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**Body Exposure in the Queer Context:  
The Role of The Pride Parade**

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## **Abstract**

The Pride Parade is a specific context in space and time during which the queer community behaves in certain ways. In the present final dissertation, we show a model of the correlation between body exposure and well-being in queer people during the Pride Parade. We assume that queer people during the Pride Parade tend to expose their bodies, and this leads them to feel good (i.e., experience well-being). We assume this process of body exposure and well-being occurs during the Pride Parade thanks to three variables that mediate between the Pride Parade context and the body pride and exposure that queer people can experience in that moment. These three variables are (i) the identification with the queer community (i.e., the LGBTQIA+ community), (ii) the norm on the body and (iii) the norm on the majority that are in force during the Pride Parade. The data collection was conducted with two other graduating students through the distribution of two questionnaires, the second of which investigates the correlations of the variables mentioned before exclusively during the Pride Parade context. In this dissertation, I focus on the second questionnaire only.

## Chapter 1 – Introduction

*“Dominator culture has tried to keep us all afraid,  
to make us choose safety instead of risk,  
sameness instead of diversity.  
Moving through that fear, finding out what connects us,  
revelling in our differences;  
this is the process that brings us closer,  
that gives us a world of shared values,  
of meaningful community.”*  
— bell hooks, Teaching Community

### **The Pride Parade**

At the turn of June 27 and June 28 of 1969, New York police raided the Stonewall Inn, a gay bar on Christopher Street in Greenwich Village. Instead of dispersing to avoid arrest, the clients of the gay bar fought back, throwing paving stones, cans, and bottles at the police (Peterson et al., 2018). The raid turned into a riot that continued for the following two nights (McFarland, 2012). These Stonewall riots galvanized the US lesbian and gay movement, which decided to celebrate the event in annual ritual parades (Peterson et al., 2018). It was the beginning of the Pride Parade phenomenon.

In Italy, the first Pride Parade took place in Rome in 1972. Over the years, the annual parades around the world have proved to be a vehicle for mobilizing the LGBTQIA+ community to culturally challenge the hetero-normative status quo, demand citizen rights, and build collective identity (Peterson, 2018).

According to McFarland (2012), Pride Parades involve the open display of queer<sup>1</sup> people without trying to make the image “palatable to mainstream society”. Indeed, Polchin (1997) states that an authentic LGBTQ+ identity is possible when

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<sup>1</sup> In this dissertation, the term queer will be used as an umbrella term, indicating whoever does not identify as a heterosexual and/or cisgender person. This choice was made to acknowledge the wide diversity and fluidity that makes up the LGBTQIA+ community.

private comes out into the public, onto the street. Pride Parades do not only occupy the streets but “produce” space and identity (Enguix, 2009, p. 15).

Starting from these assumptions, Pride Parades constitute an interesting and privileged field for the analysis of the mechanisms through which “sexual diversity manifests and expresses social and subjective identities” (Enguix, 2009, p. 15) and how these identities feel (or do not feel) free to behave in certain ways in this specific public context. We assume the level of freedom that these people feel in conducting a certain behaviour is inevitably influenced by the marginalisation they usually experience.

Social marginalisation is defined as a systematic effort to push individuals and groups “to the side, to the edge, or even over the edge” in society, often including “subordination (to keep down), oppression (to weigh down), and exclusion (to keep out)” (Causadias & Umana-Taylor, 2018). As queer people are socially marginalised, the Pride Parade acquires the ability to move them from the side to the centre of the scene. A way to promote marginalised individuals’ sense of worth and humanity is a “psychological community of others” (Jones, 2003, p. 221) or “community of resistance” (hooks, 1990, p. 42), which is the enhancement of one’s sense of self (Case & Hunter, 2012) through the creation of a safe place where the oppressed can affirm one another, healing each other from the sufferings of the oppression. That is, to identify with each other and to feel like a sizeable group for once.

Moreover, it is known that marginalisation results in higher rates of psychological distress and depression (e.g., Vorobjovas-Pinta & Hardy, 2020). The minority stress framework – conceptualized by Meyer (2003) – postulates that group-level coping strategies, like collective action (DeBlaere et al., 2014), may reduce the negative mental health consequences associated with oppression for sexual minority people, and the Pride Parade can be considered as a collective action.

In this paper, we focus on three specific aspects of the Pride Parade that can affect how queer people behave: (i) the identification with the queer community (i.e., the LGBTQIA+ community), (ii) the perceived norms on the body (i.e., it is considered normal to show one’s body during the Parade) and (iii) the norm on the majority (i.e., the Pride Parade is a specific context where the minority group

becomes the majority). These elements can make a significant difference in the behavioural choices of socially marginalised people (in this case, queer people). Thus, we hypothesised that these conditions bring about queer people to experience body pride (i.e., feeling good about one's body image) and expose their bodies, which enhances their well-being (i.e., one's judgment of their overall quality of life; Diener et al., 1998).

### **Body Image in Queer People**

Body image can be defined as the mental picture one forms of one's body as a whole, including its physical characteristics (body percept) and one's attitudes toward these characteristics (body concept) (American Psychological Association, 2018). It refers to how individuals perceive everything that pertains to their bodies (e.g., Tiwari & Kumar, 2015). In this regard, to have a positive body image means to feel comfortable, confident and happy with one's body (e.g., Wood-Barcalow et al., 2010) and to perceive that one's body is accepted by others, including family, friends, partners and society in general (e.g., Tylka & Wood-Barcalow, 2015).

To date, research tells us that the subjective evaluation of one's own body has an enormous influence on one's personality and subjective well-being (e.g., Danilova, 2021). Therefore, it is important to account for the fact that a positive body image is indirectly transmitted via subtle acceptance messages from significant others about one's appearance and general widespread messages about beauty and love for the body (e.g., Tylka & Wood-Barcalow, 2015). These messages inevitably concern and reflect the cultural standards of attractiveness.

In line with this assumption, it is easily conceivable that queer people (like any other marginalised group) will have difficulty maintaining a positive body image. The empirical literature has, indeed, seen both sexual orientation (Morrison et al., 2004) and gender identity (Strübel et al., 2020) as possible impacting factors for body image. For example, much of the research seems to conclude that gay men and heterosexual women undergo higher levels of concern over body image and are more likely to suffer from eating disorders than heterosexual men and lesbian women (Muth & Cash, 1997), suggesting that being subjected to the male gaze can be part of the problem (Fredrickson and Roberts, 1997).

It is fundamental to acknowledge “how systems are designed to shame, police, and objectify” (Bonell et al., 2023, p. 95) queer people's bodies for dismantling their negative body images. In fact, a systematic review by Nowicki (2022) found that queer men who face discrimination and/or internalised homophobia are more likely to have body image concerns. Bonell et al. (2023) propose that these concerns are amplified by the systemic experiences of stigma, which lead to unattainable appearance standards for queer men. For instance, on one hand, feminine queer men tend to experience increased body surveillance and body shame (Massey et al., 2021), on the other hand, conformity to stereotypical masculine norms predicts internalised homophobia for queer men, as queerness is subjugated under almost all cultures’ hegemonic masculinity ideals (Ramos et al., 2020).

With regard to lesbian women, the dominant culture has extremely negative judgements about lesbians’ appearance, considering them less attractive (Kelly, 2007). These are stereotypes that can influence how lesbians perceive their own bodies. Indeed, beauty ideal internalisation (i.e., the assimilation of the sociocultural prescriptions of attractiveness into one’s belief system) positively correlates with body dissatisfaction (Cafri et al., 2005). Additionally, as the lesbian community has its own norms for appearance, lesbian women easily find themselves stuck in a “double bind” (Kelly, 2007, p. 873), struggling to meet conflicting standards between the dominant cultural standards and subcultural expectations. As a result of this struggle, butch (i.e., masculine presenting) and androgynous (i.e., gender-neutral presenting) lesbians feel more visible within their community and receive more negative feedback from the dominant heteronormative culture. In contrast, it is the opposite for femme (i.e., feminine presenting) lesbians (Kelly, 2007).

According to Brown’s theory (1987), lesbians are less oppressed by mainstream beauty standards as their identity goes against heteronormative norms. Nevertheless, this theory was proved true to some degree. Indeed, research has shown that gender is a more salient factor for body image than sexual orientation (Henrichs-Beck et al., 2017) and, regardless of the latter, women report a higher level of body dissatisfaction than men (Yean et al., 2013). In particular, lesbian women with greater feminine than masculine stereotypical traits suffer more of it

(Henrichs-Beck et al., 2017). This is predictable, considering how much physical attractiveness is considered an inherent part of femininity (Henrichs-Beck et al., 2017).

Concerning specifically bisexual women, they may focus on their physical appearance to be desirable to men (Smith et al., 2019), as beauty itself is culturally defined by the people in power in patriarchal societies (i.e., cisgender men) (Fredrickson & Roberts, 1997). For this reason, it has been suggested that they experience more body satisfaction when in relationships with women (Chmielewski & Yost, 2012). Also, since they are attracted to both men and women, bisexual women (similarly to femme lesbians) risk feeling less connected to the LGBTQIA+ community, and inauthentic to others, which can affect their overall well-being (Smith et al., 2019).

Other factors must be considered when it comes to transgender people. In this dissertation, the term transgender (or trans person) will be used in its broadest sense to indicate whoever identifies themselves as across the “spectrum of gender variance, including those who hold a non-binary identity such as genderqueer or gender fluid” (McGuire et al., 2016, p. 96), so not having a gender identity in line with their sex assigned at birth. Trans people’s body images can be influenced by potential concerns of passing (i.e., to be identified as one’s gender identity through one’s gender expression; Stryker & Whittle, 2006), gender dysphoria (i.e., discomfort or distress related to incongruence between a person’s gender identity, sex assigned at birth, and primary and secondary sex characteristics; American Psychological Association, 2023), and transphobic interactions (e.g., Tabacac et al., 2018). These are all elements which can lead to body dissatisfaction. For example, being misgendered can be understood as sexual objectification, as “it is reducing someone to their primary/secondary sex characteristics for the ease of someone else” (Pradell et al., 2024, p. 325).

Sociocultural models of body image suggest that exposure to unrealistic appearance ideals that emphasize characteristics associated with masculinity and femininity – and so reflecting the rigid cultural gender identity roles – can foster the development of body image disturbance and psychological distress (Strübel et al., 2020). These disturbances may worsen in trans individuals “as they negotiate shifts in power in a society that defines men’s attractiveness by



their muscularity and women's attractiveness by their thinness and vulnerability" (Strübel et al., 2020, p. 54). Indeed, in a study conducted by Stolberg (2022), trans people defined the gender binary as "restrictive" and "oppressive" (p. 32) and it was related to how society is organised (e.g., changing rooms, sports teams, clothing options).

As a result, social distress about one's gender appearance can threaten social interactions in trans people, creating anxiety (e.g., McGuire et al., 2016). On the other hand, trans people described better body image in situations where conforming to a binary ideal of gender expression was not required (*Ibidem*). Indeed, sharing one's trans identity with other trans people has been found to raise a sense of belonging that can function as a protective factor for their well-being (Sherman et al., 2020), allowing for a sense of identity pride (Singh et al., 2011). Following these premises, we assume that the Pride Parade can be a context that enhances this sense of belonging and identity pride.

### **Body Exposing in Queer People**

Having considered the difficulties that queer people can experience with their body image, we can suppose that exposing their bodies in public can be challenging or, at least, needs specific conditions. Cervone et al. (2024) developed the construct of *body exposure* (or *body exposing*), indicating the pursuit (rather than avoidance) of situations in which the body will be the object of others' gaze (e.g., wearing clothes that draw attention to one's body, enjoying being looked at). This construct develops from the Objectification Theory provided by Fredrickson & Roberts (1997), which showed how clothing and the exposure of the body are associated with self-objectification. In their work, Cervone et al. (2024) explain body exposure as a psychological response to self-objectification different from *body concealment* (or *body concealing*). The latter is conceptualized as an other-oriented body avoidance, which includes "those attitudes and strategies aimed specifically at avoiding others' gaze" (p. 4). Most importantly, it has been suggested that body exposure is related to other's positive feedback regarding one's appearance, while body concealment is related to negative body image and body shame (Cervone et al., 2024). Indeed, body concealment in particular has been negatively correlated with well-being (*Ibidem*).

Studies over the past decades have addressed the exposure of one's body specifically among women samples (e.g., Liss et al., 2011; Hollett et al., 2022). It is plausible considering the sexual objectification women are subjected to. Indeed, sexual objectification represents "an ever-present reminder for women to feel concerned and worried about their safety and, in turn, to restrict their freedom of movement" (Calogero et al., 2020, p. 4). This factor inevitably affects how much they conceal or expose their bodies, mainly by their clothes' selection. In fact, women's clothing choices are frequently interpreted as sexual messages (Montemurro & Gillen, 2013), as exemplified by common misogynistic comments such as "*women wearing revealing clothes are 'asking for it'*" (Bakar & Sharizal, 2023, p. 7).

Research also tells us that women who are more satisfied with their bodies choose clothing that accentuates their shapes (Harden et al., 1998). However, this last assumption needs to be contextualised in a patriarchal system in which women's freedom is limited, and the act of dressing is not only influenced by their confidence but also by the sexual objectification mentioned before. As Sheffield (1987) observed:

No aspect of well-being is more fundamental than freedom from personal harm motivated by hatred or fear of one's ascribed characteristics, that is, freedom from ideologically justified violence against one's person. Without such freedom it is impossible to implement other choices (p. 171).

The fear of "ideologically justified violence against one's person", as well as sexual objectification (e.g., Velez et al., 2016; Brewster et al., 2019; Comiskey et al., 2020; Pradell et al., 2024), also affects queer people, as part of a social minority.

Thus, the act of dressing (i.e., deciding how to (un)cover one's body, when and for whom) is a social process that varies based on different audiences and situations (Gezcy & Karaminas, 2013). In our context of analysis, namely the Pride Parade, we may suppose that the characteristics of the situation elicit body exposure in queer people. Indeed, findings demonstrated that self-expression in queer people – as body exposure can be – could empower confidence when situated within an "empathetic communal experience" (Ferrero-Regis et al., 2023, p. 3), and the Pride Parade can be considered as such. More specifically, queer

costuming offers transformations while enhancing socialisation and temporal reinvention (*Ibidem*), and empowering spaces where marginal bodies are celebrated offer collective experiences that “challenge patriarchal power relations” (*Ivi*, p. 8).

As Frith & Gleeson (2004) stated in their work, even if body image is typically conceptualised as an internal and enduring “essence,” findings demonstrate that “it is fluid, contradictory, and constantly renegotiated” (p. 45), meaning it can also vary based on context and lead to different behaviours. For this reason, our study starts from the assumption that queer people’s body image can improve during the Pride Parade for several factors, leading people to expose their bodies and feel well about it.

### **Aims of the Present Study**

Taking together, previous evidence suggests that when going through a collective celebratory experience, queer people can express their authentic selves (Polchin, 1997), enhancing their confidence (Ferrero-Regis et al., 2023) and sense of belonging to their community (e.g., Sherman et al., 2020). For this reason, this study starts from the assumption that the Pride Parade can function as a collective experience aimed at celebrating and reclaiming queer people's lives, and it aims at inquiring whether the context of analysis enhances queer people’s body image and if this enhancement leads to body exposure and well-being. To do so, we developed two online questionnaires for Italian speakers.<sup>2</sup>

The first questionnaire was distributed before Pride Month (i.e., June). It was a pilot study aimed at investigating whether body pride in queer people was positively related to body exposure and well-being (or life satisfaction). It did not have any explicit reference to the Pride Parade. The second questionnaire was distributed during Pride Month. It is a follow-up of the first one and it investigates the correlations between body exposure, body pride, well-being and the characteristics of the Pride Parade (mentioned in the previous chapters). In the present dissertation, I focus on the second questionnaire only.

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<sup>2</sup> The present research was carried out in collaboration with two other graduating students: Alice Severi and Margherita Bernini.

## Chapter 2 – Methodology

### Hypotheses

In the present study, we show a model of the correlation between body exposure and well-being in queer people during the Pride Parade (see Figure 1). We assume that queer people during the Pride Parade tend to expose their bodies, and this leads them to experience greater well-being. We assume this process of body exposure and well-being occurs during the Pride Parade thanks to three variables that mediate between the Pride Parade context and the body pride and exposure that queer people can experience in that moment. These three variables are (i) the identification with the queer community (i.e., the LGBTQIA+ community), (ii) the norm on the body (i.e., it is considered normal to show one's body during the Parade) and (iii) the norm on the majority (i.e., the Pride Parade is a specific context where the minority group becomes the majority) that are in force during the Pride Parade.

Specifically, we hypothesised that:

1. Queer participants' body exposure during the Pride Parade is positively related to well-being.

This prediction lays on the assumption that the Pride Parade is a context where queer people tend to wear more revealing clothes in public. If they decide to do so, it is because they are proud of their body and are willingly showing it on the street, meaning they feel well about it.

2. The identification with the community, the norm on the body, the norm on the majority, and positive body image (or body pride) are positively related to body exposure and negatively related to body concealment.

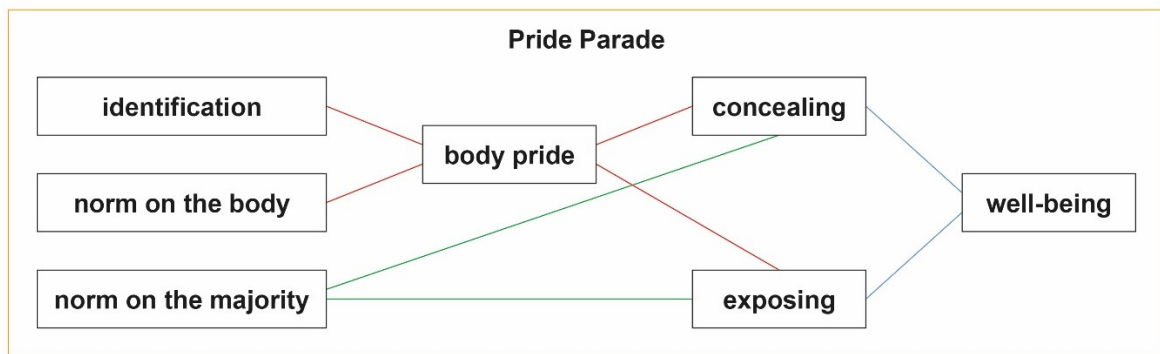
The first three variables are the aspects that make the Pride Parade a specific area of activity in which queer identities can behave freely, being the in-group publicly and following new rules of decency.

3. The identification with the community and the norm on the body are positively related to positive body image (or body pride).

The latter hypothesis lays on the assumption that being surrounded by queer people who show their bodies proudly in all their diversities (e.g., body sizes,

gender-non-conforming ways of dressing, trans bodies), can lead to more awareness of one's uniqueness and feel well in one's body. Indeed, to feel represented (in this case, seeing bodies similar to one's body) can enhance one's self-concepts and well-being (Case & Hunter, 2012).

Figure 1. *Conceptual Model of The Variables*



## Participants

Our second online questionnaire reached 364 participants, recruited through snowball sampling (e.g., through WhatsApp, Instagram, Telegram) and convenience sampling (e.g., participants of the Pride Parades that occurred in Padova). The only mandatory condition for completing the questionnaire was to identify as a queer person, so we excluded all those participants who described themselves as both heterosexual and cisgender (i.e., non-queer people). We also excluded from the analysis one underage participant and all those participants who failed the attention check items or did not complete the questionnaire.

The final sample results in 181 participants (98 women, 42 men, 41 non-binary), whose ages ranged from 18 to 53 ( $M = 26.27$ ,  $SD = 6.34$ ). The majority of the participants are students ( $N = 83$ , 45.8%), and possess a bachelor's degree ( $N = 70$ , 38.7%). Most of them are either bisexual ( $N = 83$ , 45.8%) or homosexual people ( $N = 60$ , 33%) and 34 of them are going through a gender affirmation pathway.

On average, participants rated their family's socio-economic status as slightly higher than the average Italian family ( $M = 55.79$ ,  $SD = 18.61$ ), measured on a scale ranging from 0 (i.e., *much worse*) to 100 (i.e., *much better*), and were

generally left-wing ( $M = 10.84$ ,  $SD = 15.65$ ), on a scale from 0 (i.e., *left-wing*) to 100 i.e., *right-wing*).

### **Procedure and Variables**

The Ethical Committee of the School of Psychology of the University of Padua approved the present study.

The questionnaire was developed on Qualtrics (<https://www.qualtrics.com>). It had an opening sentence stating, “*Dear participant, Happy Pride Month!*”, as it was distributed during June.

Firstly, we asked participants to indicate whether they were cisgender and heterosexual, and what their gender was. Heterosexual cisgender participants were redirected to a different questionnaire (unrelated to our research).

Secondly, the following page included an informed consent form. After reading it, participants were directed to the block dedicated to demographic questions.

Thirdly, participants were asked to write down some words they use to describe their queer identity. Specifically, the directions stated as follows:

The term “Queer” is an umbrella term used to refer to those who are not heterosexual and/or cisgender. In this questionnaire, you will be asked to think about your physical characteristics concerning your identity and expression of your queer body. To start, we ask you to report one or two words that describe your queer identity (e.g. “pansexual non-binary person”, “trans man”, “lesbian”...). These terms will be used by the system to ask you how you feel about this identity.

After that, we investigated if the participants had ever been to a Pride Parade (or if they were participating while filling out the questionnaire). If they replied *no*, we invited them to answer by imagining how they would feel at the Parade.

Then, we assessed three predictor variables of the Pride Parade (i.e., identification, the norm on the body, the norm on the majority), body pride (or body positivity), body concealing, body exposing, and life satisfaction (i.e., well-being). All variables were applied to the specific context of the Pride Parade and are described below.

Finally, participants were debriefed, and an open text box was left for them to leave comments, thanking them for their participation.

**Identification.** To assess participants' identification with the queer community during the Pride Parade, we developed 5 items adapted from the Identification Scale by Cadinu & Reggiori (2002). It is a 7-point Likert-type scale ranging from *very untrue to me* (1) *very true to me* (7). Examples of items are "I feel part of the queer community" and "I often think about myself as a queer person" ( $\alpha = 0.841$ ).

**Norm on the body.** By norm on the body, we mean what norms and rules people perceive as normal in regulating the exposure and the appearance of bodies. In the context of the Pride Parade, we suggest it is considered normal to show one's body. The scale to measure this construct is an ad-hoc scale. It includes 5 items and uses a 5-point Likert-type scale ranging from *strongly disagree* (1) to *strongly agree* (5). Examples of items are "During the Pride Parade, it is more acceptable than usual to show one's body" and "People who join the Pride Parade do not judge who exposes their body" ( $\alpha = 0.771$ ).

**Norm on the majority.** We wanted to observe how the Pride Parade is a specific context where the minority group becomes the majority (i.e., the out-group becomes the in-group). That means that the norms of the majority are different than usual, and the queer community should feel safe in being the in-group. The scale to measure this construct is an ad-hoc scale. It includes 5 items and uses a 5-point Likert-type scale ranging from *strongly disagree* (1) to *strongly agree* (5). Examples of items are "During the Pride Parade, I feel that my community is numerous" and "During the Pride Parade, my community protects me" ( $\alpha = 0.878$ ).

**Body pride.** To assess body pride (or body positivity) concerning participants' queer identity, we developed 6 items adapted from Le et al. (2022). The items were evaluated on a 6-point Likert-type scale ranging from *strongly disagree* (1) to *strongly agree* (6). As we wanted to investigate specifically the body pride that participants experienced about their being queer, the items were introduced as follows:

In the questions, we use the term "queer appearance". By this term, we mean all those elements of your body (e.g. scars, body parts) or of your physical appearance (e.g. makeup, clothing, behaviour, attitude, non-verbal communication, gestures, etc.) that you consider an expression of your being queer (which, as mentioned, is

an umbrella term used to indicate those who are not heterosexual and/or are not cisgender).

Examples of items are “During the Pride Parade, I’m proud of my queer appearance” and “During the Pride Parade, my queer appearance makes me feel at ease” ( $\alpha = 0.938$ ).

**Body concealing/exposing.** To assess the levels of body concealment and body exposure, we used the Body Concealment Scale by Cervone et al. (2024). It is a 5-point Likert-type scale and includes two subscales of 5 items each: Body Concealment and Body Exposure. Examples of items are “During the Pride Parade, I wear clothes that hide my physical appearance” for the first subscale ( $\alpha = 0.839$ ) and “During the Pride Parade, I like when people look at my body” for the second subscale ( $\alpha = 0.888$ ).

**Well-being.** We assessed well-being in the context of the Parade through 2 items: “I’m satisfied during the Pride Parade” and “Overall, during the Pride Parade I’m happy” ( $\alpha = 0.858$ ). These items were evaluated on a 5-point Likert-type scale.

## Results

The means and standard deviations of all the study variables are reported in *Table 1*, divided by participants’ gender (i.e., cisgender and transgender). There is no significant difference between the two samples’ means. Interestingly, the means are over the central point of the scales (i.e., they are high means), except for the concealing and exposing scales.

Table 1. *Descriptive Statistics of The Variables*

	Gender	<i>M</i>	<i>SD</i>
<b>Identification</b>	cis	5.44	1.14
	trans	6.18	0.99
<b>Norm on the body</b>	cis	4.13	0.70
	trans	4.15	0.73
<b>Norm on the majority</b>	cis	4.14	0.74
	trans	4.06	0.79



<b>Body pride</b>	cis	4.65	1.02
	trans	4.70	1.12
<b>Concealing</b>	cis	1.99	0.75
	trans	2.31	1.05
<b>Exposing</b>	cis	2.72	0.94
	trans	2.68	1.14
<b>Well-being</b>	cis	4.12	0.84
	trans	4	0.92

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Note:  $N(\text{cis}) = 136$ ;  $N(\text{trans}) = 45$ .

In order to understand the relations between body exposure and well-being during the Pride Parade, a correlation analysis made on JASP was used. Considering previous chapters' evidence on queer people's body image, it was relevant for our study to distinguish the correlations of the cisgender sample from the transgender one, as the context can influence their body images in diverse ways. Also, trans people constitute a minority among our participants ( $N = 45$ ), making it important to highlight their results separately. All the correlations are reported in *Table 2*.

For the cisgender participants, what stands out from the table is the general pattern of particularly significant positive correlations among all the variables, except for body concealment, which correlates negatively as expected. The findings demonstrate there is a significant negative correlation between body concealment and body pride, meaning that if a cisgender person hides their body during the Pride Parade it may suggest they have a negative body image. Indeed, the three variables of the Pride Parades, body pride and well-being all positively correlate with body exposure. The highest positive correlation among the cisgender sample is between well-being and the norm on the majority.

Among the transgender participants, the correlations between body concealment and the other variables are generally weaker, except for body pride, with whom it

has a significantly negative correlation. What is striking about the trans participants' side of the table is that body exposure does not have significant correlations with any variable, except for a negative association with identification. Thus, none of the characteristics of the Pride Parade seems to influence positively body exposure in trans individuals. However, the three Pride Parade variables significantly correlate in a positive direction with body pride, well-being and between each other, similarly to the cisgender sample. The highest positive correlation among the transgender sample is between identification and body pride.

In both cisgender and transgender participants, body concealment and body exposure correlate in a significantly negative way as expected. Moreover, another shared strong positive correlation is between body pride and well-being.

Table 2. Correlations Among The Variables

	1	2	3	4	5	6	7
1. Concealing	1	<b>-0.509***</b>	-0.194	-0.133	-0.056	-0.299*	-0.155
2. Exposing	<b>-0.513***</b>	1	-0.149	-0.340*	-0.177	0.000	-0.028
3. Identification	-0.256**	<b>0.351***</b>	1	<b>0.484***</b>	<b>0.602***</b>	<b>0.766***</b>	<b>0.550***</b>
4. Norm on the body	-0.267**	<b>0.492***</b>	<b>0.349***</b>	1	<b>0.642***</b>	<b>0.498***</b>	<b>0.501***</b>
5. Norm on the majority	-0.260**	<b>0.502***</b>	<b>0.551***</b>	<b>0.599***</b>	1	<b>0.523***</b>	<b>0.622***</b>
6. Body pride	<b>-0.447***</b>	<b>0.425***</b>	<b>0.507***</b>	<b>0.469***</b>	<b>0.554***</b>	1	<b>0.517***</b>
7. Well-being	-0.250**	<b>0.423***</b>	<b>0.501***</b>	<b>0.488***</b>	<b>0.744***</b>	<b>0.611***</b>	1

Note: \*\*\* $p < 0.001$ , \*\* $p < 0.01$ , \* $p < 0.05$ . Correlations reported in the lower-left diagonal refer to cis participants ( $N = 136$ ), while correlations in the upper-right diagonal refer to trans participants ( $N = 45$ ).

## Chapter 3 – Conclusion

*“Being happily queer (rather than being a happy queer)  
does not necessarily promote an image of happiness  
that borrows from the conventional repertoire of images...  
The queer who is happily queer still encounters  
the world that is unhappy with queer love  
but refuses to be made unhappy by that encounter.”*

— Sara Ahmed, *The Promise of Happiness*

### Discussion

Our research aimed at understanding whether the context of the Pride Parade influences body image, body exposure and well-being in queer people. Specifically, we hypothesised that (1) queer participants' body exposure during the Pride Parade is positively related to well-being, (2) the identification with the community, the norm on the body, the norm on the majority, and positive body image (or body pride) are positively related to body exposure and negatively related to body concealment, (3) the identification with the community and the norm on the body are positively related to positive body image (or body pride).

In light of our research findings, we found evidence to support our hypotheses in the cisgender sample. Indeed, the results show that the three variables, that we selected to define the context of the Pride Parade, positively correlate with body image, body exposure and well-being in cisgender queer people. These conclusions corroborate the existing literature (e.g., Case & Hunter, 2012; DeBlaere et al., 2014), highlighting how much feeling of being surrounded by their community and feeling safe around each other can enhance queer people's well-being.

Surprisingly, on the other hand, no variable was found to be positively associated with body exposure among the transgender participants, meaning that the Pride Parade specificities, a positive body image and experiencing well-being are not sufficient conditions for them to uncover their bodies in public.

Several factors could explain these observations. Firstly, they can reflect how the psychological processes that connect all these variables may function differently for cisgender and transgender people during the Pride Parade. Indeed, we explained in the previous chapters how trans people's body image is influenced by several additional factors (e.g., passing, gender dysphoria, transphobic interactions).

Secondly, as we focused on the processes of identification, the norm on the body and the norm on the majority, it would be relevant to investigate why these conditions did not impact trans body exposure. One possible answer can be found in the small size of the sample itself<sup>3</sup>. Even if the Pride Parade is a context where the queer community moves from being the minority to being the majority in that space and time, trans people are a numerical minority even in the queer community itself (e.g., Jones, 2024). This may lead them to not feel enough represented and safe to wear more revealing clothes during the Parade. In this regard, it would be interesting to investigate if this feeling of being unsafe is a specificity of the Italian context and, consequently, if it is different in less conservative countries.

Nevertheless, the third hypothesis is also supported among trans participants by the strong associations that body pride holds with both identification and norm on the body. Indeed, the first of these two correlations is consistent with the last literature (e.g., McGuire et al., 2016; Sherman et al., 2020). Additionally, all the Pride Parade conditions and body pride positively correlate with well-being in trans people, similarly to their cis counterparts. The correlation between a positive body image (or body pride) and well-being is in line with research findings (e.g., Danilova, 2021).

Having discussed our findings from the correlational analysis, it is also relevant to notice that the means of body exposure and concealment among the two samples are similar and indicate that queer participants generally expose their bodies to some extent<sup>4</sup>, less than expected. While the exposure of cis participants can be associated with the variables we analysed, this is not true for the trans

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<sup>3</sup> 45 trans participants versus 136 cis participants.

<sup>4</sup>  $M = 2.72$  for cis participants and  $M = 2.68$  for trans participants on a 5-point Likert-type scale.

participants. An alternative hypothesis for this finding may be that trans participants of the Pride Parade can decide to wear revealing clothes to convey a political message and claim the rights their bodies are missing through an “act of resistance” (Case & Hunter, 2012). However, this assumption needs further investigation in the psychology field.

Despite the substantial difference in body exposure between cis and trans participants, taken together, these findings verify the assumption that the Pride Parade is a context in which both cis and trans queer people feel well about their bodies and are satisfied, experiencing well-being. Indeed, as Meyer (2003) stated, “group solidarity and cohesiveness” (p. 677) protect minority members from the adverse mental health outcomes of the minority stress they usually experience.

Moreover, the results concerning identification with the community and well-being are an additional indicator of how higher levels of LGBTQIA+ authenticity positively affect psychological well-being in queer people (Riggle et al., 2017). The existing literature, indeed, tells us that hiding a stigmatized identity increases the risk of anxiety and depression, and leads marginalised people to both feel and be excluded (e.g., Newheiser et al., 2014).

### **Limits and Future Perspectives**

Undoubtedly, our research has several limits that need to be acknowledged. The main weakness is probably the sample size, especially for the transgender group. This could be one of the reasons why the correlations concerning body exposure were not significant among trans participants. Also, 20 participants filled out the questionnaire imagining how they would feel at a Pride Parade, but they had never joined one.

Secondly, in our study we used snowball sampling, that is via social media and by sending the link through WhatsApp chats, and convenience sampling, that is via easily accessible situations like the Pride Parades in Padova. These techniques might have caused sampling biases, as they reached a substantial number of people who usually attend similar contexts (e.g., Padova’s community centres, students’ political organizations), probably with a similar cultural

background. Future studies may implement this aspect, using other sampling techniques to have a more representative sample for the Italian queer population.

Thirdly, in this dissertation we only analysed the correlations between the variables, which decreases the generalisability of the results. To better deepen into the psychological mechanisms elicited during the Pride Parade, future research should determine the causes of the variables we took into consideration.

The present study lays the groundwork for future research that should be conducted to explore other aspects that may influence queer people's body-related behaviour during the Pride Parade. Some insights shared by our participants in the comment section shed light on several factors that should be considered in this field of analysis. For example, one participant wrote as follows:

"To avoid compromising the results, I specify that I am a disabled and neurodivergent person, so sometimes my feeling of not being entirely comfortable in the Pride Parade is not due to my being queer, but to the fact that unfortunately Pride Parades are often still not accessible. In addition, I tend to be very comfortable showing the queer side of my being and my body, while it is more difficult for me to do so in situations related to disability and illness. During Pride Parades, it is certainly easier for me to show even these characteristics, but it is still more complex."<sup>5</sup>

This comment implicitly suggests that it is worthwhile to study marginalisation using an intersectional perspective, which means acknowledging what happens when someone has a marginalised status within a marginalised group (Purdie-Vaughns & Eibach, 2008) and how oppressed categories of identity coexist and affect one another (e.g., Cole, 2009). Other participants stated as follows:

"Now I feel less comfortable at the Pride Parade than in the years before for the following reasons: commercialization and capitalization of the struggles, people outside the Parade taking photos and studying our bodies like in a zoo. I believe that

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<sup>5</sup> The original comment was written in Italian and stated as follows: "Per evitare di compromettere i risultati specifico che sono una persona disabile e neurodivergente, quindi a volte il mio sentirmi non del tutto a mio agio nel Pride non è dovuto al mio essere queer ma al fatto che purtroppo spesso i Pride ancora non sono accessibili. In aggiunta tendenzialmente sono molto a mio agio a mostrare il lato queer del mio essere e del mio corpo, mentre mi è più complesso farlo per situazioni legate alla disabilità e alla malattia. Anche queste caratteristiche sicuramente durante i Pride mi sono più facili da mostrare, ma è comunque più complesso."

[political] struggles must be intersectional, and this concept is being lost in institutional Pride Parades.”

“Sometimes my judgement on the Pride Parade is influenced by the rainbow-washing phenomenon.”

“I would like to express a thought on Pride Parades and distinguish institutional ones from non-institutional ones. It is important that the Parade remains a [political] struggle and a form of reclamation and does not become a stage that attracts brands and leads to consumerism. I feel safe in a Parade where people bring the same demands as me, who believe in the fight and who do not take it as a mere celebration. The Pride Parade has a very important meaning and it is essential to remember it.”<sup>6</sup>

Whilst these comments are not statistically relevant, they offer insights into other aspects that can be considered: the political meaning given to the Parade and the capitalization of it through the rainbow-washing phenomenon (i.e., the proliferation of brands incorporating LGBTQIA+ symbols and imagery in advertisements without combining this representation with supportive policies or external advocacy for LGBTQIA+ rights; Ciszek & Lim, 2021). The cultural and political significance of participating in the Parade can be summarized by what Turesky & Crisman (2023) define as “queer joy”: “by taking joy in one’s own identity, an identity constituted from all that is antithetical to hetero-patriarchal culture, one also disrupts the comfort of that culture” (p. 270). However, this political engagement is unlikely to be shared by every queer participant in the Pride Parade. For this reason, it constitutes an additional variable to how queer people feel about their community and the Pride situation itself.

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<sup>6</sup> The original comments stated as follows: “Mi sento meno a mio agio degli anni precedenti al Pride per i seguenti motivi: commercializzazione e capitalizzazione delle lotte, persone esterne al corteo che fanno foto e studiano i nostri corpi come allo zoo. Credo che le lotte debbano essere intersezionali, e ai pride istituzionali questo concetto si sta perdendo.”; “Alcune volte il mio giudizio relativo al Pride è influenzato dal rainbow-washing.”; “Vorrei fare un pensiero sui Pride e distinguere quelli istituzionali da quelli non, è importante che il Pride rimanga una lotta e una forma di rivendicazione e non diventi un palcoscenico che attira brand e porta al consumismo. Io mi sento sicura in un Pride in cui le persone portano le mie stesse rivendicazioni, che credono nella lotta e che non prendono il pride come mera festa. Il Pride ha un significato molto importante ed è fondamentale ricordarlo.”



To conclude, this dissertation aimed to contribute to the growing body of literature concerning queer people. It is psychological research's responsibility to investigate how queer people's marginalisation affects their well-being and how contexts like the Pride Parade can enhance their well-being and body image. This study and all future related research can raise awareness of queer people's needs, shedding light on our institutional, healthcare and political systems' paucities. It is our duty as a society to account for everyone's well-being, making room for queer bodies and lives to feel seen and safe. To cite bell hooks (1990) one last time: marginality is a "site of radical possibility, a space of resistance." (p. 149).

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# Appendix

8/17/24, 5:26 PM

Qualtrics Survey Software

È il Pride Month!!

## Block 8

Buon mese del Pride gentile partecipante!  

Prima di essere indirizzate al questionario ti chiediamo di indicare le seguenti informazioni.

Sei una persona cisgender (ovvero, il tuo genere corrisponde al sesso che ti hanno assegnato alla nascita)?

si

no

Sei una persona eterosessuale?

si

no

Genere

Maschile

Femminile

[https://psicologiapd.eu.qualtrics.com/Q/EditSection/Blocks/Ajax/GetSurveyPrintPreview?ContextSurveyID=SV\\_ebYcgE5IL3gFjoD&ContextLibra...](https://psicologiapd.eu.qualtrics.com/Q/EditSection/Blocks/Ajax/GetSurveyPrintPreview?ContextSurveyID=SV_ebYcgE5IL3gFjoD&ContextLibra...) 1/19

Non binario (è possibile specificare)

## Block 10

Gentile partecipante, stiamo per indirizzarti a un altro questionario. Il presente studio è infatti diretto solo a persone non cisgender o non eterosessuali, ma **abbiamo comunque bisogno del tuo aiuto!** Proseguendo, verrai indirizzat\* a un questionario in cui la tua partecipazione è preziosa. Grazie mille per il tuo aiuto!

## Consent

Gentile partecipante,  
ti proponiamo di aderire ad uno studio on-line il cui scopo è quello di indagare tramite un questionario il rapporto che le persone queer hanno con il proprio corpo, e se questo si lega al benessere.

### DESCRIZIONE

Il questionario è diviso nelle seguenti parti principali:

1. Rapporto con il corpo e benessere in relazione al Pride - 39 domande
2. Variabili demografiche (es. genere, orientamento sessuale) - 8 domande

Il tempo previsto per la compilazione è di circa 10 minuti.

### **TRATTAMENTO DATI**

Tutte le informazioni raccolte in questa ricerca saranno trattate nel rispetto delle vigenti leggi D.Lgs.196/2003 sulla privacy novellato dal D.Lgs. n. 101/2018, UE GDPR 679/2016 sulla protezione dei dati personali e dell'art. 9 del Codice Deontologico degli Psicologi Italiani. I tuoi dati saranno analizzati in modo anonimo e con tutti i criteri che garantiscono la massima riservatezza, utilizzati unicamente ai fini della ricerca medesima.

La responsabile della ricerca è Maria Laura Bettinsoli, RTD/RU, afferente a DPSS. Indirizzo: Via Venezia 8, tel. 0498276579, email: marialaura.bettinsoli@unipd.it .

La responsabile della ricerca si impegna ad adempiere agli obblighi previsti dalla normativa vigente in termine di raccolta, trattamento e conservazione di dati sensibili. Ogni partecipante ha in ogni momento facoltà di esercitare i diritti di cui all'art. 7 del D.Lgs.196/2003 novellato dal D.Lgs. n. 101/2018. I dati, raccolti ed elaborati in forma aggregata e anonima, potranno essere inseriti in pubblicazioni e/o presentati a congressi o seminari scientifici.

Il trattamento dei tuoi dati sarà avviato solo con la sottoscrizione di tale consenso.

### **DICHIARO:**

- Di essere maggiorenne
- Di aderire volontariamente alla realizzazione della ricerca in qualità di partecipante
- Di essere a conoscenza degli obiettivi e delle finalità di tale progetto di ricerca

- Di essere a conoscenza che i dati ricavati, nell'assoluto anonimato, saranno trattati esclusivamente per fini didattici e di ricerca
- Di essere consapevole che non è prevista la possibilità di ottenere la restituzione dei dati raccolti una volta inviati.

Per eventuali chiarimenti è possibile contattare la Dott.ssa Carmen Cervone, e-mail: carmen.cervone@unipd.it.

Grazie mille per il tuo prezioso contributo!

Proseguendo nella compilazione del questionario esprimo il consenso a partecipare alla ricerca.

ACCETTO

NON ACCETTO

## Demographics

Età (in cifre)

Livello di istruzione

### Orientamento sessuale:

Eterosessuale

Omosessuale

Bisessuale

Asessuale

Altro

Hai attraversato / stai attraversando un percorso di affermazione di genere? (es. uso di binder o tape, psicoterapia per disforia, riattribuzione anagrafica, procedure mediche, etc.)

sì, lo sto attraversando

sì, l'ho attraversato in passato

no

altro

### Occupazione

Studente

Studente lavoratore/lavoratrice

Lavoratore/lavoratrice dipendente

Lavoratore autonomo/lavoratrice autonoma

Disoccupato

Altro (specificare)

Rispetto alla famiglia italiana media, come sta economicamente la tua famiglia?

Molto peggio

Molto meglio

Come consideri il tuo orientamento politico?

Sinistra

Destra

## identità queer

Il termine "Queer" è un termine ombrello utilizzato per indicare coloro che non sono eterosessuali e/o non sono cisgender. In questo questionario, ti sarà chiesto di pensare alle tue caratteristiche fisiche in relazione alla tua identità e all'espressione del tuo corpo queer.

Per iniziare, ti chiediamo di riportare una o due parole che descrivano la tua identità queer (es. "persona non-binary pansessuale", "uomo trans", "lesbica"...). Questi termini verranno utilizzati dal sistema per chiederti come ti senti rispetto a questa identità.

Quali termini preferisci per descrivere la tua identità queer?

### **pride.parade**

In questo momento, sei al Pride?

Sì

No

Sei mai stato a un Pride?

Sì, quest'anno

Sì, ma non quest'anno

No



In che anno sei statø al Pride l'ultima volta? Se non lo ricordi con precisione, prova a fare una stima.

## processi

Gentile partecipante, ti presenteremo ora delle domande relative a come vivi la tua appartenenza al gruppo della comunit  queer, specificatamente al Pride. Ti ricordiamo che in questo questionario, usiamo il termine "Queer" come termine ombrello inclusivo per indicare coloro che non sono eterosessuali e/o non sono cisgender.

*Ti chiediamo di indicare il tuo grado di accordo con le seguenti affermazioni. Non esistono risposte giuste o sbagliate, e ti chiediamo quindi di rispondere spontaneamente.*

**Per le seguenti domande, rispondi  $\{e://Field/version\}$ .**

	1 - Per nulla	2	3	4	5	6	7- Moltissimo
Mi sento vicinø alle altre persone queer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Per nulla	2	3	4	5	6	7- Moltissimo
Sono orgogliose di essere queer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Essere queer influenza il mio modo di essere e di pensare	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi sento parte della comunità queer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Penso spesso a me stessa come persona queer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Gentile partecipante, ti presenteremo ora delle domande relative a ciò che è ritenuto normale e accettabile riguardo ai corpi al Pride.

*Ti chiediamo di indicare il tuo grado di accordo con le seguenti affermazioni. Non esistono risposte giuste o sbagliate, e ti chiediamo quindi di rispondere spontaneamente.*

**Per le seguenti domande, rispondi  $\{e://Field/version\}$ .**

	1- Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Al Pride è più accettabile del solito mostrare il proprio corpo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride è normale non essere giudicatə per il proprio corpo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride è accettabile che le altre persone scoprano il proprio corpo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Le persone che vengono al Pride non giudicano chi mostra il proprio corpo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride è normale mostrare il proprio corpo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Gentile partecipante, ti presenteremo ora delle affermazioni legate a come ti senti in occasione del Pride.

Ti chiediamo di indicare il tuo grado di accordo con le seguenti affermazioni. Non esistono risposte giuste o sbagliate, e ti chiediamo quindi di rispondere spontaneamente.

**Per le seguenti domande, rispondi  $\{e://Field/version\}$ .**

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Al Pride la mia comunità mi protegge.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Per dimostrare che stai leggendo attentamente, clicca 1	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride mi sento più sicure.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride sento che la mia comunità è numerosa.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride sento di essere in un contesto più protetto.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Al Pride sono circondate dalla mia comunità.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

### body pride queer

Gentile partecipante, ti presentiamo ora delle domande legate ai termini indicati precedentemente rispetto alla tua identità queer (hai indicato: "\${q://QID23/ChoiceTextEntryValue}").

Nelle domande, usiamo il termine "**aspetto queer**". Con questo termine, intendiamo tutti quegli elementi del tuo corpo (es. cicatrici, parti del corpo) o del tuo aspetto fisico (es. trucco, vestiario, comportamento, atteggiamento, linguaggio non verbale, gestualità, ecc.), che consideri **un'espressione del tuo essere queer** (che, come anticipato, è un termine ombrello utilizzato per indicare coloro che non sono eterosessuali e/o non sono cisgender).

**Per le seguenti domande, rispondi \${e://Field/version}.**

**In quanto \${q://QID23/ChoiceTextEntryValue}...**

	1 - Fortemente in disaccordo	2	3	4	5	6 - Fortemente d'accordo
Al Pride sono orgogliose del mio aspetto queer.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Per dimostrare che stai leggendo attentamente, clicca 2	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride sono soddisfatte del mio aspetto queer.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride il mio aspetto queer mi piace.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1 - Fortemente in disaccordo	2	3	4	5	6 - Fortemente d'accordo
Al Pride il mio aspetto queer mi aiuta a sentirmi sicura di me e del mio aspetto fisico generale.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	1 - Fortemente in disaccordo	2	3	4	5	6 - Fortemente d'accordo
Al Pride il mio aspetto queer mi fa sentire a mio agio.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride il mio aspetto queer mi fa stare bene.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## concealment

Gentile partecipante, ti presenteremo ora delle affermazioni legate a come ti senti e ai tuoi comportamenti rispetto al tuo corpo.

*Ti chiediamo di indicare il tuo grado di accordo con le seguenti affermazioni. Non esistono risposte giuste o sbagliate, e ti chiediamo quindi di rispondere spontaneamente.*

**Per le seguenti domande, rispondi  $\{e://Field/version\}$ .** Pensa a come ti senti rispetto al tuo corpo in generale o a parti specifiche del tuo corpo.

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Al Pride uso vestiti che nascondono il mio fisico.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride uso vestiti che attirano l'attenzione sul mio corpo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride mi piace attirare l'attenzione sul mio fisico o su alcune parti del mio corpo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride non mi sento a mio agio quando parti del mio corpo (es. petto, gambe) sono esposte o molto visibili.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quando sono fuori o in pubblico al Pride, mi piace essere guardate.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	1 - Fortemente	2	3	4	5 - Fortemente



	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
	in disaccordo				d'accordo
Al Pride voglio nascondere il mio corpo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride evito di indossare vestiti scollati o succinti (es. costumi da bagno, canottiere, shorts).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride mi piace quando le persone guardano il mio corpo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride mi piace mostrare il mio corpo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Al Pride uso vestiti che distolgono l'attenzione dal mio aspetto fisico.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## benessere

Ti chiediamo per favore di riportare il tuo grado di accordo con le seguenti affermazioni.

Per le seguenti domande, rispondi  $\{e://Field/version\}$ .

	1 - Fortemente in disaccordo	2	3	4	5 - Fortemente d'accordo
Al Pride sono soddisfatte	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nel complesso, al Pride sono felice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Debriefing

Gentile partecipante, ti informiamo che questo questionario fa parte di un processo di ricerca che coinvolge più studi.

Se hai partecipato a qualcuno di questi precedentemente, ti chiediamo di reinserire lo stesso codice (composto dall'iniziale del tuo nome, il tuo giorno di nascita (scritto a due cifre) e le ultime tre cifre del tuo numero di telefono (es. il codice di Giada, nata il 5 marzo, con numero di telefono \*\*\*\*\*464, sarebbe G05464)

Non sei sicuro di aver già partecipato a studi precedenti?

Inserisci comunque il codice (nelle modalità sopradescritte), e penseremo noi a verificarlo.

Ti ricordiamo che questo codice servirà a noi per confrontare le varie fasi e i possibili studi futuri, mantenendo comunque del tutto l'anonimato.

Gentile partecipante, grazie per aver partecipato al nostro studio.

Lo scopo di questo questionario è indagare il rapporto che le persone queer hanno con il proprio corpo. Ci interessa capire se l'orgoglio per la propria identità/corpo e il benessere che ne deriva, aumenta la voglia o il bisogno di esporlo in un contesto come quello del Pride.

Se desideri conoscere i risultati del nostro studio, puoi mandare una mail ad uno dei seguenti indirizzi: [adriana.vinci@studenti.unipd.it](mailto:adriana.vinci@studenti.unipd.it), [alice.severi@studenti.unipd.it](mailto:alice.severi@studenti.unipd.it), [margherita.bernini@studenti.unipd.it](mailto:margherita.bernini@studenti.unipd.it)

Se vuoi lasciare commenti sullo studio, indicali nel box qui sotto.  
Grazie mille per la partecipazione!



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