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**DISSERTATION**

**MEN'S DEFINITIONS OF MASCULINITY AND MALE POWER**

**Submitted by**

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**Department of Psychology**

**In partial fulfillment of the requirements**

**for the Degree of Doctor of Philosophy**

**Colorado State University**

**Fort Collins, Colorado**

**Spring, 2000**

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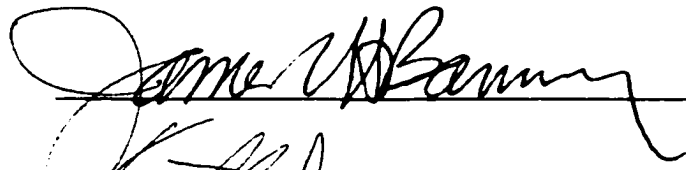
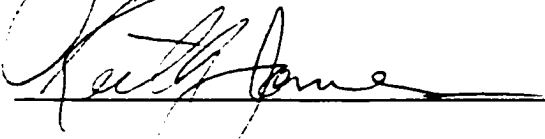
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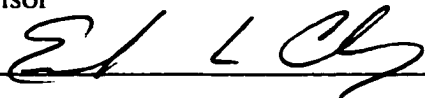
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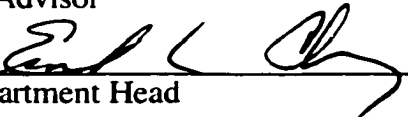
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## ABSTRACT OF DISSERTATION

### MEN'S DEFINITIONS OF MASCULINITY AND MALE POWER

Many authors have stated that traditional masculinity is about power: the power of men over women and the power of some men over other men (Kimmel & Kaufman, 1995). It has also been asserted that any analysis of masculinity must examine its power aspects. While the last 20 years have seen a growth in the empirical study of masculinity, power issues inherent in traditional masculinity have been left unexamined. Additionally, diversity has been a recurring focus of theoretical studies of masculinity. Authors have argued that there are many forms, meanings, and views of masculinity (Brod, 1987; Connell, 1995). Yet, until recently, the theory of multiple masculinities coexisting within a society has been largely ignored in empirical studies. This study explored the relationship between men's definitions of masculinity and their perceptions of male power, and attempted to validate the theory of differing masculinities. The results from this study indicated there was a relationship between masculinity and perceptions of male power. This study also found evidence to support the theory of multiple masculinities. The findings from this study also indicated that men with different views on masculinity tended to differ on their views of male power. The implications of these findings are also discussed.

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## DEDICATION

This dissertation, and subsequent degree, is dedicated to my father, Henry W. King, and to the memory of my mother, LaVerne B. King. I owe you a debt of gratitude that cannot be repaid. You have made this work possible. Thank you.

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## CHAPTER I

### INTRODUCTION

Many authors have stated that traditional masculinity has inherent power (Brod, 1987a, 1987b, 1988, 1994; Coltrane, 1994; Connell, 1987, 1995; Jordan, Kaplan, Miller, Stiver, & Surrey, 1991; Kaufman, 1994; Kimmel, 1997; Levant, 1995a, 1995b; Pleck, 1992). It has also been asserted that any analysis of masculinity must examine its power aspects. While the last 20 years has seen a growth in the empirical study of masculinity, power issues inherent in traditional masculinity have been left unexamined. In a recent review of empirical measures of masculinity, Thompson and Pleck (1995) point out how these instruments fail to address male privilege--the economic, political, and interpersonal power men as a group enjoy at the expense of women (Messner, 1997). The delay of including power in empirical studies of masculinity is intriguing since gender has been described as "an integral part of any social group's system of power relations" (Thompson & Pleck, 1995 p. 130) and that aspects of masculinity have been seen as a power relation--the power of men over women and the power of some men over other men (Kimmel & Kaufman, 1995). Hence, one of goals of this study is to explore power issues in traditional masculinity.

Other than power, the diversity of masculinities has been a recurring focus of theoretical studies of masculinity. Many authors have argued that there are many forms and meanings of masculinity, depending on social class, culture sexual orientation, age and other experiences (Brod, 1987; Connell, 1995; Kimmel & Messner, 1992). Thompson and Pleck (1995) have also observed that competing masculinities often coexist within a single society.

Additionally, past research has shown that college men endorse a variety of masculine ideologies (Fischer & Good, 1998). Yet, despite these important observations, another weakness of masculinity measures is an inattention to multiple masculinities (Thompson & Pleck, 1995). For example, normative measures of masculinity generally assume a singular (traditional) masculinity; and other instruments, which examine stress related to men violating gender roles, only acknowledge conventional masculinity as a basis for conflict (Thompson & Pleck, 1995). Therefore, a second goal of this study is to validate the idea that there is variability in masculine ideologies.

In sum, this study will examine the relationship between men's definitions of masculinity and their perceptions of how men should exert power. It seeks to understand if men with different ideologies of masculinity will also have differing perceptions about male influence.

#### Masculinity: Approaches and Perspectives

##### Mythopoetic Movement

According to Kimmel (1995), a perspective on masculinity that has struck a chord among U.S. men, is that of the mythopoetic movement. This movement has been inspired and led by poet Robert Bly. According to Kimmel (1995) and Beneke (1995), Bly seized the public's imagination with the publication of his best selling book, Iron John, in 1990. Kimmel (1995) states the popular media characterized this movement as men going to the woods on weekend retreats to beat drums, chant, and become initiated into manhood through his ceremonies borrowed from various indigenous cultures. The goal was to find the "wildman" or a deep masculinity. Kimmel (1995) states there was more to this mythopoetic movement than the "caustic dismissal by the media". He goes on to highlight that this movement had a very popular appeal among many males (especially White, middle to upper class and heterosexual). The movement also had a component of men emotionally sharing and bonding with one another, which went against the emotional restrictiveness and homophobia usually associated with masculinity. However, Clatterbaugh (1995) argues that

the mythopoetic movement is a new age patriarchy. He states that the movement reinforces the notion that men having power over women and some men having power over other men are important aspects of masculinity. Because of these factors, Kimmel (1995) and Beneke (1995) state that it is important to both understand the nature of the mythopoetic movement and its effect on the larger society.

Beneke (1995) characterizes the mythopoetic movement as a response to an array of factors. One of these factors is feminism, which, according to the mythopoetic movement, has softened men excessively and made them into “nice boys” (Beneke, 1995; Kimmel & Kaufman, 1994; Kimmel & Kaufman, 1995). Another factor is the industrial revolution, which relocated places of work outside the home, and broke the connection between sons and fathers (Beneke, 1995; Kimmel & Kaufman, 1994; Kimmel & Kaufman, 1995). Clatterbaugh (1995) additionally characterizes the mythopoetic’s vision as one that emphasizes the power that women have over men. According to the mythopoetics, these factors have resulted in the loss of male wisdom and loss of connection to the “deep masculine” that can only be passed on from older men to youths. The mythopoetic movement also posits that for men to recover from their crisis, they must tap into “essential” male energy, the “wildman”, or the “primordial image” of masculinity (Beneke, 1995; Clatterbaugh, 1995; Kimmel & Kaufman, 1994; Kimmel & Kaufman, 1995).

Because of this emphasis on essential male energy, the movement has been termed essentialist by many authors (Beneke, 1995, Clatterbaugh, 1995; Kimmel & Kaufman, 1994; Kimmel & Kaufman, 1995). Clatterbaugh (1995) defines essentialism as:

“...the view that social differences such as those between men and women, people of different races, or social classes are due to intrinsic biological or psychic differences between the members of the different groups. Strong essentialism believes that social differences can be more fully explained by these innate differences than by social learning or the influences of social institutions” (p. 49).

Kimmel and Kaufman (1994, 1995) argue that the mythopoetic's vision of gender emphasizes that there is an essential difference between men and women and the difference is "not socially constructed and does not vary cross culturally" (p. 25). Kimmel and Kaufman (1995) further state that the mythopoetic movement ignores the central insight of the social sciences--that gender is socially constructed, a product of human discourse and struggle.

Because the mythopoetic movement is "deeply essentialistic" (Clatterbaugh, 1995), it has been critiqued as being misguided since it reproduces masculinity as a power relation--the power of men over women and some men having power over other men (Kimmel & Kaufman, 1994; Kimmel & Kaufman, 1995). Clatterbaugh (1995) states that the foundations for the mythopoetic movement are basically a new age patriarchy. These foundations posit that the unhappiness, malaise, and crisis felt by men are the result of women and men trying to alter their essential nature.

As a consequence of this essentialism, the mythopoetic men's movement sees itself as having little or nothing to gain from feminism and even needing to defend themselves from feminist perspectives. Clatterbaugh (1995) supports this notion in stating that essentialism promotes separation and distrust. A more extreme form of this distrust is reported by Kimmel (1995) in which he witnessed undiluted rage against mothers, venomous anger at wives (usually ex-wives), and incomprehensible fury at feminist women expressed at mythopoetic retreats and workshops. Clatterbaugh (1995) reports that many men allied with the mythopoetic movement state they are only being male positive. However, Clatterbaugh (1995) argues that because of the denial of male privilege and power, the lack of specific antipatriarchal principles, the assertion of female power, and groundless expressions of anger toward women, being male positive within the mythopoetic movement has become a code word for being antifeminist.

As Brod (1987a, 1987b) has argued, any analysis of masculinity must examine its inherent power. Because the mythopoetic vision of masculinity embraces an essentialist

perspective and ignores power inherent in traditional masculinity, is not considered a useful scientific theory of masculinity. Kimmel (1995) and Clatterbaugh (1995) state the mythopoetic movement represents a new age patriarchy that provides a refuge for its members against those who might challenge their gender, race, class, and sexual orientation privilege.

### Male Gender Role Identity

According to Pleck (1981, 1983), Thompson and Pleck (1995), and Pleck, Sonenstein, and Ku (1993), male gender role identity was the dominant theory of masculinity from 1930 through 1970. In earlier literature, this theory was called male sex role identity, but Pleck (1995) argues that to be consistent with contemporary usage, "sex role" should be updated to "gender role". Pleck (1981) defines gender role identity as a

"hypothetical psychological structure by which, it is thought, and individual validates or affirms his or her sex group. By developing gender role identity, an individual goes beyond the simple cognitive awareness of his or her biological sex to psychologically identifying with it. Gender role identity is manifested in sex-appropriate traits, attitudes, and interests" (p. 12).

In his seminal work, The Myth of Masculinity, Pleck (1981) outlines how the male gender role identity was conceptualized across time. He argues that because of empirical data, the male gender role identity paradigms went through three shifts.

The first paradigm is what Pleck (1981) described as the simple conception. This viewed male gender role identity along a single bipolar continuum with masculinity at one end and femininity at the other. According to this conception, the acquisition of a healthy gender role identity for males is impeded by an absence of male role models, feminized environments in schools, and women's changing roles (Pleck, 1981; Pleck, Sonenstein, and Ku, 1993). This paradigm saw homosexuality and negative attitudes towards women pathological outcomes that resulted from boys growing up in feminized environments (Pleck, 1981; Pleck, Sonenstein, and Ku, 1993).



A more complex, but related idea to the simple conception, is termed multileveled (Pleck, 1981; Pleck, Sonenstein, and Ku, 1993). While still based on the single bipolar continuum, the multileveled theory adds that there are several levels of gender role identity within the individual. An important implication of this conceptualization is that there are conscious and unconscious levels of gender role identity. An example that Pleck (1981) gives is that a man may defend against a covert feminine identification by overtly projecting hypermasculinity. This perspective is one that is closely aligned with the developmental psychoanalytic viewpoint. Chodorow (1978) states that most, if not all, boys are required to engage in an early separation from the mother to become masculine. She goes on to state that boys grow up yearning (which never completely goes away) for maternal closeness and attachment, but these yearnings threaten the very masculinity which they have been told to prize. This relates to what Boszormeny-Nagy and Ulrich (1981) term destructive entitlement--the unconscious belief that people in the adult man's life are required to make-up for what he did not get as a child. Thus, this unconscious insecurity from childhood is seen as having a large impact in the adult man's relationships.

Pleck, Sonenstein, and Ku (1993) state that both the simple and multileveled conception of male gender role identity theory have fallen out of use because empirical studies have failed to support the predictions of these theories. For example, they cite studies of father absence in the household and comparisons of female versus male elementary school teachers have failed to support the predicted insecure masculine identity among those boys raised or taught exclusively by women (see Pleck, Sonenstein, and Ku, 1993). Pleck (1981) also reports that heterosexual adjustment and negative attitudes toward women were not related to male role identity theory as hypothesized. Furthermore, homosexuality, which is seen by these conceptualizations as an unhealthy, insecure male gender role identity, is no longer considered pathological. Because the lines of research associated with male gender role identity have produced results that are difficult to reconcile

with its theory, this paradigm is not viewed by this study as a helpful way to understand masculinity.

The third conceptualization of gender reviewed by Pleck (1981) is that of androgyny. The major characteristic of this theory is that psychological masculinity and femininity are treated as two distinct, independent dimensions, rather than opposite poles of the same dimension (Pleck, 1981; Pleck, Sonenstein, and Ku, 1993). Also representative of this theory is the contention that certain personality traits occur more in males or females (Beere, 1979). Androgyny has been operationalized in scales such as Bem's (1974) Sex Role Inventory (BSRI) and Spence, Helmreich, and Stapp's (1974) Personal Attributes Questionnaire (PAQ). Development of androgyny measures has generally occurred by selecting desirable traits for both men and women. Then those items, which were significantly more desirable for a man than for a woman, comprised the masculinity scale. Similarly, those items that were significantly more desirable for a woman than a man comprised the femininity scale (Beere, 1979). Typically, respondents of these measures are classified as masculine, feminine, androgynous, or undifferentiated. A classification of androgyny was considered desirable because the respondent was considered to have a greater number of traits and therefore greater flexibility to deal with different social demands or roles.

Using androgyny theory to understand masculinity does present some problems. For example, Thompson and Pleck (1995) state that androgyny scales measure gender orientation by assessing the extent to which respondents rate themselves as possessing masculine or feminine traits. These measures do not tap into the prescriptive nature of these attributes for men, the acquisition of the traits, nor the traits' impact upon the person. Another difficulty with the operationalization of androgyny theory is that it does not allow masculine traits to overlap with feminine traits. For example, if a trait was highly desirable for a man but did not significantly distinguish itself as not desirable for a woman, it would not be included as a masculine trait (Beere, 1979). Furthermore, Pleck (1981) cites

empirical studies demonstrating that groups characterized as androgynous did not have significantly higher self-esteem scores than those groups characterized masculine. This finding does not support the prediction of androgyny theory that androgynous groups should have greater self-esteem. For these reasons, this perspective on masculinity will not be used for this study.

### Masculine Ideology

Bohan (1997) argues that gender, understood in terms of constructionism, resolves some of the concerns generated by the popular essentialistic perspective. She defines the constructionist approach as one that “argues that gender is not a trait of individuals at all, ... but exists in those interactions that are socially construed as gendered” (Bohan,, 1997 p. 33). Therefore, the social constructionist approach would conceptualize gender as an agreed upon construct within a social context and not as a “fixed” entity. With such an approach, constructionism allows for a greater diversity and multidimensionality in understanding gender. Additionally, Pleck, Sonenstein, and Ku (1993) state that the social constructionist approach to masculinity does not view it in the sense of personality traits, adherence to a male role identity, or biological traits. It views it as an ideology, a set of beliefs and expectations that are defined by the culture of what men should be like and what they should do.

Consequently, Pleck, Sonenstein, and Ku (1993) argue that masculine ideology should take into account the importance of both the social and cultural levels in the organization of our beliefs regarding masculinity. Thompson and Pleck (1995) argue that any masculine ideology or measure of masculine gender roles should look at the prescriptive socio-cultural norms--the attributes and behavior men should have ideally. They state that such an approach exemplifies the social constructionist model. Thompson and Pleck (1995) add that from the constructionist perspective, masculinity is not only a culturally based ideology that scripts attitudes, beliefs, and behaviors, but is “an integral part of any social group’s system of power relations” (Thompson & Pleck, 1995 p.130). This

view is in contrast to descriptive norms (the characteristics individual men are perceived as having) that have been linked to stereotypes and explicit comparisons between men and women (Levant et al., 1992; Thompson & Pleck, 1986; Thompson & Pleck, 1987; Thompson & Pleck 1995). Constructionism also recognizes that there are differing masculinities and not a single factor or single norm. It appreciates the fact that social factors affecting men's experiences will be differentially salient for men of different ages, cohorts, classes, races, ethnicities, sexual orientation, and religions (Thompson & Pleck, 1995).

Thompson and Pleck (1995) reviewed measures of masculine ideology taking into consideration the above mentioned concerns. Two issues, male power and multiple masculinities, were consistently absent in the measures of masculine ideology they reviewed. Thompson and Pleck (1995) report that the measures did not include an assessment of male privilege--the economic, political and interpersonal power, men as a group, enjoy at the expense of women (Messner, 1997). Additionally, the measures generally assumed a singular (traditional) masculinity (Thompson and Pleck, 1995). With these concerns in mind, this paper will review five of those scales because of their contributions to the understanding of masculine ideology. Three of the scales, the Brannon Masculinity Scale (Brannon and Juni, 1984), the Male Role Norms Scale (Thompson and Pleck, 1986), and the Male Roles Norm Inventory (Levant et al., 1992) are measures of masculine gender roles norms. The other two scales, the Gender Role Conflict Scale-I (O'Neil et. al, 1986) and the Masculine Gender Role Stress Scale (Eisler and Skidmore, 1987) are measures of gender role strain.

Gender Role Norms Brannon and Juni (1984) developed the Brannon Masculinity Scale (BMS) to measure individuals' approval of the norms and values that define the "American male gender". The scale is based on an earlier article by Brannon (1976) entitled The Male Sex Role: Our Culture's Blueprint for Manhood. Brannon and Juni's (1984) conceptualization centers on a four component model with a total of seven subscales.

The first component is labeled “No Sissy Stuff” and is composed of the Avoiding Femininity subscale, which measures the belief that a man should never engage in stereotyped feminine activities, and the Concealing Emotions subscale, which measures the belief that a man should never show feelings or emotions that make him appear vulnerable. The second component is labeled “The Big Wheel”. This component is comprised of the Breadwinner subscale, which measures the belief that a man should be dedicated to work and providing for his family, and the Admired and Respected subscale, which measures the belief that a man should have the skills and knowledge to deserve the respect of others, to be looked up to and admired. The third component, termed “The Sturdy Oak” has the Toughness subscale, which measures the belief that a man should be mentally and physically tough and unaffected by pain or adversity, and the Male Machine subscale, which measures the belief that a man should be a highly effective worker and problem solver, confident, self-reliant, decisive, serious, and persistent. The last component is the “Give ‘em Hell” includes the Violence and Adventure subscale, which measures the belief that a man should be adventuresome, willing to take risks, and engage in violence without hesitation. Thompson and Pleck (1995) state that while the BMS does provide many components of masculinity, it does not tap into male privilege. Male privilege, as used here, is synonymous with power.

Thompson and Pleck (1986) developed the Male Role Norms Scale (MRNS) to measure a traditional masculinity ideology by factor-analyzing a short form of the BMS. Based on the results of the factor analysis, they reduced the number of basic dimensions to three. The first is the “status” norm, which is comprised of items centering around the belief that a man should have success at work (at any cost) and provide for his family, project an air of confidence, and be self-reliant and independent. The second factor is a “toughness” norm, which assesses the belief that a man should not show emotional or physical pain, should engage in physical violence, and should enjoy dangerous situations. The third factor is the “anti-femininity” norm, which addresses the belief that a man should

not engage in activities or behaviors traditionally associated with women. While Thompson and Pleck (1995) state that the MRNS has good construct and discriminate validities and robust factors, the MRNS was designed to only assess a traditional masculine ideology and provides little information about male privilege.

The Male Role Norm Inventory (MRNI) was developed by Levant et al. (1992) to measure the endorsement of normative and nontraditional statements about “*the male role*” (italics in original). While the authors theorized seven dimensions or subscales, factor analysis revealed there were actually three factors. The first factor was comprised of subscales that measured femininity avoidance, homophobia, achievement/status, attitudes toward sex, and restrictive emotionality. The second factor was comprised of the dimension that addressed self-reliance beliefs. The third factor consisted of items that assessed aggression and adventurousness. In looking at the endorsement of the different factors, Levant et al. (1992) concluded that Factor 1 (femininity avoidance, homophobia, achievement/success, attitudes toward sex, and restrictive emotionality subscales) tap male gender norms that are currently changing. They go on to state that Factors 2 and 3 (self-reliance and aggression subscales) tap aspects of masculinity norms that are remaining stable. Thompson and Pleck (1995) state that despite its robust factors, the MRNI does not assess male power.

A limitation noted throughout the description of the normative masculinity scales is the lack of attention to male power. Thompson and Pleck (1995) argued earlier that gender is an “integral part of any social group’s system of power relations” (p. 130), yet this is not reflected in their scale or the other widely used measures. This omission is curious since there is such a recognition of the pervasiveness of male privilege by the authors of some of these measures (Levant, 1995a; Levant et al., 1992; Thompson and Pleck, 1986; Thompson and Pleck, 1995). Another weakness is the modest to low endorsement of traditional masculinity (Levant et al., 1992; Thompson, 1990; Thompson and Pleck, 1986)

of these masculine ideology measures. Yet, a recent study by Fisher and Good (1998) may explain why a high endorsement of traditional masculinity has not been observed.

Using the MRNS and a four factor solution (Status/Rationality, Anti-femininity, Tough Image, and Violent Toughness), Fisher and Good (1998) performed a cluster analysis and found there were five different clusters or types of respondents. The first, labeled Moderately Traditional, endorsed items near the midpoint of all four subscales. The second group was labeled High Status/Low Violence; this group endorsed items in the Status dimension but did not endorse items in the Violence dimension. The third group, Nontraditional, scored low on all four subscales. The fourth group was labeled High Violence/Moderate Traditional because they scored high on the Violence Toughness subscale and scored in the moderate range on the other subscales. The last group was called Traditional and scored high on all the subscales. Fisher and Good (1998) also showed these groups scored differently on a dependent measure of gender egalitarianism. These results are important in two ways. First, they show that there are distinctions that can be made between different groups of men. This is something the earlier empirical studies failed to notice. Therefore, the fact of having both high and low scorers of traditional masculinity in their samples explains why previous studies did not find a strong endorsement of conventional masculinity. Secondly, and perhaps more importantly, these results indicate that distinct groups of men may score differentially on various, relevant dependent measures.

While Fisher and Good's (1998) results address the issue of multiple masculinities, there is a limitation. Their studies dealt with the endorsement (or lack thereof) of traditional masculinity. Therefore, the only flexibility offered is to agree or disagree with this set role. As argued earlier by Thompson and Pleck (1995), factors such as ethnicity, sexual orientation, race, religion, and so on, can affect the endorsement of traditional masculinity. Furthermore, Doss and Hopkins (1998) found components of masculinity among African American and Chilean men that were culturally specific, and, therefore, would not be

assessed by these measures. Levant et al. (1992) state that traditional masculinity is changing due to feminism. Unfortunately, the authors do not fully explain what it is changing to. Perhaps measures of masculine ideology in the future will more fully capture the multidimensional nature of various masculinities. This could be done by studying diverse groups of men and determining the aspects of masculinity that these groups view as relevant. Another approach would be to determine how men, who have grown up during this last wave of feminism, view masculinity.

Apart from the criticism of not addressing diverse masculinities, research on masculinity norms has been inadequate in examining male power (Thompson and Pleck, 1995). Brod (1987b) has argued that there is inherent power in traditional masculinity, yet none of these instruments adequately explore the concept of power in masculinity norms. Furthermore, while some of these scales have factors that could be related to power, this possibility is often ignored. An example of this can be noted in the discussions concerning men learning emotional restrictiveness. While this is usually framed as interfering with men having fulfilling interpersonal relationships, the power in this stance is largely ignored. Brod (1987b) remarks that individuals who do not show emotion in interpersonal relationships take a power position over those who do. A further example is the success domain explored by these instruments. This component of masculinity is usually framed as the man spending so much time striving for success at work that he sacrifices having satisfying family relationships or endures stress related health problems. Excluded is the possibility that success at work can be seen as striving for ascendancy, status, or control over others, termed Legitimate Power by French and Raven (1959). The striving for success framework also omits a discussion of how a man may expect certain privileges from partners or dependents because he worked hard all day, which is also a form of power (Raven, 1992). Thus, the argument forwarded by Thompson and Pleck (1995) that these scales do not assess male power is particularly relevant. The possibility that some of the



dimensions of masculinity assessed by these measures have a basis in power is not considered.

The contention of this paper is that masculinity research must be expanded to include the construct of power. While the dimensions outlined above provide useful frameworks for understanding masculine ideology, the normative scales have fallen short in assessing the inherent power dimension of traditional masculinity. Additionally, even when aspects of masculinity that are related to power are explored, this power is not explicitly, or even implicitly discussed. While the next perspective on masculinity, the gender role strain paradigm, does not assume a singular masculinity, it too seems to inadequately examine the inherent power of traditional masculinity.

**Gender Role Strain.** Gender role strain as a way of looking at masculine ideology revolves around the idea that gender role discrepancy is stressful. In other words, when a man does not fulfill society's definition of masculinity in a specific context, he experiences stress. This is consistent with Pleck's (1981) earlier model for gender role strain. In his gender role strain model, Pleck outlines ten propositions that characterize the model:

1. Gender roles are operationally defined by gender role stereotypes and norms.
2. Gender role norms are contradictory and inconsistent.
3. The proportion of individuals who violate gender role norms is high.
4. Violating gender role norms leads to social condemnation.
5. Violating gender role norms leads to negative psychological consequences.
6. Actual or imagined violation of gender role norms leads individuals to overconform to them.
7. Violating gender role norms has more severe consequences for males than females.
8. Certain characteristics prescribed by gender role norms are psychologically dysfunctional.
9. Each gender experiences gender role strain in its paid work and family roles.
10. Historical change causes gender role strain. (Pleck, 1981 p. 9; Pleck, 1995 p. 12)

Pleck (1981) saw each of these propositions leading to a different line of research, however the next two instruments reviewed generally addresses many of these propositions, but not all.

The Gender Role Conflict Scale-I (GRCS-I) was developed to assess men's personal gender role attitudes, behaviors, and conflicts (O'Neil et al., 1986). O'Neil et al. (1986) defined gender role conflict as a "psychological state where gender roles have negative consequences or impact on a person or others. The ultimate outcome of this conflict is the restriction of the person's ability to actualize their human potential or the restriction of some[one] else's potential" (p. 336). Gender role conflict was hypothesized to center around men's fears of femininity and would include six patterns: 1) restrictive emotionality; 2) homophobia; 3) socialized control, power, and competition; 4) restrictive sexual and affectionate behavior; 5) obsession with achievement and success; and 6) health care problems. After completing a factor analysis, O'Neil et al. (1986) found a four-factor model best fit the data. The four factors that were found are as follows: 1) Success, Power, and Competition issues, 2) Restrictive Emotionality, 3) Restrictive Affectionate Behavior Between Men, 4) Conflicts Between Work/School and Family Relations.

O'Neil, Good, and Holmes (1995) report on five studies that performed factor analyses on the GRCS-I and found a similar factor structure as the original study. They also report that the GRCS-I has been used in numerous studies that have related it to a wide range of variables (see O'Neil, Good, and Holmes, 1995). O'Neil, Good, and Holmes (1995) conclude that gender role conflict is a salient issue for men across a number of demographic, psychological, and interpersonal domains. They also state that most of the items of the GRCS-I reflect actual behavioral restrictions that cause conflict, fears of not meeting norms of masculinity and appearing stereotypically feminine, self-devaluation, self-restriction, and self-violation. Thompson and Pleck (1995) state the GRCS-I offers some advantages in that it provides an important link between societal norms and individuals'

adaptation to them. Also an advantage is the scale's establishment of construct validity with its relationship to indicators of psychological well being (see Thompson & Pleck, 1995).

According to Thompson and Pleck (1995), one limitation is that the GRCS-I excludes non-traditional masculinity standards as a basis for conflict. For example, some men may feel conflict when they are unable to nurture their children because of work demands. Another limitation is its inattention to male power. While the GRCS-I does have a subscale named Success, Power, and Competition, the item content of the scale seems to reflect career related success rather than male power. This is very similar to the normative approaches to masculinity that also ignored male power in their measures and the frameworks used to explain research findings.

The Masculine Gender Role Stress Scale (MGRSS), developed by Eisler and Skidmore (1987), measures the way that individuals evaluate certain situations as being stressful or not. Eisler and Skidmore (1987) define masculine gender role stress as "the cognitive appraisal of specific situations as stressful for men" (p. 125). The authors go on to state that they expect men will experience stress when they judge themselves unable to conform to the imperatives of the male role.

In their original study, Eisler and Skidmore (1987) found that a five factor model best fit their data. The first factor was defined as Physical Inadequacy; its items reflect an inability to meet masculine standards of physical fitness and sexual prowess. The second factor, Emotional Inexpressiveness, contained items that reflect situations in which tender emotions were expressed. The third factor was labeled Subordination to Women and had items that assessed the stress men feel related to being outperformed by a woman in a work situation or in a game. Factor four, Intellectual Inferiority, was composed of situations that questioned one's rational abilities, indecisiveness, and intellectual challenges from women. The last factor, defined as Performance Failure, contained items that reflected potential failures in work or sex.

Thompson and Pleck (1995) and Eisler (1995) comment that the MGRSS has been correlated with men's endorsement of traditional masculine roles, adverse health habits, cardiovascular reactivity, Type A behavior, anger, and state and trait anxieties. Thompson and Pleck (1995) state that the MGRSS is not related to gender orientation is a strength of the scale. This means that regardless of whether a man endorses a large or small number of masculine traits, he will still experience stress when he does not fulfill society's expectations of masculinity. Another strength of the scale is that it assesses gendered power relations. One of the subscales, Subordination to Women, has items that measure the stress men feel in situations when women are either in the dominant position or outperform them. Hence, this subscale is indirectly assessing the notion that men should be in the dominant position with respect to women. Even with these advantages, a disadvantage of the MGRSS is that it relies upon a conventional masculinity as a basis for generating its items.

The gender role strain scales provide an important link between traditional masculinity and how individuals adapt to it. The scales accomplish this by assessing the stress related to violating these social norms of masculinity. These scales have also shown good construct validity in their relationship to a number of physical and psychological variables (see Eisler, 1995; O'Neil, Good, and Holmes, 1995; Thompson and Pleck, 1995). However, there are some limitations to these scales. First, there is the problem of incorporating the multidimensional nature of masculinity. In other words, there are many aspects of traditional masculinity that can be the basis for potential stress. Yet even though both the GRCS-I and MGRSS are based on traditional masculinity, there are factors on each scale that the other scale ignores. For example, the MGRSS contains a factor that assesses stress related to a man being outperformed by a woman yet this dimension is not addressed in the GRCS-I. Conversely, the GRCS-I scale measures stress due to conflicts between work and family while the MGRSS ignores this area. Another limitation of basing the gender role strain measures on traditional masculinity is that it is culturally specific. Doss and Hopkins (1998) have found that different ethnic groups have culturally specific

components of masculinity. Therefore, other social groups, based on age, race, religion, sexual orientation, etc., could also have group specific components of masculinity. However, the gender role strain scales have not taken this possibility into consideration. Further work on measures of gender role strain would have to encompass more diversity in terms of their presentation of multidimensional aspects of masculinity as a basis for stress. Additionally, new measures would have to incorporate strain related to men either not having or losing power as the MGRSS has done to some extent.

### Perspectives on Power

Yoder and Kahn (1992) state the concept of power is ubiquitous in psychological processes. They go on to state that perhaps because of its ubiquity, psychologists have largely ignored power in psychological analyses. Clark (1974) also recognized psychologists have largely overlooked the concept of power: "accepting power as an important concept of research-- or even as the unifying concept--would force social psychologists to rethink the rationale behind much present research" (p. 69). The following section will review how power has been conceptualized in the literature and then present this study's definition of power.

Griscom (1992) noted various difficulties in conceptualizations of power. She sees three main problems. The first involves defining the concept. The second has to do with a person/society dualism. The third involves incorporating issues of race, ethnicity, sexuality, and other social differences. The problems Griscom (1992) describes are outlined briefly.

In her review of power in the psychological literature, Griscom (1992) notes a lack of consistency among the definitions of power. She also emphasizes the limitations of several of these definitions. Because of these problems in defining the construct of power, Griscom (1992) offers what she believes are the essential components of a good definition power. These components are detailed later in this section.

The next difficulty Griscom (1992) recognizes is a great tendency to separate individuals from the larger social context in which they function. She further states that

social scientists have either studied individuals and ignored society, studied individuals and society but then focused on detailed analyses of the individual and treated society as a homogenous entity, or have discussed society and the individual as separate phenomena interacting with each other but not integrally involved. Griscom (1992) posits that all events and processes are not only interconnected, they are interdependent. She asserts that each of the individual, interpersonal, and societal levels interpenetrate each other. Griscom (1992) calls for nondualistic conceptualizations of power that will not separate individuals from social structures. Yoder and Kahn (1992) basically agree with this analysis. However, they would add an organizational level. This level would include control over resources, rewards and punishments, information, the work environment, and work procedures.

The next limitation Griscom (1992) identified in her literature review of power was the failure to deal with issues of race, ethnicity, class, sexuality, and other differences. Griscom (1992) states one reason for this failure is dualistic splitting. This means that issues such as race, class, ethnicity, and sexual orientation would not be seen as important factors in the research. For example, in reviewing studies that addressed the concepts of gender and power, Griscom (1992) noted that these studies often ignored the social contexts of many women. Issues such as ethnicity, race, class, and sexual orientation were not seen as an important issue, while the differences between men and women took center stage. In doing this, “woman” soon became to mean a White, middle class, heterosexual woman. The inadequacy of this “normative woman” is underscored by the fact that race, ethnicity, class, and sexual orientation are not only group differences, but serve as social structural patterns of unequal power relations (Griscom, 1992). She concludes by stating these social contexts cannot be understood separately and that any conceptualization of power that does not include these interstructured contexts is deficient (Griscom 1992).

Taking into consideration these problems associated with power, Griscom (1992) reviews how power has been addressed in the psychological literature. Following is a summary of her review along with other perspectives on power.

### Conceptualizations of Power

According to Griscom (1992) Adler's definition of power was synonymous with domination or control. He did add that the craving of power in the individual child came from a society that was saturated by excitement around power. Adler initially defined power in two ways, a normal striving for power and a pathological power drive. According to Griscom (1992), Adler's later work saw the will to power as conflicting with social interest. He recognized the negative impact of male domination and said this was a result of will to power. He stated that men had taken a total and unwarranted dominance over women by maintaining institutions, laws, customs, and morals for the glory of male domination (see Griscom, 1992). At this point power, as defined by domination and control, was seen as virtually poisonous by Adler. Griscom (1992) states that even though Adler discussed a society excited about power, a limitation of his work was that it was basically dualistic. It was dualistic because Adler saw society as being homogeneous and he did not discuss the possibility of regional, subgroup, or social group differences. In other words, Adler characterized the will to power as being uniformly present in society.

The second group Griscom (1992) discusses is the field theorists. The most influential and often cited article coming from this group is French and Raven's (1959) The bases of social power. In this, they advanced the idea that power is a relational concept. According to them, power is more than just coercion or control. The authors defined social influence as "a change in the belief, attitude, or behavior of a person--the target of influence, which results from the action, or presence, of another person or group of persons--the influencing agent" (Raven, 1992 p. 218). Social power was then characterized as the potential for such influence. They went on to describe the different bases of social influence (French & Raven, 1959; Raven, 1992). The first base, Coercion, was defined as an influencing agent able to bring about negative consequences to the target of influence. Reward, the second base, is defined as the ability of the influencer to bring about positive rewards for the target. The third, labeled Legitimacy, is contingent upon a structural

relationship in which the influencing agent had the right to ask the target to do something and the target was obliged to do it. The fourth is the Expert base of power, which is characterized by the target complying with the request of the expert because s/he assumes the expert is correct. The fifth base of power is Referent, which is when the target identifies with, likes, or admires the influencer and because of this complies with the request of the influencer. The last basis of power is Informational and is based on the information, or logical argument the influencer presents to the target. Griscom (1992) argues that while French and Raven did add the idea that power was relational, their conceptualization, and the way it was initially applied, is basically dualistic because it sees power as residing in the individual and ignores the hierarchical division of power between men and women in society.

The next theorist Griscom (1992) reviews is Kenneth Clark. She states that his understanding of social structural realities was always in the foreground when discussing power. She also states that Clark's work was consistently nondualistic. Clark (1989) defined power as "the force required to bring about--or to prevent--social, political, or economic changes" (p. 199). Clark (1989) made a distinction between what he called "pseudopower" and actual power. He states pseudopower is restricted to a verbal level of reality with the individual "acting as if" (p. 200). He goes on to articulate that one of the dangers of pseudopower is that it allows an appearance of social action without observable and meaningful progress. This is contrasted with actual power, which demonstrates a change in a desired direction. Clark realized that pseudopower could then lead to actual power, but he cautioned that those aligned with the status quo can sidetrack this process and therefore significant change may not occur. In this, Clark recognizes that power is a dynamic process. Along with this analysis, Clark (1974) saw that power "is fundamental and pervasive in man's interaction with his environment, within himself, in his interpersonal relations, in intergroup and international relations. Power permeates every aspect of human



life: it is unavoidable” (pp. 70-71). The major drawback to Clark’s work was that he did not adequately address gender in his analyses of power.

Griscom (1992) characterizes the work by Winter (1973), McClelland (1975), and Stewart (1982) under the heading of power motive. The power motive, denoted as npower, was defined as “the ability of O to produce (consciously or unconsciously) intended effects on the behavior or emotions of another person, P” (Winter, 1973 p. 5). This definition is very similar to the field theorists, yet it does add unconscious processes and emotions. McClelland (1975) has argued that men and women have similar need for power but the groups typically express it differently. He saw the reason for this difference as socialization, but he focused on power as an inner experience instead of looking at historical and institutional barriers to power as the explanation for the differences he noted. Griscom (1992) states that while the npower theorists moved into societal levels of analysis, they still conceived npower as being intrinsic to the person. Therefore, a limitation of this perspective is that it is dualistic.

The last group Griscom (1992) focuses on is the Stone Center theorists. The parameters of power were redefined by Miller’s (1976) book, Toward a new psychology of women. She explains that one can enhance the power of others while simultaneously increasing one’s own power (Miller, 1976; 1991). This was unique in that power had generally been seen as a scarce resource and the only way to gain power was to take power away from someone or some group. Miller’s (1991) working definition of power was “the capacity to produce a change from point or state A to point or state B. This can include moving one’s thoughts or emotions” (p. 198). She also saw power as “making full development possible” (Miller, 1976 p. 117).

Much of Miller’s and the other core members of the Stone Center (Jordan, J. V.; Kaplan, A. G.; Stiver, I. P.; and Surrey, J. L.) work focused on the self-in-relation theory of development (see Jordan, J. V.; Kaplan, A. G.; Miller, J. B.; Stiver, I. P.; and Surrey, J. L., 1991). Briefly, this theory states women’s development follows along a continuum of

increasing mutuality in relationships. In these relationships, the power of both parties is increased. The theory goes on to state that the goal of development is to increase the ability to have mature relationships rather than to separate and individuate. With this point of view, they necessarily saw power as a relational concept involving mutual empowerment. Jordan (1997) contrasts this type of system with one that sees others as potential competitors and is usually characterized by power based dominance patterns. She goes on to state men in the Western culture are usually socialized in this latter fashion.

In her later work, Miller emphasizes an important concept regarding empowerment and dominance. Miller (1997) states "...once we have a societal system in which one group has made itself a dominant group, that group obviously cannot create a system of relationships based on fostering the full development of all people. By definition, a dominant group cannot build a system based on empathy for, and empowerment of, others" (p. 27). In this conceptualization, the dominant group sees power as a scarce resource and an attempt to empower others would be felt as giving up power.

The Stone Center theorists have provided a direction for individuals to mutually feel power even though they may have less structural power in society. They have also offered an alternative model of development that leads individuals to mutual empowerment rather than domination.

A simplistic categorization of power that Yoder and Kahn (1992) provide is "power to" as contrasted to "power over". This categorization would clearly see the Stone Center theorists as "power to", also defined as empowerment; whereas the separation and individuation developmental focus is more closely aligned with "power over" (Jordan, 1997). Because this study is investigating expectations of power for men, it is expected that "power to" will not play a significant part of the prescriptive norms for men due to the major emphasis on separation and individuation in development for men.

Finally, Griscom (1992) does note that much of the Stone Center theorists' early work was criticized. One criticism was their characterization of the larger society as

homogenous and therefore there was a person/society dualism present in their work (Griscom, 1992). In other words, issues of race, ethnicity, class, and other differences were not central in their analyses. More recently however, the Stone Center theorists have included different groups of women to their discussion groups in order to incorporate race, ethnicity, class, and sexual orientation differences into their work (Jordan, 1997).

Falbo and Peplau (1980) offer the next perspective of power. They investigated the dimensions underlying power in terms of strategies used in order to get one's way. While they don't explicitly define power or influence, power can be seen as how one gets one's way. Falbo and Peplau (1980) studied how people get their way in intimate relationships and coded their responses into discrete power strategies. In all, they found 13 power strategy categories. Table 1 gives the names and definitions of these 13 strategies.

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Insert Table 1 about here.  
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Falbo and Peplau (1980), based on an earlier study by Falbo (1977), use multidimensional scaling to project these 13 power strategies onto two perpendicular, bisecting axes. The vertical axis represents a bilateral continuum and the horizontal axis represents a directness continuum (see figure 1).

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Insert Figure 1 about here.  
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Therefore, strategies found near the bilateral end would be seen as interactive, but strategies toward the unilateral end would be seen as a person taking independent action without eliciting input from the other. The other axis represents strategies that are direct and active at one and indirect and passive at the other end.

The advantage of this approach is an emphasis on the relational component of power and in doing so there is recognition of change of power over time. Another advantage is the

understanding that power strategies may depend on the situation or target of influence (Falbo and Peplau, 1980; Sagrestano, 1992). One disadvantage of Falbo and Peplau's (1980) work is that it mainly looks at the interpersonal level of power and doesn't explicitly examine societal level power differences based on dimensions such as ethnicity, class, sexuality, and other differences except as they may occur on the interpersonal level.

#### **This Study's Conceptualization of Power**

In this study, power is defined as the capacity of a person, group, or institution to create or prevent individual, social, political, or economic changes in another person or group. In this context institutions can be organizations, groups, or ideologies that imply a certain code of beliefs, attitudes, or behaviors. Because of the societal norm perspective of this study, Clark's (1974) definition of power gives the backbone of this study's conceptualization. The only difference is that this study's definition makes more explicit the relational context of power than Clark's definition. In doing this, this conceptualization fits what Griscom (1992) states should be in a definition of power as outlined earlier. The next step is to operationalize this conceptualization for this study.

#### **Scale Development--Extended Power Strategies Questionnaire**

Griscom (1992) identified four components of what a good conceptualization of power should have. She states it must include more than coercion or dominance; it must view power as relational; it must include the microstructural and macrostructural properties of power; and it must recognize power is a process over time. Griscom (1992) states that this last component is realized if the model has a relational component.

In comparing the influence strategies proposed by Falbo and Peplau (1980) to the above components of power, there is certainly merit to their approach. Their 13 power strategies include more than coercion or control, they include the relational component of power, and recognize that power is a dynamic process that occurs over time. One disadvantage of Falbo and Peplau's conceptualization is that their study only took into account the interpersonal level. Hence, their strategies do not fully take into account the

organizational or societal levels of analyses. For example, French and Raven's (1959) idea of Legitimacy (based on the structural relationship in which the influencing agent has the right to ask the target to comply with a request and the target is obliged to do it) is not covered in their strategies but is important in Griscom's (1992) conceptualization.

However, combining the approaches of Falbo and Peplau (1980) and French and Raven (1959) does satisfy the components outlined by Griscom (1992). Additionally, by adding phrases that elicit prescriptive norms for men, a scale can be produced that satisfies both Griscom's (1992) definition and the societal norms focus of this study. Therefore, this new scale would assess the prescriptive norms of male power.

Using this new, combination of approaches has several advantages. The scale would empirically measure power as relational and as a process over time. It would also measure the microstructural and macrostructural properties of power and see power as more than just coercion or dominance. Additionally, this scale would address societal norms of power for men and avoid stereotypes and explicit comparisons between men and women-- a recommended approach by Levant et al. (1992) and Thompson and Pleck (1986, 1987, 1995).

This new measure will use a Likert-type scaling, which will produce interval data. This is different from studies using the Falbo and Peplau's (1980) 13 power strategies (Aida, Y. and Falbo, T., 1991; Belk et al., 1988; Falbo, 1977; Falbo and Peplau, 1980; Sagrestano, 1992) or French and Raven's (1959) bases of power (Johnson, 1976; Oyster, 1992), which produced rank ordered data. Therefore, as with any new scale, responses to this new measure will have to be factor analyzed to determine if the items created represent unknown factors. There are some hypothesized groupings or dimensions expected from the responses to this scale and these are outlined below.

In their original study, Falbo and Peplau (1980) had four groupings of the 13 power strategies (see Fig. 1). These dimensions were based upon the bilaterality and directness of each strategy. However, Bennett (1988), in constructing a measure based on the 13 power

strategies, found only two dimensions, a bilateral one and a unilateral one. Therefore, it is expected that this study will also find those two dimensions. It is anticipated that the bilateral dimension will be composed of items representing the persuasion, bargaining, persistence, reasoning, and talking strategies. Correspondingly, the unilateral dimension will be comprised of items reflecting the asking, stating importance, telling, and laissez-faire strategies.

Another dimension is also expected from the Falbo and Peplau (1980) 13 power strategies. This dimension, termed indirect, is hypothesized to include items reflecting the positive affect, negative affect, withdrawal, and hinting strategies. The reason for the inclusion of this factor is because of the uniqueness of its four power strategies. These four strategies, at the extreme indirect end of the directness continuum, utilize a very passive approach to influence others. This method of influence is extremely uncharacteristic of the other power strategies. Therefore, it is anticipated that items reflecting these indirect strategies will form their own dimension.

In writing items that incorporate the French and Raven (1959) bases of power, it is hypothesized that there will be another dimension that is added to the three described above. The reasoning for this as well as the placement of the other bases of power is explained in further detail below.

The Legitimacy base of power is based upon a structural relationship. For this base of power, the influencer has the right to ask the target to do something and the target is obliged to comply. An example of legitimacy power is the power a military officer has in relation to an enlisted person or the power of a supervisor asking something of an employee. Items representing the Legitimacy base of power may have some relation to the unilateral dimension described earlier, however, because they will stress positional power, it is expected they will form a unique dimension. In a later article, Raven (1992) noted that there may be varying aspects of the Legitimacy dimension that had not been realized earlier. Raven (1992) delineates these aspects as Legitimacy of Reciprocity, Legitimacy of Equity,

and Legitimacy of Dependency. The Legitimacy of Reciprocity can be summed up as the “old give and take”. This is extremely similar to the bargaining concept of Falbo and Peplau (1980) and items representing bargaining will encompass this aspect of Legitimacy. Legitimacy of Equity is based on the fact that someone has worked hard and suffered so they have the right to ask for something. This variation closely resembles the bargaining and asking concepts. Since items will be written for these concepts, there will be no separate items written for this variation of Legitimacy. The last aspect was Legitimacy of Dependency, which was characterized by agents of influence telling the target that they depend on that person (or group). This can easily be seen as the influencer trying to produce a positive feeling (I’m important enough that someone depends on me) or a negative feeling (I will feel bad if I don’t follow through) in the target. This concept is incorporated in the items written for the positive and negative affect strategies identified by Falbo and Peplau (1980).

Raven (1992) also noted that the Coercion and Reward bases could have varying aspects. He saw that each could have impersonal or personal dimensions. The personal forms of these bases, giving approval or disapproval to the target of influence, is almost exactly what is meant by Falbo and Peplau’s (1980) positive and negative affect strategies. Hence, this idea will be encompassed in items reflecting the positive and negative affect strategies. The impersonal form of Coercion and Reward is conceptualized as the influencer being able to give the target tangible punishments (e.g., fines, being fired) or rewards (e.g., a raise, a promotion). It is important to note that in order to give these rewards and punishments, a person has to be in a structural position of authority. Therefore, items representing these concepts are expected to overlap with those of the Legitimacy base of power.

The Informational base of power was also seen to have different components (Raven, 1992). The first, having the original meaning, was designated Direct Information. Because it is defined as giving information, or a logical argument, this is incorporated into

the reason strategy of Falbo and Peplau (1980). The second aspect is labeled Indirect Information and is seen as a hint or suggestion (Raven, 1992). This too overlaps with one of Falbo and Peplau (1980) strategies, and items reflecting an influence strategy of suggesting will include this concept of Raven (1992).

The Expert and Referent bases of power were also seen to have two components, both positive and negative (Raven, 1992). According to Raven (1992), the negative dimensions of these bases operate on the boomerang effect. In other words they have the opposite effect of what the influencer intended. While this is an important concept to consider, this study is looking at intended influence attempts and these dimensions will not be addressed.

The positive Expert base is one in which the target assumes the influencing agent knows what is best in a certain situation. Taken a step further, one could expect an expert to have logical arguments for a request. With this thinking, one could expect this power base to be included with items representing the reasoning strategy from Falbo and Peplau (1980). However, experts can also be seen as in a position of status or authority because of their, generally, high education. Johnson (1978) states that education is often a determinant of status and status itself can form a base of power. She states it is a form of legitimate power (Johnson, 1978). Therefore, it is expected that responses to items written for the Expert base will be included with those from the Legitimacy base of power.

The positive Referent base is defined as the influencing agent, or group, being liked, admired, or identified with by the target. Subsequently, the target is pleased to do what is asked. This base of power is difficult to conceptualize and place as a dimension of power strategies because of the difficulty in knowing how respondents may interpret liking, admiring, and identifying. One can like, admire, or identify with individuals or groups because they have a prestigious position (Legitimacy base of influence), they promote a validation of the target thereby producing a positive feeling (positive affect influence), or



because we admire their knowledge (reasoning influence). Because of this ambiguity, most likely these items will cross load on different dimensions and not be discriminating.

In summary, it is hypothesized that responses to items reflecting Falbo and Peplau's (1980) power strategies and French and Raven (1959) bases of power will form four dimensions or factors. The first, the bilateral dimension, will be composed of items representing the persuasion, bargaining, persistence, reasoning, and talking power strategies as well as items reflecting the Expert, Informational, and Referent bases of power. The second factor, the unilateral dimension, is expected to be comprised of the asking, stating importance, telling, and laissez-faire power strategies. The third factor, termed indirect, is expected to be made of items reflecting the positive affect, negative affect, withdrawal, and hinting power strategies. The last dimension, named positional, is expected to be composed of items reflecting the Legitimacy, Expert, Coercion, and Reward bases of power. It is interesting to note that the refinements, proposed by Raven (1992), of the original model converge very well with many of the influence strategies outlined by Falbo and Peplau (1980). This convergence offers support for the overall strategies used in this study.

#### Summary and Hypotheses

Masculinity has been empirically studied mainly by two different methods. The first, assessing prescriptive norms (Brannon and Juni, 1984; Good and Holmes, 1998; Levant et. al, 1992; and Thompson and Pleck, 1986), addresses how men should be or what they should strive for in society. Some limitations noted in this approach have been ignoring male power and the reality of multiple masculinities. Fischer and Good (1998) have at least partially addressed the latter issue by empirically finding multiple types of male respondents to a measure of masculine ideology (MRNS). The second way masculinity has been studied is based on the gender role strain paradigm (Pleck, 1981). The general idea is that individuals experience stress or conflict when they violate or fail to fulfill prescribed gender roles (Eisler and Skidmore, 1987; O'Neil et al., 1986). While there are strengths at looking at how individuals experience gender role norms, this analysis focuses

more on an individual level rather than understanding the nature of the societal expectations of masculinity. Because this study's main focus is the societal expectations of masculinity and power, the prescriptive norms model (as assessed by the MRNS) was selected as the guiding theory of masculinity. While its limitation of addressing power is still very evident, the aim of this study will be to explore the relationship between varying masculinities and their perceptions of power.

In reviewing the concept of power in the literature, it was found that there were no approaches or scales that addressed prescriptive norms of power for men. Therefore, for the purpose of this study, a scale to measure the societal expectations of power for men (EPSQ) is being proposed. Responses to this scale, which is based upon Falbo and Peplau's (1980) and French and Raven's (1959) approaches to power, are hypothesized to form four dimensions or factors. These dimensions will be composed of items that represent bilateral, unilateral, indirect, and positional strategies of power.

To accomplish the goal of relating power and masculinity, the following strategy will be used. The first step is identifying the factors of the prescriptive norms of power for men by using the responses to the EPSQ. The second step is to replicate the findings of Fischer and Good (1998) by showing that multiple groups of men can be identified based on their responses to the MRNS. Finally, this study will demonstrate that these different clusters of men score differently on the dimensions of power. This will then support the contention that masculinity and power are related.

There are several advantages to this study's method of evaluating masculinity and power. First, it looks at the prescriptive norms in the areas of masculinity and power, and therefore can assess what individual men are expected to strive for, or struggle against. Second, the EPSQ operationalizes power as more than coercion or dominance, views it as relational and as a process over time, and includes both a microstructural and macrostructural level of analysis. This approach also addresses the idea of multiple masculinities.

### Hypotheses

- Hypothesis 1 In analyzing the items of the power strategies, four dimensions will emerge representing bilateral, unilateral, indirect, and positional strategies of power.
- Hypothesis 2 A similar cluster of respondents to the MRNS will be found in this sample as found in the Fischer and Good (1998) study.
- Hypothesis 3 The different clusters of respondents, based on MRNS score, will differentially endorse the various power strategies.

## **CHAPTER II**

### **METHOD**

#### **Participants**

Participants were 247 male students at a mid-sized state university in the United States and 26 males from the university's surrounding community. The student participants were recruited from undergraduate psychology, engineering, and ethnic studies courses. The participants from the community were associated with the road construction business. Initially, scores from the different sources of data were going to be analyzed together, but significant differences were noted between the groups. Therefore, the community sample is used only in reference to the generalizability of the results found. The remainder of this section is based upon the student sample.

Participants ranged in age from 18 to 39 years old (mean age = 19.12 years, SD = 2.20 years). Of the 247 participants, 84.2% characterized themselves as White/European American, 4.0% as Latino/Hispanic, 2.4% as Black/African American, 2.4% as Asian/Asian American/Pacific Islander, 0.4% as Native American, 6.1% as mixed ethnicities, and 0.4% as other. The vast majority of the participants (98%) reported being heterosexual. Additionally, a large percentage of respondents (95.5%) reported either being single or in a relationship, but not living with that person. About 10% of the participants reported annual household incomes as being below \$20,000, 9% reported it as being \$20,001 to \$40,000, another 30% reported incomes between \$40,001 to \$60,000, and 50% reported annual household incomes over \$60,001.

## Procedure

The study's instruments and procedures were tested with graduate students in psychology. This was done to determine the clarity of the study's materials and to estimate the time it would take to participate in the study.

For the actual data collection for this study, there were three methods used. The first involved the experimenter going into undergraduate psychology, engineering and ethnic studies courses, asking for volunteers, and leaving flyers indicating times and places where individuals could participate. As an incentive, potential participants were told there would be a drawing for five cash prizes of twenty dollars following data collection. The second method involved utilizing students from introductory psychology courses who signed up for the experiment as part of their course credit. The third method of data collection involved an individual in the construction business, known to the experimenter, who recruited potential participants among his colleagues.

Students who volunteered to participate came to the location of the experiment and received the packets to complete. In each case of data collection, participants read informed consent forms (see Appendix A) and completed the questionnaires (see Appendix B). To offset possible ordering effects, two forms of the packet, with the instruments presented in differing sequence, were administered. Upon handing in their materials, participants were offered a de-briefing sheet (see Appendix C). Additionally, participants were given a slip of paper on which to write their name, telephone number, and/or e-mail address (see Appendix C). These slips were collected separately for the cash drawing.

For the members of the community who volunteered to participate, they received the packets to complete. In each case of data collection, participants read the directions, read the informed consent form (see Appendix A), and filled out the questionnaires (see Appendix B) at their residences. Participants then put their questionnaires in a sealed, self-addressed stamped envelop and sent them to the experimenter. Of the 100 packets distributed, 26 were returned for a 26% response rate. Marans (1975), Miller (1983), and Frankfort-Nachmias

and Nachmias (1992) report the response rate for studies such as this typically falls in the range of 20 to 40 percent.

### Measures

Measures included a demographic questionnaire, the Male Role Norms Scale (MRNS) (Thompson and Pleck, 1986) and the Extended Power Strategies Questionnaire (EPSQ). Also included were two open-ended questions asking participants to define masculinity and if they thought there were masculine styles of influencing others (see Appendix B). These two questions were added to further clarify the empirical results from this study.

The MRNS (Thompson and Pleck, 1986) was used to assess societal norms of masculinity. This 26-item scale was derived by factor analyzing the short form of Brannon and Juni's (1984) original scale (Thompson and Pleck, 1986). Participants rate their level of agreement with a particular statement on a 7 point Likert-type scale, anchored at 7 with strongly agree. Higher scores, with two items reversed scored, indicate more traditional attitudes toward masculinity norms. Thompson and Pleck (1995) report reliability coefficients (Cronbach's alpha) for their three factors of .81 for the status norms (11 items), .74 for the toughness norms (8 items), and .76 for the antifemininity norms (7 items). Thompson and Pleck (1995) also report an alpha of .86 for the entire scale when they combined multiple samples of college students ( $N = 1510$ ).

Validity of the MRNS has been supported by its positive relationship to the Attitudes Toward Women Scale (Thompson, 1990), and its negative correlation to the Sex-Role Egalitarianism Scale (Sinn, 1993). The scale's construct validity has been supported by its small ( $r = .26$ ) to near zero correlation ( $r = .07$ ) to the M scale of the BSRI, a measure of gender orientation (Sinn, 1993; Thompson, 1990). Discriminant validity has been supported by predicting inmates use of psychologically coercive behavior when gender orientation and attitudes toward women were statistically controlled (Thompson, 1990). Also supporting discriminant validity, Riley (1990, as cited by Thompson and Pleck, 1995)

found the antifemininity subscale of the MRNS successfully predicted which adult men seeking psychological help would drop out of therapy sooner.

By using a series of confirmatory factor analyses, Fischer et al. (1998) recently found a four-factor model for the MRNS. This new factor structure will be used in this study. Fischer et al. (1998) report reliability coefficients of .75, .78, .73, and .71 for the Status/ Rationality (6 items), Antifemininity (7 items), Tough Image (5 items), and Violent Toughness (3 items) subscales respectively.

The EPSQ was developed for this study in order to assess men's views on the expected ways men are supposed to influence others. Cronbach and Meehl (1955) discuss five methods of experimentation to investigate construct validity, including factor analysis, test-retest reliability, internal consistency, group differences, and studies of process. This study will address three of those criteria.

The scale was derived from the 13 power strategies found by Falbo and Peplau (1980) and the four bases of power identified by French and Raven (1959) and Raven (1993). Using the definitions provided by those authors, three or four items were written to capture the meaning of the particular definition. Items were written with phrases such as "A man should...", "It's essential for a man ...", and "I think a young man should ...", etc. in order to assess prescriptive norms of power for men. For power strategies and bases of power that overlapped significantly, items were written to capture the overall meaning of the power strategy and base of power. In all, there were 72 items written for the power strategies and bases of power. However, after eliminating items that were redundant or ambiguous, there were 34 items remaining for this version of the EPSQ with roughly equal numbers of items for each hypothesized factor. On the EPSQ, participants rate their level of agreement with a particular statement on a 7 point Likert-type scale anchored at 7 with strongly agree. Higher scores, with four items reversed scored, indicate greater endorsement with that power strategy. After factor analysis, the final form of the EPSQ consisted of a total of 21 items, with five factors (this version was used for subsequent

analyses). The factors were identified as follows: a.) Logical Persuasion power strategy (7 items,  $\alpha = .66$ ); b.) Punitive Authority power strategy (7 items,  $\alpha = .64$ ); c.) Positive Rapport power strategy (2 items,  $\alpha = .57$ ); d.) Blunt power strategy (3 items,  $\alpha = .56$ ); and e.) Unilateral power strategy (2 items,  $\alpha = .65$ ).

### Design

A mixed method of quantitative and qualitative analyses will be used in this study (Tashakkori & Teddlie, 1998). This study will first use quantitative methods to explore the three main research goals (see below). Next, the qualitative information will be used to elaborate and validate the quantitative findings that relate to the dimensions of masculinity and the various male influence strategies. Tashakkori and Teddlie (1998) describe this method as quantitative dominant.

The first goal of this study is to determine the psychometric properties of the scale developed for this study. A factor analysis of the responses to the EPSQ items will be performed to determine the best factor structure for this sample. Additionally, the internal consistencies (Cronbach's alphas) of the factors will be determined.

The second goal of this study is to replicate the findings of Fisher and Good (1998) who distinguished groups of male respondents based on their MRNS score. Using the method described by Fischer and Good (1998), this study will perform a cluster analysis using Ward's method. It is expected that a five-cluster outcome, which Fischer and Good (1998) found, will be the most appropriate solution.

The third goal, and most central to the nature of this study, is to see whether these identified clusters of men score differently on the dimensions of power. This will be accomplished by performing a multiple analysis of variance (MANOVA). The group membership as determined by the cluster analysis will serve as the independent variable while the factors from the EPSQ will serve as the dependent variables. Scheffé's post-hoc comparisons will be computed to determine specific power strategy differences among the different clusters of men.



The qualitative responses were analyzed by using a mixture of inductive and deductive coding methods (Creswell, 1998). Initially, responses to about 25% (60) of the open-ended questions were chosen at random. From these, two raters used inductive coding (i.e. codes induced from the text with no prior codes established) to identify specific themes in the respondents' answers. The raters discussed these responses until 100% agreement was established in determining the specific themes expressed by the respondents. Next, all of the responses to the qualitative questions were analyzed using deductive coding (i.e. the responses are searched using themes that are previously determined) based upon the themes determined by the inductive process. This method was used for both of the qualitative questions. Because the second question also asked where the masculine styles of influence come from, attribution codes were determined for this question.

## CHAPTER III

### RESULTS

#### Preliminary Analyses

In order to evaluate systematic difference between sources of data, (i.e. data from the university,  $n = 247$ , or from the community sample,  $n = 26$ ), two approaches were undertaken.

The factor structure of the EPSQ was examined to see if the source of data affected the factor structure. Because the community sample was too small to factor analyze, the factor structure was determined for the entire sample and then again without the community sample. In terms of the number of factors that emerged (5), there were no differences. In terms of items loading on factors, there were minor differences between the solutions. Factor one would have lost two items due to cross loading on another factor and factor two would have lost one item due to the same reason. Factor four gained one item, and the other two factors remained exactly the same. None of these differences affected the overall meaning of any factor. Therefore, it was concluded that the source of data did not have a significant effect on the factor structure of the EPSQ.

A second approach for considering systematic differences was to compare the groups using their MRNS and EPSQ factor scores. A series of oneway analysis of variance was performed to test this possibility. Using a significance level of  $p < .05$ , there were two significant differences; the Violent Toughness factor of the MRNS ( $F(1, 269) = 7.273$ ,  $p < .01$ ) and the Logical Persuasion factor of the EPSQ ( $F(1, 269) = 6.190$ ,  $p < .05$ ). On these factors, the student sample had scores that were significantly higher than

the community sample. Descriptive statistics of all the MRNS and EPSQ factors for each group are shown in table two.

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Insert Table 2 about here.  
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Since EPSQ factors serve as dependent variables and because later analyses group participants utilizing a cluster procedure, a further analysis was conducted to see if the source of data could be the cause of significant results between clusters. After conducting the cluster analysis, it was found that the community sample was over represented in one of the groups (Nontraditional). Therefore, to avoid the possibility of finding significant results due to the source of data, the rest of the analyses were conducted on the student sample only.

### Hypotheses

Hypothesis 1. The first hypothesis of this study stated: ‘In analyzing the items of the power strategies, four dimensions will emerge representing bilateral, unilateral, indirect, and positional strategies of power’. To test this, a factor analysis was performed on the EPSQ responses. Initially, a principal components analysis was performed. Initial extraction resulted in eleven factors with eigenvalues greater than 1.0. Using Cattell’s (1966) scree test, it was determined that a five-factor solution would be the most interpretable solution. Another analysis with an orthogonal rotation was performed with the number of factors to be extracted set at five. These factors accounted for about 39% of the overall variance of the EPSQ items.

The next step in testing hypothesis one was to determine the items that were to be retained on a given factor. Primarily, two criteria were used to determine if an item was retained; an item must have a minimum factor loading of  $|.40|$  on one factor, and no cross-loading on another factor  $\geq |.30|$  ( see Fischer, Good, Snell, and Tokar, 1998),. Additionally, the overall internal consistencies of the resulting subscales were considered

when deciding whether or not to retain an item. These considerations resulted in the final form of the EPSQ consisting of five factors with a total of 21 items. Table three presents the rotated component matrix for these items.

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Insert Table 3 about here.  
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The first factor contained seven items and accounted for 11.1% of the total variance after rotation. Factor one involved the use of facts and information, reason, logic, and discussion as a method for a man to get his way. Items that loaded on Factor 1 included item 33 ('A man should be able to provide factual information to others so that it changes their thinking'), item 8 ('It is important for a man to be able to present logical arguments to change others' thinking on certain topics), and item 34 ('A man must be able to have a discussion about what he wants so he can achieve his goals'). The dominant theme of Factor 1 items was a tendency to use logic, facts, and information as power strategies. This factor was labeled the Logical Persuasion power strategy.

The second factor contained seven items and explained 9.2% of the variance. This factor contained items that involved exerting power due to status ('Being in a high level position and giving directions to others should be a man's major goal in life') and punishment ('Sometimes a man should bring up that employees can be fired or put on probation as a way to motivate them to follow his directions'). Other items in this factor emphasized using anger ('In some situations, a man has to be able to show his anger to get his point across') or withdrawal ('A man should withdraw from others until he can get what he wants') to influence others. In this context, withdrawal seems to be interpreted as a punitive measure. These items reflect, in part, a positional and a negative consequences component. Therefore, this factor was named the Punitive Authority power strategy.

The third factor, comprising 6.7% of the variance, included two items. The highest loading item on this factor was item 18 ('A man should explain to people how important a

request is to him in order to get them to comply with the request'). The other item ('A man should earnestly tell others how much he appreciates them so they will do as he asks') also loaded highly. These items rely upon a positive relationship between the influencer and target as a method of influence. This power strategy can be based on admiration, liking, or identification--qualities discussed earlier as being related to the referent base of power. Consequently, this factor was labeled the Positive Rapport power strategy.

The fourth factor was comprised of three items that captured 6.1% of the total variance. These items referred a reluctance to using hints or suggestions (e.g. 'A man would not like being in a situation in which he had to make indirect suggestions to get his point across') or other indirect methods (e.g. 'It would be somewhat embarrassing for the man who has to get others in a good mood to get them to comply with his requests') as a method of influence. These items are the opposite of the indirect dimension of power strategies mentioned earlier. Therefore, this factor was named the Blunt power strategy.

The fifth factor, containing two items that refer to men doing what they wish independent of others' opinion (e.g. 'A man should do his own thing regardless if people around him think differently'), captured 6.1% of the variance. These two items assume that the influencer has the ability to unilaterally use or take power. The items did not load significantly (less than  $|\text{.06}|$  factor loading) on the Punitive Authority factor implying the power is not based on position. Hence, this factor was simply termed the Unilateral power strategy.

Finally, the items comprising each factor were averaged, thus forming five subscales of prescriptive power for men. Internal consistency estimates (Cronbach's alphas) were .66, .64, .57, .56, and .65 for the Logical Persuasion, Punitive Authority, Positive Rapport, Blunt, and Unilateral power strategies respectively. Overall, respondents endorsed (average scores greater than a neutral score of 4.00) the Logical Persuasion, Positive Rapport, and Unilateral power strategies. The Blunt power strategy was not positively endorsed (average scores less than a neutral score of 4.00) and neither was the Punitive Authority power

strategy. For means of these subscales, please see table four. Additionally, correlations among these factors can be found in table five.

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Insert Tables 4 and 5 about here.  
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In conclusion, hypothesis one was partially supported. While there was a four-factor structure hypothesized, five factors were found. However, there was some overlap between the hypothesized factors and the factors found. The Unilateral power strategy emerged from the factor analysis as originally hypothesized. The indirect power strategy was retained after factor analysis and renamed in its reverse, Blunt. Another factor, positional, gained greater specificity after analysis and was renamed Punitive Authority power strategies. Additionally, two factors, Logical Persuasion and Positive Rapport power strategies, emerged from the analysis which were not originally hypothesized. These two factors, however, have been discussed extensively in the literature using the labels of Informational and Referent bases of power (French and Raven, 1959; Johnson, 1978; Oyster, 1992; Raven, 1992). Therefore, this final version of the EPSQ appears to be a useful tool for assessing prescriptive norms of power for men.

Hypothesis 2 The second hypothesis read: 'Similar clusters of respondents to the MRNS will be found in this sample as found in the Fischer and Good (1998) study'. To test this hypothesis, a cluster analysis was performed on this study's data. The MRNS subscale scores, Status/ Rationality, Antifemininity, Tough Image, and Violent Toughness, were used to cluster the cases of respondents. Consistent with Fischer and Good's (1998) methodology, clusters were created using Ward's (1963) method with squared Euclidean distances as the distance measure. Borgen and Barnett (1987) characterize Ward's method as one of the more effective methods for uncovering the underlying structure in a complex data set. The CLUSTER procedure of SPSS Release 9.0 (SPSS Inc., 1998) was used to perform the analysis.

Ward's method of clustering minimizes the within-group sum of squares while combining groups in a stepwise manner. An index is created by this method that is based on the increase in the within-group sum of squares as groups are combined to form fewer clusters. This index can then be used to determine the appropriate number of clusters. This is done by noting when the index noticeably increases or "jumps". A jump indicates that groups have combined when they should have remained separate (Borgen & Barnett, 1987; Fischer & Good, 1998). Similar to the procedure Fischer and Good (1998) utilized, this study calculated the percentage increase in the index for several combinations of groups. The corresponding percentage of increase in the index for the current data were as follows: 12 to 11 (5.0%), 11 to 10 (5.1%), 10 to 9 (5.4%), 9 to 8 (5.6%), 8 to 7 (6.3%), 7 to 6 (8.8%), 6 to 5 (10.8%), 5 to 4 (11.9%), 4 to 3 (16.1%), 3 to 2 (19.9%), and 2 to 1 (44.2%). One can note the marked change occurs when four groups combine to make three. This indicates that the within-groups sum of squares increased noticeably because two very different groups combined. In graphically plotting these percentage increases, one can observe a curious aspect of this data. One can note that after seven groups combine to make six, there are indications that groups are combining that are somewhat different (see Fig. 2).

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Insert Figure 2 about here.

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However, as stated before, the marked increase occurs when four groups combine to make three. Therefore, for this sample, a four cluster solution seems the most appropriate. To determine if this cluster solution is valid, a number of authors have argued that a different method of clustering should be performed on the same data set (Borgen & Barnett, 1987; Lorr, 1983; Skinner & Blashfield, 1982). They state that if the different methods produce the same number of clusters, the solution is most likely valid. A second analysis was performed using the average linkage method (within groups) with squared Euclidean distances as the distance measure. Borgen and Barnett (1987), in citing comparative studies,

report that the average linkage method is one of the more effective methods of clustering, being equivalent or slightly better than Ward's method. Again, the CLUSTER procedure of SPSS Release 9.0 (SPSS Inc., 1998) was used to perform this analysis. Results of this analysis also indicated a four cluster solution. Therefore, the original cluster solution found by Ward's method is most likely a valid one for this data set.

The next step in testing hypothesis two was to determine the mean scores of each MRNS subscale for each group. These scores are presented in table six.

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Insert Table 6 about here.  
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Relative to the scale means, men in group one ( $n = 89$ ) scored slightly below the mean on every subscale except the Violent Toughness subscale in which they scored above the mean. This group was labeled Moderately Traditional. Men in group two ( $n = 83$ ) scored well below the mean on every subscale and therefore termed Nontraditional. Men clustered in group three ( $n = 38$ ) scored well above the mean on every subscale, three of their subscale scores were greater than one standard deviation above the mean. This group was then labeled Highly Traditional. Group-four men ( $n = 36$ ) showed some variability in their scores. These men scored well above the mean on the Status/Rationality subscale, scored above the mean on the Antifemininity and Tough Image subscales, and scored well below the mean on the Violent Toughness subscale. This group was named High Status/ Low Violence. Each group's mean on each subscale is represented graphically in figure three. For comparison, the results found by Fischer and Good (1998) are shown in figure four.

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Insert Figs. 3 and 4 about here.  
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While there were a different number of clusters found in this study, one can notice a similarity between the groups found in this study and in Fischer and Good's (1998) study.



While this study found reason to name group three Highly Traditional, Fischer and Good (1998) termed this group Traditional. The three other groups found by this study, High Status/ Low Violence, Moderately Traditional, and Nontraditional, are named just as the groups are named in the Fischer and Good (1998) study. Therefore, the only group missing from this study is the High Violence/ Moderately Traditional group that was found in Fischer and Good's (1998) study.

To investigate if this study would have had comparable groups if it had found five clusters, another cluster analysis was done with the cluster solution set at five. This resulted in the Moderately Traditional cluster, found at the four-cluster stage, splitting into two groups. One of these groups scored above the mean on every subscale and therefore would be seen as Traditional. The other group's Violent Toughness subscale score became greater than one standard deviation above the mean while the other subscale scores were slightly below the mean. This group would have been termed High Violence/ Moderately Traditional. The Traditional group seen at the five cluster stage is analogous to the Moderately Traditional group found by Fischer and Good (1998) and the High Violence/ Moderately Traditional is exactly as found in the previous study. Therefore, if a five cluster solution was the most appropriate for this data, this study's groups would be very similar to the groups found by Fischer and Good (1998).

Therefore, hypothesis two is partially supported by the results of the cluster analysis. Whereas Fischer and Good (1998) found five clusters, this study found four clusters. However, those four clusters are very similar to those found in the Fischer and Good (1998) study. The implication of these results is that different groups of men can be identified based upon their endorsement of masculine ideology. Fischer and Good (1998) state that a way to support the validity of the clusters found is to test them against a relevant external construct. This validation is included under the next hypothesis.

Hypothesis 3 The third hypothesis stated: 'The different clusters of respondents, based on MRNS score, will differentially endorse the various power strategies'. To test this

hypothesis, a multivariate analysis of variance was performed on the data with cluster membership as the independent variable and the EPSQ subscale scores as the dependent variables. The overall result of this analysis was significant ( $F(15, 657) = 4.64, p < .001$ ). Further analyses then looked at group differences for each power strategy. Univariate analyses of variance were performed with cluster membership as the independent variable and each EPSQ factor as the dependent variable. The results indicated there were significant differences for the Logical Persuasion ( $F(3, 242) = 6.98, p < .001$ ), Punitive Authority ( $F(3, 242) = 14.27, p < .001$ ), and Unilateral ( $F(3, 242) = 2.65, p < .05$ ) power strategies among the different groups of men. There were non significant differences for the Positive Rapport ( $F(3, 242) = 1.83, p = .142$ ) and Blunt ( $F(3, 242) = 2.23, p = .086$ ) power strategies.

Next, power strategy means were calculated for the different clusters (see table 7).

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 Insert Table 7 about here.  
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One can note that the mean scores for the Highly Traditional group are the highest across all power strategies except Positive Rapport. Additionally, the Nontraditional group means are the lowest in four out of the five power strategies. Scheffé's post-hoc test for multiple comparisons was used to test the significance of these differences among groups (see table 7). Scheffé's test was used because it is a more conservative test that incorporates the degrees of freedom when determining significance, and therefore decreases the chance of Type I errors (Tabachnick & Fidell, 1989).

These results, showing that different groups of men differentially endorse power strategies, support hypothesis 3. Therefore, how men endorse the prescriptive norms of masculinity relates to their endorsement of the prescriptive norms of power for men. These results also support the validity and utility of the clusters found earlier.

## Qualitative Results

### Definitions of masculinity

Of the 246 participants, 218 provided a total of 543 written responses that were coded for the respondents' definitions of masculinity. Two raters coded about half of the responses and any discrepancies were discussed until there was 100% agreement. The other half of the responses was coded independently by two raters. Agreement between independent raters was 87%. In coding the responses, there were several major recurring themes. These themes were (please note that percentages are based upon the total number (246) of participants):

1. Emotional restrictiveness: 35.4% of the participants ( $n = 87$ ) indicated emotional restrictiveness as an aspect of masculinity. Included in this category were references to being strong or tough (emotionally), not crying, not complaining, being stoic when facing adversity, or refusing to acknowledge fear. Examples were "Laugh in the face of danger", "Tough it out", and "(A man) shouldn't whine about his problems".
2. Independence and principled behavior: Included in 24.8% ( $n = 61$ ) of the answers were references to being self-reliant, facing obstacles alone, or doing what one thinks is right. Examples for this category included "Doing what you believe is right despite the consequences" and "must be prepared to face obstacles alone".
3. Physical attributes as definers of masculinity: 23.6% ( $n = 58$ ) wrote that certain male physical characteristics are what defines masculinity. While responses that included being athletic, physically strong, and being physically large were coded here; other responses such as having a beard, male genitalia, or testosterone were also coded in this category.
4. In charge or persuasive: For 19.1% ( $n = 47$ ) of the participants, men having power, being in charge, or being persuasive were signs of masculinity. Responses that included references to power, leadership, taking charge in a situation, or a man is

entitled to respect because he is a man were coded in this category. For example, “Power. The more social, political, and economical power a man has, the more masculine he is” and “The underlying order in which men are... in charge” were included in this category. Also coded here were references to being persuasive because the contexts usually implied trying to gain ascendancy over others (ex. “Persuade others to your point”).

5. Good work ethic: 17% ( $n = 42$ ) of the men in the sample defined masculinity as a willingness to work hard or be goal oriented (usually toward work products, making money, or gaining success). Also coded here were the few responses that referred to being the provider for the family. The fact that a good work ethic was emphasized more often than the provider role may be a reflection of the young age of the respondents.
6. Confidence: Found in 15% ( $n = 37$ ) of the respondents answers were references to being confident, having self-confidence, or being proud of oneself as a defining aspect of masculinity.
7. Sensitivity: 12.2% ( $n = 30$ ) of the respondents mentioned that being sensitive was an aspect of masculinity. Therefore, responses that listed empathy, emotional sensitivity, or being appropriately emotionally responsive to others were coded here.

For a detailed summary of the percentages of men in each cluster who expressed these themes in their response, please refer to table eight.

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Insert Table 8 about here.  
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#### Male influence methods

The 246 participants produced 319 written responses that were coded for male influence methods. Included in these total responses were 52 (21.1%) respondents who

wrote “No” or “Not really” to the question and 33 (13.4%) who provided unrelated or tangential responses. There were 4 (1.6%) participants who left this question blank. Again, two raters coded about half of the responses and any discrepancies noted were discussed until there was 100% agreement. The other half of the responses was coded independently by two raters. Agreement between independent raters was 85%. In coding the responses, there were four major recurring themes. These themes were (please note that percentages are based upon the total number (246) of participants):

1. Actual or seized authority: 25.6% ( $n = 63$ ) of the participants wrote that using authority or seizing authority was a masculine style of influence. Therefore, responses that included terms such as leadership, being in charge, giving orders to others, controlling others, and being straightforward and direct in giving instructions to others were coded here. Examples included “Take charge attitude”, “Controlling those things around him”, and “Make clear the job must be done and done right”.
2. Coercion or intimidation: Found in 23.6% of the participants responses was a reference to using coercion or intimidation as a male influence strategy. Coded here were responses that include words or phrases such as “instilling fear”, “threatening”, “being mean”, “showing anger”, “yelling”, use or threats of physical violence or force, or firing someone.
3. Characteristics as influencers: 17.5% ( $n = 43$ ) wrote that they thought displaying certain characteristics or traits were masculine ways of influencing others. Therefore, words and phrases such as “being strong”, “strong-minded”, “tough”, “assertive”, “forceful” (non-physical), or “displaying confidence” were coded in this category. Responses that also included a reference to leadership or being in charge were not coded here, but were scored in the first category (Actual or seized authority). Therefore, this category only includes respondents who saw displaying these characteristics as masculine ways to influence others.

4. Intellect: For 10.2% ( $n = 25$ ) of the sample, using intellect in some way was considered a masculine form of influence. Therefore, responses that included the use of reason, logic, or intelligence were coded here. Other responses that included a reference to shrewdness or the use of strategy were also coded in this category.

For a detailed summary of the percentages of men in each cluster who expressed these themes in their response, please refer to table nine.

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Insert Table 9 about here.  
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Because the second question also asked respondents where the masculine styles of influence come from, these responses could also receive an attribution code. Only 92 participants answered this part of the question providing 109 coded responses. Based only on the number of participants who responded, the most frequent source mentioned was family or family role models (32.6%). Other sources for the masculine styles of influence were: societal influences or expectations (19.6%); Job experiences or job related role models (13%); reference to the past or historical figures (ex. "That's how it has always been" or "That's how the kings did it") (9.8%); media or prominent public figures (8.7%); and unspecified, personal experiences or role models (6.5%).

#### Trustworthiness of the quantitative findings

Hypotheses. The primary aim of the second hypothesis was to support the theory of multiple masculinities. Table 8 shows that the different groups of men did have differences in their endorsement of the masculinity themes. Notable were the differences in the Emotional restrictiveness, In charge or persuasive, Confidence, and Sensitivity themes among the clusters. These findings give support to the contention of multiple masculinities as well as support the validity of the cluster determined by quantitative methods.

The third hypothesis' goal was to demonstrate that men with different views of masculinity would also have different views on male's attempts to exert power. This difference was most markedly seen in the Coercion or intimidation theme of male influence, which was found more frequently in the Highly Traditional group of men as compared to the other groups (see table 9). Additionally, the qualitative finding that nearly 20% of the men wrote the theme of being In charge as an important aspect of masculinity supports the contention that power and masculinity are related.

MRNS. The qualitative data analysis found seven major themes in the respondents' definitions of masculinity. Five of these themes, Emotional restrictiveness, Independence and principled behavior, Physical attributes as definers of masculinity, Good work ethic, and Confidence, are dimensions that are covered in the MRNS. Therefore, there was qualitative evidence to support that the MRNS is a useful tool for assessing norms of masculinity in this sample. However, the data also indicated some limitations of this scale.

One theme, being In charge or persuasive, is not assessed by the MRNS; yet, 19% of the respondents in this study saw men having power, being in charge, or taking leadership roles as important signs of masculinity. This finding suggests that measures of masculinity should include a factor that assesses the power dimension of masculinity.

Another discrepancy between the MRNS and the qualitative findings was that about 12% of the respondents saw being emotionally responsive as an aspect of masculinity. While this may be interpreted as the opposite of emotional restrictiveness, the finding most likely indicates a change in how masculinity is being defined at the present time by different men (see table 8). This result supports the notion of adding the prescriptive norm of being emotionally responsive to others to future measures of masculine ideology.

EPSQ. The qualitative data indicated four major themes of male influence methods. Three of these strategies to exert power, Actual or seized authority, Coercion or intimidation, and Intellect, were dimensions assessed by the EPSQ. The factors of Punitive Authority and Logical Persuasion were found to be particularly relevant in understanding male power.

Therefore, the qualitative findings support the validity of the EPSQ assessing prescriptive norms of male power.

The other theme found, Characteristics as influencers, was a dimension that was not measured in this study, but one that was seen by 18% of the respondents as an important male influence strategy. Future work on methods of how men are expected to exert power should take this dimension into consideration.



## CHAPTER IV

### DISCUSSION

#### Limitations

#### Data Collection.

The results of this study must be interpreted cautiously because the data are based on a single administration of a series of self-report questionnaires. Precautions were taken to prevent order effect bias and acquiescent response bias. This was done by counterbalancing the instruments and having items worded positively and negatively. However, the potential for erroneous responses is still present as with any self-report measure.

#### Participants

The sample of this study was fairly homogeneous. Most of the participants were late adolescent/young adult, White/European American, heterosexual college students from a middle to upper socioeconomic background. These demographics limit the generalizability of this study. An exploratory analysis of a small sample of older men from the community shows there were significant differences that prevented an aggregation of their data with the university sample. Regional differences may also be an issue in this type of research. For example, in comparing descriptive statistics from this study to previous studies, there were some noticeable differences in the endorsement of masculinity. This finding further restricts this study's generalizability. However, due to this lack of generalizability, one of the main assertions of this paper is supported--there are multiple views of masculinity that coexist within a society that must be taken into account when researching masculinity.

### Extended Power Strategies Questionnaire

The EPSQ was a measure constructed for this study to assess men's views of prescriptive norms of masculine power strategies. As with any new measure, one must be cautious when interpreting results from this scale. This study's findings indicated that further work should be done to increase the number of items per subscale. It would also be helpful to determine the scale's test-retest reliability and construct validity. In this study, the EPSQ's internal consistencies were low to modest. This last limitation may be due in part to a small variability in responses. Because Cronbach's alpha is based on the inter-item correlations of the scale (SPSS, Inc., 1986), a reduced range of responses (i.e. homogeneity of responses) will produce lower alphas. This consideration is supported by the MRNS subscale internal consistencies found by this study. Where a previous study found alphas that ranged from .71 to .78 (Fischer and Good, 1998), the alphas for the MRNS found by this study ranged from .58 to .79.

### Measures

Another potential limitation of this study is that the measures may not be actually assessing social norms. McCrae and Costa (1996) contend that individuals attend to and construe the environment in a way that is consistent with their own personality. Therefore, instead of assessing social norms, the differences between groups found by this study may be representative of personality differences. For example, using the Five Factor Model (FFM) of personality (McCrae & Costa, 1996; Piedmont, 1998), the Status/ Rationality subscale of the MRNS could be interpreted as measuring Conscientiousness (striving for achievement/success, thinking carefully before acting, well organized, and competent). Additionally, men who score high on the Tough Image subscale could be seen as low scorers on Openness (described as having blunted affects, a narrow range of emotions, and who do not believe feeling states are important) (Piedmont, 1998). Likewise, aspects of the EPSQ could also be understood by the FFM as personality styles of influence instead of as socially determined male influence strategies. For example, use of the Positive Rapport

power strategy may be indicative of a person who has a high Agreeableness trait. Also, the Punitive Authority power strategy may be a reflection of the traits Extraversion (specifically the Dominance facet) mixed with the Angry Hostility facet of Neuroticism (Piedmont, 1998). DeLemater and Hyde (1998) would characterize the different interpretations above as being representative of the debate between essentialism (FFM) and social constructionism (societal norms focus this paper takes). While the results from this study cannot conclusively argue against a FFM interpretation, there is a finding that supports a social constructionism explanation of the results.

The qualitative question on male influence specifically asks what others expect of men in their attempts to influence others (see Appendix B). This phrasing of the question is clearly ascertaining what the social norms are for men attempting to exert power. The fact that the themes of Actual or seized authority, Coercion or intimidation, and Intellect were found in the qualitative data and that these themes coincide with factors on the EPSQ give support for the EPSQ assessing societal norms rather than personality traits. Even with this finding, it is important to note that there can be other interpretations for the results of this study.

## Findings

### EPSQ

Despite the limitations described in the previous section, there were some promising findings in this initial empirical investigation of the prescriptive norms of power for men. Identifiable factors, which accounted for a good portion of the overall variance, did emerge from a factor analysis. Additionally, the factors that were found are consistent with both the dimensions of power French and Raven (1959) discuss and the power strategies Falbo and Peplau (1980) identified in their study. Also, because power and masculinity are theoretically related (Brod, 1987a, 1987b; Connell, 1987, 1995; Kimmel, 1987), the fact that the power strategy factors are related to masculinity supports the validity of the EPSQ factors. Finally, the EPSQ assesses power strategies in terms of the degree they should be

adopted by men. This approach emphasizes that power can be socially determined for different social groups. This is an important step in understanding how power and masculinity continue to be related. Therefore, there are several reasons for using this multidimensional scale for measuring the prescriptive norms of male power. The dimensions of male power found in this study are presented below.

The first factor was termed the Logical Persuasion power strategy. This power strategy relies on presenting facts and information and using logic and reason to influence others. This factor is very similar to the Informational base of power, which relies on providing information or logical arguments to influence, identified by French and Raven (1959). Falbo and Peplau (1980) would describe this power strategy as direct and bilateral because the influencer is directly interacting with the target to produce change. Falbo and Peplau (1980) argue that people who have some degree of power, and therefore expect their attempts of influence to succeed, most often use this type of strategy. This factor was positively endorsed (i.e. the mean score was above a neutral score of 4.00) as a masculine power strategy and was moderately to strongly related to all four dimensions of masculinity measured (Status/ Rationality, Antifemininity, Tough Image, and Violent Toughness).

The next power strategy was termed Punitive Authority. This method of influence includes a hierarchical relationship and the threat or use of punishment. Punishment is either threatening to fire or showing anger to or withdrawing from the target of influence. This factor appears to be a combination of Legitimacy and Coercion power also found by French and Raven (1959). This is because the Legitimacy base of power also relies upon a hierarchical relationship between the influencer and the target; and Coercion depends upon the ability of the influencer to cause negative consequences (such as firing) for the target (French and Raven, 1959). While this power strategy was not endorsed positively (i.e. the mean score was below a neutral score of 4.00), it was highly correlated with each aspect of masculinity. This indicates that while this method may not be a socially desirable method of influence, it is viewed by men as a masculine way of influencing.

The third factor was named the Positive Rapport power strategy. The reason for this name was that power was predicated upon the effort by the influencer of maintaining a positive interpersonal relationship with the target (i.e. appreciation of the target, stating importance of request). This power strategy is similar to French and Raven's (1959) Referent base of power. French and Raven (1959) explain that the positive relationship between the influencer and target can be based on liking, respect, admiration, or identification. The men in this sample positively endorsed (mean score above neutral) the Positive Rapport factor in this study. This power strategy was moderately related to the Status/ Rationality subscale of the MRNS and to a lesser degree the Tough Image subscale. This indicates that men who see status and the use of rationality as the hallmarks of masculinity will have expectations of men influencing others by the use of having positive relationships with them.

The fourth power strategy found was the Blunt power strategy. This method relies on direct communication that avoids the use of hinting or suggesting as a method of influence. This strategy is the counterpart to Falbo and Peplau's (1980) conceptualization of indirect strategies of influence. The results from this study indicated that men slightly disagreed with the idea that men should be direct and blunt when attempting to influence others. Therefore, the men in this sample saw some advantages of sometimes being indirect in their influence attempts. This finding most likely reflects that situational factors that can determine a particular style of influencing others (Sagrestano, 1992). This particular strategy was somewhat related to the Status/ Rationality and Tough Image subscales of the MRNS. Additionally, the Blunt power strategy was related moderately to the Antifemininity aspect of masculinity. This last finding can be explained by Falbo and Peplau's (1980) observation that indirect methods of influence are generally more attributed to women. Therefore, a power strategy that is less feminine would be more related to that aspect of masculinity that is defined as anti-feminine.

The last power strategy was termed Unilateral because it involved taking action irrespective of the input or opinions of others. Furthermore, this particular power strategy depends upon the influencer having the ability to bring about wanted changes. Taking into consideration this subscale's low factor loading on, and small correlation to, the Punitive Authority dimension, this ability to bring about wanted changes is not related to hierarchical power. While it is not clear exactly how the influencer brings about wanted changes, Falbo and Peplau (1980) also found a similar strategy that they termed Laissez-faire, which also involved individuals taking action unilaterally. While this power strategy was positively endorsed by this sample, it was not significantly correlated to masculinity. Further investigation would have to determine if this particular factor is related to other constructs such as individualism or empowerment and therefore is not limited to just aspects of masculinity.

In terms of the validity and trustworthiness of the quantitative findings, the qualitative data indicates that the EPSQ factors Punitive Authority and Logical Persuasion are particularly relevant for understanding male power. The Punitive Authority subscale of the EPSQ represents a combination of the Actual or seized authority and Coercion or intimidation qualitative themes found by this study. Additionally, the Logical Persuasion factor captures the central point of the qualitative theme of using Intellect as a way to influence. Not surprisingly, these factors were the most highly correlated with masculinity.

The qualitative data also indicated that displaying certain characteristics are thought of as male forms of influence. Further research can be done to explore the relationship between influence and the characteristics of displaying confidence, being strong minded or being assertive.

Conclusion. A multidimensional measure of the prescriptive norms of power strategies for men was created. This novel perspective of looking at methods of influence (i.e. attempts to use power) is important in that it emphasizes that power strategies can be conceptualized in terms of expected norms. Furthermore, certain socially constructed

norms of power were shown to be related to concepts of masculinity. Therefore, just as aspects of masculinity are expected of men, there are certain power strategies also expected of men. Because some of the power strategies rely on having power, it can be concluded that there is a certain amount of power men are expected to have or acquire. For example, to use the Punitive Authority power strategy, a position of legitimized authority must be attained. Likewise, a certain amount of perceived status or expertise will only strengthen the effectiveness of using the Logical Persuasion power strategy. Further research can be done to clarify the conclusion that men have socially determined expectations to acquire and maintain power.

#### Masculinities found in this study

One of the goals of this study was to explore the theory that there are distinct groups of men in the population with different masculine ideologies. Consistent with this theory, this study found four distinct groups of masculinities. The clusters discovered were very similar to the ones found by Fischer and Good (1998). Because of the similarity between the two study's findings, the names of the groups in this study closely resemble those used by Fischer and Good (1998). The only difference between the studies is that this study discovered four groups while Fischer and Good (1998) identified five. The groups from this study are described below.

The first group identified by this study was named Moderately Traditional. Fischer and Good (1998) also discovered a group they termed Moderately Traditional and the pattern of scores between the two studies are very similar (see Figs. 3 and 4). For the present study, this cluster of men scored near the mean on all the MRNS subscales except the Violent Toughness dimension on which they scored well above the mean. It can be deduced then that men in this group view the willingness to use physical violence as an important aspect of masculinity. The other aspects of masculinity are seen as somewhat important, but more likely play a supporting role to the aspect of men using their fists in certain situations. In terms of the qualitative information, this group's major themes were

being emotionally restrictive and seeing physical attributes as the definers of masculinity. Therefore, being big, physically strong, and emotionally tough are seen as important aspects of masculinity for this group. These qualities are very consistent with the quantitative finding that this group has a relatively high endorsement of physical violence. Hence, this group, as compared to the others, is most likely to view physical size and strength, a willingness to engage in physical violence, and emotional toughness as the defining aspects of masculinity.

The next cluster found was the Nontraditional group, one that Fischer and Good (1998) also identified. For these men, they not only scored well below the average for each dimension of masculinity measured, they scored lower than any other group on every MRNS subscale. This indicates that, relative to the other groups of men, these men did not see the MRNS factors assessed as being very important aspects in determining masculinity. In examining this group's qualitative data, themes of being in charge or persuasive and having a good work ethic were predominant as compared to the other groups of men. The finding that this group endorsed the in charge or persuasive theme is surprising since this theme appears to be somewhat related to the status dimension of the MRNS. The relatively high endorsement of a good work ethic also coincides with questions asked in the Status/ Rationality dimension. While this group did score lower than any other group on the Status/ Rationality dimension of the MRNS, its score on this subscale was its highest score on the MRNS. A finding that seems to coincide more with the notion of a nontraditional masculinity is that this group endorsed sensitivity as being an aspect of masculinity more than the other groups.

The third group found by this study was termed Highly Traditional. The reason for this name was because this cluster's scores were well above the mean on every MRNS factor, with three of the subscale scores were greater than one standard deviation above the mean. In Fischer and Good's (1998) study, they decided to name this corresponding group Traditional. As the name suggests, this group views all the dimensions measured by the



MRNS as hallmarks of masculinity. This means that having status, being rational, not showing emotions, and a willingness to engage in physical violence are viewed as important characteristics that should be adopted in order to be masculine. Their qualitative data indicated that this group saw emotional restrictiveness as a very important component of masculinity. Nearly half of the 38 men in this group described this theme in their written responses. Conversely, only one man in this group made a reference to emotional sensitivity as being an aspect of masculinity.

Similar to Fischer and Good (1998), this study also found a group that was termed High Status/ Low Violence. This group of men saw having status, success, and respect along with the use of reason as the most important dimension of masculinity. Conversely, they rejected the Violent Toughness aspect of masculinity. Accordingly, the qualitative data indicated that this group saw masculinity as being able to independently face obstacles and behave according to their own principles. Interestingly, as compared to the other groups, this masculinity had a low endorsement of the in charge or persuasive category. This may indicate that their relatively high score on the Status/ Rationality subscale of the MRNS is based more on being self-reliant or independent rather than having ascendancy over others. Further research would have to determine if this assessment is correct.

Conclusion. The findings from this study support the theory of multiple masculinities. Despite the sample's homogeneity and the use of a measure that only assessed a traditional masculinity, this study still found four distinct groups of men. Hence, if there are distinct differences within a predominantly young, White, heterosexual, middle to upper class, college educated sample, there would most likely be more prominent differences across a wider spectrum of these variables. As Brod (1987b) and Connell (1995) argue, social variables such as ethnicity, race, socioeconomic status, sexual orientation, religion, and age are likely to have a great impact upon definitions of masculinity. Further work should be done to determine exactly what this impact would be. Therefore, instead of only studying different social groups with these same instruments, the

varying social groups should be studied to determine their unique views of masculinity. This work would only enhance the overall understanding of masculinity. For example, in this particularly limited sample, emotional sensitivity or empathy was uncovered as an important aspect of masculinity for some men. Conversely, for other men in this sample, the controlled emotional response of traditional masculinity was valued.

In recognition of the varying masculinities, Connell (1995) suggests that further research could study the relationships between these masculinities. This focus evokes questions such as: 'Is there competition between the masculinities?'; 'What is the nature of this competition?'; 'Is there a dominant masculinity that influences or over rides the others?'; 'How does the relationships between the masculinities affect their relationships with women?'.

#### The intersection of power and masculinity

The central aim of this study was to support the theory that masculinity and power were related. First, this study found that the way men are expected to exercise power was positively related to their views of masculinity. Secondly, this study showed that different groups of men endorsed power differently in predictable fashion. For example, men who strongly endorsed conventional masculinity scored highest in four of the five power strategy categories. Conversely, the men who were considered Nontraditional had the lowest mean score in four out of the five power strategy factors. This finding supports the argument that any study of masculinity should also address issues of power. A more in depth description of the different groups and their views on power utilization are presented below.

The Highly Traditional group scored highest in each of the power strategy categories except the Positive Rapport in which the group had the second highest mean. As compared to the other groups, this group highly endorsed direct male power strategies that rely on logic and factual information as methods of influence. As Falbo and Peplau argue (1980), people who use such strategies do so because they have power and expect their methods to succeed. Other findings indicate this group was more likely to view unilateral

decision-making and threats of punishment as acceptable forms of male influence. Qualitative information for this group indicated an endorsement of intimidation and coercion as masculine ways to influence others. More than any other group, this masculinity viewed using force, showing anger, instilling fear, or threatening to fire someone as forms of male influence. This finding is consistent with the qualitative finding of this group's relatively high endorsement of the Punitive Authority factor of the EPSQ.

The next group, Nontraditional, scored the lowest on every power strategy subscale except the Positive Rapport on which they had the second lowest score. This group of men was the least likely to view gaining authority over others and using threats as acceptable forms of male influence. Conversely, these men were more willing to use subtle or indirect methods of influence as evidenced by their low score on the Blunt subscale. In order to expand the understanding of this group's views on male methods of influence, the qualitative data was consulted. Interestingly, 30% of the men in this wrote that there were no masculine influence methods. Whether these men are denying male influence methods or trying to express a desire for equality between men and women in their influence methods is unclear. Interestingly, when this group wrote a response, they endorsed the actual or seized authority influence method. This seemingly contradicts the fact they scored lowest on the Punitive Authority dimension of the EPSQ. This contradiction may indicate that while this group is interested in being in positions of authority (something supported by their endorsement of the in charge theme as an aspect of masculinity), they may not be as interested in being punitive. Further research would have to resolve this question.

The third group of men, labeled High Status/ Low Violence, had the highest mean score on the Positive Rapport power strategy. This indicates that this group, as compared to the others, is the most interested in maintaining positive relationships with others and then using this rapport as a basis for influence. In maintaining a positive relationship with others, a low endorsement of the physical violence aspect of masculinity does make sense. Additionally, if this power strategy is equated with French and Raven's (1959) concept of

the Referent base of power, as it seems to be, another conclusion can be made. It could be speculated that the High Status/ Low Violence group would be interested in male power strategy that was based upon respect, admiration, and/or identification. This is consistent with the High Status/ Rationality subscale of the MRNS that assess the importance of having respect and admiration as salient aspects of masculinity. Hence, when masculinity scales measure men's preference for high status, they are also measuring the men's preference for a type of power, even though the inherent power is not discussed. The qualitative information from this group indicated the theme of having actual or seized authority was the most relevant method of influence for this group. This finding along with this group's relatively low endorsement of the intimidation and coercion dimension of influence supports the above quantitative findings.

The last group is the Moderately Traditional cluster. This group of men scored near the mean on three aspects of masculinity, yet scored well above the mean on the Violent Toughness subscale. The most interesting finding from the quantitative data was this group's pattern of a relatively high score on the Punitive Authority subscale and the lowest score on the Positive Rapport power strategy. This finding seems to indicate, relative to the other groups, that this group expects men to have authority over others and use threats of punishment as a way to influence others. Consistent with this finding, this group showed the least interest in maintaining positive relationships with others as a method of influence. Further investigation into the qualitative information indicated that relative to the other groups, this group had the most interest in having actual or seized authority as a method of influencing others. Yet, while their intimidation and coercion endorsement was not relatively high as compared to the other groups, the intimidation and coercion theme was the second most frequently occurring theme written by these respondents. Therefore, there is some qualitative support for the quantitative findings described above.

Conclusion. These results indicate that men with different masculine ideologies have different perspective on how men should exert power. Understandably, men who

highly endorsed traditional masculinity scored highest on most of the power strategy subscales. Conversely, men who had the lowest endorsement of traditional masculinity also scored the lowest in four out of the five power strategies. This finding among the multiple masculinities further enhances and validates the relationship between masculinity and men's exercise of power.

#### Other implications

The empirical findings from this study demonstrate a relationship between power and masculinity and underscore the need for any analysis of masculinity to also include an analysis of power. The other result from this study also reinforced the importance of viewing masculinity not as a unitary construct. These findings not only have significance for further empirical research, they also have applied implications.

Levant (1995a) has argued that the recent scientific investigation of masculinity in this country is in response to the crisis of "American manhood". He states the crisis has been due to the questioning of traditional masculinity and the redefining of masculine norms and expectations of men. While trying to redefine or discard aspects of one's masculine ideology can be stressful, so can losing or relinquishing power be perceived as a crisis. Because traditional masculinity has inherent power, proposed changes to or questioning of this masculine ideology also threatens the power men have maintained or expect to have. Additionally, this crisis of manhood seems only to refer to those men adopting a conventional masculine ideology. For example, Levant (1995) reports of his work with men who have difficulty in expressing emotions or in taking on household chores, thereby addressing the antifemininity and emotional restrictiveness concerns associated with conventional masculinity. How have the other men, adopting different masculine ideologies, done in this time of crisis? If they have not experienced such a crisis, perhaps the masculine ideologies they have endorsed can provide insights for other men to deal with this time of needed transition. Another important consideration that must be taken into account is an observation made by Connell (1995). He states that there is a dominant

masculinity in a society that competes with other masculinities for resources such as power. Therefore, when the dominant (traditional) masculinity is questioned, these other masculinities may not experience a loss of power because the dominant group has retained the majority of power. Instead of a crisis, these other masculinities may see it as a time when power is distributed, or they may not have much interest in the types of power associated with traditional masculinity. Further research would have to address these questions.

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Table 1

The 13 Power Strategies and Their Definitions

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Table 2

Descriptive Statistics for the MRNS and EPSQ Factors for the Student (S) and Community (C) Samples.

| Subscale                       | <u>n</u> | <u>M</u> | <u>SD</u> |
|--------------------------------|----------|----------|-----------|
| Male Role Norms Scale          |          |          |           |
| Status/ Rationality            |          |          |           |
| S                              | 246      | 4.94     | 0.89      |
| C                              | 25       | 4.97     | 0.66      |
| Anti-femininity                |          |          |           |
| S                              | 247      | 3.95     | 1.04      |
| C                              | 26       | 3.59     | 0.80      |
| Tough Image                    |          |          |           |
| S                              | 247      | 4.56     | 1.00      |
| C                              | 26       | 4.45     | 0.83      |
| Violent Toughness <sup>a</sup> |          |          |           |
| S                              | 247      | 3.93     | 1.39      |
| C                              | 25       | 3.16     | 0.99      |

(continued)

Table 2 continued

| Subscale                                       | <u>n</u> | <u>M</u> | <u>SD</u> |
|------------------------------------------------|----------|----------|-----------|
| <b>Extended Power Strategies Questionnaire</b> |          |          |           |
| Logical Persuasion <sup>a</sup>                |          |          |           |
| S                                              | 247      | 5.43     | 0.66      |
| C                                              | 26       | 5.08     | 0.73      |
| Punitive Authority                             |          |          |           |
| S                                              | 247      | 3.48     | 0.83      |
| C                                              | 26       | 3.35     | 0.70      |
| Positive Rapport                               |          |          |           |
| S                                              | 247      | 5.00     | 1.13      |
| C                                              | 26       | 5.10     | 0.94      |
| Blunt                                          |          |          |           |
| S                                              | 247      | 3.89     | 0.97      |
| C                                              | 26       | 4.19     | 0.84      |
| Unilateral                                     |          |          |           |
| S                                              | 247      | 4.73     | 1.46      |
| C                                              | 26       | 4.19     | 1.21      |

<sup>a</sup> Subscale's student and community mean scores significantly different at  $p < .05$

Table 3

EPSQ Items and Component Matrix loadings for a Five Factor Solution with Orthogonal Rotation

| Item                                                                                                                                    | Factor Loadings |             |          |          |          |
|-----------------------------------------------------------------------------------------------------------------------------------------|-----------------|-------------|----------|----------|----------|
|                                                                                                                                         | Factor 1        | Factor 2    | Factor 3 | Factor 4 | Factor 5 |
| 1. Being in a high level position and giving directions to others should be a man's major goal in this life.                            | .257            | <u>.624</u> | .042     | .136     | -.100    |
| 2. A young man needs to learn to use reason, without emotions, so that he can make those tough decisions that impact people around him. | <u>.417</u>     | .142        | -.200    | -.032    | .221     |
| 4. The silent treatment is a good strategy for a man to choose to get what he wants.                                                    | -.068           | <u>.471</u> | -.026    | .101     | -.056    |
| (Continued)                                                                                                                             |                 |             |          |          |          |

Table 3 continued

|     | Item                                                                                                                                  | Factor Loadings |             |          |             |          |
|-----|---------------------------------------------------------------------------------------------------------------------------------------|-----------------|-------------|----------|-------------|----------|
|     |                                                                                                                                       | Factor 1        | Factor 2    | Factor 3 | Factor 4    | Factor 5 |
| 5.  | Sometimes a man should bring up that employees could be fired or put on probation as a way to motivate them to follow his directions. | .119            | <u>.498</u> | -.137    | -.182       | .186     |
| 7.  | A man should work towards being in a high-level position so others do not sidetrack what he wants to do.                              | .166            | <u>.595</u> | .125     | .055        | .057     |
| 8.  | It's important for a man to be able to present logical arguments to change others' thinking on certain topics.                        | <u>.599</u>     | .046        | .073     | .051        | -.155    |
| 9.  | It would be somewhat embarrassing for the man who has to get others in a good mood to get them to comply with his requests.           | .053            | .226        | -.210    | <u>.596</u> | .047     |
| 12. | It is essential for a man to make a direct statement of what he wants in order to get his needs met.                                  | <u>.479</u>     | .048        | .209     | .109        | .139     |

(continued)

Table 3 continued

| Item                                                                                                                  | Factor Loadings |             |             |             |          |
|-----------------------------------------------------------------------------------------------------------------------|-----------------|-------------|-------------|-------------|----------|
|                                                                                                                       | Factor 1        | Factor 2    | Factor 3    | Factor 4    | Factor 5 |
| 13. It is a bit embarrassing for a man to have to drop hints or suggestions to get his way.                           | .068            | .021        | .000        | <u>.653</u> | .035     |
| 14. In some kinds of situations, a man has to be able to show his anger in order to get his point across.             | .143            | <u>.467</u> | -.111       | -.134       | .203     |
| 15. In order to get what he wants, a good motto for a man is "Scratch my back and I'll scratch yours"                 | .016            | <u>.462</u> | .248        | -.224       | .182     |
| 16. A man should withdraw from others until he can get what he wants.                                                 | -.157           | <u>.557</u> | .054        | .182        | .055     |
| 17. A man should earnestly tell others how much he appreciates them so they will do as he asks.                       | .144            | .141        | <u>.617</u> | -.141       | .027     |
| 18. A man should explain to people how important a request is to him in order to get them to comply with the request. | .231            | -.147       | <u>.721</u> | .026        | .037     |

(continued)

Table 3 continued

|             | Item                                                                                                            | Factor Loadings |          |          |             |             |
|-------------|-----------------------------------------------------------------------------------------------------------------|-----------------|----------|----------|-------------|-------------|
|             |                                                                                                                 | Factor 1        | Factor 2 | Factor 3 | Factor 4    | Factor 5    |
| 20.         | A man should do his own thing regardless if people around him think differently.                                | -.046           | -.020    | .021     | .086        | <u>.768</u> |
| 24.         | I like a man who can bring factual information to a situation so that his ideas are supported.                  | <u>.562</u>     | -.135    | .118     | .040        | .130        |
| 27.         | A young man should learn how to tell others what his needs are in order to get them met.                        | -.439           | -.174    | .259     | -.026       | .265        |
| 28.         | A man would not like being in a situation in which he had to make indirect suggestions to get his point across. | -.016           | -.021    | .027     | <u>.659</u> | .083        |
| 30.         | A man shouldn't let the opinions of others influence what he wants to do.                                       | -.054           | .071     | -.065    | .191        | <u>.686</u> |
| (continued) |                                                                                                                 |                 |          |          |             |             |



Table 3 continued

| Item                                                                                                 | Factor Loadings |          |          |          |          |
|------------------------------------------------------------------------------------------------------|-----------------|----------|----------|----------|----------|
|                                                                                                      | Factor 1        | Factor 2 | Factor 3 | Factor 4 | Factor 5 |
| 33. A man should be able to provide factual information to others so that it changes their thinking. | <u>.610</u>     | .118     | .069     | .117     | -.100    |
| 34. A man must be able to have a discussion about what he wants so he can achieve his goals.         | <u>.514</u>     | -.127    | .143     | -.010    | .186     |

Note.

Only items which met criteria for retention are shown.

Items with underlined factor loadings were included on the subscale derived from the factor.

Table 4

Descriptive Statistics for the EPSQ Subscales

| Subscale           | <u>n</u> | <u>M</u> | <u>SD</u> |
|--------------------|----------|----------|-----------|
| Logical Persuasion | 247      | 5.43     | 0.66      |
| Punitive Authority | 247      | 3.48     | 0.83      |
| Positive Rapport   | 247      | 5.00     | 1.13      |
| Blunt              | 247      | 3.89     | 0.97      |
| Unilateral         | 247      | 4.73     | 1.46      |

Table 5

Pearson Correlations Among MRNS and EPSQ Subscales

|             | S/R | Anti-Fem | Tough Image | Viol. Tough | Log. Per. | Pun. Auth. | Pos. Rap. | Blunt  | Unil. |
|-------------|-----|----------|-------------|-------------|-----------|------------|-----------|--------|-------|
| S/R         | --  | .322**   | .508**      | .061        | .343**    | .444**     | .214**    | .148*  | .067  |
| Anti-Fem.   |     | --       | .397**      | .292**      | .142*     | .413**     | .050      | .197** | .109  |
| Tough Image |     |          | --          | .340**      | .424**    | .312**     | .151*     | .164** | .099  |
| Viol. Tough |     |          |             | --          | .239**    | .339**     | .012      | .028   | .106  |
| Log. Per.   |     |          |             |             | --        | .180**     | .317**    | .049   | .047  |
| Pun. Auth.  |     |          |             |             |           | --         | .135*     | .093   | .106  |
| Pos. Rap.   |     |          |             |             |           |            | --        | -.043  | .018  |
| Blunt       |     |          |             |             |           |            |           | --     | .127* |
| Unil.       |     |          |             |             |           |            |           |        | --    |

\*  $p < .05$ ; \*\*  $p < .01$  (two-tailed)

(continued)

Table 5 continued

Note.

MRNS subscales: S/R=Status/Rationality; Anti-Fem=Antifemininity; Viol.Tough= Violent Toughness.

EPSQ subscales: Log. Per.=Logical Persuasion power strategy; Pun. Auth.=Punitive Authority power strategy; Pos. Rap.=Positive Rapport power strategy; Blunt=Blunt power strategy; Unil.=Unilateral power strategy;.

Table 6

Descriptive Statistics for MRNS Factors by Cluster

| Cluster                                       | MRNS subscales         |           |                     |           |                |           |                      |           |
|-----------------------------------------------|------------------------|-----------|---------------------|-----------|----------------|-----------|----------------------|-----------|
|                                               | Status/<br>Rationality |           | Anti-<br>femininity |           | Tough<br>Image |           | Violent<br>Toughness |           |
|                                               | <u>M</u>               | <u>SD</u> | <u>M</u>            | <u>SD</u> | <u>M</u>       | <u>SD</u> | <u>M</u>             | <u>SD</u> |
|                                               |                        |           |                     |           |                |           |                      |           |
| Moderately Traditional<br>( <u>n</u> = 89)    | 4.79                   | 0.86      | 3.94                | 0.94      | 4.52           | 0.76      | 4.84                 | 0.79      |
| Nontraditional ( <u>n</u> = 83)               | 4.49                   | 0.80      | 3.27                | 0.83      | 3.74           | 0.62      | 2.72                 | 0.95      |
| Highly Traditional ( <u>n</u> = 38)           | 5.55                   | 0.66      | 5.02                | 0.65      | 5.75           | 0.53      | 5.42                 | 0.56      |
| High Status/ Low Violence<br>( <u>n</u> = 36) | 5.69                   | 0.45      | 4.45                | 0.84      | 5.33           | 0.79      | 2.90                 | 0.68      |
| Total ( <u>N</u> = 246)                       | 4.94                   | 0.89      | 3.96                | 1.05      | 4.57           | 1.00      | 3.93                 | 1.39      |

Table 7

Descriptive Statistics for EPSQ Factors by Cluster

| Cluster                         | Power Strategy      |           |                   |           |                   |           |                   |           |                   |           |
|---------------------------------|---------------------|-----------|-------------------|-----------|-------------------|-----------|-------------------|-----------|-------------------|-----------|
|                                 | Logical             |           | Punitive          |           | Positive          |           | Blunt             |           | Unilateral        |           |
|                                 | Persuasion          |           | Authority         |           | Rapport           |           |                   |           |                   |           |
|                                 | <u>M</u>            | <u>SD</u> | <u>M</u>          | <u>SD</u> | <u>M</u>          | <u>SD</u> | <u>M</u>          | <u>SD</u> | <u>M</u>          | <u>SD</u> |
| Moderately Traditional (n = 89) | 5.44 <sub>a,b</sub> | 0.59      | 3.63 <sub>b</sub> | 0.71      | 4.88 <sub>a</sub> | 1.14      | 3.81 <sub>a</sub> | 0.94      | 4.62 <sub>a</sub> | 1.37      |
| Nontraditional (n = 83)         | 5.23 <sub>a</sub>   | 0.66      | 3.06 <sub>a</sub> | 0.84      | 4.92 <sub>a</sub> | 1.17      | 3.80 <sub>a</sub> | 1.07      | 4.56 <sub>a</sub> | 1.51      |
| Highly Traditional (n = 38)     | 5.78 <sub>b</sub>   | 0.71      | 3.96 <sub>b</sub> | 0.70      | 5.21 <sub>a</sub> | 1.06      | 4.25 <sub>a</sub> | 0.84      | 5.32 <sub>a</sub> | 1.43      |
| High Status/ Low Viol.(n = 36)  | 5.53 <sub>a,b</sub> | 0.57      | 3.56 <sub>b</sub> | 0.82      | 5.31 <sub>a</sub> | 1.06      | 3.95 <sub>a</sub> | 0.87      | 4.76 <sub>a</sub> | 1.49      |

Note. For each power strategy, pairs of means with no subscripts in common are significantly different according to Scheffe's post hoc tests for multiple comparisons ( $p < .05$ ).

Table 8

Percentages of men in each cluster expressing the various masculinity themes

| Cluster                         | Masculinity Theme |    |               |    |            |    |            |    |           |    |            |    |             |    |
|---------------------------------|-------------------|----|---------------|----|------------|----|------------|----|-----------|----|------------|----|-------------|----|
|                                 | Emotional         |    | Indep./ Prin. |    | Physical   |    | In Charge, |    | Good Work |    | Confidence |    | Sensitivity |    |
|                                 | Restrictiveness   |    | Behavior      |    | Attributes |    | Persuasive |    | Ethic     |    |            |    |             |    |
|                                 | %                 | n  | %             | n  | %          | n  | %          | n  | %         | n  | %          | n  | %           | n  |
| Moderately Traditional (n = 89) | 34%               | 30 | 26%           | 23 | 28%        | 25 | 18%        | 16 | 15%       | 13 | 16%        | 14 | 10%         | 9  |
| Non-traditional (n = 83)        | 31%               | 26 | 21%           | 17 | 22%        | 18 | 24%        | 20 | 19%       | 16 | 10%        | 8  | 17%         | 14 |
| Highly Traditional (n = 38)     | 47%               | 18 | 26%           | 10 | 18%        | 7  | 21%        | 8  | 18%       | 7  | 24%        | 9  | 3%          | 1  |
| High Status/ Low Viol. (n = 36) | 36%               | 13 | 31%           | 11 | 22%        | 8  | 8%         | 3  | 17%       | 6  | 17%        | 6  | 17%         | 6  |
| Total (N = 246)                 | 35%               | 87 | 25%           | 61 | 24%        | 58 | 19%        | 47 | 17%       | 42 | 15%        | 37 | 12%         | 30 |

(continued)

Table 8 continued

Note.

All percentages are rounded to the nearest whole number.

The percentages for the clusters are based upon the number of men in each group.

The Total percentage is based upon the total number of responses coded in that category divided by the total number of participants (246).



Table 9

Percentages of men in each cluster expressing the various male influence themes

| Cluster                         | Male Influence Theme |    |              |    |                 |    |           |    |
|---------------------------------|----------------------|----|--------------|----|-----------------|----|-----------|----|
|                                 | Actual or            |    | Coercion or  |    | Characteristics |    | Intellect |    |
|                                 | Seized               |    | Intimidation |    | as Influencers  |    |           |    |
|                                 | Authority            |    |              |    |                 |    |           |    |
|                                 | %                    | n  | %            | n  | %               | n  | %         | n  |
| Moderately Traditional (n = 89) | 28%                  | 25 | 21%          | 19 | 14%             | 12 | 14%       | 12 |
| Non-traditional (n = 83)        | 25%                  | 21 | 24%          | 20 | 23%             | 19 | 10%       | 8  |
| Highly Traditional (n = 38)     | 18%                  | 7  | 37%          | 14 | 18%             | 7  | 8%        | 3  |
| High Status/ Low Viol. (n = 36) | 28%                  | 10 | 14%          | 5  | 14%             | 5  | 6%        | 2  |
| Total (N = 246)                 | 26%                  | 63 | 24%          | 58 | 18%             | 43 | 10%       | 25 |
| (continued)                     |                      |    |              |    |                 |    |           |    |

**Table 9 continued**

**Note.**

All percentages are rounded to the nearest whole number.

The percentages for the clusters are based upon the number of men in each group.

The Total percentage is based upon the total number of responses coded in that category divided by the total number of participants (246).

Figure 1

Multidimensional Scaling with 13 Power Strategies Plotted upon the Bilateral and Direct Axes

(Copyrighted material, please refer to: Falbo, T. and Peplau, L. A. (1980). Power strategies in intimate relationships. Journal of Personality and Social Psychology, 38, 618-628.)

Figure 2

Percentage Increase of the Within-group Sum of Squares When Combining Clusters

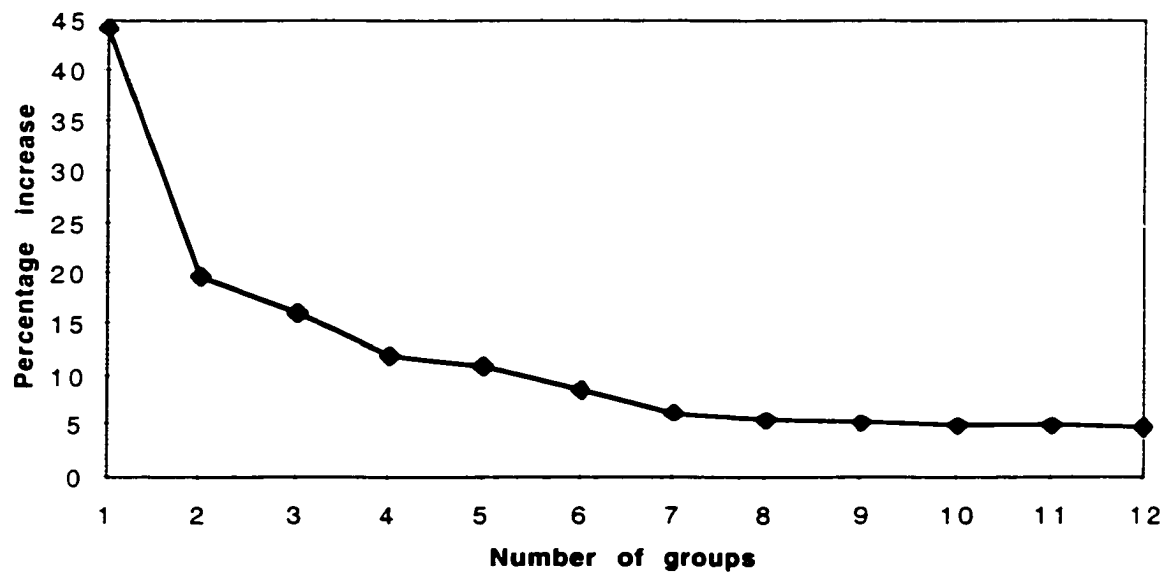


Figure 3

Means on MRNS Factors by Cluster Found by This Study.

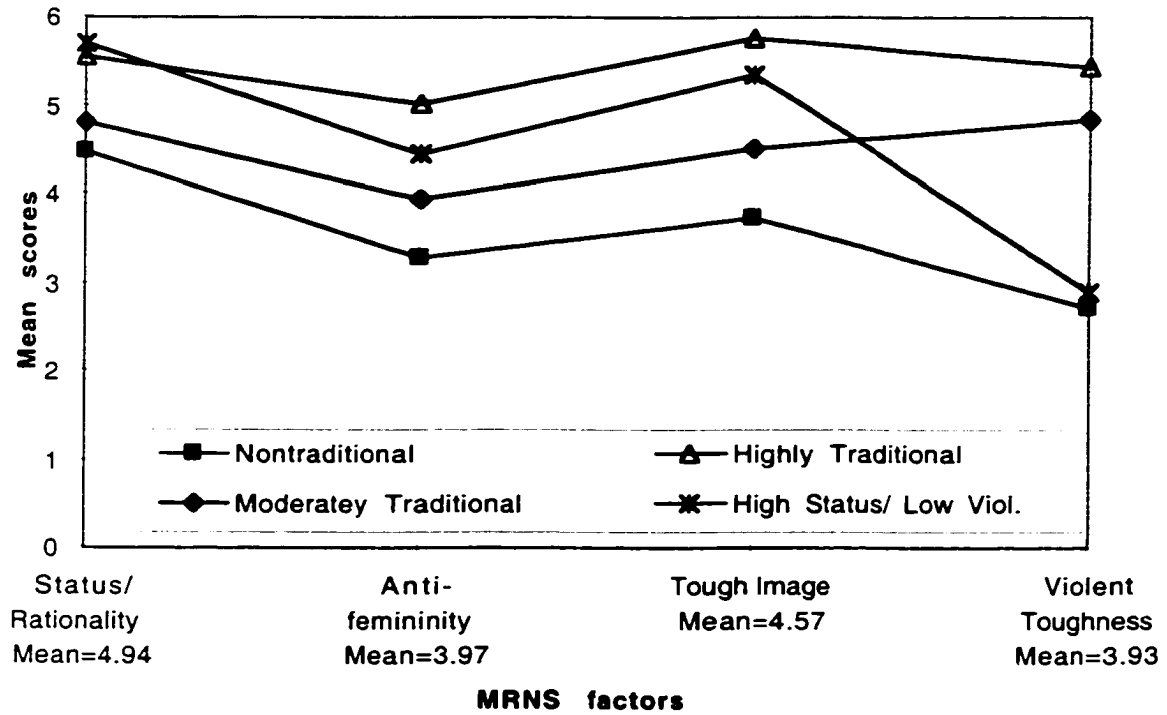


Figure 4

Means on MRNS Factors by Cluster Found by Fischer and Good (1998).

(Copyrighted material, please refer to: Fischer, A. R. and Good, G. E. (1998). New directions for the study of gender role attitudes: A cluster analytic investigation of masculinity ideologies. Psychology of Women Quarterly, 22, 371-384.)

**APPENDIX A**  
**INFORMED CONSENT FORMS, INSTRUCTIONS, AND DEMOGRAPHIC SHEETS**

## **Informed consent form for students**

Dear survey participant:

I am inviting you to participate in a study entitled 'Social Cultural Expectations of Masculinity and Power Utilization'. For this study you will be asked to: 1) Fill out a brief background information sheet; 2) Respond to the MRNS (Male Role Norms Scale) which is composed of statements about how men should act and what beliefs they should have; 3) Respond to the EPSQ (Extended Power Strategies Questionnaire) which is composed of statements about how men should try to get their way and two open ended questions; and 4) Write your name and telephone number or e-mail address on a separate piece of paper if you are interested in entering the random drawing for the prizes. There will be 5 names drawn and each will receive \$20.00.

The purpose of this research is to understand the relationship between preferred ways to influence others and views of masculinity. While there may be few or no benefits to individual participants, you may gain a greater insight into societal expectations about masculinity and male power strategies. Participating in this study should take about 20 minutes and there are no known risks associated with this type of study. It is not possible to identify all potential risks in research procedures, but the researchers have taken reasonable safeguards to minimize any known and potential, but unknown risks. The Colorado Governmental Immunity Act determines and may limit Colorado State University's legal responsibility if an injury happens because of this study. Claims against the University must be filed within 180 days of the injury. Questions about subjects' rights may be directed to Celia S. Walker at (970) 491-1563.



In order to protect your privacy, please do not put your name on any of the questionnaires or the background information sheet. Because the names of the raffle winners must be revealed if requested, participation in the study is not totally anonymous. Individual responses to the background information sheet and questionnaires, however, will be without identifiers and will therefore remain anonymous. The completed background information sheets and questionnaires will be kept in the possession of the co- investigator and principal investigator and locked in a psychology department office. Once the questionnaires are coded and the information is stored in a computer file, the background information sheets and questionnaires will be destroyed.

Please remember that your participation in this study is voluntary. If you have decided to participate, you may stop answering the questionnaire at any time without penalty or loss of benefits to which you are otherwise entitled. If you should decide to participate, please and start filling out the background information sheet and questionnaires.

If you have any questions, concerns, comments, or are interested in receiving results from this study, please contact Eric King at 472-0677, e-mail [ekingpdx@hotmail.com](mailto:ekingpdx@hotmail.com), or write to Eric King, Psychology Dept. Colorado State University, Ft. Collins, CO 80523.

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Silvia Canetto, Ph.D.  
(Principal investigator)

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Eric King, M.S.  
(Co-investigator)

## **Informed consent form for men from the community**

Dear survey participant:

I am inviting you to participate in a study entitled 'Social Cultural Expectations of Masculinity and Power Utilization'. For this study you will be asked to: 1) Fill out a brief background information sheet; 2) Respond to the MRNS (Male Role Norms Scale) which is composed of statements about how men should act and what beliefs they should have; 3) Respond to the EPSQ (Extended Power Strategies Questionnaire) which is composed of statements about how men should try to get their way; and 4) Seal your completed survey in the stamped, self-addressed envelope provided and drop it in the mail.

The purpose of this research is to understand the relationship between preferred ways to influence others and views of masculinity. While there may be few or no benefits to individual participants, you may gain a greater insight into societal expectations about masculinity and male power strategies. Participating in this study should take 20 minutes or less and there are no known risks associated with this type of study. It is not possible to identify all potential risks in research procedures, but the researchers have taken reasonable safeguards to minimize any known and potential, but unknown risks. The Colorado Governmental Immunity Act determines and may limit Colorado State University's legal responsibility if an injury happens because of this study. Claims against the University must be filed within 180 days of the injury. Questions about subjects' rights may be directed to Celia S. Walker at (970) 491-1563.

In order to protect your privacy, please do not put your name on any of the questionnaires or the background information sheet. Individual responses to the background information sheet and questionnaires will be without identifiers and will remain confidential. Please put

your completed surveys in the stamped, self-addressed envelope provided and drop it in the mail. Only the co-investigator or the principal investigator will see any completed survey. These will be then kept in the possession of the co-investigator and principal investigator and locked in a psychology department office at CSU. Once the questionnaires are coded and the information is stored in a computer file, the background information sheets and questionnaires will be destroyed.

Please remember that your participation in this study is voluntary. If you have decided to participate, you may stop answering the questionnaire at any time without penalty or loss of benefits to which you are otherwise entitled. If you should decide to participate, please and start filling out the background information sheet and questionnaires.

If you have any questions, concerns, comments, or are interested in receiving results from this study, please contact Eric King at 472-0677, e-mail [ekingpdx@hotmail.com](mailto:ekingpdx@hotmail.com), or write to Eric King, Psychology Dept. Colorado State University, Ft. Collins, CO 80523.

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Silvia Canetto, Ph.D.  
(Principal investigator)

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Eric King, M.S.  
(Co-investigator)

## **Instructions for men from the community**

### **Instructions for participants**

1. Please complete the whole questionnaire at one sitting. It should take only about 20 minutes.
2. Please respond to each question honestly according to what you believe; there are no right or wrong answers.
3. To ensure privacy, do not put your name on any of the sheets.
4. Please do not talk to anyone else about the questions while responding to the questions.
5. Please put the completed survey in the envelope provided, seal it, and drop it in the mail.

### Demographic sheet for students

1. What is your age? \_\_\_\_\_
2. Please check one.            ☐ Female                      ☐ Male
3. What is your relationship status?  

☐ In a committed relationship, living with  
that person

☐ In a committed relationship, not living  
with that person

☐ Single

☐ Married

☐ Divorced

☐ Separated
4. What is your sexual orientation?  

☐ Bisexual

☐ Gay

☐ Heterosexual

☐ Lesbian
5. Please estimate the gross annual income of your family while living with one or more  
parents or guardians.  

☐ Under \$20,000

☐ \$20,001 - \$40,000

☐ \$40,001 - \$60, 000

☐ Over \$60,000
6. Please write in the racial/ethnic label(s) you use for yourself.  
  
\_\_\_\_\_
7. Are you an U.S. citizen?   ☐ Yes                      ☐ No

8. What is your class level?

☐ Freshman

☐ Sophomore

☐ Junior

☐ Senior

☐ Graduate Student

9. Please write in your major (if undecided, please write that in).

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### **Demographic sheet for men from the community**

1. What is your age? \_\_\_\_\_

2. What is your relationship status?

☐ In a committed relationship, living with  
that person

☐ In a committed relationship, not living  
with that person

☐ Single

☐ Married

☐ Divorced

☐ Separated

3. Please estimate your gross annual household income.

☐ Under \$20,000

☐ \$40,001 - \$60, 000

☐ \$20,001 - \$40,000

☐ Over \$60,000

4. Please check those that apply.

☐ White/European American

☐ Latino/Hispanic

☐ Black/African American

☐ Native American

☐ Asian/Asian American/Pacific Islander

☐ Other \_\_\_\_\_

5. Are you an U.S. citizen? ☐ Yes ☐ No

6. What is your highest level of education completed?

☐ Some high school

☐ Graduated 4 year college or university

☐ Graduated high school or G.E.D.

☐ Some post-graduate level courses

☐ Some college

☐ Graduate degree (MA, MS, or Ph.D.)

☐ Graduated 2 year college or technical  
school

☐ Other \_\_\_\_\_

7. Please write in your major area of study when in school (if general studies, please write that in).

\_\_\_\_\_

8. Do you supervise 2 or more people? ☐ Yes

☐ No



**APPENDIX B**  
**MALE ROLE NORMS SCALE (MRNS),**  
**EXTENDED POWER STRATEGIES QUESTIONNAIRE (EPSQ),**  
**AND OPEN-ENDED QUESTIONS**

## MRNS

Using the scale below, please write the number next to each statement that corresponds to how much you agree or disagree with each statement.

|                      |          |                      |         |                   |       |                   |
|----------------------|----------|----------------------|---------|-------------------|-------|-------------------|
| 1                    | 2        | 3                    | 4       | 5                 | 6     | 7                 |
| Strongly<br>Disagree | Disagree | Somewhat<br>Disagree | Neutral | Somewhat<br>Agree | Agree | Strongly<br>Agree |

1. A man should always try to project an air of confidence even if he really doesn't feel confident inside. \_\_\_\_\_
2. I think a young man should try to become physically tough even if he's not big. \_\_\_\_\_
3. If I heard about a man who was a hairdresser and a gourmet cook, I might wonder how masculine he was. \_\_\_\_\_
4. A good motto for a man would be, "When the going gets tough, the tough get going". \_\_\_\_\_
5. A man owes it to his family to work at the best-paying job he can get. \_\_\_\_\_
6. When a man is feeling a little pain, he should try not to let it show very much. \_\_\_\_\_
7. A man must stand on his own two feet and never depend on other people to help him do things. \_\_\_\_\_

8. A man should always refuse to get into a fight, even if there seems to be no way to avoid it. \_\_\_\_\_
9. A man whose hobbies are cooking, sewing, and going to the ballet probably wouldn't appeal to me. \_\_\_\_\_
10. Success in his work has to be a man's central goal in this life. \_\_\_\_\_
11. A man should never back down in the face of trouble. \_\_\_\_\_
12. I might find it a little silly or embarrassing if a male friend of mine cried over a sad love scene in a movie. \_\_\_\_\_
13. A man should generally work overtime to make more money whenever he has the chance. \_\_\_\_\_
14. Fists are sometimes the only way to get out of a bad situation. \_\_\_\_\_
15. I always like a man who's totally sure of himself. \_\_\_\_\_
16. Unless he was really desperate, I would probably advise a man to keep looking rather than accept a job as a secretary. \_\_\_\_\_
17. A real man enjoys a bit of danger now and then. \_\_\_\_\_
18. It is essential for a man to always have the respect and admiration of everyone who knows him. \_\_\_\_\_
19. I think it's extremely good for a boy to be taught to cook, sew, clean the house, and take care of younger children. \_\_\_\_\_
20. A man always deserves the respect of his wife and children. \_\_\_\_\_
21. A man should always think everything out coolly and logically and have rational reasons for everything he does. \_\_\_\_\_

22. It bothers me when a man does something that I consider “feminine”. \_\_\_\_\_
23. Nobody respects a man very much who frequently talks about his  
worries, fears, and problems. \_\_\_\_\_
24. It is a bit embarrassing for a man to have a job that is usually filled by  
a woman. \_\_\_\_\_
25. In some kinds of situations a man should be ready to use his fists,  
even if his wife or his girlfriend would object. \_\_\_\_\_
26. The best way for a young man to get the respect of other people is to  
get a job, take it seriously, and do it well. \_\_\_\_\_

## EPSQ

Using the scale below, please write the number next to each statement that corresponds to how much you agree or disagree with each statement.

|                      |          |                      |         |                   |       |                   |
|----------------------|----------|----------------------|---------|-------------------|-------|-------------------|
| 1                    | 2        | 3                    | 4       | 5                 | 6     | 7                 |
| Strongly<br>Disagree | Disagree | Somewhat<br>Disagree | Neutral | Somewhat<br>Agree | Agree | Strongly<br>Agree |

1. Being in a high level position and giving directions to others should be a man's major goal in this life. \_\_\_\_\_
2. A young man needs to learn to use reason, without emotions, so that he can make those tough decisions that impact people around him. \_\_\_\_\_
3. I always like a man who is such an expert in some areas that people believe his suggestions are the best thing to do. \_\_\_\_\_
4. The silent treatment is a good strategy for a man to choose to get what he wants. \_\_\_\_\_
5. Sometimes a man should bring up that employees could be fired or put on probation as a way to motivate them to follow his directions. \_\_\_\_\_
6. Sometimes a man must do what he thinks is best despite others' opinions. \_\_\_\_\_
7. So others do not sidetrack what wants, a man should work towards being in a high-level position. \_\_\_\_\_

8. It's important for a man to be able to present logical arguments change \_\_\_\_\_  
others' thinking on certain topics.
9. It would be somewhat embarrassing for a man to have to get someone \_\_\_\_\_  
in a good mood to get them to comply with his requests.
10. It is important for a young man to learn the art of persuasion. \_\_\_\_\_
11. It is important for a man to be seen as an authority on certain things so \_\_\_\_\_  
that people will follow through on his instructions.
12. It is essential for a man to make a direct statement of what he wants in \_\_\_\_\_  
order to get his needs met.
13. It is a bit embarrassing for a man to have to drop hints or suggestions \_\_\_\_\_  
to get his way.
14. In some kinds of situations, a man has to be able to show his anger in \_\_\_\_\_  
order to get his point across.
15. In order to get what he wants, a good motto for a man is "Scratch my \_\_\_\_\_  
back and I'll scratch yours".
16. A man should withdraw from others until he can get what he wants. \_\_\_\_\_
17. A man should tell others how much he appreciates them so they will \_\_\_\_\_  
do as he asks.
18. A man should tell a person how important a request is to him in order \_\_\_\_\_  
to get him/her to comply with the request.
19. A man should not shy away from expressing negative emotions in \_\_\_\_\_  
order to get what he thinks is right done.
20. A man should do his own thing regardless if people around him think \_\_\_\_\_  
differently.

21. A man should never tell people how important something is to him to \_\_\_\_\_  
get them to agree with him.
22. I think it's extremely good for a man to be able to persuade others. \_\_\_\_\_
23. I look up to a man whom others admire so much that they are pleased \_\_\_\_\_  
to do what he asks of them.
24. I like a man who can bring factual information to a situation so that his \_\_\_\_\_  
ideas are supported.
25. A man should be able to ask for what he wants. \_\_\_\_\_
26. A young man should work towards being an expert in certain areas so \_\_\_\_\_  
that his suggestions are received by others as the best thing to do.
27. A young man should learn how tell others what his needs are in order \_\_\_\_\_  
to get them met.
28. A man would not like being in a situation in which he had to make \_\_\_\_\_  
indirect suggestions to get his point across.
29. A man who gives raises to his employees to ensure they follow his \_\_\_\_\_  
directions is a good example for a young man to follow.
30. A man shouldn't let the opinions of others influence what he wants to \_\_\_\_\_  
do.
31. A man should learn the rules of give and take so he can get what he \_\_\_\_\_  
wants.
32. A man should be persistent in getting what he wants, despite any \_\_\_\_\_  
obstacles.
33. A man should be able to provide information to others so that it \_\_\_\_\_  
influences their thinking.

34. A man must be able to have a discussion about what he wants so he  
can achieve his goals.

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### **Open-ended questions**

For the following, please answer the questions in the space provided. If you need more room, please use the back of this form.

How do you define masculinity?

Are there certain styles of influencing co-workers that you think others would expect of you because you are a man? If yes, what are they and where do they come from?

**APPENDIX C**  
**DEBRIEFING SHEETS**  
**RECRUITING SCRIPT**  
**HANDOUT FOR POTENTIAL PARTICIPANTS,**  
**AND LOTTERY SLIPS**

## **Debriefing sheet**

You have just participated in a study that is looking at the societal expectations of what it means to be masculine and how men should try to get their way.

The MRNS (Male Role Norms Scale) is a scale that assesses attitudes about a traditional masculinity in four different areas. These are status/rationality, antifemininity, tough image, and violent toughness. Research has shown that there are different groups of individuals who have different attitudes towards these expectations of men. This study, in part, wants to determine how a sample at CSU responds to these questions as related to other samples in other parts of the country.

The EPSQ (Extended Power Strategies Questionnaire) is a scale that was developed for this study. The items were worded so that they tap into societal expectations about different strategies of how men should influence others or try to get their way (this has been called power strategies). What this study is going to look at is to see if the different power strategies have any commonality and if they can be reduced to smaller groupings (there are actually 19 different original strategies). Secondly, this study wants to look at the different groups of people who responded differently on the MRNS and see if they responded differently on the EPSQ also.

This study seeks to investigate the strategies of power men are supposed to ideally use in this society, something that really hasn't been measured. Additionally, does this choice of strategy change according to how one sees a traditional masculinity or is it constant and therefore a reflection of a societal norm present for everyone.

If you have any further questions about this study, or are interested in receiving results from this study, please contact Eric King, write to Department of Psychology, CSU, telephone at 472-0677, or e-mail at [ekingpdx@hotmail.com](mailto:ekingpdx@hotmail.com).

Again, thank you for your valued participation.

## **Debriefing sheet for students in introductory psychology courses**

You have just participated in a study that is looking at the societal expectations of what it means to be masculine and how men should try to get their way.

The MRNS (Male Role Norms Scale) is a scale that assesses attitudes about a traditional masculinity in four different areas. These are status/rationality, antifemininity, tough image, and violent toughness. Research has shown that there are different groups of individuals who have different attitudes towards these expectations of men. This study, in part, wants to determine how a sample at CSU responds to these questions as related to other samples in other parts of the country.

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This study seeks to investigate the strategies of power men are supposed to ideally use in this society, something that really hasn't been measured. Additionally, does this choice of strategy change according to how one sees a traditional masculinity or is it constant and therefore a reflection of a societal norm present for everyone.

If you have any further questions about this study, or are interested in receiving results from this study, please contact Eric King, write to Department of Psychology, CSU, telephone at 472-0677, or e-mail at [ekingpdx@hotmail.com](mailto:ekingpdx@hotmail.com).

Again, thank you for your valued participation.

If you are interested in reading more about this subject, you can check in your introductory psychology textbook (Exploring Psychology, 4th Ed., David G. Meyers) and look up gender (p. 97-98), gender schema theory (p. 98), or gender roles (p. 507-508).

Other resources are:

1. Levant, R. F. and Pollack, W. S. (Eds.)(1995). A new psychology of men. New York: BasicBooks.
2. Gergen, M. M. and Davis, S. N. (Eds.) (1997). Toward a new psychology of gender. New York: Routledge.
3. Falbo, T. and Peplau, L. A. (1980). Power strategies in intimate relationships. Journal of Personality and Social Psychology, 38, 618-628.

## **Recruiting Script**

Hi,

My name is Eric King and I'm a graduate student in psychology. What I am asking is for volunteers to take part in a research project that I'm conducting entitled Social Cultural Expectations of Masculinity and Power Utilization.

Basically, there are societal expectations about many things we do or how we are supposed to act in certain situations. Much of the time we learn these things but really don't realize it. This study is looking at some of those expectations about masculinity and how a man should be ideally, and how men should try to get their needs or wants met.

The study consists of filling out a short background information sheet and two questionnaires and should take about 20 minutes. All answers to these questionnaires will be confidential.

As an incentive, individuals who participate will be able to enter their name in a drawing for \$20.00 cash awarded at the end of data collection.

So please take a flyer indicating times and places of the study. You can help me out and possibly win \$20.00!

## **Handout for Potential Volunteers**

Participate in study “Social Cultural Expectations of Masculinity and Power Utilization”. Have a chance to win \$20.00!

### **Times and places to participate**

Clark [room number] at [time].

Clark [room number] at [time].

Clark [room number] at [time].

Clark [room number] at [time].

Questions, please contact Eric King via e-mail, [ekingpdx@hotmail.com](mailto:ekingpdx@hotmail.com).

## Lottery Slip

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|-------------------|-------|----------------------------------------|
| Name:             | _____ | (check how you<br>want to be notified) |
| Telephone Number: | _____ | [ ]                                    |
| E-mail address:   | _____ | [ ]                                    |