of women's rights; and a societal discourse at the popular level about women's suppression, efforts for reform, and a critique of patriarchy".

Third-wave feminism is commonly described as "the daughters of the second wave" (Rampton, 2015; Alhumaid, 2019) and is seen as a rebellion against all. Third-wave feminists refused to call themselves feminists at all, as they stated that their sexuality and femininity are no longer due to objectification and they claimed their subjectivity in it, sometimes denying the need for feminism whatsoever (Rampton, 2015). They also talked about the limitations and exclusiveness of feminism, seeing it as narrow, compared to the global scope of female experiences (Alhumaid, 2019; Kurtiş & Adams, 2015).

The third wave began in the late 1990s, and it quickly turned away from the concepts of worldwide sisterhood and leaned towards universal womanhood (from communal objectives to individual rights), sometimes also seen as the beginning of intersectionality (Mohajan, 2022), it readopted push-up bras, eyelashes, and high-heels, stating you can wear them and still be smart ("have brains"), and appropriated terms "slut" and "bitch" to deconstruct their offensive power – it was called **grrl feminism** (Rampton, 2015). In this branch of thought, **riot grrl feminism** arose as a punk feminist movement in the US and quickly spread worldwide; it appeared to answer male-dominant underground music culture and to add female experience and anger to it; raised topics about rape, domestic violence, abuse, racism, sexuality, etc. (Garrison, 2000). **Lipstick feminism,** also called girlie feminism, embraced traditional femininity as a strength of women, rather than an oppressive tool of men or a weakness brought by patriarchy; it also argued that to be a feminist is not necessarily to refuse to be a feminine and traditionally looking woman, but to be her along with all other variants of self-expression (Hillman, 2013). **Cyber-grrrl feminism** – combining feminism and technology, this branch argued that the female resistance and liberation movement benefits much from the emergence of the Internet, that women can use technology to express themselves even more freely, and to break the thought about technology being mainly male-dominated (Consalvo, 2012). **Transfeminism** appeared to focus on transmisogyny and discrimination and discuss concepts such as gender conformity, gender binarism,

heteronormativity, and mono normativity (higher acceptance of people who are exclusively attracted to members of a single-sex than bisexuals/pansexuals) which are seen as patriarchal tools of control (Serano, 2012; 2007).

Owing to third-wave feminists, women re-acquired their rights to be feminine because they chose to and felt strong in it, they deconstructed the concepts that have been oppressing their mothers and grandmothers and used them to build new ways of seeing reality.

Third-wave feminists avoided talking of collective struggle and, therefore, turned away from the term "feminism", but it is hard to define the reason – is it due to the anti-feminist propaganda, which made them give up the word or the child-mother generational relation which provided for the push away from the previous ideas – whatever it is, they still talked about equality and advocated for the rights and autonomy of women (Rampton, 2015). However, this wave is majorly decolonial and multi-cultural. It is global and celebrates differences as they provide new points of view and new levels of discussion and understanding, it excludes the notion of "us-vs-them" and avoids giving simple answers to complex questions (Rampton, 2015).

Fourth-wave feminism is the next and modern stage of critique of patriarchy, capitalism, and heteronormativity, it expands feminist thought to a broader definition of marginalization, adding homophobia, ableism, racism, classism, and Euro/American-centrism into the equation, following the work of the previous waves (Rampton, 2015). Fourth-wavers are also more profound in the use of social media – their movement is global due to the internet: it connects many women around the globe in a matter of days, using the tools of hashtags and flash mobs, creating the most massive response to topics such as domestic violence, abuse, and rape, along with wage gaps, glass ceiling, management disparity, media sexism and gender shaming (Mohajan, 2022).

This wave can be seen as a culmination of all the previous ones, constructing all the thoughts expressed earlier into a complex, heterogeneous structure, which tries to empower all – women, men, and LGBTQ+ people into being accepting, vulnerable, and open-minded to achieve equality and well-being much needed by all (Phillips & Cree, 2014).

Including men in feminism was always a hard issue, as the belief that *"femaleness and femininity are inferior to, and exist primarily for the benefit of maleness and masculinity"* (Serano, 2007) is majorly prevailing, which is seen in studies of sexism and misogyny (Bareket & Fiske, 2023). **Male feminism** is a thought that men struggle with patriarchy and

capitalism as well, and there is a way of mutual understanding between genders and beyond them, if we focus on the similarities of the consequences of the oppressive, competitive, masculine norms in our lives (Morgan, 1992). Sexual harassment is probably the main, explicit form of male dominance over women, however, male dominance over men is more implicit: the urge to compete, to show your strength, wit, and ability, your superiority. In other words, it is the concept of hegemonic masculinity – strength above weakness, rationality above emotionality, active above passive, which creates a male struggle from patriarchy (Morgan, 1992). And this hegemony is engraved in the status quo where only *"economically successful, ethnically superior, and visibly heterosexual"* (Lorber, 1997) men are "safe" from subtle and crude forms of oppression. Male feminism talks about the fact that female masculinity is perceived more easily than male femininity (Serano, 2007; Morgan, 1992), and it is not only socially judged but majorly not even taught to boys or learned subtly as inferior and weak (Morgan, 1992). Additionally, this theory of thought states that gender inequality is not only men's exploitation of women but men's humiliation of other men (Lorber, 1997). Male feminism overlaps with Queer feminism in the question of homosexuality, as it is an important marker for hegemonic masculinity – for a man to be with a woman, therefore, homosexual men are "lacking" this value (Lorber, 1997).

Queer feminism undermines the duality of feminist thought, criticizing the discourse of the two sexes, two genders, two sexualities as a narrow notion (Butler, 1990), as *"equality will come when there are so many recognized sexes, sexualities, and genders that one can't be played against the other"* (Lorber, 1997). Gender and sexuality can be done and undone in queer feminism – they are performances, as Judith Lorber described, *"identities we create as we act and interact"* and these identities make us men or women, or else, they are worn over our ethnicities, class, occupation, religion, etc. (Lorber, 1997).

To create yourself, your identity, and your self-picture is to construct. An important notion of the fourth wave of feminism is that everything (ergo being a human, a woman) is very complicated, therefore, cannot be explained by one view, cannot be given fully to nature's heritage, cannot be generalized for all as a one. **Social-constructionist and postmodern feminist thoughts** avoid discussing any construct in an essentialistic way as well as abstain from promoting any type of superiority of one over the other (Burr, 2015), and look for an explanation in institutional, social, and cultural contexts comparing them with common views on biology, endocrinology and general medicine (Lorber, 1997).

Social-constructionist notion includes queer and male feminism, as it critiques gender distinctions implemented in the society with its focus on the disparities between sexes, making selective comparisons of differences rather than similarities: gendered professional segregation, biological determination of social roles, sexuality as an established way to behave, and so on (Liptiz, 1993; Martin, 1991). The answer is seen in "regendering" social order on the individual and institutional level (Lorber,1997), and it proposes to drop the universal female picture of Woman and construct a new reality of the idea. Therefore, you choose who you are without the constrictions of a certain number of varieties of the identities the social institute of gender gives you, you delve into the contexts around critically, seeing art, movies, texts, and politics as constructed ideas that you can argue upon and deconstruct for yourself (Sands & Nuccio, 1992). However much it can be seen as a utopian idea that individuals will change the reality of institutions, and institutions, therefore, will also start to change the individuals to regender society (Lorber, 1997), social-constructivist and postmodern feminism went the furthest in their attempts to explain the complexity of gender struggle and proposed a view full of personal responsibility and, at the same time, collective conscious action. These ideas are the latter in the discourse of feminism, and they reign right now in the notion of the fourth wave.

History is an important part of any discourse, and this thesis deliberates on key theories of feminism because it seems impossible to discuss modern matters without a relevant background. Feminism is a complex issue; it is heterogeneous, conflicting, fastly changing, and parallel to itself, and every subject of it has to place oneself somewhere, to have a decent discussion on the matters of common agreement – gender equality and equity, eradication of sexual harassment and violence, and personal well-being among the social welfare. Feminist psychology bases itself on the broad spectrum of ideas of all four waves of feminism and its future development must understand the dynamics of gender, gender bias, and bias in general to reach the desired social change.

1.2. Bias and Sexism in Intergroup Relations

Psychological Constructs of Bias.

At the basis of gender bias, and bias overall, lies the theory of intergroup relations – it states that people tend to categorize each other into groups and create labels to systematize the world around them (Jones, Dovidio & Vietze, 2014). Such belonging to certain categories creates the identities perceived by oneself and others, and depending on the category which is salient at a moment, human behavior, affections, and cognition shift (Jones, Dovidio & Vietze, 2014). These shifts are determined by the attributes we give to certain groups, and the generalization of this perception to all members – them all being nice and weak, or scary and bad, or smart and competent, etc. – which provide for the positive or negative reactions and dispositions (Jones, Dovidio & Vietze, 2014). These attributes allow us to simplify our daily lives by producing stable behaviors in various situations and save time analyzing reality, e.g., asking all boys in the classroom to move the tables, without the need to consider the physical capacities of all members of the class (Jones, Dovidio & Vietze, 2014).

The salient category is a socially constructed distinction that gives us a sense of order, and an understanding of the person in front of us, and eventually, it creates in-groups and out-groups based on numerous traits (ethnicity, sexuality, gender, religion, ableness, etc.), which lead to in-group favoritism (Billig, Tajfel, 1973). The phenomenon of Minimal Groups states that only one category of the weakest meaning is enough for members of the in-group to favor their co-members with a zero-sum strategy (Billig, Tajfel, 1973). These social constructs often lead to justification of the dominance of one group over another, creating social group hierarchy, stereotypes (cognitive bias), prejudice (emotionally biased reaction), and discrimination (biased behavior) (Jones, Dovidio & Vietze, 2014). This differential treatment is a result of explicit (the ones that a person is aware of) and implicit (unaware) biases produced on individual, institutional, and cultural levels (Jones, Dovidio & Vietze, 2014). Stereotypes and prejudice are the explicit individual forms of bias, which are expressed as thoughts and feelings, motivations, and behaviors. Social biases are engraved in institutions, laws, policies, and cultures, which shift personal behaviors and work explicitly and implicitly on the perception of the Other in society (Jones, Dovidio & Vietze, 2014).

Groups are mainly not homogeneous, and members of one group can also identify as being in another one at the same time – the phenomenon of intersectionality, a theory of multiple social identities that create one's personal identity (related to social identity theory

by Tajfel and Turner, 1979), or *"a diversity within diversity"* (Jones, Dovidio & Vietze, 2014). Our intersectional identity can provide benefits (being white), as well as discrimination (being a woman), and the artifacts that socially belong to our identities influence how a person feels and responds in different situations (Jones, Dovidio & Vietze, 2014). For example, a study made by Margaret Shih, Todd L. Pittinsky, and Nalini Ambady (1999) has found that different social identities of women, when made salient, result in different outcomes when performing a mathematical test (Shih, Pittinsky, & Ambady, 1999). In the US, there are stereotypes that women are worse at mathematics than men, while Asians are better at it than Whites. In the study, three groups of female Asian-American university students were chosen for the research, and they were primed subtly and separately by asking indirect questions concerning their a) life in female dormitories (female-identity-salient condition), b) their family roots and history (Asian-identity-salient condition), and c) questions about university cable television and phone services (control condition) (Shih, Pittinsky, & Ambady, 1999). After the priming questionnaires, they were given a short math test, which showed a correlation between the stereotype and the result of the test – the female-identity-salient group showed a worse result than the control one, and the Asian-identity-salient group – a better result than the control (Shih, Pittinsky, & Ambady, 1999). These results proved the hypothesis that having a female identity salient produces the automatic activation of internalized stereotypes of females being worse at math than men impairing their performance (Shih, Pittinsky, & Ambady, 1999). This study was replicated in Canada with the same results, confirming that it is the stereotype (women are worse at math) that shifts behavior and not just identity alone (women, Asian, etc.) (Shih, Pittinsky, & Ambady, 1999).

In the struggle for equality and non-discriminatory social practices, when considering intersectionality, the concept of fairness appears as a response to unjust treatment, either towards oneself or others, and when equal opportunities do not address this unfairness, due to initial barriers – economical, social, educational specificities and backgrounds – the complex issue of equity analyzes how they prevent certain groups from benefiting fully while favoring others (Jones, Dovidio & Vietze, 2014). Regardless of how salient the inequality may be, social order pushes us to maintain the existing structure of dominance – this concept is central to system justification theory (SJT), proposed by Jost & Hunyady, 2002. SJT stresses the idea that people hold on to favoring their groups and strive to preserve the existing structure and the dominant groups' authority using rationalization, as well as essentialistic beliefs about the

world's order (Jost & Hunyady, 2002). This is because people perceive the world as though it is like it should be and are dependent on maintaining the status quo even when they belong to the low-status groups (Jost & Hunyady, 2002).

Discussing the issue of maintaining the status quo, which benefits the privileged, two theories of social organization must be mentioned: Altemeyer's Right Wing Authoritarianism (RWA) and Jim Sidanius and Felicia Pratto's Social Dominance Theory (SDT).

RWA is a theory about the attitude to life, characterized by three "attitudinal clusters" authoritarian submission (to submit to the authorities), authoritarian aggression (generalized hostility toward those who are considered deviant and members of the out-groups), and conventionalism (strong commitment to the traditional norms and values of the in-group) (Jones, Dovidio & Vietze, 2014; Altemeyer, 1981). Authoritarianism is considered to be a social construct that appears when a person has socialized to perceive the world as a dangerous and threatening place. Therefore, people who are high on RWA are fearful and confident at the same time, tend to follow the rules with acceptance of the animosity within them, and eventually perpetuate the inequalities by exploiting social biases (Altemeyer, 1996).

SDT is a theory of social hierarchy that states that groups that evolved as higher in the society should have greater privilege and access to resources, and it is considered by people as the right and natural way of organization (Sidanius & Pratto, 1999). Social dominance promotes bias and prejudice, as being in a lower status position leads to marginalization engraved in the law, cultural values, and social norms, which maintain an established order of disproportionate advantage of at least one group among others (Jones, Dovidio & Vietze, 2014). This advantage leads to competition as a main trait of society and the development of ideologies to support the superiority (racial, national, ethnic, gendered, etc.) of one group over another (Jones, Dovidio & Vietze, 2014). Social Dominance Orientation (SDO) is a scale that measures how much a person's view is coherent with SDT values, and it predicts the desire of an individual to have one's group to dominate the outgroup, therefore is a trait of racist, anti-immigrant, sexist, homo- and trans-phobic notions among other (Sidanius & Pratto, 1999). It was found by Jim Sidanius and Felicia Pratto that, generally, SDO is higher in men than women, and the traits are considered to be masculine. It is seen in the professions that require traits of social dominance – police officers, prosecutors, workers in criminal justice, and other jobs that demand following rules, and strict hierarchy and exist to maintain order in society (Sidanius & Pratto, 1999).

The combination of the two behaviors within the theories, RWA and SDT, are considered to form a "lethal union": when SDO leaders have RWA followers, biased social cognition enshrines and self-preserves, making it hard to overrule (Jones, Dovidio & Vietze, 2014).

The issue of bias, stereotype, prejudice, and discrimination is their consequences on the personal well-being of the attacked groups (Link & Phelan, 2001). These phenomena provide for lower quality of life, lower self-esteem, and higher risk of developing major depression, stress in the forms of physical reactions (cortisol elevation, blood pressure rise), internalized negative stereotypes, decreased self-control in the forms of risky and unhealthy behaviors, lower aspirations and performance (Link & Phelan, 2001). These consequences will be further discussed in the following chapters.

Understanding the mechanisms of personal and social bias provides for a deeper comprehension of gender bias and sexism, which Sara Ahmed righteously called "A problem with a Name", as it is majorly silenced and joked about in modern society (Ahmed, 2015).

Sexism: Origin of the Perception of the Female.

Sexism is a complex issue that appears based on differences between men and women, which is embodied in the form of biological essentialism (men are stronger, faster, and smarter because they hunt and provide, while women are caring, empathetic and emotional due to childbirth and hormones), which impacts our social, economic and political rules, creating social roles and labor division following the distributed qualities of the sexes (Eagly & Wood, 2011). These qualities become engraved in our interests and behaviors, we develop role-related social skills, which eventually lead to stereotypes and behavior expectations, which produce discrimination, bias, and prejudice whenever they are not met (Eagly & Wood, 2011). Social Role Theory, proposed by Alice Eagly and Wendy Wood (2011), states that *"biology works with psychology to facilitate gender roles,"* meaning that gender roles influence behavior biosocially: certain situations produce certain hormones and behaviors based on personal experience as well as observed dispositions in society and culture (e.g. dominance leads to the production of testosterone) (Eagly & Wood, 2011; Eagly, Wood, & Diekman, 2000). Roles are an important part of social activities, we put on certain roles everywhere – whether we "play" a mom, a sister, a friend, a customer, or a worker – we behave as expected, and we expect to be treated accordingly. These expectations create motivations and aspirations, which guide what we feel, think, and do if they are met and if

they are not (Eagly, Wood, & Diekman, 2000). Summarizing, social role theory states that it is not different characteristics of men and women that lead to the segregation of gender roles (e.g. occupational segregation), but the segregation itself is the reason for stereotypes, and it produces disparate treatment of those who do not follow the rules of the gender group (Eagly & Wood, 2011).

Certain traits are associated with a certain gender. This leads to stereotypes about behavior, appearance, ways of communication, lifestyles, and professions, among other things, which people who are male or female have to follow (Eagly & Wood, 2011). For example, women are considered to be caring, empathetic, emotional, polite, humble, nurturing, and beautiful in a traditional way, having an expressive type of behavior and therefore having a better taste and feeling of culture, whereas men are expected to be strong, responsible, logical, rational, and natural leaders, who are always ready to solve problems and never express emotions, – and together these perceptions create complementary gender stereotypes (Iatridis & Stergiou, 2016). Complementary views of men and women perpetuate stereotypes about gender roles, as well as heteronormativity and mononormativity, and they state that one exists in harmony with the other therefore everything is the way it was supposed to be, as it was designed by nature, excluding social determinism and critical discussion, and producing discrimination towards those who are not coherent with established norms and urge to express their concerns in various ways (Iatridis & Stergiou, 2016).

There are multiple ways of being different from the ideal social role subject. The stereotype content model (SCM), proposed by Fiske et al. (2002), argues that (1) stereotypes exist between two trait dimensions: warmth and competence; and that (2) stereotypes that appear positive, might also create antipathy or even hostility (e.g., stereotypical high warmth and low competence disposition for "elderly" group creates positive stereotype with attachment and empathy, however, it exists in compliance with an attitude of irresponsibility and need for assistance) (Fiske, Cuddy, Glick, & Xu, 2002). Therefore, stereotypes are mixed, heterogeneous complex psychosocial phenomena that develop on multiple levels and create variations (Fiske et al. 2002). When researching the two dimensions, Amy Cuddy and colleagues found that groups viewed as competitors (high status, powerful) are perceived as cold (less warm) when cooperative groups are warm; high-status groups are viewed as competent, when low status, powerless groups are not (Cuddy, Fiske, Glick, 2007). For example, women who appear less smart are perceived as warmer than those who compete for managerial positions and leadership (Fiske et al. 2002).

The stereotype content model describes four categories of affective states: admiration (high competence, high warmth), paternalism/pity (low competence, high warmth), envy/jealousy (high competence, low warmth), and contempt (low competence, low warmth); which lead to two behaviors: facilitation (favorable outcome, gains) or harm (detrimental outcome, loss) (Fiske et al. 2002; Cuddy et al. 2007). These behaviors can be active, with directed effort and intention to affect (e.g. to favor: help, assist, defend; or to hurt: harass, bully, hate) or passive, with less deliberate intention, but producing consequences in the form of discrimination or favoritism/cooperation (e.g. occupational segregation, hiring only specific members, refusal of service, exclusion, neglect) (Fiske et al. 2002; Cuddy et al. 2007). Found by Cuddy et al. the warmth dimension predicts active behaviors, while the competence dimension predicts passive ones (Figure 1) (Cuddy et al. 2007).

When discussing sexism, paternalism plays a big role in perpetuating and reproducing sexist culture by having an attitude of pity combined with disrespect, *"which carries overtones of compassion, sympathy, and even tenderness, under the right conditions"* (Fiske et al. 2002). Overall, paternalism is a dismissive attitude that is produced based on the perceived incompetence of the other person, and warmth which is secured by the subordinate, non-competitive position of that person (Fiske et al. 2002). For example, women who comply with traditional social norms (housewife, childcarer, etc.) are viewed mainly by men as incompetent outside the house and "feminine topics"; additionally get generalized warm attitudes such as "women are wonderful, gentle creatures" due to their fulfillment of the stereotype (Fiske et al. 2002; Eagly & Mladinic, 1989). These are the behaviors of active facilitation and passive harm, however, it is a thin line of compliance that turns the situation drastically towards active harm when the expectation of the behavior is not met (Sibley, Wilson & Duckitt, 2007).

Envy is a relation of competence that does not comply with the norms and therefore produces coldness and evokes defensiveness and a sense of threat to one's social position (Fiske et al. 2002). For sexism, envy/jealousy disposition is important in the discussion of the female liberation movement, as when women declared their competence and strength, they gained respect, however, with it came coldness and annoyance (Fiske et al. 2002). Envy disposition produces two types of behavior: active harm and passive facilitation, meaning that men are cooperative with nontraditional women (career women, child-free women, athletes, etc.) as long as they are competent and it is beneficial for business or else, however, the hostility towards feminists, lesbians, trans women and other non-conforming females (and

males) has multiple forms such as sexual harassment and abuse, domestic violence, forced economic dependence etc. (Fiske et al. 2002; Sibley, Wilson & Duckitt, 2007).

Admiration, or pride, is mainly for the in-group, the non-competitive, respected, and friendly other who is a *"cultural default"* of some kind: heterosexual, Christian, white, middle class, and male (however, for men, admiration can easily turn into envy with the inclusion of explicit competition), mainly due to their dominant position in society and status quo (Fiske et al. 2002).

Contempt is the least fortunate group which suffers from both active and passive harm, due to the perception of them as "parasites", who live out of resources "which belong to others", and who are unable to produce importance for society whatsoever, as a natural feature of theirs (Fiske et al. 2002). This essentialism produces a status quo that makes it very hard, or even impossible for people in the contempt group (homeless, poor, welfare recipients, marginalized cultural minorities such as Roma in Ukraine, etc.) to move to another one (Fiske et al. 2002; Cuddy et al. 2007).

Hence, stereotypical perception of a person's role in society and its position in social hierarchy influences traits ascribed to it and activates certain behaviors, which are justified by a mixed combination of stereotype contents: envy justifies resentment, and paternalism justifies the subordination of one towards another, and *"both maintain the status quo"* of *"power–prestige rankings"* (Fiske et al. 2002). Therefore, being female and feminine a priori leads to being perceived as less competent, strong, or smart unless proven otherwise, and it produces expectations towards humble and traditional behavior, which when not met creates feelings of threat and coldness (similar to what feminine behavior in men produces), and it is justified by biological essentialism and convenience of these perceptions to maintain male dominance (Bareket & Fiske, 2023).

Dynamics of Sexism: Ambivalent Sexism Theory.

To summarize the written above it could be said that sexism is an issue of power difference between men and women, which is considered to lie within the perception of masculine and feminine that creates gender stereotypes and inequality in various forms. It bases on traditional heteronormative interdependence (men and women are complementing each other and need each other for pure fulfillment) views of men and women and is theorized to exist within two complementary ideologies: Benevolent (BS) and Hostile (HS) Sexisms (Bareket & Fiske, 2023). Ambivalent Sexism Theory, by Peter Glick and Susan

Fiske (1996) states that both ideologies mean to gain control over women (and non-conformist men) and they work as a system to maintain this control (Glick & Fiske, 1996).

Benevolent sexism (BS) is an ideology that perceives women as weak, tender, and beautiful creatures in need of protection and guidance (Bareket & Fiske, 2023). It maintains control by implementing and supporting social roles and traditional worldviews, and may be seen as a protective paternalistic prejudice that sees women as warm but incompetent, ergo in need of male care (Sibley, Wilson & Duckitt, 2007). For example, the phenomenon of "mansplaining" is a good example of BS, when men hurry to explain something to women in a patronizing and condescending way without assuming that women can know or figure it out on their own, while men behave towards men wait for the invite to explain (Oxford English Dictionary, 2018).

Hostile sexism (HS) is based on preserving male dominance and operates through the envious prejudice of seeing women as competent but cold, urging them to punish them for disrupting the social order (Bareket & Fiske, 2023). It perceives women as a threat and justifies violence towards women and non-traditional men without acknowledging it (Bareket & Fiske, 2023). HS uses humor to maintain sexism subtly, as it is hard to address, it usually belongs to cultural norms (Ahmed, 2015) and it is considered to be a direct link to negative gender stereotypes about women (Bareket & Fiske, 2023).

Both ideologies are created to establish male supremacy and to undermine female competence, they provide for restrictions and norms to preserve gender inequality (Bareket & Fiske, 2023). BS is more subtle than HS, it is considered to be less sexist when compared, and it is mainly perceived as a natural social vector of humanity (Bareket & Fiske, 2023). Benevolent sexism is present in both men and women to avoid critique in society: women high on BS follow the thought of natural nurturance and tenderness within them, spend much time on maintaining their appearance as well as decorating their homes and idealizing maternal role, see intimate relationships as complementing, interdependent, and preferably heterosexual, tend to enjoy objectification (perception of female body as an object of admiration and evaluation), to self-handicap themselves in the question of work and aspirations, and tend to justify violence against women by victim-blaming and not calling on abuse when it happens (Bareket & Fiske, 2023). BS is also connected to Right-Wing Authoritarianism, which aims for social stability and security, therefore men who are high on RWA are considered to adopt behaviors that promote cooperation between men and women,

see genders as complementary, essentialistic and heterosexually intimate: *"men cannot be complete without the love of women"* (Bareket & Fiske, 2023), and therefore endorse BS to establish predictable order and boundaries to avoid deviance (Sibley, Wilson & Duckitt, 2007).

Hostile sexism works when approved by social norms and mainly operates through men by using negative stereotypes of women in humor, objectification of women's bodies and appearance (e.g. catcalling – the phenomenon of commenting on stranger woman's appearance and body in a way that she can hear it, as well as whistling or making kissing sounds); power-establishing hierarchical domestic order; discrimination of women in the workplace and using direct violence additionally justified by societal order (e.g. laws, lack of institutions and sexist media content) (Bareket & Fiske, 2023). HS is connected to Social Dominance Orientation, as it aims to conserve the superiority of the dominant group, by seeing genders as competitive to each other and acting negatively towards low-status and subordinate groups (Sibley, Wilson & Duckitt, 2007). Hostile sexism in women is linked to the legitimization of male power, negative perceptions of sexually active women, justification of sexual abuse of non-conforming "deviant" persons, and increased dependence on male partners in the relationship (Bareket & Fiske, 2023). However, as was found in the research, female HS tends to drop drastically when hostility is made explicit and this exposure leads to an increase in female liberation efforts (Bareket & Fiske, 2023)

As Chris Sibley and colleagues found, in societies that are high on RWA, BS prevails among men and women, as it functions as an endorsement of the myth of the need for female protection by men; in societies high on SDO, HS prevails among men, however, women are higher in BS; in societies, which are more prone to gender equality, women evidenced lower levels of both HS and BS (Sibley, Wilson & Duckitt, 2007). Moreover, there is a positive one-way correlation between BS and HS, which means that benevolent sexism is a mediator between RWA-oriented societies and hostile sexism, justifying the latter, however in societies high in SDO, such justification (meaning BS) is unnecessary (Figure 2) (Sibley, Wilson & Duckitt, 2007).

Benevolent sexism and hostile sexism create a system of ambivalent sexism (AS) and it maintains and justifies the status quo: when BS rewards women and men for conforming, HS punishes those who are not; when BS endorses warm and positive behaviors of both sexes with positive stereotypes, HS provides for the negative ones creating norms of behaviors and "acceptable path" for people to follow; and lastly, when BS essentializes social behaviors, HS

justifies violence when these behaviors are not present (Bareket & Fiske, 2023; Sibley, Wilson & Duckitt, 2007).

Sexism is not homogeneous, and it rarely stays aside from other types of oppression, prejudice, and differential treatment. Men treat women differently based on their coherence with traditional gender norms, their nationality and ethnicity, their social status, appearance, and sexuality, among other things (Bareket & Fiske, 2023; Sibley, Wilson & Duckitt, 2007). Moreover, men treat other men differently based on similar features, and women do the same to other women when they are high on benevolent sexism, implicit or explicit racism, homophobia, and other biases (Bareket & Fiske, 2023; Sibley, Wilson & Duckitt, 2007).

1.3. Intersectionality and Decolonization of Psychology.

Intersectionality and Matrices of Domination.

The notion of intersectionality emerged from the discussion of women of color in the 1960s and 1970s, who argued that gender overlaps with race and class, as well as sexuality, and cannot be discussed separately (Samuels & Ross-Sheriff, 2008). Intersectionality urges to produce knowledge through analyzing constructs of identities and social institutions as complex issues, avoiding essentialism and universality, for example, when talking about womanhood as it cannot be described in one way when we take into consideration ethnicity, nationality, social status, sexuality, gender, culture, and individual differences as well (Samuels & Ross-Sheriff, 2008). It provokes the analysis of the status quo established by the matrices of domination (theory of domination of one social classification over another) and power-governors (public policies, cultural norms, etc.), namely Patriarchy, White Supremacy, and Neoliberalism, among other concepts, and discusses their connection with the multiplicity of individual identities (Brewster & Molina, 2021).

White supremacy is a system that benefits white people by maintaining their domination across the majority of societal sectors by using institutional, legal, and cultural tools: for example, whites earn more than other ethnic groups and hold the majority of managerial positions around the globe (Brewster & Molina, 2021). As Peggy McIntosh, Associate Director of the Wellesley College Center for Research on Women, states, whites are "taught" not to recognize white privilege as they unconsciously consume white dominance in their daily lives: seeing mainly white faces on TV, in the stores and streets, being sure you won't be followed or seen as dangerous in public space, being sure you won't be harassed based on your race, and *"never [being] asked to speak for all the people of [one's] racial group"* (McIntosh, 1989). She also states that this trait of the whites is comparable to the dominant trait of being male, and men, just as whites, as much as being able to acknowledge that women and minorities are suffering from inequality, are unwilling to give up the benefits to outweigh the disparities (McIntosh, 1989). **Patriarchy** is a matrix of domination that sustains the position of men and traits of hegemonic masculinity (heterosexuality, strength, rationality, individualism) as superior, resulting in marginalization and discrimination of women and LGBTQ+ groups, while benefiting men in daily situations, professionally, and legally (Brewster & Molina, 2021). Hegemonic masculinity is also much associated with being successful and wealthy, therefore, people of low social status suffer from patriarchy as

well as the economic system overall (Brewster & Molina, 2021). **Neoliberalism** is a set of political beliefs that prevails in modern thought and promotes the preservation of individual business, authority, and private property rights, with the free market and free trade, leaving the role of the state to a very basic level of intervention in the private sector (Thorsen & Lie, 2007; Harvey, 2005). This ideology is working for the benefit of the already advantaged, wealthy, and privileged, promoting their well-being and increasing monopolization of industries; it also defends and justifies in-group/out-group competition, social and economic disparities; and provides for ignorance of questions of sustainability, solidarity, collaboration and social responsibility (Monbiot, 2016). Neoliberalism is considered to be a natural way of societal organization, which appeared after a certain amount of failed attempts at a collectivistic economy, partially due to the pseudo-socialist, communist, and autocratic Soviet Union, and it is described by Melanie Brewster and David Molina as *"an engraved meritocratic thinking"* which states that those who are less successful are the only ones responsible for their unfortunates, that individuals should strive for their personal growth and put all efforts to gain it, therefore suffering from burnouts and job insecurities, health problems and dissatisfaction with their lives (Brewster & Molina, 2021).

Another phenomenon, which is not a matrix of domination but rather a worldview that suppresses diversity and promotes unification and supremacy of one over another, is **Eurocentrism,** which perceives European and North American cultures as superior ones, with a more civilized approach, advanced medicine, science and level of life that everyone should eager to have and follow (Akkari & Radhouane, 2022). It is a colonial and imperialist inheritance, a culture that arises from the 17th century and is considered the highest level of evolution, as well as seen as a creation without the help of the non-European civilizations and therefore "owes little" to them (Akkari & Radhouane, 2022). This view provides for the devaluation of indigenous knowledge, ignorance of the experience of the majority of the world's cultures, and simplification of complex heritages (Kurtiş & Adams, 2015) and, as was well described by Macleod et al. it is *"an exploitative and unbalanced cultural exchange"* (Macleod, Bhatia & Liu, 2020).

Together, white supremacy, patriarchy, neoliberalism, and Eurocentrism create the mostly unconscious status quo where being white, male, heterosexual, able-bodied and minded, rich and western is a default with a higher privilege and access to most resources and opportunities, and a slight "deviation" (e.g. being black, or a woman, or to have a disability) creates obstacles and hardships for a person to reach the desired success and recognition

(Brewster & Molina, 2021; Kurtiş & Adams, 2015). The theory of intersectionality provokes the discussion of the social construction and determinism of the existing social order and rules engraved in our institutions and cultures, which favor one nationality over another, one gender over another, etc; which promote the well-being of those who are already well and ignore the marginalization of those who are not (Brewster & Molina, 2021; Samuels, 2008). Intersectional theory urges to change the laws and mechanisms of maintaining this system, to change the values from individual and social growth to individual and social well-being and start seeing, hearing, and caring for those in need, to start being involved in communal, political actions, to be a part of the society instead of seeing it as an opponent we have to win against, to survive in (Brewster & Molina, 2021; Samuels, 2008). The intersectional theory also works on the individual level, raising personal awareness of the differences between people to decrease bias towards each other, value the differences as they bring us more perspectives and opportunities for growth, and exchange instead of comparing, to support, acknowledge, and accept the diversity of knowledge, experience, and lifestyles (Jones, Dovidio & Vietze, 2014; Samuels, 2008).

Decolonization of Feminist Psychology.

Feminist scholars, especially women of color and LGBTQ+ groups have criticized Western white middle-class feminisms (here the multiple forms are used to mention not one but several theories) for their ignorance of the multiplicity of identities and assumed universality of female experience, especially homogenization of experience of women from the non-Euro-American countries (Macleod, Bhatia & Liu, 2020). They have also critiqued mainstream psychology for sexism and androcentrism (centering on men), as well as stated that *"psychology constructs the female as the devalued other"* (Kurtiş & Adams, 2015). Feminist and decolonial psychological critique centers around the issue of science, focusing mainly on the questions, experience, and knowledge of the dominant social groups (particularly male, white, and wealthy), and they are offering to turn to the discussion *"from the perspective of the oppressed"* as a legitimate source of information and with a given subjectivity to them on the matters (Kurtiş & Adams, 2015).

The oppressed women's perspective has not been taken into account in mainstream psychology, and they have been majorly described as *"tradition-bound, family-oriented, veiled, forcefully-wed, genitally-mutilated, and honor-killed"* – as victims of their culture, as the "Third-World" (Kurtiş & Adams, 2015). The indigenous women and nations overall have

been demanding mainstream psychology to end the hegemony of Western medicine, particularly the Global Mental Health Movement, which is considered by them to be a Eurocentric, colonial thought that keeps psychology and psychiatry in the frame of health/illness with strictly defined diagnoses, characteristics and regulations, and rules out any opportunity for indigenous, spiritual, ancestral healing approaches (Macleod, Bhatia & Liu, 2020). The main notion of the majority-world women's critique is that privileged, white, western feminists have ironically gained "liberation" by acquiring male individual liberties based on individualism, strength, and rationality, therefore not combating the existing masculine hegemony, but reproducing it in "female form", justifying bias towards feminine ways and implications, and reproducing the oppression of those who are not coherent with this form of liberation, therefore they are *"participating in the global domination"* (Kurtiş & Adams, 2015). To quote Gina Miranda Samuels and Fariyal Ross-Sheriff: *"Women oppress other women, some groups of women have enslaved other women, some women have cleaned for other groups of women, and some women have cared for and raised the children of other women. In claiming some collective experience around womanhood, we must pay honor to this history and the contemporary manifestations and persistence of these realities. This understanding is fundamental … to honor* [women's] *unique, multidimensional womanhood, personhood, and agency, even as their personhood and agency are honored and devalued across the many contexts they must navigate* (Samuels & Ross-Sheriff, 2008).

Feminist psychology is deeply connected with issues of social justice, equality, and equity. Feminist (transnational) psychology urges to pay attention to the personal identities of every person, to the levels of these identities, to the vulnerabilities attached to them, to the voices of them and not the voices of those who talk about them; and it invites psychological science to be more communal than individual, to talk about what people can change together, how can they approach issues that bother them, how they can be the actors in the politics of their communities (areas, cities, countries), how and where they can take responsibilities consciously and deliberately about themselves, about other people, about the information they consume and produce, and about the social order; how they can promote dignity and decency in life of every person; how they can be critical in every single situation without indifference and/or essentialism, without being absolut cultural relativist (*"justifying and accepting all behaviors associated with a culture"* without critically evaluating and comparing the experiences of the carrier of the mentioned phenomena) (Kurtiş & Adams, 2015; Akkari &

Radhouane, 2022). In other words, how people can be just humane towards others, to be with others together, and not against.

Decolonizing psychology and feminism mean to reconstruct the perspectives by asking and hearing the ones who have not been heard, the ones who have been described but have not been describing themselves; to decolonize gender is to notice the heterosexual, mononormative, masculine hegemony; to decolonize the colonized is to give them the agency of their own experience, *"the privilege of one's own interpretation of hijab"* as was stated in the work of Macleod et al.; to decolonize knowledge is to critically evaluate the seen, the read, the written, and the said and to filter it with the perspective of the importance of dignity of every person and vast multiplicity of personal and cultural experiences; to decolonize feminism is to reject the universality of sisterhood and womanhood; to decolonize psychology is to start delving into the unpopular, local, non-empirical approaches, and giving them advocacy and respect (Kurtiş & Adams, 2015; Macleod, Bhatia & Liu, 2020).

Conclusions to Chapter 1.

This Chapter's objective was to provide a comprehensive background of gender bias. It was impossible to avoid the history of feminist ideology, as it produced a significant amount of various knowledge over time, which remains contrasting, heterogeneous, parallel to itself, and far from exhaustion in the modern scene. *"Knowledge is a political act by itself"* – the information we decide to reproduce and produce, to gain and to transmit is a political practice of choosing a worldview, a perspective that shifts our thoughts and behaviors (Kurtiş & Adams, 2015). For feminist research, it is essential to recognize one's place in the variety of feminisms, particularly when talking about gender bias, because this place will ease future discussion and outline the position of the written work. Therefore, this thesis has outlined the background of the emergence of the fourth wave of feminism, which is taking place right now, and the arrival to the socio-constructivist, postmodern thought, which this work is using as a lens for the discussion.

The perception of bias differs from theory to theory; it might gain essentialistic traits but might also be seen as a purely social construction or an emergence of both. Social bias is a heterogeneous, complex, and dangerous issue that produces many inequalities, hostilities, and differential treatments of people in various ways, levels, and forms. Gender bias is a form of social bias which, however, one-vectored it might seem, covers many biases within it and intersects with sexual, racial, class, and other stereotypes. Feminine as an inferior trait became a universal way of subtle humiliation through humor and stereotypes, as well as explicit hate and exclusion, from which people suffer no matter their gender and other personal identities (Bareket & Fiske, 2023).

Sexism is described as a result of political and social agreements, which have specific traits and mechanisms to maintain male domination, either in hostile or benevolent forms. The theory of Ambivalent Sexism describes how the two approaches complement each other and work as a system to reproduce sexist behavior and preserve the fear of non-conformity. In Chapter 2, this theory will be further discussed, specifically in the workplace context.

Lastly, this chapter delved into the critique of the status quo and its origins, which lie within the matrices of domination, namely white privilege, patriarchy, neoliberalism, and Eurocentrism. It discussed the importance of intersectionality for feminist discussion and how inseparable it is from gender equality and equity discourse. In addition, the decolonization of feminist psychology has been mentioned, as it is an evolving and important vector of

knowledge of the fourth wave. The decolonial psychological approach proposes listening to the people of the mentioned experience without retelling their stories from the side, it promotes giving privilege to the subject of knowledge and including their stories and legacies in the science.

Overall, this chapter aims to outline the background of the emergence of the feminist, intersectional, and decolonial discourses.

Chapter 2. Workplace Dynamics.

2.1. Gender Bias in the Workplace

Gender bias at work is an important issue to be discussed in two domains: access to work and aspirations and performance at work. Access to work was analyzed to see the disparities between genders in questions of professional education, further work, and occupation of managerial positions. Moreover, access is considered in the light of bias and prejudice people face when entering non-normative sectors, or just because they embody a certain identity that is unrepresented in the field. Aspirations and performance is a second domain, which will be discussed through the critique of the stereotype threat and self-handicapping of women and other non-privileged groups when it comes to motivations, goals, and career choices.

Access to work.

Work is generally constructed as a masculine space, based on the assumption that the worker is striving for leadership, receives support from the environment (at home and in society in general), will uninterruptedly reach their career goals, using the language and methods of competence (e.g. making decisions over informal gatherings, such as smoking or parties) which favor hegemonic masculinity and brutality (Kaul, 2009).

Over the last hundred years, the access to work for women has increased, which is seen in the number of opportunities and number of females in the workplaces, however, the quality of work conditions and gender distribution among professions show that gender bias is still present, it just changed its form to mostly implicit differential treatment, rather than explicit exclusion.

Social role theory, which assumes that conventionally women have been seen as homekeepers and men as breadwinners of the family, proposes that the qualities of what it means to be a man or a woman and the behaviors and responsibilities attached to these qualities construct the roles ascribed to us in the light of essentialism and naturality of the processes (Eagly & Wood, 2011). Therefore, women face a complex of obstacles in their careers due to their gender roles and the normalization of those roles by the environment. These obstacles to access the world of work on the same level as men consist of 1) the interruption of female careers due to childbirth and family care, 2) the "glass ceiling" and

"double bind" phenomena in female work, 3) professional segregation of male- and female-dominated areas and their opportunities in the field, and 4) gender stereotypes and its threats (further discussed in aspirations and performance at work section).

Interruption of female careers is a result of social exploitation of the construct of the female as a child bearer and therefore a "natural caretaker and nurturer", unlike men who do not give birth and do not have "the hormones and naturally engraved skills" to take care and look after a child and/or an elderly relative (Martin, 1991; Saxena & Bhatnagar, 2009). Female career interruption, choosing family over leadership, giving up her career for the promotion of the husband's job, etc. are consequences of gender bias which are seen in society as natural outcomes of female life, and are supported and generally accepted by family and friends, whereas if a man would choose any of the mentioned career options he would not face acceptance and support, but rather critique and prejudice as it would be a non-stereotypical behavior, disruption of social order, deviance of choosing the female, and overall choosing the inferior way of life he could avoid (Saxena & Bhatnagar, 2009, Kannan, 2009, Bhatia, 2009). Interestingly, this phenomenon is also seen as a personal choice for everyone, an individual decision of women to leave their jobs and center their lives around children and family (Vohra, 2009). However, this choice prevails among women and not men therefore when there is a choice for a manager to invest in, it often falls onto the candidate who does not have a social disposition to career interruption and this is seen in the research by Neharika Vohra as one of the reasons for female underrepresentation in managerial positions and a base of the gendered pattern of career paths (Vohra, 2009). Female employees face a constant and intense dilemma of choosing between career and family, and further balancing the two, as social responsibility and a personal need fall simultaneously on them, and neither social norms nor institutional policies support them in this struggle (Saxena & Bhatnagar, 2009).

Gender role is a mediator in our behaviors, expectations, and affections, it shows a correlation between institutional gendering (meaning how much the workplace utilizes the distinction of masculine or feminine in regard to male and female) and gender behavior (meaning whether a person negates or does one's gender role) (Gupta, 2009). Doing gender is to behave in correlation with gender norms, and in the workplace context, it means to be non-ambitious, care-taking, non-assertive, and comfortable (Gupta, 2009). Negating gender is to be perceived as "behaving like men", therefore be assertive and ambitious, providing behaviors which usually belong to masculine gender roles (Gupta, 2009). On this basis, when

the workplace is gendered, doing gender might be an easier option however it does not offer any advantages except for the unjudged acceptance of the behavior if it conforms with norms (Gupta, 2009). Moreover, doing gender in the gendered organization can lead to explicit stereotyping in forms of benevolent sexism: humor and attitudes, as well as subtle sexual harassment (by standing too close, leaning too low, catcalling, etc.), paternalistic behaviors (mansplaining and other), exclusion of women from the decision-making process, etc. (Bareket & Fiske, 2023; Gupta, 2009). Furthermore, negating gender in the gendered institutions is more challenging, as masculine behaviors in women are perceived differently than in men: women are becoming to be seen as cold, untrustworthy, devilized, and savage "men in skirts" when men with the same behavior are seen as admired and successful role models (Gupta, 2009). This demonization of non-conforming women leads to the increase of hostile sexism towards them, which in the workplace takes the form of explicit discrimination, because women become to be seen as threatful and stronger, and men with a positive power dynamics (meaning he is in a more powerful position) are proved to be more inclined to sexually harass and abuse (Walker, 2013). This phenomenon is called "double bind" – when neither of the options gives an outcome of benefit and satisfaction of the need (Ely & Rhode, 2010).

However, in institutions with low gendering, neither doing nor negating gender influences the well-being at work, as the behavior is perceived individually, without gender stereotypes, and as neutral (Gupta, 2009).

Female management is a huge issue in the modern world of work, as women face various social obstacles, that prevent them from obtaining leadership roles and executive positions, namely already mentioned career interruption due to childbirth and upbringing, gender stereotyping of women as unsuitable for challenges of leadership, female-dominated areas being less privileged and requiring lower competences, which often do not imply managerial roles that are left to be obtained by men (Saxena & Bhatnagar, 2009; Vohra, 2009). If to discuss this issue in numbers, based on ILOSTAT data, men continue to dominate in decision-making positions, with females occupying 28.3% of global management, 39.2% of the global labor market, and the gender wage gap exceeding 10-20% in managerial and professional occupations in countries available for wage statistics (ILOSTAT, 2022).

Gendering is an issue of segregation and separation based on traits ascribed to certain roles, and these roles lead to the execution of certain work and not the other. For example, in the healthcare, education, crafting, and beauty industries, as well as the position of the

secretary, female employees are overrepresented, and in many of these domains executives and managers are mainly male (Mavalankar, 2009). On the contrary, men are overrepresented in careers that require strength and toughness, and are intense, for example, firefighters, mechanical engineers, construction workers, police officers, etc. (Vohra, 2009). At the same time, when women perform in male-dominated sectors, they are not expected to show the same traits as men, and often are treated in regard to the gender normative behavior and expectation: women are nurturing, tender, warm, and caring; men are brave, adventurous, logical and reliable (Vohra, 2009). Additionally, female-dominated and femininity-traited areas of work are poorly funded, less paid, and less powerful, therefore provide less prestige, privilege, and power (when male-dominated areas such as politics, CEOs, bureaus are perceived as privileged and powerful), and this correlates with the perception of the female in the hegemony of masculinity as inferior and the less (Vohra, 2009; Brewster & Molina, 2021).

Professional gender segregation is also seen in universities and education, with the prestige and desirability of STEM (science, technology, engineering, and mathematics) professions due to their increased funding and assumed benefits for the development; and with a growing representation of women in humanitarian, service, and care sectors, such as psychology, linguistics, nursing and art (Barone & Assirelli, 2019; Zheng & Weeden, 2023; Brewster & Molina, 2021). Apart from there being an increase of women in STEM fields, they are still mostly male-dominated and masculine-traited (meaning seen as requiring rationality, logic, toughness, and else), this segregated educational environment is considered to be one of the key factors that reproduce gender stereotypes and enshrine bias as students perceive their fields as strictly male or female, and therefore create a perception of who should be working in their sectors in the future (Miloserdov, Kohut, Polishchuk, Budz, 2024; Barone & Assirelli, 2019). Interestingly, in the study conducted by the NGO Centre for Society Research in Ukraine, both genders show comparably similar results during their school studies and are both eligible for various kinds of professional education, however, still they choose to enter the segregated sectors with the favor to their gender, slightly more than 50% of all students in Ukraine (Miloserdov, Kohut, Polishchuk, Budz, 2024). Similar results were found by Barone and Assirelli among Italy and the US education: *"there is increasing evidence that the overrepresentation of boys in scientific fields cannot be explained by their advantage in math and science"*, and *"this is because curricular choices in high school are heavily segregated along gender lines and curricular track displays a strong influence on*

field of study choices" (Barone & Assirelli, 2019). Therefore it can be concluded that gendered occupational and educational segregation appears not due to the personal dispositions towards a certain field, but rather due to stereotypes and social norms that dictate certain choices, through subtle instruments of the curriculum, teachers' aspirations, acknowledgments of certain students in specific disciplines (boys in physic and sports, girls in arts and languages), and gender-specific segregation of the roles in groups (girls perform and sing at celebrations, boys drag tables and manage logistics) (Miloserdov, Kohut, Polishchuk, Budz, 2024; Barone & Assirelli, 2019).

Two dimensions are important to mention in the discourse of access to work: meritocracy and egalitarianism. **Meritocracy** is a worldview that states that hard work combined with talent leads to success and growth (Jones, Dovidio & Vietze, 2014). In the workplace environment, it is a view that promotes choosing people based on their qualifications and experience, without nepotism and bribery (Jones, Dovidio & Vietze, 2014). However, in the modern world, it also assumes that individuals have the same start and therefore the same opportunities are offered to people, e.g. for men and women when it comes to careers (Jones, Dovidio & Vietze, 2014; Vohra, 2009). However, these opportunities are based on male norms and masculine behaviors, such as long work hours, assertiveness, and linear career paths, and therefore men have a better social disposition towards these opportunities due to their gender role and responsibilities attached to it (Vohra, 2009). The second worldview is **egalitarianism**, specifically gender egalitarianism, which is an approach where a social group of a certain scale increases conscious actions and provides policies to reduce and eliminate gender inequalities (Vohra, 2009; House et al. 1998). Gender egalitarianism results in a higher number of female authorities, and less occupational and educational gender segregation (House et al. 1998).

Importantly, representation of sexual and gender minorities correlates drastically with female representation in managerial positions and "feminine" careers, with even lower metrics for LGBTQ+ (Clark, Suh & Bae, 2022). This is because heteronormativity and cisnormativity legitimize and create privilege for the heterosexual and binary birth-gendered employees on the systemic and structural, as well as individual levels, providing exclusion, categorization and labeling, which ranges from not hiring individuals with intersect LGBTQ+ and gender identities, to not promoting them to managerial positions, excluding from public

informal events, and not including them into the decision-making processes (Clark, Suh & Bae, 2022; Douglass, Velez, Conlin, Duffy & England, 2017). The situation also worsens when gender intersects with ethnic minority identity, especially in the case of immigrants, whose representation in the workplace and management did increase over the years, however, the level of bias and discrimination in both subtle and explicit forms remains present and provides for a higher level of staff turnover with white staff taking over the positions, staff categorization and segregation based on racial and national factors, illegal and undocumented employment, with precarious work conditions, risk of exploitation, and overall conflicting work environment due to lack of institutional policies, intercultural and intersectional competencies of managers and organizations (International Labour Office's Guide, 2014; Contemporary Theories of Career Development International Perspectives, Edited by Arthur & McMahon, 2019; Balliester & Elsheikhi, 2018).

These tendencies are explained by intergroup relation theories of social categorization and power-relation of groups towards one another (Jones, Dovidio & Vietze, 2014; Billig & Tajfel, 1973; Sidanius & Pratto, 1999).

Overall, the main problem of the restrained access to work by females and other minorities is the prevailing masculinity and white supremacy of the world of work, combined with neoliberal values of success, engraved in policies and the perception of "normal" workflow, which is designed on a male and white forms of social order: absence of childbirth responsibilities, competition and ambition, hegemonic masculinity, power-inequality, need to establish dominance (by devaluing and humiliating the opponent/out-group), linear career path, rigid working conditions and gender segregation of occupation.

Aspirations and performance at work.

The threat of stereotype and sexism at work is one of the main factors of female disengagement from the career path, their conformity with traditional gender norms, and self-handicapping in performance and aspirations (Steele, 1997; Bareket & Fiske, 2023). **Stereotype threat** is a situation which underlines a negative belief present in society about one's social group and raises awareness about the presence of such belief unconsciously undermining the specific and general performance of the person, creating anxiety, anger and other negative effects (Jones, Dovidio & Vietze, 2014; Steele, 1997).

Stereotype threat was researched by Michael Inzlicht and Sonia K. Kang in 2010, and Sarah S.M. Townsend and colleagues in 2011 in the context of sexism (Inzlicht & Kang, 2010; Townsend et al. 2011). It was found that stereotype threat not only influences the specific performance of a woman (e.g. math test) when the stereotype is made salient, but she also shows worsen ability of self-regulation, consequently exposing herself to unhealthy coping behaviors such as overeating, aggressive impulses, worsened attention (e.g. spacing out), and other non stereotyped domains (impaired intellectual performance, physiological stress response etc.) – a phenomenon called stereotype threat spillover (Inzlicht & Kang, 2010). Compared to the behavior when women are exposed to a stressful situation, exposure to discrimination causes the spillover of self-regulation, while a stressful situation per se does not, keeping the maintenance of the control systems and decision-making – therefore stereotype itself is a reason for a drastic change in behavior (Inzlicht & Kang, 2010). In the study by Townsend et al. it was also found that women targeted by sexist behavior have shown physiological distress, particularly increased cortisol levels and blood pressure when having previous chronic experience of sexism, and these reactions correlated with disruption of well-being, such as on-spot nausea, headaches, and in some cases future development of major depression and obesity (Townsend et al. 2011).

The same was found in the research of stereotype threat against ethnic minorities' intellectual performance: when African American identity was made salient the performance dropped compared to White respondents and other respondents of color who did not have identity salience priming (Steele & Aronson, 1995). Similar results were found by Armenta (2010), with an evaluation of the performance of Latino American and Asian respondents: those who had a strong ethnic identity when it was made salient performed worse than those who did not have such an ethnic-central identification. Stereotype threat's effect on LGBTQ+ is underresearched, however, Chloe Laporte has researched that the identity of a sexual and gender minority shows worsened results under the slightest conditioning, and compared to non-LGBTQ+ respondents showed stronger negative affections on the PANAS scale (positive and negative affections scale) simply from the fact of doing a test (Laporte, 2023).

These results show that stereotype threat is a significant predictor of performance and well-being, and when combined with attacking environmental context of facing sexism/racism/homophobia, and with chronic previous experience can cause psychosomatic and medical problems, along with loss of aspirations, motivation, lack of self-confidence and increase engagement in unhealthy and risky behaviors, as well as risk to develop mental

health issues: major depression and eating disorders among other (Mavalankar, 2009; Jones, Dovidio & Vietze, 2014).

An important role in workplace sexism and stereotype threat takes the **objectification** of female body – a particular focus on female (and sometimes male) body being treated as an object of appreciation, observation and evaluation in regard with modern fashion, certain environments (e.g. rules at work to wear short skirts, expectations of makeup, etc.), and levels of sexism of specific settings (Jones, Dovidio & Vietze, 2014; Bareket & Fiske, 2023). A study on objectification, done by Fredrickson, Roberts, Noll, Quinn, & Twenge (1998), estimated the degree to which female-body objectification affects women's intellectual abilities in different situations: by asking men and women to wear either a sweater or a swimsuit in front of the full-body length mirror with afterwards performing a mathematical test (Fredrickson et al. 1998). It has been proven that in both conditions women showed a higher degree of body shame than men, especially when wearing a swimsuit, and men showed equal low degrees of feeling shame in both conditions (Fredrickson et al. 1998). Additionally, men had no substantial difference in their performance on the math test, when women had a significant gap between results of the swimsuit and sweater groups, with the latter showing better performance (Fredrickson et al. 1998). It is to be more researched in the future studies how objectification intersects with race, sexuality, socio-economic status, ethnicities, and other identities, and in which combinations does it increase and in which neutralizes (Jones, Dovidio & Vietze, 2014).

In order to cope with stereotype threat and discrimination people use two main mechanisms: disengagement and devaluation. Disengagement, or **protective disidentification**, is a behavior of diminishing interest and motivation with further suspension from the threatful situation, in order to protect one's self-esteem and recognise a negative evaluation as irrelevant for oneself (Jones, Dovidio & Vietze, 2014). This strategy is self-protective, however it produces career interruption, disengagement from the world of work, and acceptance of the situation without the urge to challenge it (Jones, Dovidio & Vietze, 2014; Saxena & Bhatnagar, 2009). The second strategy is devaluation, or **disruptive apprehension**, which is an anxious reaction that follows the stereotype-threatening situation, elicits self-doubt, and lowers self-esteem due to energy expenditure on suppression of negative thoughts and feelings which spares the resource to perform on the true levels of one's capacities (Jones, Dovidio & Vietze, 2014).

Disruptive apprehension is one of the reasons of female self-handicapping in workplace aspirations and performance, which is also enhanced by self-stereotypization in the forms of benevolent and hostile sexisms (Jones, Dovidio & Vietze, 2014; Bareket & Fiske, 2023). Ambivalent sexism is a second major obstacle, along with stereotype threat, in female aspirations and performance. Positive stereotyping of women by themselves and by men through humor and routine interaction; portraying women as lacking certain traits for leadership roles, and as requiring paternalistic care and support from male colleagues/managers; legitimization of existence of female-only professions and accepting their weaker power position – benevolent sexism promotes *"the decrease in women's perceived sense of competence after task performance"* (Bareket & Fiske, 2023).

At the same time, hostile sexism directly establishes gender bias against women in the workplace by promoting negative attitudes about female competence, therefore preferencing male authority, justifying male advancement in the labor market, and producing negative stereotypes about women in power and female managers (Bareket & Fiske, 2023). Notably, negative stereotypes about women who negate gender and do not conform to gender roles and norms are creating negative attitudes from women towards other women in career sector, as they reproduce masculine behaviors of conflict and comparison – a "Queen Bee Syndrome" coined by Warning and Buchanan, which describes a highly successful woman in a masculine workspace, who shows traits of dominance and assertiveness in order to maintain leadership, and is rarely supportive of other female subordinates, and perpetuates masculine dominance in the work environment (Vihra, 2009; Bareket & Fiske, 2023; Warning & Buchanan, 2009).

Doing gender in the workplace means to stay in the inferior position, as doing female gender does mean, in the contemporary gendered society and organizations, following gender roles and continuing working in female-dominated, powerless sectors, with gender wage gaps and glass ceiling (Vohra, 2009; Mishra, 2009; Mavalankar, 2009). While negating gender means to behave "like men", therefore to promote the strategy of masculinity to achieve the desired career growth and suppress the feminine to not undermine competency while simultaneously fending off discrimination attempts and negative stereotyping along with psychological distress and health consequences (Vohra, 2009; Mishra, 2009; Mavalankar, 2009). Unfortunately, there is no common acceptance of shared gender roles, which could create permeable boundaries between social norms of what it means to be male or female, or neither. However, inclinations towards regendering gender and deconstructing the ideas of

success, happiness and goals in life is a modern notion of the critique of masculine workplace environment and precarious work conditions (Mishra, 2009).

2.2. Decency and Diversity as Work Conditions

Brief Critique of Modern Work Dynamics.

To discuss the possibilities and promises of decent work, it is important to elaborate on the concepts of protestant work-ethic, "prosperity gospel", and late stage-capitalism: matrices of domination which lay at the origin of the precarious work, idealization of workaholism, and perpetuation of inequalities and economic gap between wealthy and poor, privileged and not (Brewster & Molina, 2021). "Prosperity gospel" and protestant work-ethic emerged from **Christian hegemony** – *"an ability of this group to dominate social realities, norms, and futures in the manner so unquestioned that their assertions are assumed to be totally normal and/or of common sense"* (Blumenfeld, 2006; Brewster & Molina, 2021). Christian hegemony has a colonial past of dominating over the indigenous, promoting cultural imperialism, justifying slavery, homophobia, patriarchal family values with vindication of honor crimes, and other hostile behaviors (Blumenfeld, 2006; Brewster & Molina, 2021).

The emergence of **protestant work-ethic** arrived from protestant worldview that acknowledges hard work as the only right way to live: *"If any would not work, neither should he eat"* (2 Thessalonians 3:10). Modern capitalism is fueled by this ethic: seeing profit as a goal and believing pursuing it as an adventurous mission (Brewster & Molina, 2021; Weber, 1905). Therefore protestant work-ethic is connected to individualistic workaholic behavior that promotes feeling of self-worthiness only when it is connected to the amount of work done and encourages constant self-improvement by not participating in earthly pleasures and gratifications, restraining oneself from easy joys in life as unworthy distractions, while seeing people who do not "try hard" as inferior and weak (Brewster & Molina, 2021).

Additionally, the **"prosperity gospel"** coming from evangelical Christianity states that *"monetary rewards are divine"* because God had blessed people with wealth for their good deeds (Brewster & Molina, 2021). This produces *"stereotypes about people living in poverty as sinful, immoral, unluck and the resultant cognitive and behavioral distancing occurs"* as everyone is considered to have the same opportunities and capacities to achieve the blessing of wealth, and if they work in the low-income precarious conditions – they have done something to deserve it (a challenge one has to overcome or suffering due to the lack of faith etc.) (Brewster & Molina, 2021). This may be from the internalization of the prosperity gospel, combined with neoliberal worldview, as well as afterlife justice beliefs of Christianity, which lead to reinforcement of individualism, ignorance of the systemic injustice and

promotion of monopolization of wealth and marginalization of poverty (Brewster & Molina, 2021).

In this vector of thought, the concept of "calling" is a prerogative of the wealthy and privileged, usually coming from protestant work-ethic perception, as a concept of being able to choose and feel your natural inclination towards a certain profession, which you will be able to dedicate all your time voluntarily to, and which will bring well-being and fulfillment if you live accordingly to it (Brewster & Molina, 2021). However, in a research done by Duffy et al. (2012), mostly wealthy people report living their calling, when people who work for a paycheck and health insurance do not acknowledge living a calling, moreover having one (Brewster & Molina, 2021).

Lastly, introducing the fundamentals of modern work, it is important to discuss **late stage-capitalism**, the term which emerged in the middle of the last century to describe the economic situation after World War II, but has spread again in the last decade to describe the modern stage of capitalism, which ignores issues of inequality and perpetuates privilege and dominance of one over another (Lowrey, 2017). It is a concept which describes the phenomenon of the wealth and middle class being oblivious to the state of the marginalized poor, while the first shrinking and the latter expanding (Lowrey, 2017). The phenomenon which describes the *"absurdities and indignities"* of the powerful and big institutions and corporations deciding the vectors of modern economy, mainly in the form of profit and expansion, while ignoring the importance of environment, equality, well-being, and dignity of every individual and society as a whole, with it's past, present and future tendencies (Lowrey, 2017).

"The economic process continues to perpetuate domination over human beings", ignoring external costs in the short-run of gaining more, with a long-run of suffering mainly by those who are not in power (environmental disasters usually first affect those who live in poverty and low life conditions), ignoring well-being overall by promoting sleep deprivation and workaholism, unhealthy and artificial body appearances, as well as overspending and overconsumption (Amadeo, 2024; Lowrey, 2017; Brewster & Molina, 2021). The last years' statistic on mental health reflect the suffering of the society, through an increase in major depression diagnoses, as well as suicide rates, obesity, substance abuse, and other mental health issues faced, assumingly due to constant strive for competition and urge to expand, gain, accumulate, and eventually change and renew possessions, resources, and attributes of status (Mental Health Atlas, 2021; Lowrey, 2017). The examples of precarious work and the

increase of workaholism are the growth of contract work (being hired on a certain project, without health insurance and long-term commitment, on-demand working, which is commonly succumbed to exploitation and boundaryless work terms), and the rise of the need for self-care and wellness practices to decrease the possibility of burnout and stress which promote coping strategies in the form of lifehacks to time management, empowerment and conscientiousness in order to increase productivity and commitment (Brewster & Molina, 2021).

Therefore, connecting the three: protestant work-ethic enhances workaholism and feeling of self-worth attached to it; prosperity gospel justifies marginalization and justification of poverty; late stage-capitalism expands the wealth of the already wealthy at the expense of environment, mental health, and marginalized people. Additionally, neoliberalism promotes striving for success and individualism as a value system, patriarchy establishes male-dominance, and white supremacy sustains colonial thinking and cultural imperialism. Together these matrices of domination form a system of many inequalities we face or ignore in our daily lives, and consequent in work conditions, particularly precarious, exploitative, and underpaid (Brewster & Molina, 2021; Wimmer & Quandt, 2006).

Decency, Meaningfulness, and Diversity at Work.

"I found Mr Abubakar very intrusive on my personal space. He always approached nearer than was necessary. He would sometimes blow cigarette smoke into my face and say "have you got a smile for me, sexy eyes?" Occasionally he would reach over to brush off something from my face or pick imaginary lint off my blouse, making me very tense. He intimidated me with petty intimate nicknames, like "miss prim and proper" and "sexy eyes". He tried to take liberties with me and it seemed that some of my co-workers and my supervisor put enough fuel to encourage him. The way we were expected to "doll-up" for the job, also did not help the situation. At the hotel there were dictates about personal grooming; for example, we wore short tight skirts with slits and form-fitting pink blouses which made us look very feminine and docile. We were made to look beautiful and fetching in the eyes of guests. ... I thought to myself, he does not treat me with any dignity" (Wijesinghe, 2009).

In this paragraph, Gayathri Wijesinghe shared her experience with a customer when she was working as a receptionist at a hotel. This is an example of sexual harassment, female-body objectivization, and work indecency.

Research conducted by Duffy et al. (2021) has shown that decent work conditions promote mental and physical well-being, protecting individuals from fatigue, mainly by meeting their basic human needs (physical survival among all), and providing space to exercise healthy habits and routine, increasing their abilities to feel satisfied from work, promoting self-determination and feeling of social valuability by contributing to the group and society (Duffy et al. 2021, 2019).

Decent work is a "job of acceptable quality" which enhances both productivity and well-being, by promoting freedom, equity, security, and dignity, with the protection of rights, adequate payment and workload, social coverage, as well as satisfaction and fulfillment at least at the minimal level (ILO, 1999). It is also a job that will remain capable of change in the environment of rapid change in the modern world (ILO, 1999). These changes are 1) technological development and the invention of artificial intelligence, loss of jobs to the process of robotization, the need to requalify workers to increase efficiency among other challenges, 2) demographic change with the aging of the population, younger generations entering labor, female and people with disabilities labor markets expansion, etc., 3) globalization with the internationalization of products and organizations, creating widened wage inequalities among countries, the rise of competition, precarious and dangerous work for immigrants and unprotected populations, 4) climate change affecting jobs which directly depend on environmental conditions and natural processes, also the greener economy is assumed to provide new job opportunities as well as better job conditions, as people who are marginalized are the most vulnerable to climate changes (ILO, 1999; The World Economic Forum, 2024).

The important part of decent work is the concept of **dignity**, which is on individual and organizational levels is connected to self-respect, pride, autonomy (at physical, psychological and resource level), satisfaction of survival needs (food, air, water, shelter), self-determination, feeling of contribution and sufficient remuneration, safe and healthy conditions, equal opportunities of promotion and growth, and collegiality at work (ILO, 1999; Hodson, 2000). Dignified work increases the respect of individuals towards one another and promotes collectivism in the forms of solidarity, helpfulness, non indifference and advocacy

for the needs of everyone, therefore provides for equal opportunities based on equity, intersectionality and diversity (Hodson, 2000; Blustein et al. 2019).

Experiences of marginalization, discrimination and prejudice influence people's access, aspirations and opportunities at acquiring and securing decent jobs, as is seen in studies of women's and sexual minorities' experiences, where sexual and moral harassment, explicit and implicit bias through direct and subtle forms, and else when taking place at work influences significantly on professional and personal fulfilment (England et al. 2020; Fida et al. 2023). The sense of choice of work, self-respect and confidence, as well as self-determination and realization of the opportunities for the marginalized groups, depend on the historical oppression, culturally biased attitudes perceived through a lifetime, internalized negative beliefs, and overall work and social climates around them (England et al. 2020; Douglass et al. 2017; Fida et al. 2023).

Therefore the structural and legislative (as well as individual) realization that dignity is a universal human right of every living being could enhance social justice and promote decency at work among other sectors, and increase well-being, levels of life, satisfaction from and meaningfulness of occupational actions of preferably all human beings (Duffy et al. 2016). Decent work is linked to mental and physical well-being due to its linear influence on persons' healthcare accessibility, sufficient salary, availability of leisure time, ability to self-determine one's contribution to society, and to enjoy one's work tasks (Duffy et al. 2019).

When work brings joy and satisfaction at an individual level it creates meaning to the person, consequently becoming **meaningful**, as there is an increasing engagement, organizational commitment, as well as greater job performance and lower withdrawal rates at the job (Allan et al. 2018). Meaningful work is impossible when basic human survival needs are not met, therefore workers under these conditions may not have an opportunity to be concerned about meaningfulness (Barrett & Dailey, 2017). However, people desire and strive for meaning despite their social contexts, sometimes even more in the scarce work conditions, as, for example, exclusion (measured as self-reported loneliness) is not a reason to not experience an urge for meaning, as mediators for it are personal values and positive self-worth (Stillman et al. 2009).

Decent and meaningful work is an outcome as much as a reason for well-being and social justice, as without structural changes in the world of work, decency will remain a theory or an exception rather than a rule (ILO, 1999).

Another important work condition which enhances the well-being and opportunities of both workers and organizations is **diversity**, which was studied in the state-of-art (topic-based overview of literature) and meta-analysis research by Mor Barak and the colleagues (Mor Barak et al. 2016). Diversity provides for better inclusion of people from various groups into the work environment, due to feeling more represented in the organization (Mor Barak et al. 2016). For example, in inclusive work environments, people of color show higher job satisfaction and general well-being (Mor Barak et al. 2016). It also provides for a broader range of perceptions, and therefore opportunities and approaches, expansion of the market access to the diverse client base, greater creativity, problem-solving, and innovation (Mor Barak et al.2016; Vertovec, 2007). It is important that the organization and management provide climate of inclusion, reducing the risk of internal conflict, bias, and misunderstanding harmful to employees (Mor Barak et al. 2016). A climate of inclusion fosters commonality, and the ability to relate to one another in the workplace, generating a shared interest in the well-being of others and the organization (Mor Barak et al. 2016).

For example, females and sexual minorities are considered to bring benefits to the organization by providing a more humanitarian approach to management and workflow, promoting more horizontal decision-making, common action, sensitivity to vulnerabilities of others, and a more inclusive environment with a lower level of competition, attacking humor, and ultimate policymaking (Mor Barak et al. 2016; Bhatia, 2009; Douglass et al. 2017).

Notably, workers of the younger and elder age spectrum experience more negative work experience than those in the middle, which would add to the intersectional issue of age bias at the workplace (Mor Barak et al. 2016). Studies on national, and ethnic minorities and immigrants in the workforce show that in the climate of inclusion, people offer a much broader worldview, and opportunities for development and innovation increase dramatically, however, if faced with bias and discrimination the levels of withdrawal and retention, as well as marginalization and exclusion as significant as well (Mor Barak et al. 2016).

Conclusions to Chapter 2.

Chapter 2 describes the state of the modern economy as a problematic dimension, which requires reconstruction and reestematization of values, focuses and meanings. Late stage-capitalism, "prosperity gospel" and protestant work ethic are described as the continuations of the matrices of domination, specifically neoliberalism, patriarchy, and Christian hegemony. All three of these concepts provide for the preservation of the social and economic inequalities, marginalization of poverty, justification of wealth and its constant shrinking in the number of people, monopolization in the budgets of small groups, as well as promote individualism, conflict, competition, acceptance of workaholism and exploitation, and acceptance of zero-sum worldviews, which are harmful not only to workers, whose mental and physical health decreases, but also to the environment (Brewster & Molina, 2021; Lowrey, 2017).

Decent work is a necessary condition for the well-being of people in the workplace, as it provides a stable and sufficient salary which correlates with the amount of training the person acquired; an acceptable workload which allows for having leisure time and time for oneself; social services as healthcare, housing opportunities and security; as well as promotion of dignity of every person as a value of respect and autonomy, and as a right for the satisfaction of basic survival needs (ILO, 1999; Hodson, 2000; Duffy et al. 2021)

Moreover, decent work with a climate of inclusion when combined with diversity provides for better outcomes on personal and institutional levels and shows significant improvements in the well-being of people and organizations. Diversity provides for a higher variation of thoughts and ideas, therefore more innovative and problem-solving approaches, higher job satisfaction, and a more ecological climate in the workforce (Mor Barak et al. 2016).

Thus, promoting equality, dignity, social equity, and diversity as modern values, making efforts to overcome the marginalization of the poor and unfortunate, and suspending economic growth at the expense of the environment and non-privileged groups, can lead to the expansion of the market of decent and meaningful work, increasing levels of well-being, and providing bigger gains for the future generations (Stillman et al. 2009; Duffy et al. 2021; Vertovec, S. (2007).

Chapter 3. Research on Feminist Psychology in Workplace Contexts.

The following research is meant to test how the previous discussion of the feminist movement, social bias and workplace conditions is represented in people's perceptions. It is assumed that those who are involved in activism and are conscious of the social injustices will not be in congruent with neoliberal and late stage-capitalism worldviews, as well as would not be justifying the status quo of the domination of patriarchy and white supremacy. The topics discussed in Chapter 1 and Chapter 2 represent the conceptual framework for this study.

3.1. Research Design and Data Collection

Procedure and Participants.

This study was conducted online, using a questionnaire constructed of 11 tests shared with respondents via Google Forms through social media such as Instagram, Facebook, Telegram and WhatsApp.

A total of 30 persons took part in the study, including 20 females, 9 males and 1 non-binary person. The majority (56.6%) of the participants were residing in Ukraine, which by the time of August 2024 was under the condition of a full-scale war against Russian invasion. Another half of the participants were from different countries: Italy (20%), Latvia (6.6%), Turkiye (6.6%), Ecuador (3.3%), United Kingdom (3.3%), and Sweden (3.3%). Regarding age respondents represented: 18-24 (63.3%), 25-3 (33.3%), and 45-54 (3.3%). All respondents reported having worked for at least 6 months. The educational variables are not discussed in this study due to the low number of respondents, however, in future research, these would be important factors to examine.

Instruments.

The Measuring Tool for this research construes of 11 different questionnaires mapped out further. The questionnaires are attached in the appendix in the same order.

Thoughts on Development, and the Economy of the Future (Perry, 2005).

This tool is created to assess two sub-constructs: neoliberalism (conservative economy) (here and after in Chapter 3, the underlined word(s) indicate variables of the questionnaires) (*"To promote employment and professional fulfillment, the main focus should be on*

competition, which stimulates people to engage and develop new ideas"), and social economy (*"To foster the economy, the state should have the responsibility to ensure that everyone has the necessities to live with dignity"*) (Santilli et al. 2024; Perry, 2005). This questionnaire helps to encompass a person's stand on competition, the debate between private and the state, issues of balance between common and individual responsibilities, causes of social deprivation and injustice, etc. (Perry, 2005).

The calculated Cronbach's alpha coefficients for neoliberalism and social economy were found to be .77 and .78, respectively.

About Thoughts, Feelings and Actions Towards what is Not Going as it Should Go (Santilli et al. 2024).

The 18-item scale, which measures sub-constructs of value about the topics of injustice, discrimination, difficulties that people or groups may experience, threats to peace or to life itself on our planet (*"For me, it is important and interesting to inform myself about relevant social issues, to learn more about causes, consequences, etc."*), indignation towards these issues (*"I happen to experience indignation in the presence of injustices"*), and activism in them (*"I am someone who organizes events to protest against something or to demonstrate in favor of something"*). Cronbach's alpha on these sub-constructs are .83, .73, and .86 accordingly.

IFAS - Involvement in Feminist Activities Scale (Szymanski, 2004).

The 17-item Involvement in Feminist Activities Scale (IFAS; Szymanski, 2004) was used to measure people's involvement in feminist activism with self-identification as a feminist, involvement in feminist activities, attitudes toward feminism and intersectionality: *"I talk to others about women's issues and gender discrimination"*, *"I am involved in organizations that address the needs of other minority groups (e.g. ethnic minorities, women, people with disabilities)"*, *"I actively participate in political, social, community organizations and/or academic activities and events regarding women and gender discrimination"*, etc. Cronbach's alpha for the feminism construct is .93.

Social Dominance Orientation Scale (Sidanius et al. 2016).

This scale of 6 items is measuring "*the general desire to establish and maintain hierarchically structured intergroup relations regardless of the position of one's own group(s)*

within this hierarchy" (Sidanius et al. 2016). It is a part of Social Dominance Theory (Sidanius & Pratto, 1999) and is a tool to navigate in person's attitudes towards it. Cronbach's alpha is measured in two sub constructs: justification of <u>SDO</u> (*"To get what you want, it is sometimes necessary to use force against other groups"*): 0.72, and justification of the societal structure of <u>hierarchy</u> ("It is probably a good thing for social well-being that only some people are at the top of society, while the others remain in lower positions"): .60.

Gender-Specific System Justification (Jost & Kay, 2005).

This 8-item questionnaire was created to measure the inclination towards justification of gender inequalities: *"The division of labour in families generally operates as it should", "Gender roles need to be radically restructured",* etc. Cronbach's alpha for <u>justification</u> measure is .89.

Quality of Life (by Di Maggio, Nota e Soresi).

Used to measure overall satisfaction with the respondent's life, with a division into career and personal domains (Di Maggio et al. 2019). This 15-item test measures the quality of life in three sub-constructs: <u>career satisfaction</u> (*"I am satisfied with the opportunities I have to do my job and homework as best as possible"*), <u>personal satisfaction</u> (*"I am satisfied with the way I divide my time between work and personal life"*), and <u>actual satisfaction</u> (*"If I could relive my life, I would change almost nothing"*). These sub-constructs Cronbach's alphas are .77, .70 and .78 respectively.

Hopes in Adults (S. Soresi e L. Nota).

This questionnaire is used to identify hopes for the future of the person and to aspirations for better days to come (Di Maggio et al. 2019). Its 13 items are measuring two constructs: <u>social hope</u> (*"If we work together it will be possible to respect the environment and nature"*), and <u>personal hope</u> (*"In the future I will be able to do what I can't do today"*). The Cronbach's alpha for these sub constructs are .77 and .89 accordingly.

Jobs and Workplaces (Zammitti et al. 2023).

An 8-item questionnaire which assesses the aspirations and perceptions of the level of decency of the work conditions a person sees for oneself in the future: "*You must not accept working in a place that does not guarantee everyone the right to freely express their opinions*

even regarding the work they do", *"You must not accept working in a company that produces objects and materials that are harmful to the environment"*, etc. Cronbach's alpha for the decency construct is .81.

Working Today (Zammitti et al. 2023).

This 10-item questionnaire is meant to assess the level of discrimination faced by the person at a workplace they are currently in: *"Having been discriminated against due to precarious employment status"*, *"Having been discriminated against in relation to the excessive workload required"*, *"Having been discriminated against due to the presence of a disability"*, etc. The Cronbach's alpha for discrimination is .90.

Discrimination and Support (LaRIOS, 2024).

This measure is designed to assess the conditions of support people experience or do not at the workplace and home with their partners and family members: *"I work in an environment that takes into consideration my difficulties, including family and personal ones"*, *"My manager provides support and encouragement to his male and female collaborators"*, *"Working in an environment that takes into consideration my difficulties, including family and personal ones"*, *"The presence of family members who give support and encouragement"*, etc. The Cronbach's alpha for support construct is .89.

Work Ostracism Scale (Ferris et al. 2008).

This 13-item tool is created to measure the level of ostracism in the workplace, as the phenomenon of it is proved to be a danger to one's personal and social well-being, producing dangerous thoughts and risky behaviors, such as internalized negativity linked with behaviors of self-destruction (Ferris et al. 2008). Items represent a single construct: *"Others left the area when you entered"*, *"Others at work did not invite you or ask you if you wanted anything when they went out for a coffee break"*, *"You noticed others would not look at you at work"*, etc. with the Cronbach's alpha for ostracism .94.

3.2. Analysis of Key Findings.

Preliminary analysis.

Preliminary analysis was conducted using Pearson correlation matrices (Table 1).

The results showed significant positive correlations between <u>social economy</u> and <u>values</u> about the topic of social justice (r= .490), <u>indignation</u> towards discrimination (r= .568), <u>personal satisfaction</u> (r= .399), and <u>social hope</u> (r= .459). S<u>ocial economy</u> also positively correlated with structural <u>hierarchy</u> (r= .523).

Conversely, <u>conservative economy</u> was positively correlated with <u>SDO</u> (r= .690), and negatively with <u>discrimination</u> at work (r= −.514). <u>SDO</u> positively correlated with system <u>justification</u> (r= .422), and with <u>actual satisfaction</u> (r= .617), which also correlated positively with each other (r= .561), and system <u>justification</u> also positively correlated with the perceived <u>support</u> at work (r= .384).

Moreover, <u>support</u> at work positively correlated with <u>career</u> (r= .475) and <u>personal</u> (r= .383) satisfaction, as well as <u>personal hope</u> (r= .585), while negatively correlated with <u>discrimination</u> (r= −.426).

The activist <u>values</u> domain positively correlated with activist <u>indignation</u> (r= .600) and <u>action</u> (r= .523), with the latter two positively correlating as well (r= .611). <u>Activism</u> also correlated with <u>feminism</u> (values: r= .446; indignation: r= .450; action: r= .727) and <u>social hope</u> (r= .478; r= .397; r= .457 accordingly).

Activist <u>indignation</u> also positively correlated with <u>personal satisfaction</u> (r= .602), <u>decent job</u> (r= .603), activist <u>action</u> (r= .391), and <u>hierarchy</u> (r= .539).

Additionally, activist <u>action</u> and <u>feminism</u> negatively correlated with system <u>justification</u> (r= −.371; r= −.472 respectively). <u>Feminism</u> also positively correlated with <u>social hope</u> (r= .448) and <u>discrimination</u> (r= .365).

Lastly, <u>social hope</u> and <u>decent work</u> positively correlated with each other (r= .456).

Table 1. Pearson Correlation Matrix. "Social Economy" (1), "Conservative Economy" (2), "Activism: Value" (3), "Activism: Indignation" (4), "Activism: Power" (5), "Activism: Action" (6), "Feminism" (7), "SDO" (8). "Hierarchy" (9), "Justification" (10), "Career Satisfaction" (11), "Personal Satisfaction" (12), "Actual Satisfaction" (13), "Personal Hope" (14), "Social Hope" (15), "Decent Job" (16), "Discrimination" (17), "Support" (18), "Ostracism" (19).

Light green indicates the significant positive correlations, light red – the significant negative.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1	1	-0,285	,490**	,568**	0,175	0,222	0,307	-0,120	,523**	-0,173	0,003	,399*	-0,161	0,275	,459*	0,270	0,106	0,249	0,206
2		1	0,024	-0,208	0,021	-0,240	-0,333	,690**	0,013	0,275	-0,293	-0,358	0,297	0,294	-0,169	-0,149	-,514**	0,151	-0,219
3			1	,600**	0,113	,523**	,446*	0,166	0,228	-0,199	-0,219	0,345	0,078	0,231	,478**	0,307	-0,230	0,140	0,022
4				1	0,035	,611**	,405*	-0,124	,539**	-0,235	-0,050	,602**	-0,254	0,309	,397*	,603**	0,073	0,186	0,178
5					1	0,016	-0,006	0,047	0,035	0,055	-0,221	-0,265	-0,067	-0,023	0,086	-0,181	-0,030	-0,049	0,030
6						1	,727**	-0,070	0,236	-,371*	-0,139	0,293	-0,004	-0,133	,457*	,391*	0,320	-0,113	0,026
7							1	-0,145	0,321	-,472**	-0,198	0,256	-0,040	-0,117	,448*	0,240	,365*	-0,283	0,336
8								1	-0,019	,422*	-0,090	-0,212	,617**	0,272	-0,018	-0,331	-0,174	0,046	-0,185
9									1	-0,256	-0,075	0,120	-0,271	0,352	0,289	0,329	0,099	0,150	0,198
10										1	0,290	-0,070	,561**	0,351	0,110	-0,183	-0,187	,384*	-0,330
11											1	,374*	-0,021	0,087	-0,047	-0,163	-0,092	,475**	-0,144
12												1	-0,080	0,280	0,225	0,335	0,081	,383*	0,243
13													1	0,222	0,213	-0,079	0,125	0,034	-0,261
14														1	0,356	0,212	-0,309	,585**	-0,109
15															1	,456*	0,115	0,292	-0,019
16																1	-0,045	0,205	-0,138
17																	1	-,426*	0,310
18																		1	-0,318
19																			1

** – The correlation is significant at 0,01 (two-tailed).

* – The correlation is significant at 0,05 (two-tailed).

Hypotheses.

Three hypotheses were examined in this study to understand the differences and similarities of experiencing feminism, bias, and workplace dynamics within these topics.

H_1: There is a difference between the respondents from Ukraine and other countries.

H_2: There is a difference between the respondents of different genders.

H_3: Being high in the feminism domain predicts having a higher level of social hope.

H_1: There is a difference between the respondents from Ukraine and other countries.

This hypothesis was formulated to see whether the Russian-Ukrainian war can be a predictor of certain differences in the responses and data concerning feminism, the perception towards activism, bias and workplace conditions. To analyze the H_1, the means and standard deviations of respondents based on country (Table 2) have been compared, using a t-test, and several conclusions have been made based on 2 domains with significant differences:

Indignation, $t(28) = 9.20$; $p = .01$, as a domain of anger about the situation when you are closer to it, is higher for Ukraine than for other countries.

Ostracism, $t(28) = 7.66$; $p = .01$, as a domain of exclusion of the different and socially marginalized from the workplace in particular, is higher in the other countries, while being lower in Ukraine.

Feminism, as a domain of feminist activism and thought, was not different when comparing Ukraine with other countries.

Table 2. Mean and Standard Deviation of Respondents According to Country. "Social Economy" (1), "Conservative Economy" (2), "Activism: Value" (3), "Activism: Indignation" (4), "Activism: UnPower" (5), "Activism: Action" (6), "Feminism" (7), "SDO" (8). "Hierarchy" (9), "Justification" (10), "Career Satisfaction" (11), "Personal Satisfaction:" (12), "Actual Satisfaction" (13), "Personal Hope" (14), "Social Hope" (15), "Decent Job" (16), "Discrimination" (17), "Support" (18), "Ostracism" (19).

Light green indicates higher for Ukraine, while light red – is higher for other counties.

	Ukraine		Other Countries	
	Mean	Standard Deviation	Mean	Standard Deviation
1	22,44	4,10	24,25	5,10
2	16,67	3,96	15,50	4,85
3	24,44	4,34	25,33	4,46
4	16,61	2,75	15,67	4,60
5	6,56	2,50	6,42	2,15
6	16,06	5,54	15,42	6,13
7	37,56	20,04	40,58	19,96
8	7,78	4,26	8,17	4,02
9	17,50	3,70	17,17	3,61
10	16,94	5,74	17,00	9,57
11	16,50	3,82	17,42	4,06
12	17,56	3,57	17,00	3,41
13	11,11	3,32	10,25	3,70
14	29,72	4,14	27,67	5,71
15	22,11	4,48	21,50	5,45
16	26,17	3,55	21,50	4,50
17	17,78	8,61	16,83	5,75
18	79,78	13,41	76,92	14,95
19	12,33	4,10	16,33	9,27

H$_2$: There is a difference between the responders of different genders.

This hypothesis was formulated to check whether gender bias has an impact on the responses of the participants, within the feminist and workplace discourses. Unfortunately, in this study too few participants of non-binarized genders took part, therefore this data could be analyzed exclusively in binary dimensions. To analyze the H$_2$, the means and standard deviations of respondents based on gender (Table 3) have been compared, using a t-test, and several conclusions have been made based on 3 domains with significant differences:

The <u>feminism</u> domain was predictably higher for women than men, t (27)=2.925; p=.022.

<u>Discrimination</u>, t (27)=3.841; p=.034, domain has also shown a higher index for women than men.

<u>Hierarchy</u>, t (27)=3,101; p=.002, domain is also higher for women than men.

Table 3. Mean and Standard Deviation of Respondents According to Gender.

"Social Economy" (1), "Conservative Economy" (2), "Activism: Value" (3), "Activism: Indignation" (4), "Activism: UnPower" (5), "Activism: Action" (6), "Feminism" (7), "SDO" (8). "Hierarchy" (9), "Justification" (10), "Career Satisfaction" (11), "Personal Satisfaction:" (12), "Actual Satisfaction" (13), "Personal Hope" (14), "Social Hope" (15), "Decent Job" (16), "Discrimination" (17), "Support" (18), "Ostracism" (19).

Light green indicates higher for females, and light red – for males.

	Female		Male	
	Mean	Standard Deviation	Mean	Standard Deviation
1	24,2500	4,13	20,7778	4,97
2	16,3500	4,22	16,7778	3,96
3	25,1500	4,32	23,7778	4,66
4	17,1500	2,98	14,3333	4,30
5	7,0000	2,15	5,8889	2,26
6	15,8500	5,06	14,5556	6,44
7	40,9000	16,90	27,5556	12,45
8	8,7500	4,33	6,6667	3,16
9	18,6500	2,89	14,6667	3,84
10	18,1500	8,05	15,4444	4,85
11	16,4500	4,02	17,4444	3,75
12	17,3500	3,33	16,8889	3,89
13	10,8500	3,77	10,1111	2,52
14	29,8000	4,34	27,7778	5,40
15	22,6500	3,99	19,6667	6,08
16	24,6500	4,44	22,8889	4,57
17	18,7500	8,14	13,3333	3,46
18	78,0500	14,13	81,6667	13,44
19	14,8500	7,93	12,2222	3,53

H₃: Being high in the feminism domain predicts having a higher level of social hope.

Based on the preliminary analyses <u>social hope</u> has a significant positive correlation with <u>feminism</u> (r= .448), activist <u>values</u> (r= .478), <u>indignation</u> (r= .397), and <u>action</u> (r= .457), and <u>feminism</u> has a significant positive correlation with <u>activist domains</u> as well (r= .446, r= .405, r= .727 respectively). These indexes provided for the assumption that feminist activism might be a predictor for the higher levels of social hope.

A regression analysis has been conducted (Table 4). It highlighted that the model predicting the linear relationship of feminism to social hope is significant and shows 20% variance.

Table 4. Linear Regression Model Including Feminism and Social Hope.

Model		B	SE	Beta	t	Sign.	R²
1		17,628	1,787		9,865	0,000	0,201
	Feminism	0,109	0,041	0,448	2,652	0,013	
Dependent Variable: Social Hope							

3.3. Interpretation of the Results.

Preliminary analysis.

The results regarding the positive correlations of <u>social economy</u> indicate that promoting the values of social economy is connected to the understanding of the importance of social equality and angriness with its non-implementation; to the sense of unity with other people and hope for a better future for all; and to personal satisfaction with the state of life and work balance of the person. Interestingly, the positive relation to justification of social <u>hierarchy</u> might represent the proclivity towards choosing the dominance of the state to regulate and achieve equality and social justice based on equity, rather than a view about the dominance of one group over another.

Conversely, <u>conservative economy</u> results correspond with the theories of Social Dominance, providing for discrimination and oppression of those lower in the hierarchy (Sidanius & Pratto, 1999), and the theory of Neoliberalism (conservative economy) which maintains the status quo of the marginalized (Harvey, 2005). The tool measuring discrimination is created to show how much a person experiences differential treatment at work, therefore people high on SDO and neoliberalism do not; that shows the ignorance and privilege associated with these two dimensions.

According to Social Dominance Theory, positive correlations between <u>SDO</u> and system <u>justification</u> represent a certain circumstance for maintaining the social order, where those who are high on the SDO scale are satisfied. Therefore, people in the dominant position within the hierarchy are being high in the support domain, due to their privilege (Jost & Hunyady, 2002).

Moreover, the results of <u>support</u> domain correlations confirm that not being discriminated against brings higher career and personal satisfaction, as well as promotes personal aspirations and self-determination (Duffy et al. 2016; Bareket & Fiske, 2023).

The results for the activist (<u>values, indignation and action</u>) domain are coherent with the perceptions of activism overall and feminist activism per se, as it requires certain values and outrage to perform organized actions for the common good, and belief in the possibility of social change. Activist <u>indignation</u> itself also underlined the importance of emotional disposition for self-determination and self-evaluation, ergo "feeling true to oneself". <u>Decent job</u> results showed the relation between negative feelings towards injustice and the urge to provide an equal and equitable framework to the workplace. Notably, <u>hierarchy</u> in relation to

indignation was quite surprising however still can be interpreted, through the theoretical background of justification of neoliberalism, for example, as representing that even though people are inclined towards activism and social justice, they still see the workplace, and the world, as essentially arranged as a hierarchy and inseparable from social order (Brewster & Molina, 2021).

Additionally, activist action's and feminism's negative correlations with system justification represented the incompatibility between the urge to change and the status quo: the involvement in the feminist movement cannot be in positive correlation with patriarchy and white supremacy among other matrices of domination within the modern social order. Feminism's results with social hope and discrimination represent the importance of belief in social change to be involved in feminist activism and confirms that exposure of feminists to discrimination is more conscious and noticed by them, as they have the sensitivity to benevolent sexism among other things, which non-feminists perceive unconsciously and therefore not acknowledge it as sexism (Bareket & Fiske, 2023).

Lastly, social hope and decent work positively correlated highlighting that an environment of dignity and respect for oneself and others tends to provoke involvance in the common good and shared beliefs of a better future (Duffy et al. 2016; Hodson, 2000).

Hypotheses.

H₁: There is a difference between the respondents from Ukraine and other countries.

The higher index in the domain of indignation in the Ukrainian part of the sample can be explained by the Russian full-scale invasion in the territory of Ukraine in February 2022, which is still ongoing as of the day of writing this chapter. *"War became a triumph of masculinity, and at the same time it became its biggest crisis, a confirmation of patriarchy and its biggest burden… war is more complicated than all stereotypical perceptions and schemes, it eats you alive and fills your heart with hatred, fuelling human relationships with aggression"* (Lyubka, 2024). War is a *"stress-test for gender relations in society"* (Lyubka, 2024), it enhances traditional gender norms, in which men have a duty in front of the state to defend it, when women have the duty of preservation of family and household, and this may result in increased indignation of both women who negate gender and who do it, as well as both men who do not want to fight in the army and have to hide from their country with the feeling of guilt and self-blame, and men who did join the armed forces and feel much anger towards the occupier as well as civil citizens who continue to live their "normal lives"

(Lyubka, 2024; Prugl, 2003; MacKenzie & Foster, 2017). Society at war expectedly has a higher level of aggression within it, shown and felt by people from it, due to a growing feeling of helplessness under constant shellings, attacks, and death threats, combined with seeing and hearing from the media and people how the Russian troops are torturing and humiliating Ukrainian citizens in the occupied territories, as well as soldiers in captivity (Lyubka, 2024).

Despite the mentioned suffering, ostracism domain is shown to be higher in other countries than in Ukraine, which can be explained by the data that indicates that during war people not only turn back to social norms and become angrier, but they also become more inclined towards solidarity and common stand (Josiassen, Kock & Assaf, 2022). Therefore, based on the Minimal Groups Theory (Billig & Tajfel, 1973), a group of people who work together become one of the in-groups with whom they share scary and terrifying situations, go together to the bomb shelters, and discuss the overnight loud explosions, sharing common angriness towards the occupier. Thus the level of ostracism is consequently shown to be lower.

Importantly for this research, the results for feminism domain allow for future research concerning this topic, not to single out Ukraine from the general picture, and to discuss feminism as a construct on a global scale.

Hence, hypothesis 1 has been confirmed in the domains of indignation and ostracism, and these findings are in line with the ongoing war conditions in Ukraine.

H₂: There is a difference between the responders of different genders.

Feminism domain being predictably higher for women than men indicated the prevailing female-domination of feminist movement. This corresponds with tendencies of the history of the feminist movement, particularly with the first and second waves excluding men from discourse in order to gain voice and advocacy, the third wave advocating for women-only spaces and womanhood, and only the fourth wave starting to discuss male feminism and male suffering from patriarchy, including men into the discourseб and trying to anticipate common benefits and opportunities (Rampton, 2015). Therefore feminism in the modern world is still seen as a female-only movement, which men do not perceive as accessible – assumingly due to gender stereotypes of feminine and female as inferior, or due to negative stereotyping of non-conforming to gender roles women, ergo feminists (Bareket & Fiske, 2024).

Discrimination domain has also confirmed the theoretical implications concerning gender bias at work, as women suffer from discrimination at work due to gender bias in benevolent and hostile forms, from humour and harassment to glass ceiling and negative stereotyping, leaving women with "double-bound" options – either ещ conform to gender norms and stay at inferior positions with probable family-care future, or negate gender and become a "man in skirt" who is mainly devilized and judged upon (Saxena et al. 2009).

Interestingly, hierarchy domain is higher for women than men which represents an important part of the theoretical background: the legitimization of social order and hierarchy by women themselves, which based on our sample, may be explained by internalized benevolent sexism and patriarchal values (Bareket & Fise, 2023), which are reproduced in the form of perceiving the order as fair. Alternatively, it may be due to masculine work dynamic, described in Chapter 2, combined with patriarchal values, which are internalized by women who negate gender and who aspire to climb the social ladder and reach hegemonic success (Saxena et al. 2009).

It may be concluded that this hypothesis has been expectedly confirmed in the domains of feminism and discrimination being higher for women, and surprisingly in the domain of hierarchy as well, however correlated with theoretical background.

H₃: Being high in the feminism domain predicts having a higher level of social hope.

The preliminary analyses indexes provided for the assumption that feminist activism might be a predictor for higher levels of social hope, as it is seen in the literature, where activism is connected to lower levels of personal satisfaction due to realization and conscious facing of the injustices of the modern world, however, linked to the aspirations for a better life for future generations and belief in such perspectives (Bareket & Fiske, 2023; Eagly & Mladinic, 1989).

This hypothesis has also been confirmed, with coherence to the theoretical background of the study.

Overall, the results of preliminary research and the outcomes of the hypotheses correspond with the theoretical implications of the previous chapters, and provide an important profile of the discourse with some unexpected detail.

Conclusions to Chapter 3.

In Chapter 3 the research on Feminist Psychology in Workplace Contexts has been described and the results have been discussed. Despite the low number of participants (30), the study had a high index on Cronbach's alpha for the questionnaires, providing reliable data for the sample. This research's hypotheses resulted in coherence with the theoretical implications of two previous Chapters.

Using a t-scale, the Ukrainian respondent's results have been confirmed to be different from other countries in the domains of indignation and ostracism with important detail, and regarding gender, the differences were found in the domains of feminist activism, discrimination and perception of the hierarchical order of the society. As for the regression method, the feminism domain has been proven to be the predictor for social hope, which is in correlation with the theoretical implications of the study.

Among the most notable preliminary results regarding the significant positive correlations are the ones between feminism and activism (values, indignation, and action); feminism and being discriminated against at work; feeling of support at work with higher career and personal satisfaction, as well as personal hope; and decent work aspirations and social hope. Opposingly significant negative ones are between feminism and system justification, activist action and system justification, SDO and being discriminated at work, and feeling support in the workplace and being discriminated at work.

These results underline important constructs deliberately discussed in Chapters 1 and 2: including men into feminism, stereotype threat and its consequences in the workplace, internalization of system justification beliefs, and the connection between activism and aspirations for a better and more just future.

Chapter 4. Future Implications and Conclusions.

4.1. Strategies for Promoting Diversity and Equity.

This thesis has covered a broad spectrum of topics, starting from the definition and history of feminism as a movement and its theories, including intersectionality and decolonization of psychological science and feminism per se, and coming to the issue of bias and gender bias in the workplace and as a modern world dynamic.

Many issues have been mentioned:

❖ social bias and the threat of categorization, stereotyping and discrimination;

❖ gender roles, sexism and their perpetuation through theories of social organization;

❖ gendered work conditions: female work interruption, family and childcare as feminine domains, masculine work conditions, negative stereotyping of female managers, and gender segregation of occupation and education;

❖ scarce and precarious work conditions enhanced by the modern economy and subtle work "rules" in the form of protestant work ethic and "prosperity gospel" under the regulation of neoliberalism and late stage-capitalism;

❖ and lastly, the issues of decent and meaningful work conditions as a universal standard, with the promotion of diversity and a climate of inclusion.

The possible ways of dealing with these issues will be further discussed in this chapter.

Overcoming Bias.

Based on the research done in Chapter 3 and on the theoretical implications given in Chapters 1 and 2, to overcome bias is to stop seeing the world as just and to avoid essentialistic beliefs concerning social order and modern economy. Understanding the psychological dynamics of bias, the emergence of categories and the threat of labeling, et alexcluding and stigmatizing individuals and whole groups can enhance conscious decisions to change one's negative behaviors, thoughts and feelings towards different groups. Moreover, if combined with institutional efforts, including laws and social activities towards social change in order to promote inclusion, decrease segregation and enhance common action – may result in decreased level of discrimination.

As was described in Chapter 1, 1.2, categorization lies at the basis of social and personal bias, therefore, the first and foremost methods to overcome bias could be Decategorization and Recategorization of the discriminated groups. To **decategorize** is to test whether the personal identity of a person is primarily the one that we have ascribed to them as a group member and whether this detail is the only one we should judge by (Miller, 2002). Therefore decategorization is to personalize the individual, move from "us" to "me" and from "they" to "you", which will allow for interpersonal closure and discovery of the person's true individual identity (Jones, Dovidio & Vietze, 2014). Decategorizing is a complex process of changing the attitude towards one person, which might create a not-so-absolute experience of the group as a whole, thus decreasing the bias (Jones, Dovidio & Vietze, 2014). However, bias can remain due to the newly acquired friend being seen as an exception from the rule. Thus, decategorization and personalization require recurring experiences of such "exceptions" to learn that what we consider abstractly and generally is heterogeneous and unique (Jones, Dovidio & Vietze, 2014). Also, personalizing an individual who we consider to be a typical member of their group can be more effective in generalizing new unbiased views on the group as a whole (Ensari & Miller, 2002).

Recategorization is another approach to lessen the out-group effects of categorization. To recategorize is to create a new category, where "they" become included in "us" and, therefore, become an in-group (Jones, Dovidio & Vietze, 2014). This is also called the common in-group identity model (Gaertner & Dovidio, 2000, 2009), where a new type of category is created that overcomes all others: being of different ethnicities but being on the same volleyball team at the university, for example (Jones, Dovidio & Vietze, 2014). It has certain limitations, as the recategorization does not eliminate bias – it redirects it: e.g. not being biased towards each other when you are members of one team makes you feel negative together against other teams (Jones, Dovidio & Vietze, 2014). It could be said that de- and recategorization are the methods of deconstruction and reconstruction of certain psychological formations, and to succeed in them, there should be internal and external dispositions.

Gordon Allport (1954) has proposed a contact hypothesis, which enhances the ideas of re- and decategorization by adding conditions to promote favourable outcomes. It states that in order to reduce bias and prejudice, both members of the contact should be of equal status within the situation; context should be established as a cooperation, not as a competition, if possible; they should have a common goal; and laws, authorities, and customs of the

environment should be supportive of the prejudice reduction, providing important background for successful change (Allport, 1954).

There are many obstacles on the way to overcoming bias, for example, negative contact with the out-group can be dominant in a person's perception no matter how many people one will successfully personalize or recategorize – once "they" will become "us", their previous category will remain in the same negative generalization (Jones, Dovidio & Vietze, 2014). Therefore, overcoming bias requires a constant effort, with sensitivity to when and how exactly one should make the category salient in order to underline the fallacy of bias and differential treatment, and this should always be connected with institutional and social changes toward social justice and inclusion based on equity and diversity (Jones, Dovidio & Vietze, 2014).

Gender bias is a concept which describes discrimination based on gender. As was elaborated in Chapter 1, paragraphs 1.1 & 1.2, gender is a social construct which depends majorly on gender norms and roles. Therefore, to overcome the differential treatment based on the dual system of feminine and masculine, with the latter being dominant, we all need to acknowledge that this issue is taking place in our daily lives and start consciously noticing sexism and (re)produced perceptions of female sex and feminine inferiority, with further addressing it in ourselves and the environment around us (Ahmed, 2015). Challenging sexist humor, behavior, and cultural constructs is hard, and demands personal energy, as these intentions are frowned upon and judged, and people who show such intentions are described as "fun-killers", "uptight" and "angry feminists who hate all men" (Ahmed, 2015). Challenging sexism within oneself is probably even harder, as everyday people often reproduce behaviors and constructs dictated to us by essentialistic views of gender binarism engraved in cultures and societies.

People continue to do gender, playing the game of female sex beng the "weaker sex" with an expectations of men to open doors, carry bags and pay the bills; people see women as emotional and illogical creatures, unable to understand "masculine" domains of screwing in a light bulb or a shelf on the wall, and created for beauty and tenderness; women tend justify their infantilism and self-handicap themselvees with phrases like "girls being girls" or "I am just a girl, what do you want"; and men use these phrases as well in order to show women their inferior position; people continue to objectify female bodies in advertising campaigns, and fashion shows among other, and these bodies continue to be only shown in perfect

shaved, thin and fit variations, producing body shame in women who perceive this content; therefore women have an increased focus on our appearance which takes away their time and opportunity to enjoy sleeping, eating and wearing whatever and as much as they want without trying to be "beautiful and perfect"; people continue to be biased towards women who do not conform to social roles and devilize them when they "behave like men"; people also are biased to transsexual women and men, leaving them outside of both binaries, frowning upon their experience.

Women and men continue to reproduce behaviors that are called internalized benevolent sexism, which, when not deconstructed and unconsciously reproduced, enhance gender stereotypes, maintain gender inequality, and remains a subtle link to sexual abuse, domestic violence, and femicides (Bareket & Fiske, 2023; Altemeyer, 1981; Eagly & Mladinic, 1989). It is crucial to mention that these behaviors are constructed within us by our mothers and grandmothers, our fathers and grandfathers, our school teachers and university professors, by random strangers on the streets and in coffee shops, by books, movies, cartoons, media, and culture. We perceive these behaviors as a status quo, as a natural order, and we go along in order to belong to our cultures, groups, and communities (Baumeister & Leary, 1995). It is hard and scary to go against social norms, to deconstruct your favorite movies and books you grew up on and see them as sexist and biased, however, you still love them and turn back to them when comfort and familiarity are needed. It is terrifying to notice a judgment of non-conformity, and it is okay to choose to follow some gender norms if they feel comfortable and if you have agreed on them with your partner or with yourself (just as third-wavers regained power in the tools of oppression, by deconstructing them). The importance of seeing and consciously noticing benevolent sexism within you and around you is hidden in the opportunity to decrease gender bias, to show the world around you that stereotypes do not work anymore, and to be the change for equality in the workplace, in the institutions, in the families and households, and in the everyday interactions of people of various genders and identities.

It seems important to mention specifically in which structures of life men carry internalized benevolent sexism. For example, when being unable to be feminine and tender; being dictated from a young age not to cry and not to show emotions; being not allowed not to know something, not to understand, not to do; being always in conditions of competition with other men – for acknowledgement, for partners, for job positions, etc.; assuming competence of other males without having the same unconscious intent for females; being

unable to take part in the upbringing of their children, being told they are not given certain traits and hormones for this; being excluded from anything which requires emotions and feelings – therefore men developed uninterest in that, with the tendency to see all feminine as inferior, in order to, assumingly, not bother their masculine pride (Bareket & Fiske, 2023; Eagly & Mladinic, 1989). For men, the deconstruction of internalized benevolent sexism might be even harder and more terrifying, as male femininity is perceived harsher than female masculinity (Serano, 2007; Morgan, 1992), and it will require deconstruction of the whole concept of feminine being inferior, to allow this change to happen.

Therefore, de- and re-categorization of gender requires first to re-establish the borders of the male and female categories, which might lead to the emergence of the neutral gender category, which does not require a certain role at all and does not dictate certain behaviors and conditions for our existence within society.

Overcoming bias does not happen overnight, and it might never happen, as it is quite a utopian idea for everyone to be truly equal based on equity and diversity (Lorber, 1997). However, if we start with ourselves, we can come to realize the need for change in the domains of bias – the workplace as an example (Ahmed, 2015).

Creating Inclusive Work Environments.

Gender bias at work is an important issue which is not only perpetuated by institutional and social norms in the form of wage gaps and masculine career environments but also by patriarchal values engraved in our society that are reinforced by the modern economy and work ethic. Social norms are a challenge for inclusivity and equality, traditional gender norms and roles are an obstacle to promoting equal opportunities and equitable framework, specifically in the workplace context.

Among gender issues in the workplace context, are female work interruption, family and childcare as feminine domains, masculine work conditions, negative stereotyping of female managers, and gender segregation of occupation and education.

Gender bias and discrimination at work are issues that not only women but men suffer from as well, as they are socially restrained from participating in child upbringing, described as unable and naturally deprived of the needed traits and deemed to work and strive for success and responsibility, as well as one-handedly provide financial security for the whole family (Morgan, 1992). Men are considered to be important actors of gender change, as male

inclusion in the question of workplace equality is what would intensify the process of policy-making and game-changing (Kaul, 2009).

Consequently, *"rather than legitimizing male-female inequality as natural and inevitable it may be better to tease out the interactive processes and change our reactions and expectations about roles and skills men and women prefer",* and this may be done with managers encouraging employees to try different types of work and gender roles, consciously controlling their reactions in regard with gendered behavior and promoting gender-neutral attitudes, also as an example: *"male managers taking time off work to be with their family, providing male employees with female mentors, exposing men who believe in gender diversity and inclusion"* (Vohra, 2009; Mishra, 2009). Additionally, organizations must promote the options of work conditions which will provide for unconventional career paths with flexible working hours, job-sharing, re-entry facilitations for people who interrupted their careers, funding and creating child-care facilities etc. (Saxena & Bhatnagar, 2009). These changes will shift the gender profiles of employees, change their ideas about work aspirations and roles and balance their multiple identities as parents, workers, and else without the need for strict segregation – and, once again, this is seen as a benefit not only for women but much for men as well (Saxena & Bhatnagar, 2009).

To shift the gender profiles of the employees is to decrease the assignment of certain actions and traits in regard to gender roles on potential or actual workers (Saxena & Bhatnagar, 2009). Female-employee profile usually implies career interruption, unstable work performance (due to menstrual cycle stereotyping), lower ambitions and aspirations towards management and decision-making, and more human-oriented roles within the workplace (Saxena & Bhatnagar, 2009). Therefore, women who negate stereotypical gender profiles, and become managers and executives, struggle with negative stereotypes directed against them (Gupta, 2009). The strategy to resolve this issue lies in de-gendering workplaces and organizations, by promoting gender neutral perception of leadership, inviting both female and male employees to participate in various activities, despite gender normativity, and first promoting training for women to negate gender through mentoring and role-modeling, while training all employees not to negatively stereotype such behaviors and gradually come to mitigate the need for training women to negate gender in order to be successful due to the reached de-gendering of the organization (Gupta, 2009). *"It is common for successful women to enact masculine behaviors and for some organizations to make it politically incorrect to*

negatively stereotype such women. The latter can gradually help to de-gender institutions, and mitigate the need for training women to become more like men" (Gupta, 2009).

Lastly, de-gendering institutions and perceptions are also theorized to promote desegregation of fields of study in universities, leading to increasing women's representation in STEM professions, therefore leading to reduction of systematic gender differences between male- and female-dominated occupations in their pay, prestige, and other social goods (England et al. 2020).

Overall, for a greater and quality workplace inclusion of women, it is necessary to educate society on female career needs, introduce gender sensitivity on institutional levels (in schools, higher education and workplaces), provide policies for daycare centres and childcare facilities, promote work-life balance programmes, increase the ability and number of governance bodies monitoring and enhancing the reduction of workplace harassment, with safety and health initiatives, etc. (Shivashankar, 2009).

It is important to mention the workplace inclusion of ethnic and sexual minorities, who remain underrepresented as well, particularly due to white supremacy, hetero- and cisnormativity discussed in previous chapters, especially in managerial positions (ILO, 2014). Although representation has increased over the last decade, it remains unsatisfactory, and minorities often face bias and discrimination at work in both subtle and explicit forms (Douglass et al. 2017). Addressing discrimination at work is proposed through *"awareness-raising and training, social dialogue, observing diversity"*, which will allow employers and workers to be *"able to understand the concepts, identify cases and develop the necessary skills and tools to address discrimination"* (ILO, 2014). It is important to design, implement, and monitor effective workplace strategies and policies in order not only to eliminate discrimination but also to support more diverse workforces (ILO, 2014; Douglass et al. 2017). Diversity and inclusion are two inseparable concepts, and promoting them in the workplace leads to many perks, described in Chapter 2, paragraph 2.2, particularly a higher rate of creativity and innovation, a broader market of diverse customers, higher satisfaction of employees due to their identification on the team etc. The lack of diversity in the workplaces is provided by the perpetuation of homogeneity in the workforce: attraction of the individuals who represent the same group as the existing staff, selection of individuals who are the most coherent with the existing members and environment, and attrition of the employees who are different and their eventual leaving of the workplace (Mor Barak, 2013). Therefore,

increasing diversity at work requires enlarging diversity simply by recruiting members from various groups and therefore changing the workplace culture; while providing sensitivity training to encompass communication and reduce misperceptions and conflicts (Mor Barak, 2013; Mor Barak et al. 2016). Also, to be more inclusive, the government could provide equity in education and training, making sure that everyone is trained to the best of their ability, therefore the organizations, and economy, could benefit from a strong and talented workforce (World Economic Forum, 2019). Unfortunately, *"capitalism does not encourage quotas or welcome refugees. Companies only encourage immigration if it allows highly skilled tech workers or poorly paid laborers"* (World Economic Forum, 2019), additionally workplace does not encourage marginalized groups due to socio-economic status to join the workforce, as that requires certain levels of wellbeing, which poor and homeless people usually cannot afford and even get, therefore become isolated from the economic stream and opportunities (Nanavaty, 2009). Thus, governmental programmes and social services should be incorporated into societies to provide opportunities for those far from the minimal support, and to provide for structural change, combined with sensitivity training and intercultural education.

Promoting Work Decency.

The rise of precarious and exploitative work with low salaries and inadequate workload, results in physical and mental health problems for the employees, higher levels of illegal employment, unemployment and absence of social protection due to globalization and ignorance of the issues of migration and diversity by the global economy (ILOSTAT, 2022). These are all features that the psychology of working theory aims to overcome by introducing decency at local levels, with career counseling and vocal practices helping future employees to obtain knowledge, evaluate, and apply for career-relevant education and training (Duffy et al. 2016). Moreover, helping to promote coping strategies in order to face the constant change of the world of work with the creation of proactive strategies to manage social barriers (Duffy et al. 2016, 2021). It is also crucial for well-being to raise awareness about sustainability, encourage optimism and social hope to promote an active position towards future challenges, as well as to foster self-determination, responsibility, and commitment to give value to dignity and respect to all members of the workforce and beyond (Duffy et al. 2016, 2021).

General Conclusions.

This work provides a substantial review of the discourse of feminist psychology in general and specifically in the workplace. It starts by introducing the history of the movement, with the emergence of key theories within it and their dynamics in the global picture. This text explains how feminism changed over the century of its existence and how the fourth wave of feminism appeared, introducing male, socio-constructivist, and queer notions to the ideology.

The foundation of feminism is the issue of gender inequality, which is reinforced by the perpetuation of gender bias, stereotypes, and multiple forms of sexism by people, institutions, and cultures. Feminism is discussed in this work as inseparable from the theory of intersectionality, which provides a deeper understanding of the multiplicity of personal identities and experiences, as well as a critique of worldwide sisterhood, much discussed in the notion of decolonization of both feminism and mainstream psychology.

This thesis also delves into a deeper and more specific grasp of gender bias, examining it in the setting of the workplace, as people spend a big part of their lives in the dynamics of work. Therefore, gender bias is present there through social order and gender norms, stereotypes, and expectations provided by a hegemonically masculine work environment. Matrices of domination are also uncovered in this work, namely neoliberal and late capitalist worldviews, protestant work-ethic, "prosperity gospel", white supremacy and, mainly, patriarchy.

The ideas of the psychology of working theory are discussed here as well, highlighting the importance of decent work for general well-being and future trends. Dignity, as a concept of respect towards each individual, irrespective of their social status, origin, sexuality, and gender is mentioned as a value, necessary for decent and meaningful work.

Lastly, implications for future changes are given, based on the relevant literature and experience, with recommendations on how to overcome bias and provide a more inclusive climate of diversity in the workplace. Promoting equality based on equity is a job for everyone by themselves, as well as people altogether, since changing the perspective of perception requires constant conscious effort to notice and reconstruct certain stereotypes and ideas, and incorporate inclusive and equitable practices into institutions, laws, and eventually social norms.

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Questionnaire.

GENERAL INFORMATION.

In order to allow for reflection, please provide the information requested below. Everything reported here is bound by professional secrecy and protected by the rules of the criminal code.

Age: _____

Gender: _____

Country of residence: _____

THOUGHTS ON DEVELOPMENT AND THE ECONOMY OF THE FUTURE.

(Perry, 2005; Italian adaptation by Santilli et al. 2018).

Instructions.

The future well-being of people will be influenced by the changes and evolutions that will occur in the world of work and a country's economy. Consequently, economists and scholars of the future choice propose different development hypotheses. This questionnaire summarizes some of them: some could be considered entirely agreeable, others less so.

Thinking about the work situations that concern you, how appropriate do the different models of economic development listed below seem to you? Please, read the following sentences carefully and indicate how much, in your opinion, the adoption of that particular way of thinking about the economy might favour or hinder the work future that concerns you.

Keep in mind that:

1: : indicates that you consider that way of thinking very inappropriate for your professional future;

5: indicates that you consider that way of thinking very appropriate for your professional future.

You can also use the other values (2, 3, 4), which represent the intermediate positions.

	1 2 3 4 5
1. The main focus should be on competition to promote employment and fulfilment, which encourages people to engage and develop new ideas.	☐ ☐ ☐ ☐ ☐

2. In order to promote the economy, employment and professional fulfilment, those who have the capacity for initiative and work with greater commitment should be guaranteed greater earnings.	❑ ❑ ❑ ❑ ❑
3. Reducing poverty and the risk of unemployment requires that people actually work. Unfortunately, the work is not and will not be there only for those who do not seek it and do not want to engage. (In a society with a high unemployment rate, only individuals actively seeking employment and working hard for it have the right to have a job).	❑ ❑ ❑ ❑ ❑
4. To promote the development of the economy and employment, it is necessary to ensure that wealth and well-being are equally distributed.	❑ ❑ ❑ ❑ ❑
5. To foster the economy, the state should be responsible for ensuring that everyone has the necessities to live in dignity.	❑ ❑ ❑ ❑ ❑
6. In order to promote the economy, development and work possibilities, more space should be given to individual citizens, free competition, private and privatisation.	❑ ❑ ❑ ❑ ❑
7. In order to promote employment and professional fulfilment, it is necessary to drastically reduce the myth of competition, which would mainly have negative aspects and bring out the worst in people.	❑ ❑ ❑ ❑ ❑
8. For a satisfactory economic and social future, free competition should be increased by ensuring that especially large companies and multinationals are not regulated by states and governments.	❑ ❑ ❑ ❑ ❑
9. In order to promote the economy, employment and professional fulfilment, there should be a greater emphasis on government support and services in the labour market.	❑ ❑ ❑ ❑ ❑
10. In order to promote the economy, employment and professional fulfillment, it should be ensured that wage gaps are reduced and that equal opportunities for earnings are effectively realized for all.	❑ ❑ ❑ ❑ ❑
11. In order to promote the economy and employment, it is necessary, above all, for each person to make a more significant effort to procure what is necessary to live in dignity.	❑ ❑ ❑ ❑ ❑
12. To encourage the development of the economy and employment, we must also accept the fact that some people can necessarily become rich to the detriment of others.	❑ ❑ ❑ ❑ ❑
13. Poverty and unemployment, rather than depending on individuals, are related to how the economy is regulated and how social supports and opportunities are organized and managed.	❑ ❑ ❑ ❑ ❑
14. For a good economic and social future, states should monitor and regulate large corporations and multinationals more carefully and strictly.	❑ ❑ ❑ ❑ ❑

ABOUT THOUGHTS, FEELINGS AND ACTIONS TOWARDS WHAT IS NOT GOING AS IT SHOULD GO.

Instructions.

It happens to everyone to become aware of forms of injustice, of discrimination, of difficulties that people or groups may experience, of threats to peace or to life itself on our

planet. Some people formulated thoughts relating to the importance and interest they had in these issues, the feelings and emotions they experienced, and the actions and activities they found themselves carrying out. Read them one at a time and indicate how much they describe you.

Please note that:

1 indicates that the sentence describes you very little;

2 indicates that the sentence describes you poorly;

3 indicates that the sentence describes you well enough;

4 indicates that the sentence describes you a lot;

5 indicates that the sentence describes you very much.

There are no right or wrong answers here; what is important is his way of thinking and behaving.

	1 2 3 4 5
For me it is important and interesting to inform myself about relevant social issues, to learn more about causes, consequences, etc.	❑ ❑ ❑ ❑ ❑
For me it is important and interesting to try to understand the consequences of the presence of discrimination, failure to respect rights, etc.	❑ ❑ ❑ ❑ ❑
For me it is important and interesting to analyze and reflect on injustices, threats to the environment, or to people, to their dignity, etc.	❑ ❑ ❑ ❑ ❑
For me it is important and interesting to seek ideas and suggestions on what should be done to reduce injustices, threats to the environment, or to people.	❑ ❑ ❑ ❑ ❑
For me it is important and interesting to reflect and discuss together with other people on actions and methods that could be able to safeguard common goods, what belongs to all of us and to future generations.	❑ ❑ ❑ ❑ ❑
For me it is important and interesting to give one's contribution, to propose reflections and ideas, to promote social changes for the benefit of the community.	❑ ❑ ❑ ❑ ❑
I happen to experience indignation in the presence of injustices.	❑ ❑ ❑ ❑ ❑
I sometimes feel uncomfortable when I witness indifference towards abuse, violence and bullying.	❑ ❑ ❑ ❑ ❑
I happen to be heartened and filled with hope by realizing that unity is also strength in improving the society in which we live.	❑ ❑ ❑ ❑ ❑
I happen to have the feeling that it is possible to do something for the good of everyone and to reduce injustices and inequalities.	❑ ❑ ❑ ❑ ❑
I sometimes feel helpless in the face of injustices and inequalities.	❑ ❑ ❑ ❑ ❑

I sometimes have the temptation to give up, to feel that everything is useless because human beings only think about themselves.	❑ ❑ ❑ ❑ ❑
I am someone who organizes events to protest against something or to demonstrate in favour of something.	❑ ❑ ❑ ❑ ❑
I am someone who circulates videos, messages, posts to raise awareness on issues of social commitment.	❑ ❑ ❑ ❑ ❑
I am someone who participates in information or awareness-raising events organized by associations or groups of socially engaged activists.	❑ ❑ ❑ ❑ ❑
I am someone who signs petitions, manifestos, appeals (e.g. Change.org etc.).	❑ ❑ ❑ ❑ ❑
I am someone who demonstrates together with others against injustice or for greater equality.	❑ ❑ ❑ ❑ ❑
I am someone who works hard to report discrimination, failure to respect rights, etc.	❑ ❑ ❑ ❑ ❑

IFAS - Involvement in Feminist Activities Scale.

Instructions.

Below are statements that describe typical activist actions on behalf of sexual minorities.

Consider them one at a time and indicate how much they represent you, keeping in mind that:

      1 stands for "Doesn't describe me at all"

      7 stands for "It totally describes me"

You can also use the other values (2, 3, 4, 5, 6) which represent the intermediate positions.

	1 2 3 4 5 6 7
I write to politicians and elected officials regarding issues relating to women and gender discrimination.	❑ ❑ ❑ ❑ ❑ ❑ ❑
I talk to others about women's issues and gender discrimination.	❑ ❑ ❑ ❑ ❑ ❑ ❑
I participate in marches and/or demonstrations for women's rights.	❑ ❑ ❑ ❑ ❑ ❑ ❑
I attend conferences/lectures/trainings on women's issues and gender discrimination.	❑ ❑ ❑ ❑ ❑ ❑ ❑
I frequent political, social, community and/or academic organizations that carry out activities and events on women and gender discrimination.	❑ ❑ ❑ ❑ ❑ ❑ ❑
I am involved in anti-racism projects.	❑ ❑ ❑ ❑ ❑ ❑ ❑
I am active in political activities.	❑ ❑ ❑ ❑ ❑ ❑ ❑
I am involved in research, writing and/or debate regarding issues relating to women and gender discrimination.	❑ ❑ ❑ ❑ ❑ ❑ ❑

I am involved in organizations that address the needs of other minority groups (e.g. ethnic minorities, women, people with disabilities).	❏ ❏ ❏ ❏ ❏ ❏ ❏
I am involved in planning/organizing events and activities against violence against women.	❏ ❏ ❏ ❏ ❏ ❏ ❏
I vote for political candidates who support gender discrimination issues.	❏ ❏ ❏ ❏ ❏ ❏ ❏
I am involved in teaching and/or mentoring on issues related to patriarchy.	❏ ❏ ❏ ❏ ❏ ❏ ❏
I am a member of one or more organizations and/or groups of women and gender discrimination.	❏ ❏ ❏ ❏ ❏ ❏ ❏
I read literature on the topic of sexual minorities.	❏ ❏ ❏ ❏ ❏ ❏ ❏
I am a member of an association that tries to overcome a patriarchal model.	❏ ❏ ❏ ❏ ❏ ❏ ❏
I actively participate in political, social, community organizations and/or academic activities and events regarding women and gender discrimination.	❏ ❏ ❏ ❏ ❏ ❏ ❏

SOCIAL DOMINANCE ORIENTATION (SDO).

Instructions.

Show how much you favour or oppose each idea below by selecting a number from 1 to 7 on the scale below. You can work quickly; your first feeling is generally best.

  1 = strongly oppose

  2 = somewhat oppose

  3 = slightly oppose

  4 = neutral

  5 = slightly in favour

  6 = somewhat in favour

  7 = strongly in favour

	1 2 3 4 5 6 7
To get what you want, it is sometimes necessary to use force against other groups.	❏ ❏ ❏ ❏ ❏ ❏ ❏
It's not a problem if some people have more chances in life than others.	❏ ❏ ❏ ❏ ❏ ❏ ❏

It is probably a good thing for social well-being that only some people are at the top of society, while the others remain in lower positions.	❑ ❑ ❑ ❑ ❑ ❑ ❑
In an ideal world, all human beings, regardless of their country of origin, would have the same rights.	❑ ❑ ❑ ❑ ❑ ❑ ❑
We would have fewer social problems if we treated people more fairly.	❑ ❑ ❑ ❑ ❑ ❑ ❑
Society should be dominated by people from different social groups (women, men, people with immigration histories, LGBTQIA+ people, people in poverty, people with disabilities, etc.).	❑ ❑ ❑ ❑ ❑ ❑ ❑

GENDER-SPECIFIC SYSTEM JUSTIFICATION.

Instructions.

This questionnaire refers to your general attitudes about relationships between men and women in your country today. Please indicate the extent to which you agree with each of the following statements. Keep in mind that:

1 stands for strongly disagree;

7 stands for strongly agree.

You can also use the other values (2, 3, 4,5,6) which represent the intermediate positions.

	1 2 3 4 5 6 7
In general, relationships between men and women in my country are fair.	❑ ❑ ❑ ❑ ❑ ❑ ❑
In my country, generally, men and women distribute family and domestic tasks equally.	❑ ❑ ❑ ❑ ❑ ❑ ❑
For women, my country is the best country in the world to live in.	❑ ❑ ❑ ❑ ❑ ❑ ❑
Most policies in my country relating to gender and job placement are at the service of the common good.	❑ ❑ ❑ ❑ ❑ ❑ ❑
Everyone in my country, man or woman, has a fair chance at wealth and happiness.	❑ ❑ ❑ ❑ ❑ ❑ ❑
Gender roles need to be radically restructured.	❑ ❑ ❑ ❑ ❑ ❑ ❑
Sexism in society is getting worse every year.	❑ ❑ ❑ ❑ ❑ ❑ ❑
Society is organized so that men and women usually get what they deserve regardless of their gender.	❑ ❑ ❑ ❑ ❑ ❑ ❑

QUALITY OF LIFE.

Di Maggio, Nota e Soresi.

Instructions.

Below are statements regarding the satisfaction you experience with your working condition, with your life and what you are doing as a country. Read them carefully and indicate how much you agree with them, noting that:

     1 = completely disagree;

     2 = disagree;

     3 = neither disagree nor agree;

     4 = agree;

     5 = completely agree.

There are no right or wrong answers here; what is important is your way of thinking and behaving.

	1 2 3 4 5
I am satisfied about how I manage my working, family and personal life.	❑ ❑ ❑ ❑ ❑
I am satisfied with how I manage to 'match' my work needs with those of my personal/family life.	❑ ❑ ❑ ❑ ❑
I am satisfied with the opportunities I have to do my job and homework as best as possible.	❑ ❑ ❑ ❑ ❑
I feel I have the time to pursue my personal and professional goals satisfactorily.	❑ ❑ ❑ ❑ ❑
I am satisfied with the way I divide my time between work and personal life.	❑ ❑ ❑ ❑ ❑
Most of the time my life is close to my ideal.	❑ ❑ ❑ ❑ ❑
The conditions of my life are excellent.	❑ ❑ ❑ ❑ ❑
I am satisfied with my life.	❑ ❑ ❑ ❑ ❑
So far I have obtained the important things I want from life.	❑ ❑ ❑ ❑ ❑
If I could relive my life, I would change almost nothing.	❑ ❑ ❑ ❑ ❑
I think the country is reacting well to this emergency.	❑ ❑ ❑ ❑ ❑
I am satisfied with what is being done for our society.	❑ ❑ ❑ ❑ ❑
The measures taken in our country make me feel safer.	❑ ❑ ❑ ❑ ❑
I am satisfied with how overall we are responding to the current situation as a nation.	❑ ❑ ❑ ❑ ❑

If I could change anything about national decisions, I would change almost nothing.	❑ ❑ ❑ ❑ ❑

HOPES IN ADULTS.

S. Soresi e L. Nota.

Instructions.

When thinking about your future it is important to consider what you hope and hope for. Below are some wishes and hopes that have most frequently indicated people who, like you, have found themselves involved in an orientation project. Consider them one at a time and indicate how much you think they are also present in your current way of thinking about the future. When providing your answers, keep in mind that:

1: stands for "I don't think like that at all"

5: stands for "I think like this very often"

You can also use the other values (2, 3, 4) which represent the intermediate positions.

	1 2 3 4 5
I feel like I'll be able to do pretty well.	❑ ❑ ❑ ❑ ❑
In the end I know I will get what I want.	❑ ❑ ❑ ❑ ❑
In the future I will be able to do what I can't do today.	❑ ❑ ❑ ❑ ❑
I have the certainty that in the future I will be able to do something interesting for myself.	❑ ❑ ❑ ❑ ❑
In the future I will work with people who will respect me very much.	❑ ❑ ❑ ❑ ❑
In the future I will be involved in very important projects.	❑ ❑ ❑ ❑ ❑
I know that one day I will see my wishes come true.	❑ ❑ ❑ ❑ ❑
If we work together it will be possible to respect the environment and nature.	❑ ❑ ❑ ❑ ❑
In the future I will be involved together with others in important projects for the well-being of all people and society.	❑ ❑ ❑ ❑ ❑
In the future, by working together, we will do what seems difficult to us today, in terms of human and environmental respect.	❑ ❑ ❑ ❑ ❑
Collaborating together, rather than competing, will reduce injustice and war.	❑ ❑ ❑ ❑ ❑
In the future, respect for human rights and equality between people will improve.	❑ ❑ ❑ ❑ ❑
I am convinced that inequalities and discrimination will decrease in the future.	❑ ❑ ❑ ❑ ❑

JOBS AND WORKPLACES.

Instructions.

Below are statements about some important aspects of the job you may have in the future. Consider them one at a time and indicate if and how much you share them, keeping in mind that:

1 stands for "Definitely NO, this is not what I think about the job I will do"

5 stands for "Definitely YES, this is what I think of the job I will do"

You can also use the other values (2, 3, 4) which represent the intermediate positions.

	1 2 3 4 5
1. You must not accept working in a place that does not guarantee everyone the right to freely express their opinions even regarding the work they do.	❑ ❑ ❑ ❑ ❑
2. To actually be a good job, a job should first of all protect the well-being of those who carry it out.	❑ ❑ ❑ ❑ ❑
3. One must agree to carry out only those jobs that allow people to improve their skills.	❑ ❑ ❑ ❑ ❑
4. You must agree to work only in places where you are accepted for who you are (regardless of gender, age, ethnicity, religion, political orientation, etc.).	❑ ❑ ❑ ❑ ❑
5. In a workplace, the feelings and needs of workers must come first and be considered by everyone with respect and attention.	❑ ❑ ❑ ❑ ❑
6. You must not accept working in a company that produces objects and materials that are harmful to the environment.	❑ ❑ ❑ ❑ ❑
7. Even if you have a high salary, you shouldn't accept working in a place where you don't feel treated with dignity.	❑ ❑ ❑ ❑ ❑
8. You should not accept a job if fair pay is not guaranteed.	❑ ❑ ❑ ❑ ❑

WORKING TODAY.

Instructions.

Below are some situations that can be experienced in this moment of emergency in work contexts. Read them carefully and indicate how much the situation presented represents the condition you experience, keeping in mind that:

1 = not at all;

2 = very little;

3 = enough;

4 = a lot;

5 = very much.

	1 2 3 4 5
1. Having been discriminated against because of your gender.	❑❑❑❑❑
2. Having been discriminated against because of your ethnic origin.	❑❑❑❑❑
3. Having been discriminated against due to precarious employment status.	❑❑❑❑❑
4. Having been discriminated against because of the duties performed.	❑❑❑❑❑
5. Having been discriminated against due to one's health level.	❑❑❑❑❑
6. Having been discriminated against due to the presence of a disability.	❑❑❑❑❑
7. Having been discriminated against in relation to the request to go to work.	❑❑❑❑❑
8. Having been discriminated against in relation to the protections made available.	❑❑❑❑❑
9. Having been discriminated against in relation to the excessive workload required.	❑❑❑❑❑
10. Having been discriminated against in relation to the lack of involvement in the decisions made.	❑❑❑❑❑

DISCRIMINATION AND SUPPORT.

Instructions.

Below are some conditions that may be experienced in the workplace. Read them carefully and, thinking about your work experiences, indicate how much you agree with them, keeping in mind that

  1 = completely disagree;

  2 = disagree;

  3 = neither disagree nor agree;

  4 = agree;

  5 = completely agree.

	1 2 3 4 5
I work in an environment that takes into consideration my difficulties, including family and personal ones.	❑❑❑❑❑
My manager allows me to work from home with the necessary flexibility.	❑❑❑❑❑
My manager is attentive to my happiness and well-being.	❑❑❑❑❑

My manager pays little attention to workers' rights.	❏ ❏ ❏ ❏ ❏
My manager provides support and encouragement to his male and female collaborators.	❏ ❏ ❏ ❏ ❏
Colleagues provide support and encouragement.	❏ ❏ ❏ ❏ ❏
The poor collaboration of colleagues makes it difficult for me to manage my working life now.	❏ ❏ ❏ ❏ ❏
My family members give me support and encouragement.	❏ ❏ ❏ ❏ ❏
The collaboration I experience at home helps me manage this period.	❏ ❏ ❏ ❏ ❏
I feel supported by my family.	❏ ❏ ❏ ❏ ❏
Working in an environment that takes into consideration my difficulties, including family and personal ones.	❏ ❏ ❏ ❏ ❏
The presence of a manager who allows you to work from home with the necessary flexibility.	❏ ❏ ❏ ❏ ❏
The presence of a manager who is attentive to my happiness and well-being.	❏ ❏ ❏ ❏ ❏
The presence of a manager who pays little attention to the rights of workers.	❏ ❏ ❏ ❏ ❏
The presence of a manager who provides support and encouragement to his collaborators.	❏ ❏ ❏ ❏ ❏
The presence of colleagues who provide support and encouragement.	❏ ❏ ❏ ❏ ❏
The poor collaboration of colleagues/ghe which makes it difficult to manage working life.	❏ ❏ ❏ ❏ ❏
The presence of family members who give support and encouragement.	❏ ❏ ❏ ❏ ❏
Collaboration at home that helps manage various situations.	❏ ❏ ❏ ❏ ❏
The presence of family supports.	❏ ❏ ❏ ❏ ❏

WORKPLACE OSTRACISM SCALE.

Instructions.

Below are some conditions that may be experienced in the workplace. Read them carefully and, thinking about your work experiences, indicate how often they happened to you, keeping in mind that:

    1 = never;

    2 = once in a while;

3 = every now and then;

4 = fairly often;

5 = often;

6 = constantly;

7 = always.

	1 2 3 4 5 6 7
1. Others ignore you at work.	❑ ❑ ❑ ❑ ❑ ❑ ❑
2. The others leave the room when you enter.	❑ ❑ ❑ ❑ ❑ ❑ ❑
3. Your greetings are not answered at work.	❑ ❑ ❑ ❑ ❑ ❑ ❑
4. You involuntarily sat alone in a crowded cafeteria at work.	❑ ❑ ❑ ❑ ❑ ❑ ❑
5. Others avoid you at work.	❑ ❑ ❑ ❑ ❑ ❑ ❑
6. You've noticed that others don't look at you at work.	❑ ❑ ❑ ❑ ❑ ❑ ❑
7. Others at work leave you out of the conversation.	❑ ❑ ❑ ❑ ❑ ❑ ❑
8. Others refuse to talk to you at work.	❑ ❑ ❑ ❑ ❑ ❑ ❑
9. Others at work treat you as if you aren't there.	❑ ❑ ❑ ❑ ❑ ❑ ❑
10. Others at work don't invite you for a coffee break.	❑ ❑ ❑ ❑ ❑ ❑ ❑

Figures.

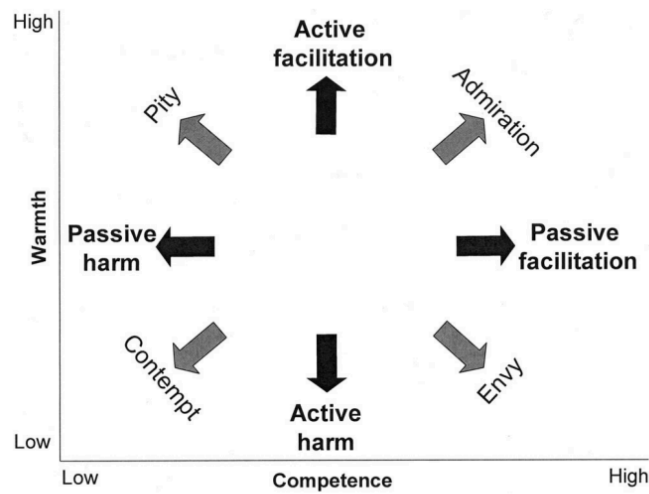Figure 1. From Cuddy, A. J. C., Fiske, S.T., Glick, P. (2007).

Figure 1. Schematic representation of behaviors from intergroup affect and stereotypes map Hypotheses 1 and 2. Competence and warmth stereotypes are represented outside the figure along the *x*- and *y*-axes, respectively. Emotions are represented by gray arrows, within the figure on diagonal axes. Behavioral tendencies are represented by black arrows within the figure on horizontal and vertical axes.

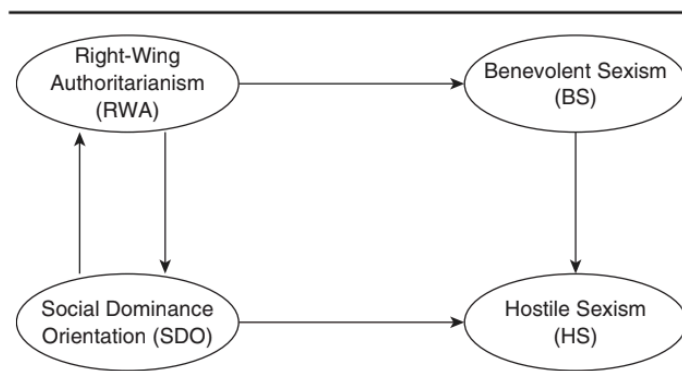Figure 2. From Sibley, C.G., Wilson, M.S., Duckitt, J. (2007).

Figure 1 Model of proposed causal effects of men's Social Dominance Orientation (SDO) and Right-Wing Authoritarianism (RWA) on subsequent levels of Hostile Sexism (HS) and Benevolent Sexism (BS).

Thank you for reading this work!