

How Masculinity Works to Oppress Men as Defined by
Iris Marion Young's Five Faces of Oppression

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Chapter 1 Introduction

What does it mean to be a man in today's society? How does this view shape how men grow up? Taking into consideration the "Five Faces of Oppression" (exploitation, marginalization, powerlessness, cultural imperialism, and violence), by Iris Marion Young (1990), literature reviews will be conducted, one on each Face of Oppression. Along with a literature review, a research design will be created (but not conducted) on cultural imperialism, what happens when one group forces their values as the norm (Young, 1990).

Masculinity, as defined by Merriam-Webster Online Dictionary (2009), is "having qualities appropriate to or usually associated with man." Masculinity is socially constructed (Kivel, 1984; Levant, 2008). Men and boys feel many pressures from society that tell them they need to conform to specific ideologies of what it means to be a man (Katz, 2006; Kivel, 1984). The strict guidelines of the cultural norms that men and boys have to follow in what we call masculinity will be the basis for how masculinity is defined in this paper. Also, oppression is defined as the exploitation, marginalization, powerlessness, cultural imperialism, and violence that occur through masculinity within the male population.

According to Courtenay (2000), men are supposed to be self-reliant, independent, strong, tough, and robust. Gough (2006) states that men are supposed to follow the cultural norms of aggression, competition, and heterosexuality in order to maintain their masculinity. Young boys and men are constantly reminded that in order for them to be part of the norm of being a man, they must follow these narrow ideals and if they stray too far away from them, they get ridiculed (Katz, 2006; Kivel, 1984).

Literature reviews have been conducted on exploitation, marginalization, powerlessness, and violence. The chapter on exploitation focuses on how men of color are expected to take on

hegemonic masculinity instead of allowing them to identify with their own masculinity. The chapter on marginalization focuses on salary discrepancies between the different types of traditional male jobs and traditional female jobs men can obtain. The chapter on powerlessness takes a closer look at how gay men lose power in society because of the fear homophobia plays in masculinity. Finally, the chapter on violence looks at the self-inflicted manner of how masculinity tends to be damaging to men's health.

A research proposal has been created relating to cultural imperialism, but not implemented, by the author of this paper. The research design will use masculine words (such as independent) and feminine words (such as caring) from Sandra Bem's (1975) research on androgyny. Individuals will be asked to rank what they believe to be masculine values, feminine values, and American values. In order for cultural imperialism to be present, American and masculine values would be statistically similar and thus both would be statistically different from feminine values.

Competition, heterosexuality, and aggressiveness are ways that hegemonic masculinities work to oppress men (Gough, 2006). Looking closer at exploitation, the results of one labor group is transferred to benefit another (Young, 1990), men who take jobs that are traditionally male jobs make more money than ones men take that are typically for women (United States Bureau of Labor). Even though men tend to experience the glass escalator effect in women's jobs (Williams, 1992), men in those traditional female jobs tend to make less money than men who are in the traditional male jobs.

Men of color are marginalized (Wade, 2008), which means they are unable to participate in certain aspects of social life (Young, 1990). Mexican-American men have a tendency to play into the negative form of machismo, displaying higher levels of hypermasculinity than their

Anglo-American counterparts (Ojeda, Rosales, & Good, 2008). African-American men tend to have their masculinity defined as “tough guy” and “player” (Harper, nd). Both instances for men of color could be a contributing factor to why these men are marginalized.

Hegemonic masculinity works to make gay men feel powerlessness, lacking power or authority (Young, 1990), through fear (Sanchez, Greenburg, Liu, & Vilain, 2009). Barron, Stuckman-Johnson, Quevillon, and Banka (2008) hypothesized that men who were more masculine would be less accepting of gay men. A reason that Barron et al. (2008) came to their conclusions was because recent literature states that homosexuality is a matter of mock for what “real” men should not be. They continue by stating that hegemonic masculinity is typically linked to men having higher prejudice against different people. Also, Barron et al. (2008) cite work done by Kite and Whitley, which states that “heterosexual men harbor more negative attitudes toward homosexuality than heterosexual women” (p. 155).

Jackson Katz, from ChallengingMedia (2006), mentions that violence, the fifth face of oppression defined by Young (1990), has become the norm for being a man. Men tend to commit the majority of violence, whether it is against women or other men (McCarry, 2007). “Calling attention to how masculinity is connected to these problems is not anti-male” (Katz, 2006). Jackson Katz reports that men put on a “tough guise,” which means that men create a tough persona that they show the world, to emphasize that men need to break the accepted norms of negative masculinity and work toward creating masculinity in a healthy way. Mahalik, Burns, and Syzdek (2007), mention that men “die at higher rates than women from 12 of the 15 leading causes of death” (p. 2201), which is a negative part of masculinity that needs a closer look.

Gough (2006) states that “masculinities work to oppress women and other men” (p. 2477). There has been more and more interest in masculinity and how it shapes men’s

experiences. Taking all of Young's (1990) five faces of oppression into account, it is understood that masculinity has worked to oppress men. Men should become aware of the implications masculinity has on their lives. Once understanding has been reached about how masculinity has worked to oppress men, only then can men collaborate with women to break the chains of oppression and let go of the privilege that has been created to move towards a more inclusive, flexible, and accepting version of what it means to be a man in our society.

Chapter 2 Exploitation

The chapter on exploitation will be laid out differently than a traditional literature review. It seems that there is a huge gap in the literature relating the pay between men in traditional male jobs versus traditional female jobs. Since there is little to no research, much of this section will be related through field work conducted to find the information needed. Also, part of this chapter will talk about statistics that are no longer available related to the pay breakdown between men and women in different job occupations. You will see, throughout this chapter, why such statistics are presented.

Competition, heterosexuality, and aggressiveness are ways that hegemonic masculinities work to oppress men (Gough, 2006). Exploitation is the result of one group's labor transferred to benefit another (Young, 1990). Men who take up jobs that are traditionally male jobs make more money than the men that take jobs that are typically for women (United States Bureau of Labor). Men even tend to experience the glass escalator effect in women's jobs (Williams, 1992), though men in those traditional female jobs tend to make less money than men who are in the traditional male jobs.

Young (1990) explains that exploitation is the results of one labor group benefiting another group. This is a problem in our society because we do see that women's labor is exploited to benefit men. The classic example would be that women get paid seventy-eight cents for every man's one dollar (Institute for Women's Policies Research, 2009). Even though efforts have been done to research how women are exploited, there has been no research done, to my knowledge, of how masculinity works to exploit men who work in a female traditional job instead of male traditional jobs.

It is easy to find the mean amount of money all men make when breaking down their education level. For example, the Education and Training Pay for Males (Post Secondary Education, 2007), states that the mean earning for a high school graduate is 44,590 dollars a year, for some college is 51,247 dollars, for an associate's degree is 52,987 dollars, and for a bachelor's degree is 77,868 dollars. Even though these numbers are easy to find, I was not able to find mean salaries for specific job relations. If I did, I believe that men who are in traditionally male jobs will make more money than men working traditionally female jobs with similar amounts of education and experience.

In the spring of 2008, I found some information related to the pay one receives based on occupation and gender. I compared what a police officer made versus a social worker from the Bureau of Labor and Statistics for 2006. However, I was unable to find that information again, so I called Career Services and talked to two individuals who could not help me out. They suggested that I call and talk to the Bemidji Workforce Center. I called the Workforce Center and asked them for the same information. Once again, they never heard of the data ever being broken down like that before. However, they suggested that I call Social Services.

I was very hopeful when calling Social Services because they gave me the name and number of someone who works there that would have the information that I was looking for. I ended up talking to a Linda in Human Resources. I asked her the same question that I had asked Career Services and the Workforce Center. Linda explained to me that the Social Services department pays everyone on a scale that factors in years of experience only. Otherwise, everyone makes the same amount of money. She never heard of data being broken down in the way I was looking for. She did not have any other suggestions of where I could go to get the information that I was looking for.

The research I found related to occupation salary mean and gender is summarized in Table 1.1. Table 1.1 shows the mean amount of money police officers and social workers get paid across gender. A closer look will be taken to see how comparable male and female police officers make compared to male and female social workers. Female police officers make a mean of 41,132 dollars a year, which is 87 percent of what male police officers make, amounting to 47,164 dollars. Female social workers make a mean amount of 39,208 dollars a year, which is 99 percent of what a male social worker makes, amounting to 39,728 dollars. In both cases, men make more than women. These two career choices did not yield the same extent of the gender differences in pay, but they do yield something else that is interesting. Male social workers, if they made the same gender difference pay that male police officers get at 87 percent, they would be making 45,067 dollars a year. That amount of money is about 4,800 dollars more than they make right now. Furthermore, the male social worker would still make less money than what the male police officer makes.

What is the significance of this finding? I would suggest that masculinity has crept its way into our occupational choice at a subconscious level. Men in traditional male jobs, such as a police officer, make more money than men who are in traditional female jobs, such as being a social worker. One might argue that police officers see more danger than social workers. I would agree to some degree, but police officers did not have to go through as much schooling as a social worker. Also, many social workers put themselves in danger by working with populations that are mentally ill or they provide services that are viewed in a more negative light, like child protective services. I believe that police officers get paid more because they are performing what has been traditionally a man's job.

	Social Worker 4.2 women: 1 man Requires: 4 year degree +	Police Officer 6.6 men: 1 woman Requires: 1-4 years college +
Male	\$764 per week \$39,728 a year	\$907 per week \$47,164 a year
Female	\$754 per week \$39,208 a year	\$791 per week \$41,132 a year

Table 1.1 Mean amount of Pay for Social Workers and Cops across Gender. Bureau of Labor and Statistics for 2006.

It is interesting to me that data is not readily available related to the mean salaries of different occupations and gender. It seems that as a society we are turning our eyes away from some painful truths. The reason I say this is because resources point to how women are exploited in the job market. It seems that not enough efforts are being made to fix that issue. Also, there is no way to access information related to how men are being exploited by masculinity. I believe that men are being exploited by masculinity in the job market because men get paid more when they are in traditionally male jobs and paid less when they are in traditionally female jobs.

More reasons why men are exploited could be linked to how men are supposed to be the bread winner. If men are supposed to be bread winners, they need to make more money than their partner, who is supposed to be a woman. I believe men take certain jobs that have become gendered for men, such as a police officer, so they will earn more than if they had taken a traditionally female gendered job such as social work. Today, it seems that it is more acceptable for men and women to have careers that were once more gendered than they are today. Since men are strongly urged to follow traditional and hegemonic masculinity, it is seen as more acceptable for men to stick to jobs that are traditionally for men. Not only are they reinforced to

take the job because of social recognition they get via being accepted, but they are also rewarded by monetary gains.

More research needs to be conducted as to the different types of pay men get for jobs that are traditionally for men and traditionally for women. It is evident that websites such as the Bureau of Labor and Statistics and the Census Bureau do not want this information readily available. It was discouraging after spending two hours on those sites to try to find a chart or graph to break down mean salary, occupation, and gender and finding no results because this information should be available to the public. In addition, places like the Career Services at Bemidji State University and the Workforce Center should have that information available. Since this information is not open to the public, it is probable that there is some sort of pay difference between men and women. Accordingly, there may also be pay differences between men who choose a traditionally male job versus a traditionally female job.

Chapter 3 Marginalization

Masculinity is a hot topic of debate today. The ideologies of masculinity can be very dangerous because it can work to oppress different groups of men, including marginalizing men of color. Hypermasculinity occurs when the negative traits of masculinity are expressed to an extreme. Hegemonic masculinity is the form of hypermasculinity typically expressed by White men. This chapter will outline how masculinity affects Black and Hispanic men in the United States. More specifically, a closer look has been taken on how Black and Hispanic masculinities are different from White masculinity.

Levant (2008), quoted Michael Addis who said, “in a nutshell, I see masculinity not as an essential component of men, but as historically situated norms, ideologies, and practices that cultures use to create various meanings of being a man” (pg 2). Masculinity affects all men in one way or another because it provides a socially constructed view of what it means to be a man. The way masculinity is constructed can be changed because it is socially constructed. This is important because masculinity is not always a healthy thing (Courtney, 2000; Gough, 2006).

Hegemonic masculinity has been found to be linked to discrimination, prejudice, and violence (Barron et al., 2008). Hegemonic masculinity also seems to create a hierarchy of heterosexual, elite White men (Courtenay, 2000). This is detrimental to women and men of color. There seems to be a lot of research related to African American masculinity and Hispanic/Latino masculinity. More specifically, research has been breaking down differences between White hegemonic and traditional masculinity versus machismo and African American masculinity.

African American Men

African American men have been oppressed throughout the majority of America's history. Even though a Civil Rights Movement occurred in the United States in the 1960's to abolish the oppression that Black Americans faced, African American men are still being marginalized by hegemonic masculinity (Sabo, 2008; Hammond & Mattis, 2005). African American's masculinity tend to harbor higher amounts of hypermasculinity than their White counterparts because research has been able to find a link between higher levels of hypermasculinity to lower socioeconomic statuses (SES) (Wade, 2008).

Wade (2008) mentioned that African American men die, on average, six years earlier than their White American counterparts. Men of color tend to have a lower SES, which is correlated to having less access to health care. Lower SES has also been linked to men displaying higher levels of hypermasculinity, which means that those men hold tightly onto being tough and not engage in health-promoting behaviors, such as going to the clinic or hospital when they need too.

On a positive note, Hammond and Mattis (2005) found that African American men define manhood as being interconnected between themselves, family, and others. Even though masculinity is interconnected; African American men believe that the journey to discovering one's masculinity is a process that is unique to each man. No two men will go through the journey of discovering their masculinity in the same way. This is an interesting finding because masculinity in the United States does not typically support a collective world-view due to the emphasis hegemonic masculinity places on complete independence. An issue with the work of Hammond and Mattis (2005) is that their participants were not representative of the African

American population. Participants in this study had a higher SES than the average African American.

Harper (nd) suggests that African American men, and other ethnic minority groups, “need to negotiate their masculinities with other men.” Harper’s (nd) literature review contradicts Hammond and Mattis (2005) because he highlights how masculinities are measured up against other boy’s and men’s masculinities. In his study, Harper’s (nd) found that African American men gained status through conquering “the most women.” Harper (nd) continues by stating that African American men feel the need to take up roles like conquering women and being a “tough guy” because they are unable to reach the “traditional White standards of masculinity.”

Throughout the research, it seems that African American men tend to cling on to a higher level of hypermasculinity than do their White American counterparts. African American men believe that they need to display their masculinity through promiscuity and being tougher than any other man. Masculinity seems to play a big part in the marginalization of African American men, but other factors, such as lower SES, seem to play a big role in the disparities between the masculinities White men and African American men display.

Mexican American Men

Mexican American men have also experienced marginalization just like other men of different ethnic minority groups (Hammond & Mattis, 2005). White American men hold onto the hypermasculinity, whereas Mexican American men hold onto machismo. Like African American men, Mexican American men tend to also be in a lower SES standing than White American men. This is important to keep in mind because hypermasculinity seems to be linked to men who have a lower SES.

Machismo is a socially constructed form of masculinity that is prescribed to Mexican culture. Machismo has been associated with sexism and hypermasculinity (Arciniega & Anderson, 2008; Ojeda, Rosales, & Good, 2008). Macho men also get labeled as being aggressive, dominating, vulgar, and hypersexual (Arciniega & Anderson, 2008; Ojeda, Rosales, & Good, 2008). Positive views of machismo include strength, sex appeal, and virility (Mirande, 1997).

Machismo tends to have negative connotations attached to it (Mirandem, 1997; Ojeda, Rosales, & Good, 2008). Mirandem (1997) found that 57% of his Mexican American research participants classified machismo negatively. Mirandem (1997) also found four negative themes associated with machismo: synthetic/exaggerated masculinity, male dominance authoritarianism, violence/aggression, and self-centeredness/egoismo. On the flip side, four positive themes of machismo include: assertiveness/standing up for rights, responsibility/selflessness, general code of ethics, and sincerity/respect. All men who perceived machismo in a positive light described themselves as being macho whereas men who perceived machismo in a negative light, only thirteen percent described themselves as being macho. It seems that the Mexican American men, when perceiving machismo in a negative light, do not want to be associated with being macho.

Arciniega and Anderson (2008) discovered that there are two types of machismo for Mexican American men: traditional machismo and caballerismo. Traditional machismo is correlated with the negative qualities of machismo and caballerismo is correlated with the positive qualities of machismo. This is an interesting finding because hegemony and chivalry would be very similar to the make-up of traditional machismo and caballerismo. Men who tend to be more caballerismo have a correlation to problem solving, a positive ethnic identity, and

accept other cultures. In general, the caballerismo man is a more healthy man because it seems that this form of masculinity allows for more flexibility than machismo.

Similar to the Black masculinities, Mexican American men have a tendency to cling onto hypermasculinity. The theme noted earlier of having a lower SES seems to be linked to Mexican American's machismo form of hypermasculinity. Despite the negative views of machismo, there is evidence that Mexican American men display positive forms of masculinity, such as caballerismo. However, masculinity seems to have created a hierarchy that keeps perpetuating negative views of masculinity in ethnic minority men in the United States. Even when White men take on the macho form of hypermasculinity, they are viewed more favorably than Mexican American's who display machismo (Mirande, 1997), which would suggest that marginalization is occurring.

Synthesis

Since White men are in charge of the power structure of the United States, there is a considerable amount of pressure from men of color to conform to hegemonic masculinity. It is evident that both African American men and Mexican American men are exposed, percentage wise, to living in a lower SES than White American men. Since hegemonic masculinity works to create a hierarchy of power, men of color from lower SES backgrounds seem to have a tendency to default to higher levels of hypermasculinity. That higher level of hypermasculinity seems to provide men of color with the ability to have some "control" over their life by controlling women and other men of color who don't display as high a level of hyper masculinity.

In contrast, studies have shown that men of color can have very positive masculinities when provided with the opportunity to be successful in their life. Hammond and Mattis (2005) found that African American men, who had a median income of \$50,000-\$59,999 from their

study, viewed their masculinity as being responsible/accountable, autonomous, providing, and spiritual/religious. Not all African American men need to fall into they hypermasculine role of being a “player” or a “tough guy.”

The same holds true for Mexican American men. Machismo tends to have negative connotation attached to it, but when Mexican American men hang onto the caballerismo form of masculinity, they tend to hold onto positive characteristics. Caballerismo has been linked to positive characteristics such as problem solving, positive ethnic identity, and being more accepting of other ethnic groups.

Both examples of positive masculinities for African American men and Mexican American men show that when these men are given the opportunity, they can grow into positive men. Our society seems to harbor a more negative view of these men. However, it seems that when these men are given the opportunity to break away from the stereotypes that follow them, they can break the hypermasculinity that they have been socially constructed to carry and create new, positive forms of masculinity.

A common theme that has been present is the lack of ability and a disproportionate amount of men of color being stuck into a lower SES background. It seems that if the United States were to fight poverty and alleviate the working poor, the masculinity of men in these sections might change. Men who are stuck in a lower SES tend to display higher levels of hypermasculinity because it provides them with a chance to redeem some control that they do not have being poor or working poor.

More awareness needs to be brought to the attention of all Americans relating to how masculinity works to marginalize men of color. The marginalization that men of color experience comes from the pressure to conform to hegemony and having a disproportionate amount of men

with a lower SES. Men and women need to be educated in school as to how gender affects each individual's world view. Most individuals probably do not see hegemony present in themselves, family, or friends because it has become so normative in our society. Nothing is going to change until the population is aware of masculinity, more specifically hypermasculinities, and the negative impacts it tends to have.

Since masculinity is socially constructed, awareness to how it is constructed can bring about change. Until men are willing to accept that masculinity is a contributing factor to many negative things occurring in society, violence statistics will not get significantly better. Men need to become aware of feminist theorists and work with them to help redefine masculinity in a way that it does not promote inequality amongst women and other men. All men need to redefine masculinity in a way that will be more positive like those found in works by Hammond and Mattis (2005) and Arciniega and Anderson (2008).

Chapter 4 Powerlessness

Do heterosexual men look at homosexual men differently? What might be some reasons for why heterosexual men look at homosexual men differently? It seems that our society is fixated on an individual's sexual preference in such a way that being gay or straight is a major factor in identifying the individual. It also seems that other factors about an individual, such as personality traits or interests, are hardwired into that individual's sexuality. A closer look will be taken at these questions and observations; however, one can not start until one is better able to understand how masculinity impacts powerlessness.

Hegemonic masculinity works to make gay men feel powerlessness, lacking power or authority (Young, 1990), through fear (Sanchez et al., 2009). Barron et al. (2008) hypothesized that men who are more masculine would be less accepting of gay men because recent literature states that homosexuality is a matter of mockery for what "real" men should not be. They continue by stating that hegemonic masculinity is typically linked to men having higher prejudice against different people. Also it seems that heterosexual men view homosexuality in a more negative light than heterosexual women (Schope & Eliason, 2004).

Research points out that many respondents interpret the term homosexual as exclusively meaning gay men (Keiller, 2010). Also, it seems that the general perception formed about gay men is that they are not masculine (Sanchez et al., 2009). Wilkinson (2004) discusses how research infers that aggression, interpersonal discrimination, and social distancing are all forms of negative actions used against gay men. Gay men, as seen through the masculinity lens, are not considered "real" men, which leads to unjust acts towards them.

Gay men have a stigma in society due to their sexual orientation, in which society works to discriminate against them (Kimmel & Mahalik, 2005). Homophobic items on questionnaires

have been positively correlated to scoring higher on hegemonic masculinity questionnaires (Korobov, 2004). It is clear that our society does not condone a sexual orientation that is different than the heterosexual norm. One issue that might be attributed to this is how society sees gender as a polarization, which means that masculinity and femininity are seen as being two opposite ends on the same continuum (Keiller, 2010).

Sometimes a word can have two meanings related to sexuality and masculinity, such as fag. According to Pascoe (2005), the word fag is not just a statement about a man's sexual identity, but it takes into consideration that the individual is not living up to the expectations that the masculine role has been prescribed to him. Pascoe continues by noting that many children, boys and girls, agree that the worst thing a boy could be called is fag. Furthermore, Schope and Eliason (2004) state that many schools attempt to moderate homophobia, however there are many other schools where teachers, as well as students, ridicule boys who do not measure up to the demanding levels of masculinity and are thus referred to as "fags."

Schope and Eliason (2004) points out that multiple studies state that heterosexual men have described gay men as being maladjusted, immoral, and less intelligent. When heterosexual men were asked to assess a comfort level situation about ways they would act given that the other individual was a gay man, many of the participants viewed those gay men as unacceptable. However, if a gay man acts "straight", they were viewed in a slightly more acceptable light then when a gay man acts "gay" (Keiller, 2010; Schope & Eliason, 2004).

Not only do boys and men feel peer pressure to conform to masculine norms, but parents also exert their masculine expectations on to their boys. Kane (2006) mentions that hegemony is not only legitimate to the male privilege, but also to other factors, including sexual orientation. A pattern was discovered in the research which points out that parents discourage homosexuality in

their boys and take action to support heterosexual activities. Some fathers believe that they are responsible for forming their son's masculinity. Fathers do not usually communicate directly to their sons that they should follow hegemonic masculinity, but rather they express a fear, to their sons, for how others might critically analyze them if they do not act masculine.

A fear of homosexuality has been socially learned for most men. Young boys and men are strongly encouraged by peers, family, and society as a whole to follow narrow rules that define one's masculinity. If a boy tries to break what society deems necessary for a boy to be masculine, then they are potentially boxed in by peers, family members, and teachers to rethink how they have violated the rules of masculinity. Also, the research presented generally states that heterosexual boys and men view gay boys and men as individuals that are undesirable and it is best to avoid them. Higher levels of masculinity are also correlated to higher levels of homophobia. Until our society, as a whole, realizes that there is a problem with how masculinity is defined, gay men will continue to be powerless to express themselves as their true self without fear of retribution.

Chapter 5 Cultural Imperialism

A closer look will be taken at cultural imperialism and how it may be linked to masculinity. Young (1990) states that cultural imperialism, the fourth of Five Face of Oppression, occurs when society has a dominant group press its perspective onto all members of that society. More specifically, a closer look should be taken at how masculinity may be influencing the American values that all members of our society follow. It seems that the other four faces of oppression; violence, marginalization, exploitation, and powerlessness are all represented in research related to masculinity.

Since literature has not been found on anything remotely close to research suggesting cultural imperialism, Sandra Bem's (1975) classic study on androgyny will serve as the foundation to a study on masculinity and cultural imperialism. Androgyny is when an individual displays high levels of both masculine and feminine traits. Bem (1975) concluded that individuals who are androgynous are healthier human beings all around than those who are more masculine or feminine. A sixty question test was created by Bem (1975) that has individuals' rate 60 traits on a seven point Likert scale. Twenty of the traits are classified as masculine traits, twenty are classified feminine, and twenty are classified neutral traits. Bem's androgyny test is a reliable test that is still used today.

An interesting study conducted by Woo and Oei discovered something about Bem's androgyny test. Woo and Oei (2008) investigated Singaporeans and Australians related to their psychological well being and their gender type. Using the Minnesota Multiphasic Personality Inventory (MMPI-2) as the psychological wellbeing test, four gendered groups were evaluated: masculine, feminine, androgynous, and undifferentiated gendered individuals. Woo and Oei (2008) were able to conclude that masculine and androgynous individuals scored lower on the

low self esteem scale and higher on the ego strengths scale. This study was significant because it verified when Bem (1975) stated that androgynous individuals tend to be healthier. Surprisingly, Bem thought that androgynous individuals would be healthier than masculine ones, but Woo and Oei (2008) found that masculine individuals are just as psychologically healthy as androgynous individuals.

Woo and Oei's findings are noteworthy because they bring doubt to Bem's androgyny test. I am going to argue that how masculinity is constructed in Australia and Singapore is different than in the United States. Chapter three discussed how masculinities differed between men of color and it would be argued that masculinities could differ between cultures. More research would need to be conducted in the United States as to the psychological health of androgynous men and masculine men before Bem's androgyny test would be dismissed from this proposed study.

Proposed Method

Participants for this study will be asked to fill out a demographics survey, the Bem Sex Role Inventory (BSRI) (Appendix A), and the Sware American Gender Trait Inventory (to get a sense for how masculine, feminine, or androgynous America is as perceived by the participant). After the Ethics Board approves this proposed study, a sample of 50 Introduction to Psychology students will be asked to participate in this study.

The Sware American and Gender Trait Inventory (SAGTI) was created to try to understand how individuals view masculinity, femininity, and America (see Appendix B). The inventory is a shortened version of the BSRI. The SAGTI will contain thirty questions from the BSRI. Individuals will be asked to rate traits (either masculine, feminine, or neutral) on a five point Likert scale for how they believe Americans value these traits. Once the individual is done

with the inventory, they will be asked to sum up the columns. They will be given further instructions on how to add up the columns so they can get a raw score number for masculine and feminine traits. The feminine traits score will be subtracted from the masculine traits score to yield the Svare score.

Proposed Analysis

A Chi-Square Test of Independence will be performed to look at gender and the Svare score. Gender will have two levels, male and female, and the Svare raw scores will be recoded into masculine, feminine, and androgynous. It is suspected that there will be a relationship between the Svare score and gender. The relationship should show that masculinity across genders is overrepresented. The overrepresentation would suggest that cultural imperialism is present in the population participating in the study.

A few more tests will be conducted to see how the Svare and Bem scores interact with various variables such as SES, grade point averages, and education level. Assuming that cultural imperialism is present, these other variables should not vary. If they do, it would be interesting to see what that the research will suggest and how it could impact future research designs related to masculinity and cultural imperialism.

Discussion

Sandra Bem's (1975) BSRI has had high levels of reliability and validity over the years. Since this test has been so reliable for many years, it would provide this study with a high level of internal validity. The BSRI was chosen because it has accepted traits that are masculine, feminine, or neutral. Many tests used today can trace their roots back to Bem's BSRI.

The SAGTI is a test that draws its roots from Bem's BSRI. No tests, to date, have been run that can verify the validity or reliability of this test. More research will need to be conducted

as to the validity and reliability of the SAGTI. However, it is believed that this test will contain a high level of internal validity because it follows the same lines as the BSRI. Masculine and feminine traits from the BSRI are used in the SAGTI.

The participants that will be asked to participate in this study will be drawn from a non-representative sample. The participants will generally be freshmen or sophomores who go to school at the university. Something about the individuals sampled brought them to the university, which would suggest that this study would have a low level of external validity. Even though the external validity is low, the trade off is access to a population who will be able to partake in the study. This population will also be more likely to have less attrition because they will be more interested in this study due to the nature of their curiosity for social sciences.

Since the participants are taking Introduction to Psychology, they may already have been exposed to the BSRI. If they have and had discussed it, they would know that it is more acceptable to get an androgynous score. Having taken the test before could skew how they view their traits, which would lower the internal validity of the BSRI and in turn lower the internal validity of the SAGTI. Since Introduction to Psychology is a prerequisite for a majority of the Psychology courses, it is likely that most of the participants would not have prior knowledge of the BSRI.

Since there is not much research related to cultural imperialism and masculinity, this test will be a pilot test to try to inspire other researchers to conduct more research on this specific topic. There are many things that could be fixed with this design. First, it is unknown how reliable the SAGTI will be. It is hoped that another test will be developed that expands upon the idea of the SAGTI, assuming there is interest from researchers to continue this study. Also, more research needs to be done on other masculinity tests (example being the Conformity to

Masculine Norms Inventory and Male Role Norms Scale) and how they might be able to be used to study how cultural imperialism may be occurring in American Society.

Chapter 6 Violence

Unlike the other chapters, this chapter has much literature devoted to the topic. Men commit a lot of violence to themselves and others. Since there is so much research related to masculinity and violence, there will be multiple sections with in-depth literature reviews that highlight each specific section of violence. The subsections in this chapter include: masculinity and healthy eating; masculinity and depression; masculinity and risk-taking; masculinity, heterosexuality, and violence; and masculinity and the media.

Masculinity and Healthy Eating

In a study done by Gough and Conner (2006), they took 24 men; white and blue collar workers, and did a series of interviews on healthy eating. They broke the men down into 3 age groups, <35, 35-55, and >55. All the participants were white and 10% were single, 35% were divorced, and 55% were married. Gough and Conner (2006) asked these men on “definitions of healthy eating and on motivation to change diet” (p. 389). The interview consisted of 35 questions which asked about dietary change and healthy eating. All interviewees received the same 35 questions.

The research that Gough and Conner (2006) found was insightful. They were able to conclude that the men in this study had personal preference and pleasure valued higher than what the government had to say. For example,

I prefer foods that I enjoy tasting erm... much as the experts would rather have us eating, you know, things with nutritional value, they generally don't appeal to me, it's more what I like to eat. (p. 391)

Another common theme that Gough and Conner (2006) found was that health foods tend to fail to satisfy the men in this study. Men seem to resist dieting and “bad” foods due to the fact

that they don't taste as good. Some of the men would consider eating healthier if their health was on the line. There is also mention that healthy food doesn't provide enough energy to allow these men to do their manual labor "nor appease the manly appetite." Gough and Conner (2006) conclude their analysis, stating that "healthy eating and health foods tended to be regarded as insubstantial and monotonous by participants" (p. 393).

Masculinity and Depression

Magovcevic and Addis (2008) developed a depression scale for masculinity. Research today points out that women statistically experience depression twice as much as men. Magovcevic and Addis (2008) are skeptical to believe that women are really more depressed than men since little research has been focused on measuring a "masculine depression." They have hypothesized that men who are more "masculine" tend to experience depression in a more external state where the DSM-IV-TR would define depression as an internal state. Magovcevic and Addis (2008) decided to pick 102 men who could test their theory. Each participant took a series of tests that determined how masculine they were and how depressed they were.

The findings from Magovcevic and Addis (2008) indicate that men who scored higher on the conformity to hegemonic masculine norms tended to have higher scores on the Male Depression Scale than the Beck Depression Inventory. In other words, this means that men who have higher masculinity tend to show their depression more externally than internally. Ultimately, this study seems to show that "men who experience an increase in depressive affect (but do not meet criteria for a depressive episode) may become more likely to avoid or numb this affect by engaging in externalizing behaviors; the behaviors may be a central component of 'masculine depression'" (p. 128).

Masculinity and Risk Taking

A common belief about masculinity is that men with higher masculinity tend to engage in more risky behaviors. Mast, Sieverding, Esslen, Graber, and Jancke (2008) conducted a study that looked at masculinity and risk taking by seeing if masculinity causes speeding in young men. They had 83 male participants, ranging from 20-27 years old, and “manipulated masculinity without the participants noticing it by a priming procedure” (p. 840). There were three different types of words the participants were exposed to on the radio: masculine, feminine, or neutral. Each group was also exposed to additional gender neutral words. A study on the words they used showed that each of the three levels of words exposed to were significantly different. This means that the words were ranked differently and appropriately. When the driving took place, they all drove the same Ford Focus and drove for eight minutes exposed to three levels of speed: 50, 70, and 80 km/h. Every second the speed of the vehicle was being recorded.

Mast et al., (2008) discovered that the group of men who were primed with the masculine condition sped significantly faster than men exposed to neutral or feminine conditions. Neutral and feminine conditions yielded no significant difference. This is very interesting because this was one of the first studies done on “unconscious priming of masculinity evokes faster driving which is a serious health hazard.” Speeding is a serious health hazard because tens of thousands of Americans die yearly from motor vehicle accidents (Mast et al., 2008).

Masculinity, Heterosexuality, and Violence

Jackson Katz talks about some disturbing statistics about men. For example, 85 percent of the people who commit murder are men, 90 percent of the people who commit violent physical assault are male, and it is estimated that that one in four men will commit a violent act against their partner. Men need to do something different to reduce some of these statistics. Katz

mentions that it is in everyone's interest to help unravel this issue with masculinity because it is affecting not only men, but everyone else.

Jackson Katz (2006) also mentions that violence has become the norm for being a man. Men need to stop inflicting so much pain on themselves and others. "Calling attention to masculinity is connected to these problems is not anti-male" (Katz, 2006). Katz goes on to mention that men put on a "tough guise" to emphasize that men need to break the accepted norms of negative masculinity and work toward creating masculinity in a healthy way. Katz continues by stating that working to create a safer, more versatile meaning of masculinity, we can help boys and men lift their "tough guise" to help create a more stable psyche.

Melanie McCarry (2007) has done some extensive literary reviews on how masculinity is linked to male violence. According to McCarry (2007), "men are the main protagonists of all violent behavior" (p. 404). She also mentions that in the UK, every week a man either violently beats or kills his wife or children. She believes that one of the reasons this is, is due to the value placed on a continuum of either being masculine, mixed, or feminine. Since society is so focused on men being masculine, men use violence and domination to keep their status. McCarry (2007) points out that "Connell (1995) believes that it is not in men's immediate interests to dismantle masculinity, for even with all the negatives it still benefits men and supports a gender hierarchy that privileges men and in which they receive a 'patriarchal dividend'" (p.409). It seems that some of the leading researchers in the field of Masculinity believe that men should keep a gender hierarchy. McCarry presents evidence that shows that even the top researchers of Masculinity seem to think that violence is alright for men to display.

Barron, et al. (2008) hypothesized that men who were more masculine would be less accepting of gay men. Barron et al. (2008) came to the conclusions that they did was because

recent literature states that homosexuality is a matter of mock for what “real” men should not be. Hegemonic masculinity is typically linked to men having higher prejudice against different people. Also, Barron et al. (2008) cite work done by Kite and Whitley, which shows that “heterosexual men harbor more negative attitudes toward homosexuality than heterosexual women” (p. 155).

Baron et al. (2008) decided to do a study on measuring how masculine a man is and if that is linked to openness to experience, religiousness, amount of contact with gay people, attitude towards gay people, hypermasculinity, and sexism. The study included 243 men, 98% of which were Caucasian. The study, like all the others looked at in this paper, was approved by an institutional review board.

Baron et al. (2008) concluded that those participants who responded higher to Religiosity, Sexism, and Hypermasculinity was significantly correlated with more prejudicial attitudes toward men who are gay. This is very interesting because this data suggests that men might have prejudice towards gay men because they perceive them as inferiors just as they tend to perceive women as inferior. Also, this study suggests that men may fear being associated with homosexuality because they are uncomfortable thinking about their own sexuality or fear others will view them as gay. Whatever the reasons are, it is clear that the more masculine a person is, the less accepting they are of gay men.

Masculinity and the Media

Newton (2007) describes that Disney seems to portray masculinity in dangerous ways. For example, in the *Incredibles*, the bad guy is shown telling Mr. Incredible

"All I wanted to do was help you. I only wanted to help and what did you say to me? 'Fly home buddy, I work alone.' It tore me apart. But I learned an important lesson; you can't count on anyone, especially your heroes!"

Mr. Incredible: "I was wrong to treat you that way... I'm sorry..."

"See, now you respect me. Because I'm a threat."

This short scene from the *Incredibles* seems to be telling boys that the only way to get people to respect you is by bullying them around. This isn't very constructive for our society because with bullying comes more violence, which is already a problem. Dr. Justin Lewis (Newton, 2007) talks about how the media impacts society by "creating a certain environment of images that we grow up in that we become used to." Basically, this means that boys learn how to conduct themselves through the repeated message the media is portraying to them.

A short scene from the *Emperors' New Groove* seems to depict women as objects through the Emperor telling many women that they are ugly, "yikes, yikes," and not good enough for him. Sanjay Newton (2007) believes that Disney "implicitly and explicitly" tells young boys "men should view women as objects of pleasure or as servants to please them." This is very disturbing because movies like *Beauty and the Beast*, *Mulan*, *the Incredibles*, *the Emperor's New Groove*, and *the Lion King* are shaping the norms that boys believe that they have to uphold as men in society such as: violence, treating women as objects, and a man's physique.

Disney also portrays what men should look like. What do Gaston and Hercules have in common? They have "chiseled abs, barrel chests, and massive arms." Mulan quickly learns that in order to pass as a man, she needs to show strength and toughness. Most of the men that Mulan works with, Aladdin, the Genie (from *Aladdin*), and Mr. Incredible, fit the description of

“chiseled abs, barrel chest, and massive arms.” This is not good because Disney seems to be telling boys that only those who are good looking and work out a lot will be respected and well liked.

Another disturbing point Newton (2007) brings up is how the “climatic scene of most Disney films is a battle between two men. The violent battle to win the love of a woman or maintain pride and status is the most important scene in establishing which of these characters is the better man. For example, in the *Lion King*, Simba has to fight Scar in order to regain his position as the king of Pride Rock. Another example is when Aladdin has to defeat his nemesis in order to save the kingdom and his love. It appears as if these scenes promote violence as the accepted norm to achieve a goal. It seems that there is no time to talk things out because if you do, you are pitiful and not man enough, like when the Beast refused to fight Gaston. The last second, the Beast had to fight back, or Gaston would have killed him. This seems to be evidence to suggest that violence is the only way to solve disputes, which shouldn't even be a consideration.

There are many other movies and icons that we can look at in the media that are pushing masculinity in a negative way. In most action movies, it seems that someone has to lose a fight. In the *Rocky Balboa* movies, Rocky has to prove his masculinity by getting in the ring with someone, even if he is getting too old to fight. Or, if you look at the *Terminator*, it would appear that men should hide their emotions and just focus on the task that they have been assigned to do. In general, our media needs to do something about the images and ideals they are throwing out to me about what it means to be a man.

Synthesis

As you can see throughout this whole chapter, masculinity seems to be detrimental to men's health. It is obvious that more research is going to need to be conducted to get deeper into the issues that men have to deal with, and that men need to be open to dealing with these issues. Men also need to be held accountable for what they do not because of masculinity, but because they chose to do it. Men also need to stand up for themselves and not let peers and media tell them what it means to be a man.

Gough (2006) states that "masculinities work to oppress women and other men..." This is a big problem that men and women need to work with. Men need to be able to express themselves in a way that they don't have to fear ridicule. Men should be able to act in "feminine ways," allowed to be gay without fear of death, and be able to define what it means to be a man without others telling them what that is.

Just because it is "ok" for men to be aggressive, doesn't mean that it is "ok" for them to be violent against other people. Men need to take accountability for their own actions and not blame what they did because of masculinity. Once men are able to break the chain that ties them down to what others view masculinity as for them, the sooner men will be able to live a much happier and productive life.

Finally, the media needs to stop putting pressure on men to conform to their ideal masculinity. Just because the media seems to prefer attractive, strong, and emotionless men; it does not mean that they should always show men in that fashion. When boys and men view other men objectifying women, they tend to think that it is alright for them to do since they are men. Wrong! The media needs to take action against objectifying women and forcing men to think that real men are emotionless, tough, and ripped. Once the media is able to accept men to be who

they want to be, the rest of society and men can start living their lives how they want to and be able to define their masculinity their own way, which in turn will allow men to be healthier.

Chapter 7 Summary

I propose that there is enough evidence to suggest that men are being oppressed through the constructed social norms of masculinity. There is substantial literature related to men's violence, powerlessness, and marginalization. More research needs to be conducted on cultural imperialism and exploitation. I believe that it is important for men to understand all the components of masculinity, from the privilege and power to the oppression that is occurring due to the rigid social norms.

A suggestion for dealing with the issues related to violence through masculinity would include working with men on how to define their own masculinity, separate from what society wants them to be. Once men are allowed to express their feelings and when society does not see expressing feelings as a weakness, I believe that men will commit less violence to themselves and to others.

As for powerlessness, the same holds true as to violence. Gay men are perceived as being feminine and men are taught to fear femininity. Once men are able to express and understand their true feelings, I believe the fear of femininity will start to disappear. I suspect that men will be more willing to interact positively with gay men and start to see them on a more equal field.

A suggestion for dealing with the issues of marginalizing men of color through masculinity would include creating three men's group: one for all men, one for white men, and one for men of color. A general men's group could be created to help men understand the implications of masculinity and how it might be affecting their life. White men can have a specific men's group related to how masculinity has worked to oppress themselves and other men, specifically men of color. The third men's group, one for men of color, can specifically talk

about the masculinities they may be experiencing and giving them insight to the positive masculinities that have emerged related to their specific ethnic group or race.

More research is needed regarding the different types of masculinity and how they all intertwine related to ethnic background. It is evident that there are many different types of negative masculinity. However, research has been able to show that not all masculinity is negative or dangerous. There are men who embrace a positive form of masculinity. Further studies regarding positive masculinity could be conducted to better understand it and maybe how to implement it so more men follow the positive masculinity instead of hegemonic masculinity.

Further research also needs to be done on Native American men. I would think that Native American men who are close to their roots and history would tend to display positive forms of masculinity. Searching for articles related to men of color was tough. I found mostly articles related to African American men, Mexican American men, and Japanese/Chinese men. I might have come across only one article related to masculinity and Native American, which was shocking.

It should be noted that any suggestion listed will take a long time. We will not see change right away. Time is needed because men have been living by socially constructed norms of masculinity for thousands of years. Baby steps are to be expected and should be encouraged so men can break the oppressive chains of hypermasculinities.

This thesis is the beginning of a lifelong journey. I am committed to working with the men's movement to advance our societies understanding of masculinity and all its implications. This thesis is a comprehensive beginning for more research that will be conducted at a masters and doctoral degree. From there, I hope to be able to educate men on the implications of masculinity as well as work closely with women to help reshape how our current power

structure. Men need to let go of the privilege and power through the understanding of the self-defeating oppression that is occurring.

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Appendix

Appendix A

Bem Androgyny Test

This test is a way of judging how masculine or feminine you are. Answer questions as the term best fits you according to the following scale: (put the *scale number* next to the *question number* below)

- 1 = Never or almost never true
2 = Usually not true
3 = Sometimes but infrequently true
4 = Occasionally true
5 = Often true
6 = Usually true
7 = Always or almost always true

- | | | |
|------------------------|---------------------------|------------------------|
| 1. self reliant | 25. leadership ability | 45. friendly |
| 2. yielding | 26. sensitive to other's | 46. aggressive |
| 3. helpful | needs | 47. gullible |
| 4. defends own beliefs | 27. truthful | 48. inefficient |
| 5. cheerful | 28. willing to take risks | 49. acts as a leader |
| 6. moody | 29. understanding | 50. childlike |
| 7. independent | 30. secretive | 51. adaptable |
| 8. shy | 31. makes decisions | 52. individualistic |
| 9. conscientious | easily | 53. does not use harsh |
| 10. athletic | 32. compassionate | language |
| 11. affectionate | 33. sincere | 54. unsystematic |
| 12. theatrical | 34. self-sufficient | 55. competitive |
| 13. assertive | 35. eager to soothe hurt | 56. loves children |
| 14. flatterable | feelings | 57. tactful |
| 15. happy | 36. conceited | 58. ambitious |
| 16. strong personality | 37. dominant | 59. gentle |
| 17. loyal | 38. soft spoken | 60. conventional |
| 18. unpredictable | 39. likable | |
| 19. forceful | 40. masculine | |
| 20. feminine | 41. warm | |
| 21. reliable | 42. solemn | |
| 22. analytical | 43. willing to take a | |
| 23. sympathetic | stand | |
| 24. jealous | 44. tender | |

Answers:

1. _____	2. _____	3. _____	4. _____	5. _____	6. _____
7. _____	8. _____	9. _____	10. _____	11. _____	12. _____
13. _____	14. _____	15. _____	16. _____	17. _____	18. _____
19. _____	20. _____	21. _____	22. _____	23. _____	24. _____
25. _____	26. _____	27. _____	28. _____	29. _____	30. _____
31. _____	32. _____	33. _____	34. _____	35. _____	36. _____
37. _____	38. _____	39. _____	40. _____	41. _____	42. _____
43. _____	44. _____	45. _____	46. _____	47. _____	48. _____
49. _____	50. _____	51. _____	52. _____	53. _____	54. _____
55. _____	56. _____	57. _____	58. _____	59. _____	60. _____

1. _____	2. _____	3. _____	4. _____	5. _____	6. _____
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Column totals: (Add up the values in each of the six columns.)

Masculine traits: _____ Add the score from column 1 to the score from column 5.

Feminine traits: _____ Add the score from column 3 to the score from column 6.

Bem score: _____ Subtract Feminine traits from Masculine traits.

Masculine traits - Feminine traits = Bem score.

Compare Bem score to the androgyny scale below.

Appendix B

The Sware American and Gender Trait Inventory

This test is a way to judge how masculine or feminine America is. Answer the questions as the term best fits **what you believe to be American** on the following 5 point Likert scale: (put the scale number next to the question number below)

- 1 = Never or almost never true
 2 = sometimes or usually true
 3 = occasionally true
 4 = often or usually true
 5 = always or almost always true

Questions:

- | | | |
|------------------|---------------------------|--------------------------------------|
| 1. Tender | 11. Helpful | 21. Defends own beliefs |
| 2. Independent | 12. Gullible | 22. Secretive |
| 3. Unsystematic | 13. Cheerful | 23. Sensitive to the needs of others |
| 4. Aggressive | 14. Individualistic | 24. Soft-spoken |
| 5. Sincere | 15. Tactful | 25. Yielding |
| 6. Flatterable | 16. Willing to take risks | 26. Self-reliant |
| 7. Compassionate | 17. Truthful | 27. Adaptable |
| 8. Dominant | 18. Feminine | 28. Assertive |
| 9. Jealous | 19. Gentle | 29. Moody |
| 10. Masculine | 20. Solemn | 30. Sympathetic |

Answers:

- | | | | | | |
|----------|----------|----------|----------|----------|----------|
| 1. ____ | 2. ____ | 3. ____ | 4. ____ | 5. ____ | 6. ____ |
| 7. ____ | 8. ____ | 9. ____ | 10. ____ | 11. ____ | 12. ____ |
| 13. ____ | 14. ____ | 15. ____ | 16. ____ | 17. ____ | 18. ____ |
| 19. ____ | 20. ____ | 21. ____ | 22. ____ | 23. ____ | 24. ____ |
| 25. ____ | 26. ____ | 27. ____ | 28. ____ | 29. ____ | 30. ____ |

-
- | | | | | | |
|---------|---------|---------|---------|---------|---------|
| 1. ____ | 2. ____ | 3. ____ | 4. ____ | 5. ____ | 6. ____ |
|---------|---------|---------|---------|---------|---------|
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1.) ADD UP EACH COLUMN

- Add up 1, 7, 13, 19, and 25. This is column 1
- Repeat for the other 5 columns

2.) ADD THE MASCULINE TRAITS

- Add up the total of column 2 to the total of column 4 (ignore other columns for now)
- Put score under Masculine traits

3.) ADD THE FEMINE TRAITS

- Add up the total of column 1 to the total of column 6 (ignore other columns for now)
- Put score under Feminine traits

4.) ADD THE SVARE SCORE

- Subtract your Feminine score from you Masculine Score
- "Masculine traits – Feminine traits = Svare score"

Masculine traits: _____ minus **Feminine traits:** _____ equals **Svare score:** _____